

PREACHING WORK OF THE RUSSIAN ORTHODOX CHURCH IN THE EARLY XX CENTURY

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Abstract

The article discusses the role of the preaching activity of the Russian Orthodox Church at the beginning of the 20th century. It is shown that the growing role and significance of religion in the life of society is a phenomenon not only all-Russian, but also international, which testifies to profound changes in the political and cultural life of Russia at the beginning of the 20th century. Special attention is paid to the globalization of the economy and culture, which is accompanied by the obvious loss of risk of national and civilizational identity.

Factors of mass migrations that complicate the ethnic and confessional composition of states are considered, which led to a revival of interest in religion, an increase in the number of adherents of various faiths who consider turning to religious values as the most effective way of preserving traditions and culture in the face of the unification processes of the modern world.

Keywords: Church, country, sermon, population, charity.

I. INTRODUCTION

Understanding the Church as a real factor in modern life is impossible without considering all its functions. One of the most significant is the social function, or otherwise - the influence of the Church on society. The most complete and consistent influence of the Church on the culture of society is exercised precisely in its cultural and educational activities.

In addition, the study of the history of Russia in the newest period is more comprehensive in view of the development of all social institutions of society. The Russian Church had a multifaceted, most culturally expressed belief system. A study of the preaching work of the Church in the 20th century makes it possible to better understand the newest history of Russia as a whole. In his time, V. O. Klyuchevsky noted: "The restructuring of civil society under the influence of the Church is a mysterious and instructive process in the life of Christian societies."

It is also important that the reference to this topic encompasses the problem of relations between the state, society and the Church, which is especially important in the light of the creation of a civil society in modern

Russia.

At the present stage, the study of the history of the Church is often defined as a problem of the Christian cultural tradition in a wider context.

It seems that the study of the Church in the context of historical development will more fully reveal the specifics of the work of the Church as a dynamic structure capable of change and growth. On the one hand, this will allow a better understanding of the Church itself, and on the other, a number of features in the interaction of the Church, the state and society. The main factors stimulating the development of the Church are usually considered external, social, political and economic factors. At the same time, Orthodox authors claim that internal, purely religious motives are no less significant in the activities of the Russian Orthodox Church.

II. METHODOLOGY

Among the main common historical methods of this study is the historical-comparative method. Historical and comparative method allows you to identify the essence of the studied phenomena in their likeness, and the difference in their properties, as well as by comparison in space and time.

The significance of the comparative approach lies in the fact that it allows us to consider the activities of the Russian Church at the end of the 20th century as a whole on specific historical material based on the entire previous history of the Russian Church and the content of the activities of the Church during the reporting period.

The specific content of the method expresses the principles inherent in the corresponding approach. The principle on which the comparative approach is implemented in this article is an analogy. The main content of the Church's activities in the 20th century, in our opinion, is preaching, the essence of which can be determined on the basis of the concept of religious revival, a phenomenon, the beginning of the 20th century.

Historicism makes it possible to fully explore the field of culture, proposing in each historical type of culture to see a relatively independent integrity living in accordance with its own specific laws. However, special educational methods applicable to various cultural phenomena have been formed in science. As for culture, "method" is equivalent to "methodological approach". The choice of methods or methodological approaches to knowledge of culture is determined primarily by the goals faced by researchers. The sociocultural approach (otherwise, the method) is one of the most frequently used to study cultural phenomena.

The essence of the sociocultural approach was most pronounced P.A. Sorokin, he put forward the idea of the inseparable unity of society, personality and culture. "The structure of sociocultural interaction has three aspects that are inseparable from each other: 1) personality as a subject of interaction; 2) society as a set of interacting individuals with its socio-cultural relations and processes; 3) culture as a set of values, values and norms belonging to interacting individuals, and a set of carriers that objectify, summarize and disclose these values. None of the members of this indissoluble triad (individual, society and culture) can exist without the other two.

Consideration of the historical phenomenon, its assessment will largely depend on the system of relations in which this phenomenon will be considered. "Historical experience is the result of the cognitive, spiritual and moral development of the social world by man in the dynamics of his temporary education. It is contained not only in knowledge, but also in value ideas. "Based on the understanding of culture as a" set of values and norms, "the sociocultural approach allows us to transfer the problem of restoring the institution of the Church in the 20th century from the framework of church history to the broad cultural sphere.

III. DISCUSSION

In the pre-revolutionary period, a considerable amount of research was published in Russia, written by both secular and church historians. They are represented by works of a general nature: ecclesiastical and historical essays, various reference books and encyclopedic publications on the history of monasteries, collections containing various materials. So, the fundamental work of E. E. Golubinsky, entitled "The History of the Russian Church", is characterized by the depth of research and an attempt at critical analysis. However, material relating to the activities of the Church at the beginning of the 20th century is absent here.

The cultural and educational aspect of the activities of the Russian Orthodox Church was not a priority in the historiography of this period, but some publications contain valuable material on the problem of interest to us both in the context of the historical development of the Church in Russia as a whole and at the regional level. For example: in the book "History. Orthodox Church in the XIX century. Slavic churches "contains rich

material of a complex nature, which affects the position of the Church at the end of the XIX century, its multifaceted activities, the spiritual and moral condition of society, parochial schools and theological education system, Orthodox church fraternities and religious societies, missionary activity of the church, etc. This publication contains official information, which is characterized by promonarchic sympathies and ideas about the continuity of the church-state union.

Much attention was paid to the interaction of the Church and society in the early 20th century. Illustrative in this regard is the collection "Milestones", which was published in 1909. "Milestones" became the basis for the movement of the Russian intelligentsia to idealistic philosophy and God-seeking. This movement is widely known as the "Russian religious and philosophical revival."

In general, pre-revolutionary historiography is characterized mainly by the descriptive and narrative nature of the presentation of the material, the absence of a critical and analytical beginning. Basically, the authors focused on individual facts, events. Virtually no value judgments and concepts of copyright. It should also be borne in mind that the history of the Church was highly politicized, which was determined by the position of Orthodoxy as the state religion.

In the future, in the Soviet historiography of fundamental changes in the methodological concepts of researchers also did not happen. At this stage of national history, all issues related to the activities of the Russian Orthodox Church were highlighted from the point of view of the official ideology of the Soviet state. The problems of the inner church life were practically unaffected. Relationships of the Church and society have not been studied. After 1943, church and state relations were considered the best in the last two hundred years: it was emphasized that in the USSR, the Church was the first to free itself from state custody of the 18th century. Relations between the state and the Church were reflected in the works of G. G. Karpov, M. M. Perens, E. S. Osipova, P. K. Kurochkin and others.

The Russian historiography of the modern period, starting from the 1990s, today is represented by many studies in which the fundamental views on Orthodoxy and its influence in society are radically revised. This is largely due to the fact that in modern historical science there are no ideological clichés, established stereotypes, there are many opinions and concepts on this issue. Researchers deal with issues related to church-state relations, consider Russian monasteries and their multifaceted activities, Orthodox spirituality, etc. Among them are the works of S.L. Firsova, A.Yu. Polunova Yu.F. Kozlova, P.N. Zyryanova, S. S. Bychkova and several others

In Sergey Bychkov's study "The Russian Church and the Imperial Power" ("Essays on the History of the Russian Orthodox Church", 1900-1917), the author claims that the history of the Russian Orthodox Church at the beginning of the 20th century is viewed as a struggle for liberation from state care. Relations between the state and the Church, which are the central theme of the work, are considered from the point of view of the life and work of a number of historical figures of this period: Emperor Nicholas II, K.P. Pobedonostsev, Metropolitan Anthony (Vladkovsky), the authors of the collection "Milestones" and some others. Without claiming to be complete, the author draws attention to some significant events that allow us to more fully represent the relationship of the Church, the state and society at this time.

You can also mention the work of the English historian, an employee of the Keston Institute, Dr. J. Ellis (Dj. Ellis) "The Russian Orthodox Church: Agreement and Disagreement". The work is devoted to the assessment of religious life in the USSR on the eve of perestroika. After analyzing a number of sources, the author concludes: "In recent years among the Soviet intelligentsia. a growing interest in religion, especially in Orthodoxy. This phenomenon, observed to this day, is usually called the Russian religious revival.

Summing up the historiographic review, it should be noted that the historiography of the history of the Russian Orthodox Church in the 20th century remains largely incomplete today, especially in the area of interaction between the Church and society. In particular, the preaching activity of the Church, which in our opinion represents one of the most important aspects of its social activity in modern conditions, does not stand out for self-study. The specifics of a social institution such as the Church are not fully taken into account. I would like to emphasize that existing and emerging studies in recent years are mainly devoted to the study of various external manifestations of the activities of the Church. Meanwhile, it is essential not only to introduce a number of new facts from the church history of modern times, but also to comprehensively study the problem of interaction between the Church, the state and society in the XX century.

IV. RESULTS

The study of the topic leads to the conclusion that in the period from the beginning of the twentieth century to the beginning of the First world war in Russia there was a steady growth of priests of the Russian Orthodox

Church. On the rise there was a process of construction of temples and monasteries. The Church, as a pillar of power, had a significant impact on the socio-political consciousness of the Orthodox population of the Empire.

As a result of extensive array of documents, the article shows that from 1901 to the beginning of the February revolution, the representatives of the higher hierarchy of the Russian Orthodox Church, have undertaken activities aimed at limiting the participation of the Emperor in ecclesiastical administration and the "distancing" of the Church from the state. This is confirmed, in particular, by the decrease in the number of bishops. The desire of the hierarchy to limit the Emperor's participation in Church governance is also evidenced by the "reviews" of diocesan bishops (1905-1906). They reflect dissatisfaction with the representatives of the highest hierarchy in relations between the Church and the state in Russia. This, as well as the desire to restore the Patriarchal administration in the Church, was mentioned in the materials of the pre-Council presence (1906), as well as the pre-Council meeting (1912-1913). These Church commissions offered to strengthen the authority of the episcopate in the management of the Church.

In General, the clergy from the beginning of the XX century gradually became in opposition to the tsarist government, trying to get rid of state supervision and guardianship, trying to get the opportunity of self-government. This liberation was identified with the fall of the tsarist government, which in the spring and summer of 1917 spoke about the clergy both in oral sermons and in Church periodicals.

After several unsuccessful attempts to obtain the highest permission to convene a local Council, representatives of the bishops' corps began to pin their hopes on the "liberation" of the Church from state control with the possibility of changing the form of state power in Russia in favor of the Republican government.

The actions of the representatives of the episcopate in the pre-revolutionary years were aimed at the power of the Russian autocrat. They were reduced to rooting in consciousness of flock of representations about the Tsar not as about spiritually-charismatic leader of the people and the anointed God, and as about the layman who is at the head of the state. The clergy (in particular, members of the Synod of the Church) sought to justify that there are no fundamental differences between Royal power and any form of government: because "all power is from God."

Based on the study of sources in the study concluded that the motive for the relevant action of the clergy was to solve the problem of the "priesthood of the Kingdom" (to summarize the historical and theological dispute about the superiority of the secular power over the spiritual, or Vice versa, the spiritual over the secular) in favor of the Church. The most striking expression of the opposition of the higher clergy of the monarchy (in the context of the problem of "priesthood-Kingdom") occurred in the first days and weeks of the February revolution.

It is revealed that at the beginning of the revolutionary unrest in Petrograd, the Supreme body of Church power, The Holy Synod looked at them indifferently, without taking any steps to protect the monarchy and, in particular, the Emperor. Members of the Synod actually recognized the revolutionary power (the Provisional government formed by the Executive Committee of the state Duma) already on March 2, before the abdication of Nicholas II. Earlier this month, they held separate talks with the Provisional government on the clergy's support for the new government in exchange for the freedom of the Church in self-government. That is, before the publication of the official position of the Holy Synod in relation to the coup d'etat, the Church and secular authorities moved towards each other with a conscious decision to abolish the monarchy in Russia.

The position of the higher clergy testified that the bishops decided to use the political situation to realize their desire to get rid of the Imperial influence on Church Affairs and actually get rid of the Tsar as their charismatic "competitor".

Despite the absence of a General legal abdication of the Romanov dynasty, The Holy Synod ordered to remove from the liturgical ranks the commemoration of the tsarist government. The tsarist power in the Church (respectively, in society, in the state) was destroyed "spiritually", that is, in fact, was devoted to Church-prayer oblivion, which began to be remembered in the past (although before the decision of the Constituent Assembly on the form of power in Russia to talk about the abolition of the tsarist government could only theoretically).

By the end of March 1917, the Synod corrected all the places of the liturgical, protégé and other ranks of the Church, where the tsarist power was previously honored. The unambiguous replacement of the tsarist people's power did not correspond to the political situation in the country, since the image of the government

in Russia was to be established only by the Constituent Assembly. The content of the modified books corresponds more to the Republican system of Russia as a supposedly accomplished fact.

The analysis of the sources allows us to conclude that the actions of the Holy Synod in the first weeks of the February revolution testified to the lack of desire of its members to consider the political situation in Russia as being in a state of "uncertainty" of the government's image before the relevant decision of the Constituent Assembly. The actions of the Synod were categorical and pointed to the fact that they made a choice in favor of the process of formation of a new government, not "restoration" of the monarchy.

As a result of this position of the Supreme body of Church power-taking into account the influence of the clergy subordinate to it on the multi - million Orthodox flock-the probability of a monarchical alternative was significantly excluded. As a result, it can be argued that the members of the Holy Synod in March 1917 carried out some interference in the political system of the Russian state.

V. CONCLUSION

The study established that Socio-political activity of the clergy began to subside around July of 1917 the revolutionary illusions of the clergy began to dissipate with the onset of the common frustrations of the citizens of Russia in the policy of the Provisional government. In the internal Church life in spring and summer the crisis of power was clearly traced. The bishops quickly lost control over the parish priests. In turn, the priests themselves increasingly felt the increasing demands and rebellion of believers and novices of the Church. In the spring and summer of 1917, militant anti-Church sentiments arose among the congregation amid the widespread process of the society's withdrawal from the Church.

All these factors together led to a sharp decrease in Church income, which affected the material interests of the Russian clergy. As a result, dissatisfaction with the current political and social situation in the country began to grow in the spiritual environment.

The clergy began to accept the more right-wing and even go into opposition to the revolution. Alarming notes on the future of Russia, its people and the Orthodox Church were made in July-August and in the sermons of the diocesan bishops. By the end of October, the majority of the clergy began to lean towards the idea of the need to establish a centralized "strong power", if not in the state, then in the Church.

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