

CHAPTER II

A HISTORY OF THE RUSSIAN ORTHODOX CHURCH

2.1 The Orthodox Church in the Russian Empire

2.1.1 Empire

Russia is a very unique land and the largest nation in amount of territory. This chapter deals with “Culture and State.” In my case, “culture” is mean to the Orthodox Church, which is main social group to support the political and social order during the Czarist rule in Russia. The Russian Orthodox Church was the most useful theology to the rulers. It could be equated with the Empire that ingrained in the Russian life for a long time. “State” is Kievan Rus, was first Russian Empire founded by the “Varangian Oleg.” The beginnings of Christianity among the Russian people are recorded in the Russian Primary Chronicle, an extensive historical document written in the late twelfth century.

Prior to the coming of Christianity, the Russian people practiced a pagan form of animism, worshiping various nature spirits from the group first met the Muslims along the Volga River. Next the group was the Catholics in both Germany and Rome. Apparently, among them they also found nothing that attracted them. However, when they visited the Orthodox Cathedral of St. Sophia in Constantinople (modern-day Istanbul), in 989, “Vladimir I,” great-grandson of Oleg, he was ruler of a kingdom. He decided to establish the Greek Orthodoxy of Christianity¹ to be the state’s religion. He committed his state to advancing education, improving the judicial system, and assisting the poor by established “Civilized and Christianized ancient Russia” as the first law code of Russia. This describes the State and ROC influenced to each other.

The Orthodox Church historical had a rapid growth of the nation's personality. It constitutes its own unique identity and expansion of its cultural horizons as popular elements that had exerted some influence on church operations and development in order

¹ “Greek Orthodoxy” is also known as Eastern Orthodoxy or Byzantine Christianity.

to lead the people along this path. Even when the Tartar Mongols controlled Russia and was forced to move territory and a shift of power from Kiev to Moscow in 1325, the church still prospered. When Ivan III, the first Czar of Russia, he firmly established his nation as part of the Eastern Orthodox Church. Moscow became a political power and the most potent centralized of Eastern Europe, the significance of the ROC also increased. And after Constantinople had fallen in 1453, the only Orthodox empire left in the world was the Russian. Then, Metropolitan in Moscow declared itself as the “Third Rome.” The Russian nation alone, therefore, henceforward became the true repository of the Orthodox faith. Then, Ivan IV separated the Russian Orthodox Church from Eastern Orthodoxy.

When Dmitri I became the first Czar of Romanov, the church was granted to create a patriarchate (a self-governing); the Czar and the patriarch both were working together. Russian emperors was conducted their own policy on the basis of “Orthodoxy as Russian emperors, Autocracy, Nationality.” Until 1721, Peter the Great modernized, expanded, and consolidated Muscovy into became known as the Russian Empire. Peter curtailed influence on secular of the Russian Orthodox Church to a minimum of the czarist regime by the patriarchate abolition and “the Holy Synod” establishment, to administer and completely control the church. He still gave the church financial help with expected the church to closely ally itself to the autocracy. We can see in this how czarist autocracy was primarily maintained by ideological indoctrination to the faith and loyalty of Orthodox believer to keep the ruling clique in power. Same with Catherine the Great ruled 1762–1796, she continued Peter the Great’s reform by increasing central control that mean the church was under her control. She also began a new ecclesiastic educational system, more priests and young generation being formally educated than before. And in 1786 Catherine excluded all religion studies programs to add the introduction of the teaching of religion into the secular school system seems she brought Russia into the modern era of westernization but demoted the morally aspects. As a result, the church’s moral authority declined in the eighteenth-nineteenth centuries.

2.1.3 The Path to Revolution

As a state department the ROC lost its right and was dispossessed. Therefore, the church sought reform. Along with, 19th century, Russia had several factors led to the revolution:

- The appearance of a group of military intellectual's movements, since the reign of Nicholas I, attempted to force the adoption of a constitutional monarchy that became the conflict in Russian society. And they also turn the church and the pulpit into a place of political propaganda.

- The abolition of serfdom in 1861 by Tsar Alexander II did not relieve the level of poverty and social classes. The unrest of worker, peasant, and military mutinies of a mass political and social began to against the Czarist and to define the role of the different social classes to be equal. 1905, Nicolas resolved by instituted the Duma, but did not work because they still no real liberal to own property and reward unworthy. The unrest continued to 1914.

- A massacre of workers led by Orthodox priest George Gapon to the Winter Palace to deliver a petition to the czar on Sunday, when soldiers fired to them, it became known as "Bloody Sunday," to be one of the factors which led to the Revolution 1917.

- The unsuccessful and bloody Russo-Japanese war in the same year, which made the Great Depression. All of these reflected directly about the czar himself that so weak, then popularity dropped became reasons of the Russian revolution in 1917.

When the Bolsheviks won, the Soviet Union was formed with the merger of constitutionally socialist state that existed in Eurasia and the continued function of the ROC as a state department were precluded any effective church power in the Union. The power of ROC was slowly lowered, and by the end of the rule of Romanov, was the time of Troubles to Christian Orthodox and other religion. People had to completely hidden their faith.

2.2 The Soviet Era

2.2.1 The Orthodox Church under Communist rule

The event of the Bolshevik revolution, the nation's Orthodox leaders actually welcomed this revolution because they want to liberate themselves from the power of the

czar. Vladimir Lenin was the leader of the Communist Party, ruled the country and mobilized the state ideology and policies. In his era, the Soviet Union considered the conception of human rights theory Marxism that focused on the principles of guaranteed economic and social rights, whole society as a whole is the beneficiary.² And Soviet had high levels of ethnic conflict with regard to exit claims by former satellite states that no longer want to be part of the union. People who exit to claims often antagonize the state that made massive human rights violations have resulted because of misperceptions between the center and the periphery. To solve the problem, Vladimir Kuroedov³ maintained that all citizens enjoyed freedom of conscience:

Soviet legislation has established special legal norms, defending believers, religious associations and ministers of the cult [non-Orthodox religious denominations] from infringements of their legal rights. These norms make provision for accountability for obstructing the performance of religious rituals, inasmuch as they do not violate the social order and are not accompanied by infringements of citizens' rights. Any kind of discrimination against believers and any kind of violence to their consciences are categorically forbidden.⁴

In fact the opposite, regardless, the flagrant violations of constitutional, status of religious can be disregarded, and in 1925, Soviet launched an anti-religious propaganda campaign that responsibility for the League of the Militant Godless.⁵ They confiscated nationalized all church property including building, ridiculed religion, 28 Russian Orthodox bishops and 1,200 priests were executed⁶ and the establishments of any religion groups were shut down by the thousands, believers were harassed, arrested, sent to labor camps or mental

² Doriane Lambelet, "The Contradiction Between Soviet and American Human Rights Doctrine: Reconciliation Through Perestroika and Pragmatism," 7 Boston University International Law Journal, 1989. p. 61-62.

³ Vladimir Kuroedov, President of the Council for Religious Affairs (CRA), the official body governing religious life.

⁴ Anonymous, "Sovetskii zakonis voboda sovesti," Izvestiia, January 31, 1976.

⁵ Daniel Peris, "Commissars in Red Cassocks: Former Priests in the League of the Militant Godless," Slavic Review 54.2 (1995): 341.

⁶ Richard N. Ostling, "Cross meets Kremlin," Time magazine, Sunday 24 June 2001. [Online]. <http://www.time.com/time/magazine/article/0,9171,150718,00.html>

hospitals,⁷ and places of worship were destroyed. Most schools and seminaries were closed, religious material publication was prohibited, and atheism was propagated. After that, Soviet officials heavily promoted “scientific atheism”⁸ to developing this religion.

From atheist propaganda produced an atheistic as “church” and in combination with the brutal repression of Soviet religious groups that similar to a state supported “religious monopoly” organization. Eventually, a dramatic drop of the people would show their religiosity as believers to the Soviet Union because they were trouble forced oppression and fear. But a majority of older Soviet citizens still retain their religious beliefs and a new generation of citizens too young to have suffering experienced of pre-Soviet times acquired religious beliefs. It is therefore not unnatural that the Communist doctrine is unsuccessful to antireligious belief.

2.2.2 The Separation of church

Under the Soviet anti-religious and the subsequent Civil War effort that was like the Communist Party established popularity of religious pluralism by destruction the ROC, which led to the separation of the various parts of the Russian Church existing within the homeland and the Russian Orthodox Church Outside of Russia (ROCOR) or Russian Orthodox Church Abroad (ROCA) since 1920, headed by Patriarch Tikhon of Moscow. This article, I analyze connection between the ROC and ROCOR.

At first, ROCOR formed to against the policy of Bolsheviks with respect to religion in the Soviet Union by own affairs management. The ruling bishops outside of Russia joined them from Finland, Latvia, Manchuria, China, Japan and North America. Patriarch Tikhon gave an instruction to the parts of ROC that were separated from Russia should be established church administrations under the hierarchs in that region. At that time church administrations had already been established in places:

⁷ Patricia Sullivan, “Anti-Communist Priest Gheorghe Calciu-Dumitreasa,” The Washington Post, November 26, 2006, C09.

⁸ Scientific atheism was similar to religious faith, by the ultimate purpose of human existence as a moral of conduct, and created an atheistic ritual.

-The Russian Orthodox Church Outside of Russia (ROCOR) is an autonomous Eastern Orthodox Church that first time, the mission of Christianity to the pagan tribes of Asia which became in the course of time dioceses in China (the moment the hardly existent), Korea and Japan (not to mention the Autonomous) that was granted autonomy by the ROC in the mid-1950s and most recently in Thailand, led by Archbishop Evlogy. After the White Russian Army defeated and the Bolsheviks occupied Siberia, a mass of Russian refugees moved into Manchuria.

-The Orthodox Church in America (OCA) organized first came to America in 1794 with missionaries from old Russia who came to Alaska. It has grown because the arrival of immigrants from areas of Europe and the Middle East due to the anti-religion regime. The OCA became a self-governing Russian Orthodox (Greek Catholic) Church in America in 1924 under the leadership of Patriarch Platon. He wanted to rule the North American Diocese and to activists on the autocephaly of church properties but this action evoked discord and schism in North America. All Orthodox Churches condemned and dismissed Platon from heading the North American Diocese in 1933, transferring to Archbishop Apollinari.

Yet the Soviet authorities had taken their dispute and were prepared to use whatever necessary to bring the bishops under the control, caused True Orthodox Church eparchies⁹:

- The Russian True Orthodox Church (RTOC or the Russian Catacomb Church)¹⁰ separated from the ROC during the early years of Communist rule which was controlled by the Soviet. When the death of Patriarch Tikhon in 1925 led to unrest among believers of the church and they were arrested. The church forced to split administratively by political circumstances. Metropolitan Sergius was offered a temporary position. In 1927, Sergius had declared to all members of the church profess loyalty to Soviet government because he tried to look for ways of peaceful

⁹ Eparchy translates as "rule over something," it has specific meanings both in politics, history and in the hierarchy of the Eastern Christian churches.

¹⁰ "True Orthodox Church," OrthodoxWiki, Retrieved April 23, 2012.
[http://orthodoxwiki.org/Russian_True_Orthodox_Church]

reconciliation with the government and to ask for assistance in restoring a hierarchy for what was to be named the Russian True Orthodox Church in the future.

Although the Russian faith was separated from the main body of the Orthodox Church, others escaped from the Soviet persecutions to Siberia and other hospitable lands. Together and seriously, they helped each other thoroughly and still survive after immoral time. They considered themselves as the free voice of the enslaved Mother Church; they had cooperation to the international for aid to the flock of the ROC in the Diaspora and also to preserve the Russian Orthodox rebirth in the homeland as the main duty.

2.3 Resurgence the Orthodox Church

2.3.1 Stalin relaxed restrictions on religious practice

During 1920 to 1940, the Soviet Union had an ideological objective the elimination of religion that result of state sponsored atheism was to transform the church into a persecuted and martyred. However Soviet officials encountered religious groups successfully circulating anti-Soviet political. And in time of the World War II, Joseph Stalin headed of party. He revived the ROC to intensify patriotic support for the war effort when Nazi Germany's invaded the Soviet Union.

Stalin's role in the fortunes of the Russian Orthodox Church is complex because have not come across any facts of Stalin's active personal participation in the anti-religious campaigns of 1918-19 and 1922-23, although he was a member of the Politburo which in March 1922 ordered to confiscate the matter of church valuables. And Stalin promoted himself as the "Father" of his people, applying the full force of the Soviet media to repeating the message that he could protect Soviet citizens from the evils of the world. After 1923 the church never again challenged the political supremacy of the communist regime.

Then USSR had a new phase of anti-religious was in 1928–1941. Stalin called for the "Five Year Plan of Atheism" on May 15th 1932–1937,¹¹ in order to completely eliminate all religious expression in the USSR. This time, the closing of churches, mass arrests of the clergy and religiously active laity, and persecution of people for attending church was high unprecedented. The Orthodox Church survived near extinction by resistance, but the church supported from the Soviet state when Hitler penetrated the Soviet Union, immediately before and during the World War II. The first after the revolution, the Church was assisted on a revival as a patriotic organization and a secret agent. Thousands of parishes were consented to the reopening again and to the election of a patriarch (the first since 1925). The new patriarch and his successors were loyal to the Communist government. And thus it was announced that the Byzantine-rite Catholics of Ukraine and Ruthenia had united with the Russian Orthodox.

The attitude of believers to evaluation of Stalin's motives which led to the restoration of, the Church during the World War II:

- The Allies demand to improve the "freedom of religion" in Soviet, at the end of 1941. The "Allied powers" want Soviet to stop atheistic propaganda, to publish some positive material about the Church in the press and to abolish a curfew during the celebration of Easter.
- The large-scale opening of churches on the occupied territories has been impressed by the Christianity as one of the local pagan cults, which were more tendencies for his future personal glorification.
- The danger of the Russian national movement emerges to against Bolshevism and Stalin which supported by the German was fear that became the main motive for a real change in Stalin's church policy.
- Stalin was compelled by force of circumstance; he knows which Soviet people want mental supporter, under the catastrophic failures and a sense helplessness of Stalin. The sincerity and power of the popular religious revival show that the

¹¹ Paul Dixon, "Religion in the Soviet Union," Workers International News, October 1945.

activity of the Holy Spirit could help peoples at the critical moment (during the Great Patriotic war with Germany).

However, between 1959 and 1964 the anti-religion campaign still occurred, while fewer than seven thousand churches still remained active. Until, the basic legislation on religious cults was revised in 1975, there has been a more consistent treatment of the legally permitted religious bodies. But the Russian Orthodox hierarchy and some activists were jailed or forced to leave the church then was taken by clergy who were infiltrated by KGB¹²agents. And the ROC was useful tool to the regime that espoused and expanded Soviet foreign policy.

2.3.2 Gorbachev indicated the glasnost policy

During the Stalinist repression of the 1930s the churches as institutions nearly completely collapsed. This is a violation of a fundamental, universal religious right and the current Soviet situation can obviously not be a real liberal. In Gorbachev era, he used new regime as tactics to protect Soviet from international blame. In the past, Soviet had high-ranking of human rights abuses. Glasnost is a complex and vital factor in both domestic and foreign policy that affect to Orthodoxy.

In 1985, Mikhail Gorbachev was leader of the Soviet Union. He tried to reform the Soviet Union with his policies of glasnost (openness) gave new freedoms to the people. He allowed the ROC and other religious groups to express themselves more freely and to appoint a new Patriarch, Alexy II (1990-2008) of Moscow and All Russia has heralded a rebirth of the Russian Orthodox Church without political supervision. Moreover, in 1988 Communist state made at last decided to substitute the totalitarian-atheist Law on Cults of a new "Law on Freedom of Consciousness and Religious Organizations" to religious, although there is no official acknowledgement about submitted by churches and activists. During the millennium year, there has been a slow

¹² The KGB (Комитет государственной безопасности or Komitet gosudarstvennoy bezopasnosti or Committee for State Security) was the national security agency of the Soviet Union from 1954 until 1991, and was the premier internal security, intelligence, and secret police organization during that time.

increase in the number of evangelical congregations receiving legal registration and the ROC was able to open 340 additional churches.

His attempts at reforming helped to end the Cold War, but unintentionally resulting in the dissolution of the Soviet Union on Christmas Day, December 25, 1991. The immediate cause of the Soviet collapse was economic factors that were linked to political and psychological factors of a profound alienation of the Soviet people that had grown up during year of the culture war. In the Communist time, not only was the economy devoted to the arms race, but information was controlled in the form of propaganda and dissident were sent to labor camps. People did not feel free to discuss, respect a religion, and most people did not participate in government.

2.4 Relationship between the Orthodox Church in post-Soviet

2.4.1 In Russian Federation itself

The election of the new Patriarch Alexy II by the Local Council of the Russian Orthodox Church played an important role in the formation of the new type of Church-state relations. It was the time when the perestroika was fully under way and decided to regulate a religious freedom law. Seemingly a liberal acts on the side of authority. Since then Russia has entered the transformation phase, the ROC has flourished than ever before. The churches have reopened and have the right for property. Theological schools and academies are functioning again and the presence of the church is becoming more prominent in the cultural life through Christian radio and TV stations and publications. Additionally, the establishment of a plethora of orthodox organizations with sociopolitical action and the increasing number of believers make the ROC's role in modern Russian politics significant, because it could mobilize the 65% (Pollack 2003:447) of the electorate that identifies itself as Orthodox. The decision to rebuild the Cathedral of Christ the Saviour in Moscow was recognition of the importance of the ROC as a national symbol.¹³In this part, I will analyze the impact of religion and church on the political

¹³ Kathleen E. Smith, "An Old Cathedral for a new Russia: Symbolic Politics of the Reconstituted Church of Christ the Savior," Religion, State and Society, vol. 25(2), 1997, p. 165-175.

system within the church-state relations which played a key role in defining the new state ideology during that period.

Under President Boris Yeltsin, he has adjusted the relations between state and Orthodoxy. After that, the church has the power to mobilize a large part of the electorate. It plays a role in the democratization process by it influences believers to vote for the democratic parties, or push them toward authoritarian radical right formation that has grown rapidly since the collapse of the Soviet Union. The ROC was considerably strengthened by the revised version of Gorbachev's religious laws and then Yeltsin also signed in 1997 a new law on religion. In its preface the ROC is referred to as "first religion" in the country and as the integral element of "Russian national identity", because of its central importance for history and culture of Russia. The ROC competes to convert as many people as possible into Orthodox believers and tries to establish itself as the official because these will offer it specific privileges towards other competitive religious organizations and will guarantee the Russian influence in the ex-Soviet space continue long existence. To achieve, ROC uses an ambiguous strategy:

- To support the government parties because the government controls the majority of the parliament and can pass electoral laws in favor of ROC. And the ROC was a desired partner for politicians in order to acquire a positive image lead to win elections and cover up their unconstitutional action.

- To collaborate with the radical right party (neo-communist) which they constantly underscored devotion to Russian Orthodoxy to initiate the creation of a third force, a movement of statists and patriots fighting for the revival of a strong Russian state able to defend the rights, freedoms and dignity of the citizens of the country.

The ROC chooses political party allies and manages relation between them that depend on a mix of selective incentives and collective goods.

The ROC, just as the Catholic Church, has lobbied via political parties and other means, in order to retain its monopoly over education and to have the costs of it paid by governments, to impose its morals on society through legislation, to gain or retain preferential tax status and to keep some of its employees from being conscripted, while at the same time it seeks to provide its members with collective goods, club goods and selective incentives (Warner 2000:7).

Since 2000-2008 of President Vladimir Putin, he has declared himself a firm believer and guarantees that communism with religious persecution will not return. In his time, the ROC got a prominent position as a moral institution help to solve the social problems and to stabilize of Russia. Moreover Putin is a guarantee aspect of stability, prosperity and prestige to the other religious communities of the "Russian Federation". That is reason; the church leadership supports Putin as its safest survival strategy. And other state officials participate in media-effective Orthodox divine services. The four-year long effort by Putin, he equated "Russian Orthodox Church" to being "components that strengthen Russian statehood and create necessary preconditions for internal and external security of the country."

Although the ROC accepts that the state should not interfere the church by the prerogatives, such as law enforcement and governmental functions, except it is supposed to operate as a legal identity and obliged to enter into certain relations with the state, its legislation and governmental agencies. But in the first phase of post-communist policy, which characterized of free-market romanticism it has provoked a reaction to nationalist politicians and Orthodox Church leaders concerned about the "invasion of the sects" and claims that Russia was not ready for an unregulated religious market.¹⁴ Therefore in the second phase of this policy, which characterized by some as "managed pluralism"¹⁵ by the Orthodox Church started to campaign for a more restrictive law that would privilege traditional religious communities and make it harder for others to function in the new Russia. And Putin also re-ignited the Chechen War by controlled media to build up a Chechen as an enemy type, used the ROC doctrine as propaganda campaign and praised the struggle of the "Russian warriors" and their victories to stimulate Russian patriotism and heroism. It's seemed as ideology of autocracy, Orthodoxy, national traditions.

Dmitry Medvedev served as the third President of Russia, from 2008 to 2012. His supporters could point to the impressive changes of the church. After Alexy died in December 2008, Prime Minister Vladimir Putin present when Metropolitan Kirill was enthroned as the new patriarch of the ROC on February. The ROC has reestablished

¹⁴ Patriarch Alexy II, interviews in *Nezavisimaya gazeta*, April 13, 1996.

¹⁵ James W. Warhola, "Religion and politics under the Putin administration: accommodation and confrontation within 'managed pluralism,'" *Journal of Church and State*, vol.49, no.1, p.75-95.

hospitals, orphanages and nursing homes. It is negotiating with the state about providing religious education in the public schools and supplying military chaplains. It has privileged access to the mass media. On Saturday mornings Kirill is featured in a half hour TV program about Orthodox belief and practice.

Moreover, Medvedev backed a decision by the church to allow clergy to enter politics in certain cases and had made some exceptions allowing a priest can be elected to a legislative body if it helps him to more effectively promote the interests of Orthodoxy and protect the church from schism. Medvedev believed that both organizations should work together in order to strengthen social stability. Initially he was regarded as a symbol of political thaw of social abuses and discrimination by his promised to liberalization. Even though, the consolidation and dominance of the church is criticized by human rights campaigners who think this relationship between the church and the state had become “symbiotic,”¹⁶ it undermines Russia's constitution and leading to widespread discrimination against religious minorities.

But on February 21, before the Russian presidential election, the anti-Putin's women punk rock group, called themselves “Pussy Riot,” after it stormed into the Cathedral of Christ the Savior of Moscow and sang an inappropriate song that criticized the church leaders for supporting Putin rather than God. They refer to an evidence of cronyism¹⁷ between the church and Putin which Russian people seen it from the lifestyle of some ROC representatives has given rise an unprecedented luxury entirely inappropriate for a priest even though his attempt to deny he owned it and inept retouching. After official reports of election fraud across the country by RIA Novosti¹⁸ in 3 December 2011, anti-Russian forces for the ruling party, United Russia and Vladimir Putin. The protests began over alleged fraud in a December parliamentary election when Putin won 64 % of the vote to another six-year term as president in 2012. Patriarch Kirill

¹⁶ “Symbiotic” is a relationship between two entities which is mutually beneficial for the participants of the relationship.

¹⁷ “Cronyism” is favoritism shown to friends and associates (as by appointing them to positions without regard for their qualifications).

¹⁸ RIA Novosti (РИА Новости: Российское агентство между народных новостей) or Russian International News Agency is of the largest Russian news agencies. It is state-owned with its Headquarters in Moscow and about 80 bureaus abroad.

warmly welcomed him. The church's reaction became the subject of censure to the criticism directed at it led to a change in people's attitude that serious irritation. After women punk were arrested for hooliganism and sentenced unjustly, they have supported from Amnesty International and the European Court of Human Rights which argues that the protest was freedom of expression. On 4 December night in Moscow, the big protestation happened in Moscow. From this event might say that, young people have religious ideas that are more abstract and intellectual by affected of Western culture, since the 1990s had begun and over several months, the protests continued until now.

Although the ROC has shown disagreement with the actions of the authorities, its behavior has upset liberal groups, including some in the clergy, who see it as a violation of Russia's secular laws that contrary to the common view. But the church has lobbied with mixed success for religious education in schools, chaplains in the army and reforms of juvenile justice laws; such as limits on gay rights and abortions. So the religious leaders have carefully acted as a moral referee, albeit avoided responding to them in political terms and warned that leaders must listen to protests and respond people's concerns. He also warned that a crackdown on critics would mirror actions taken by the government during the Soviet era and revolution will affect to the country has suffered heavy losses. But the church leadership did not mean being dictated to by the West, nor did it represent an encroachment on the territorial integrity and sovereignty (political or religious) of Russia and other nations. The state itself, regards the church as a guarantor of cohesion within society. The majority of the population trusts the church and regards it as an institution that promulgates values and can reinforce the intrinsic unity of the country. While a majority of Russian citizens believes the church should abstain from involvement in political issues and problems, only a minority of respondents believes that the ROC's engagement in Russian political affairs is excessive.

2.4.2 Abroad

Since the end of the Soviet Union, the Russian Orthodox Church Outside Russia (ROCOR) maintained its independence from the ROC of the Moscow Patriarchate (MP). The ROCOR's presence is growing and retaining administrative independence over their ROC even as they recognize the Moscow Patriarch as their Head. But they assimilate and integrate into the local environment, forgetting about the great heritage of their Homeland.

In their complicated foreign conditions, I assume, they fall away from reunite the ROC, since rejection of one's ancestry to renouncing one's life in the faith.

-The Russian Orthodox Church Outside Russia (ROCORA or Russian Orthodox Church Abroad, ROCA) took under its care the principal monastery of The Holy Orthodox Church in North America (HOCNA) who joined the Russian Orthodox Church Outside Russia in 1960s. They became affiliated with the True Orthodox Church of Greece. Both the MP and the ROCORA, was formally signed in Moscow in 2007 bringing the ROCORA into the MP. Today, ROCORA has in 32 countries throughout the world. The distribution of parishes is as follows: 152 parishes and 8 monasteries in the United States; 42 parishes in Germany; 31 parishes and 4 monasteries in Australia; 21 parishes and 3 monasteries in Canada; 22 parishes in Indonesia; and a handful of institutions in France, Switzerland, the United Kingdom, South America, and New Zealand.¹⁹

-The Orthodox Church in America (OCA) is an autocephalous church with parishes currently consists of 14 dioceses on the territory of Canada, the United States, and Mexico with 623 parishes, missions, and institutions (456 of which are parishes). The OCA's All-American Council and Holy Synod elected auxiliary bishop Jonah (Paffhausen) as its new metropolitan. The autocephaly of the OCA was subsequently recognized, however, by the Orthodox churches of Bulgaria, Georgia, Poland, and Czechoslovakia.

-The Orthodox Church in the Far East: The church being introduced to Asia between sixth and seventh centuries. The Orthodox Church in the Far East began because after the 1917 Russian revolution, Russian emigrant increased the Orthodox population in Asia especially in China. But official missionary begun at the end of the nineteenth century and granted autonomous status in 1956. At present, there are only two communities in Mainland China with regular weekly services and The Church of Japan began in 1861 and established an official mission to Japan in 1871. The Japanese church granted an autonomous Orthodox church in 1970, whose primate is confirmed by the Church of Russia. In 1996

¹⁹ Official ROCORA parish directory, 2002. [<http://www.synod.com/>]

metropolitanate of Ecumenical Patriarchate established the in Hong Kong with jurisdiction over all of China as well as India, the Philippines, Singapore and Indonesia.

-The Russian True Orthodox Church (RTOC or the Russian Catacomb Church) is one of several jurisdictions to emerge out of ROCOR. After the war, news of Catacomb bishops and communities has lost contact with anyone there might still be inside Russia. Some even began to doubt that the Catacomb Church existed any longer. Moreover, the significance of the Catacomb Church began to be lost, between the struggle of “red church” inside Russia and the “white church” outside Russia. ROCOR had comeback in order to replace her, or to gather the remnants of the catacombs. In November 2001, the Russian Orthodox Church in Exile (ROCIE) set up own organization in Russia and France. ROCIE has recognized the spurious claims of Tikhon Pasechnik, which has no basis in fact neither historical antecedents, nor legal standing, nor canonical foundation, nor Grace to be called a Church.

Throughout the mutual history all of the ROCOR, especially since 1946, numerous communities have changed back and forth between the two bodies, usually following a dispute between the community and its bishop. The ROCOR recognized the authority of the MP as “temporary self-government” which eventually received canonical approval in 1970 from the church in Communist Russia for the establishment of an independent Autocephalous Church." With the reconciliation of the ROCOR with the Moscow Patriarchate in 2007, the ROCOR and the OCA have resumed full communion and clergy of both jurisdictions have concelebrated in multiple areas.

Conclusion .

Relations between the state and religious associations can be built in accordance with various models within the framework of the denominational type of state, the more modern secular type, or the special, rarely encountered, atheist type. The ROC claims to play a unique messianic role for Russia, being extremely hostile to everything that comes from the West, including the ideas of liberalism and democracy, tolerance to other

religions, cosmopolitanism, Enlightenment, and etc. The Christians believers who have preserved their faith during the religious repression of the Soviet regime; at the same time they remained open to democratic changes.

In recent times after decades of state persecution, the reconciliation between the Moscow Patriarch and the head of the Russian Orthodox Church abroad had divided Russian Orthodox. The Russian migrated to Western Europe from the contemporary homelands of Orthodox Christianity. At the same time there has taken place the conversion of small numbers of Western Europeans to the Orthodox Christian Faith. Because Western Europe is more liberal, several Orthodox bishops, admittedly of different nationalities, on the same territory are no significance to stay. These aspirations for a new and brighter future have been expressed in the democratic reformation and the dethroning of the cult of the totalitarian regime introduced by Mikhail Gorbachev during Perestroika. Putin very clear announced the principles behind Russian foreign policy concept to asserts Russia's right that pursue its own path and not to bow to Western pressures, seeking to protect Russia from the negative consequences of globalization that could compromise its sovereignty (Surkov, 2006). When Putin first came into office, relations between Russia and West had deteriorated because Russia's policies appeared to be lacking a consistent concept with West.

Anywise, the liberalization has led to more open to religious pluralism, the rejection in some part of the notion of the Bible, a much more human-centered and secular movement. In 2012 there was a more recent event of a Putin protest in Moscow of the extremists 50,000 who are trying to destroy the thousand-year-old basis of the Russian Orthodox Church, provoking a schism. Pussy Riot reproaches Putin's anti- feminist policies and the Russian Orthodox Church's increasingly political role. They have accusations of corruption, complicity in electoral fraud, and inappropriate political involvement by the Russian Orthodox Church to the forefront of national discourse. This crisis in human rights that Russia reflects that government's increasingly biased authoritarian and the growing influence of violent extremist groups. In stressing that traditional Russian values are different from those of the West and Russia's path to democracy will be different from that of the West.