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## **The Post Soviet Russian Orthodox**

Post-soviet Russian Orthodoxy was characterized by ambivalence and multivocality, oscillating between freedom and control, nationalism and transnationalism, projecting different images of itself to believers, the Russian state, global Orthodoxy, and international politics.

## **The End of Post-Soviet Religion - Public Orthodoxy**

In recent years, the Russian Orthodox Church has become a more prominent part of post-Soviet Russia. A number of assumptions exist regarding the Church's relationship with the Russian state: that the Church has always been dominated by

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Russia's secular elites; that the clerics have not sufficiently fought this domination and occasionally failed to act in the Church's best interest; and ...

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**The Post-Soviet Russian Orthodox Church : Katja Richters**

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The 'Russian World' and the Orthodox Church in the Post-Soviet Space. In Moshes A, Rácz A, editors, What has remained of the USSR: Exploring the erosion of the post-Soviet space. Helsinki: Ulkopoliittinen instituutti. 2019. p. 195-212.

## **The 'Russian World' and the Orthodox Church in the Post ...**

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## **Amazon.com: The Post-Soviet Russian Orthodox Church**

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The Russian Orthodox Church received autocephalous status in 1448, and quickly proclaimed itself the "Third Rome." Since the fall of Constantinople in 1453, Russians believed that they occupied the role of protector of Orthodox Christians and their faith, partly because in 1472 Tsar Ivan III married Sophia Palaiologina, heir of the Byzantine Empire and niece of the last emperor, Constantine XI.

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## **Russia's Weaponization of Tradition: The Case of the ...**

The Russian Orthodox church was drastically weakened in May 1922, when the Renovated (Living) Church, a reformist movement backed by the Soviet secret police, broke away from Patriarch Tikhon (also see the Josephites and the Russian True Orthodox Church), a move that caused division among clergy and faithful that persisted until 1946.

## **Russian Orthodox Church - Wikipedia**

In recent years, the Russian Orthodox Church has become a more prominent part of post-Soviet Russia. A number of assumptions exist regarding the Church's relationship with the Russian state: that the Church has always been dominated by Russia's secular elites; that the clerics have not sufficiently fought this domination and occasionally failed to act in the Church's best interest; and



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## **Amazon.com: The Post-Soviet Russian Orthodox Church**

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Since the Cathedral of Christ the Savior was one of the most prominent Russian Orthodox monuments, Stalin selected the church as one of the first to be demolished. In 1933, the church was dynamited, and in its place, Stalin began plans for constructing the Palace of Soviets. Very rare!

## **The Tallest Orthodox Church · Post Soviet Russian Churches ...**

Against these multifold experiences, the Russian Orthodox Church played different roles during the post-Soviet transition: that of a thriving faith under conditions of religious freedom, a supporter of democratization and a potential critic of the government, a cooperation partner inside a secular state, and that of a quasi-state church and nationalist promoter of the

### **Special Issue "The Russian Orthodox Church After the Post ...**

In recent years, the Russian Orthodox Church has become a more prominent part of post-Soviet Russia. A number of assumptions exist regarding the Church's relationship with the Russian state ...

### **The Post-Soviet Russian Orthodox Church: Politics, Culture ...**

This chapter first attempts to summarize post-Soviet changes by focusing on two, geographically contrasting, processes and trends. Typical of the 1990s were restitution of the previously nationalized church property, restoration of ruined Orthodox buildings and the construction of churches by/for political elites and powerful corporatist groups.

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## **Changing Russian Orthodox Landscapes in Post-Soviet Moscow ...**

Religion in Russia is diverse with Christianity, especially Russian Orthodoxy being the most widely professed faith, but with significant minorities of non-religious people and adherents of other faiths. A 1997 law on religion recognises the right to freedom of conscience and creed to all the citizenry, the spiritual contribution of Orthodox Christianity to the history of Russia, and respect ...

## **Religion in Russia - Wikipedia**

Special attention is paid to the way in which the ROC constructs the post-Soviet Russian national identity. Is the population defined by ethnicity, religion or other criteria? In the three chapters on foreign policy towards Estonia, Ukraine and Belarus it is also queried to what extent the Church retains its Russian

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character and how it relates to the secular authorities in these countries.

## **Introduction | The Post-Soviet Russian Orthodox Church**

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This tour will travel through 5 churches across Moscow, highlighting the significance of Post-Soviet Russian Orthodox churches. We will start on the Red Square with Saint Basil's Cathedral, one of the earliest landmarks in the country and a pioneer of Russian orthodox architecture.

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