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## **Historical Sciences**

# **THE ORTHODOX PERIODICALS AND ITS PLACE IN THE MODERN MEDIA SYSTEM IN RUSSIA**

**Ashmarov, Igor Anatol'evich<sup>1</sup>**

<sup>1</sup>Candidate of Economic Sciences, Associate Professor, Professor of RAE  
Voronezh State Institute of Arts (VGII)  
394077, st. General Lizyukova, 42, Voronezh, Voronezh Region, Russia

### **Abstract**

This article discusses the main stages of the historical formation and development of religious media in Russia, as well as their modern existence. In this work, we clarify some specific features of religious periodicals in comparison with the secular print press in Russia.

The fact that the church has its own media makes it more independent and independent in expressing its point of view regarding various social and political problems in modern society. It also allows the church to pursue its own policy in the most important sphere of national and religious relations, in relation to certain groups of the country's population.

The discourse of the Russian Orthodox Church in the domestic media originated in the XIXth century. The current topical discourse of the Russian Orthodox Church in contemporary print and electronic Russian media is extremely important for the mentality of Russian citizens and society as a whole. This paper considers the system of Russian Orthodox media, which is part of the Russian media system.

**Keywords:** Orthodoxy, religious periodicals, discourse of the Russian Orthodox Church, Russian print media.

## **I. INTRODUCTION**

Historically established practice has shown that in addition to their basic functions, the media are ideological inspirers and actualizers of ideas. At the present stage, the media are considered as relevant means of influencing moral standards of society. In the framework of the modern economy, as well as the social and political situation, the main media vectors are aimed at mass consumption, commercial gain and the struggle of ratings. In these conditions, the “pseudo-norm” of the media is an emphasis on provocations and scandals, the physiological characteristics of a person, individualism and selfishness, as well as economic freedoms.

As a result, we are witnessing changes in the individual and social hierarchy of ethical components, where true values, as a guarantor of the development of a “healthy” creative society, have faded into the background, giving way to moral fakes.

However, at this moment in Russian journalism there is an increase in interest in the spiritual sphere of society. Thus, the Church is one of the leading social and spiritual regulators of the moral-moral state of society. With the help of proprietary media information, the Russian Orthodox Church seeks to go beyond the framework of local spiritual dispositions and to expand the zone of influence to the invisible and value consciousness, as well as the non-deprivation of life.

The Church, silent in the Soviet period, received the freedom of publishing for the last thirty years. The Russian Orthodox Church forms a distinctive system of church media with a clearly depicted value-orientated model.

Patriarch of Moscow and All Russia Kirill noted, “in connection with this, extensive informational, educational and missionary tasks are entrusted to church publications. It is believed that real professionalism and awareness of the importance of the ministry will allow church journalists to strengthen their authority not only in church, but also in mass media” [17].

The media of the Russian Orthodox Church has a special value-semantic approach, in which, along with the study of an object and subject, structural-qualitative and other typological characteristics, a value context is considered, that is, those norms that take priority positions in modern regional church journalism, which determines the relevance of this research topic.

The degree of knowledge of the problem. The works of Russian historians, theologians, religious scholars and journalists — Ershov B.A., Pozdnyakova E.G., Grabelnikov A.A., Ikonnikov S.A., Ivanov T.N., Gundyayev V.M. and other authors.

The subject of the research is the Russian Orthodox mass media.

The subject of the research is the specifics of the printed periodicals of the Russian Orthodox Church on the example of the publication «Voda zhivaya».

The purpose of the study is to study specific features and to reveal the social significance of the modern religious period of the Russian Orthodox Church.

To achieve this goal, the following objectives were formulated:

- consider the main stages of the formation of the Christian media;
- analyse the typology of religious media;
- reveal the specific features of the orthodox period;
- study the print of the Russian Orthodox Church in the historical aspect;
- characterize the modern period of the St. Petersburg eparchy and its social significance;
- carry out an analysis of the publication of the St. Petersburg diocese «Voda zhivaya».

The research methodology is based on both general scientific methods (comparative analysis, description, deduction), and special, in particular, content analysis, which provides an opportunity to evaluate the ideological and thematic originality of the journal «Voda zhivaya» of the St. Petersburg Diocese of the Russian Orthodox Church.

The purpose and objectives of the study determined the structure of research work, which includes introduction, three sections, conclusion, and list of references.

## II. METHODOLOGY

The article uses a wide variety of methods, including the method of abstraction, the historical method, the associated retrospective method, typological and analytical research methods. The work collected certain empirical material, which was subjected to research analysis. Statistical material and the statistical method of scientific research are also used.

## III. DISCUSSION

The main stages of the formation of religious media in Russia. Until 1917, the church press had more than two main tasks, namely, the information task and the spiritual and educational task. The editors and employees of such publications throughout the historical era were representatives of the clergy.

The main centres of such publications were theological educational institutions. One of the first known magazines of this format is «Khristianskoye chteniye» («Christian Reading»), published at the St. Petersburg Theological Academy. Editors and authors became not only teachers of theological schools, but also students, and the magazines themselves were mostly of a popular scientific nature, since in addition to theological and historical articles, an academic chronicle and responses to secular events of that time were also published.

Government orders on the spiritual department since 1858 were published in the journal «Dukhovnaya beseda» ("Spiritual Conversation"), also published at the Theological Seminary of St. Petersburg.

In 1888, a new body appeared in the Holy Synod, which was responsible for the press of the Russian Orthodox Church - the magazine «Tserkovnyye vedomosti» ("Church News"), which consisted of an official part and an appendix.

In the 1860s, another important element of the church press appeared - diocesan sheets, which covered almost all regions and dioceses of Russia. The editorial staff included representatives of theological educational institutions, clergy of diocesan cities. These statements came out on a single model and usually consisted of two parts: official and unofficial. The official part was used to publish manifestos, decrees of emperors, determination of the Synod, orders of the diocesan authorities; unofficial - for sermons, chronicles, historical, local history articles, biographies, obituaries, bibliographic references. In many ways, the program and structure of the diocesan sheets was borrowed from secular regional publications - provincial sheets.

In the second half of the 19th century, spiritual and educational journals appeared which were published on the private initiative of priests and laity. Their main goal was to convey the position of the Church to a wide audience, that is, to the country's population. Articles of a popular character, sermons, and the lives of saints, letters and memoirs of church leaders were printed here, current events related to the Church were covered. Some of these publications («Dushepoleznoye chteniye», «Pravoslavnoye obozreniye», «Strannik») competed in popularity with leading secular newspapers and magazines. Since 1885, the first ecclesiastical illustrated magazine «Russkiy palomnik» began to appear [8].

Until 1917, there were more than 640 Orthodox magazines and newspapers, most of which were closed after the October Revolution. Only some regions of the country before the end of the civil war issued local diocesan publications. In 1930, the Deputy Patriarchal Locum Tenens, Metropolitan Sergiy (Stragorodsky) received permission to issue the official body of the Russian Orthodox Church – «Zhurnal Moskovskoy Patriarkhii» ("Journal of the Moscow Patriarchate"). He became its publisher and editor in chief. This magazine was published in 1931–1935 and further since 1943. For a long time this magazine was the only periodical church publication in the Soviet Russia (RSFSR). Since 1960, the almanac «Bogoslovskiye trudy» (Theological Works), the only scientific church publication, was published.

In the 1870-80s, illegal Orthodox publications were published as samizdat. There were magazines such as the magazine «Veche» by V. N. Osipov, «Moskovskiy sbornik» by L. I. Borodin, magazine «Mariya» by T. M. Goricheva, magazine «Nadezhda» by Z. A. Krakhmalnikova, «Obshchina», «Vybor», etc. [1].

Russian church journalism after 1917 continued to exist abroad. Ecclesiastical magazines have become a means of unity of immigrants. Russian religious and cultural centres established abroad were actively engaged in publishing.

In the 1920-30s, several dozens of religious publications were published abroad, on the basis of which Russian philosophers, theologians and publicists collaborated. The publishing house IMKA-Press published the magazine «Put'».

The Russian Orthodox Church Abroad published the newspaper «Orthodox Carpathian Rus». Due to the limited material capabilities of emigrants, almanacs and collections were most often issued.

Since 1979, Russian emigration began to use new ones in addition to the classical forms of journalism. Therefore, the first Russian-language Orthodox radio station «Golos Pravoslaviya» appeared. The studio of the radio station was located in Paris, initially broadcasting was from Africa, and then from Portugal and in some places covered the territory of the Soviet Union. The program included sermons, records of books, programs explaining services, holidays, and children's programs.

From the late 1980s, church journalism began to revive in Russia. In the new conditions, the church media began to focus on spiritual and moral education, and on catechism, missionary activity, dialogue with secular audiences in a language that they could understand, and discussion with ideology hostile to the Church.

In 1990, the Law on Freedom of Conscience and Religious Organizations was adopted, which provided legal grounds for expanding church activity and disseminating information about it.

In 1994, the Publishing Council of the Moscow Patriarchate was created (before it there was a Publishing Department). This body is still responsible for the Church's information policy, provides training and coordinates the activities of Orthodox publishing houses and journalists.

Since the early 1990s, professional training is being conducted in the field of church journalism, which has evolved as a special specialization within journalism. Church journalists, originally an elite group, gradually became an indispensable element of the journalistic community in Russia.

In 1991-1995 at the Faculty of Journalism, Moscow State University there was a group of church journalism working, and in 1996 the Institute of Church Journalism and Publishing was created on the basis of the Moscow Patriarchate Publishing House.

In the 1990–2000s a complex system of Orthodox media was formed. In 1990, twelve Orthodox periodicals were registered. By the end of 2006, the number of publications of various institutions of the Russian Orthodox Church amounted to 200 items, of which 193 were private. The central organs of the Russian Orthodox Church are the «Journal of the Moscow Patriarchate» and the newspaper «Church Bulletin» (the newspaper has been published since 1989 under the name «Moscow Church Bulletin»).

Since the late 1980s diocesan periodicals, journals at theological educational institutions, theological, church-public, missionary, catechetical («katekhizatorskiye»), and other publications began to revive [4].

In 1990, the Radonezh Society created the first Orthodox radio station in Russia. Since 1999, the radio station «Grad Petrov» has been operating at the St. Petersburg Metropolitanate. The principles of operation of radio stations are in many respects similar: religious, cultural and educational, musical and children's programs of a catechetical nature are published on both.

In the 1990s after the appearance of the Orthodox Television News Agency (PITA), the development of Orthodox television projects began. By the beginning of 1998, the agency was producing six programs (five weekly and one daily) on four central Russian television channels. Subsequently, the PITA agency ceased to exist, and some of the programs were completely closed. Many projects were transferred to the Russian Orthodox Church Information Agency, which subsequently organized broadcasts of festive services. Orthodox television programs began to deal with small television companies.

In 2008, Orthodox programs such as «Slovo pastyrya», «Pravoslavnaya entsiklopediya», «Bibleyskiy syuzhet», «Russkiy vzglyad» (The Word of the Shepherd, Orthodox Encyclopedia, Bible Story, and Russian View) began to appear on central channels. The oldest of the Orthodox television programs «Slovo pastyrya» has been published since 1994. It is based on brief conversations of the Smolensk Metropolitan Kirill (now Kirill is Patriarch of Moscow and All Russia) about spiritual life, about the history of the Church, about Orthodox traditions and holidays, about the Christian view of modern events.

In 2005, Orthodox television channels began to appear on the Russian television broadcast: «Spas», «Blagovest», «Glas», «Soyuz». Some of these channels are private. The Russian Orthodox Church owns some of the channels.

For example, «Spas» was founded by the Moscow Patriarchate in 2005, and is the first public Orthodox television channel in Russia (URL: <https://www.ontvtime.ru/live/spas.html>). «Spas» informs about the main events in the life of the Russian Orthodox Church, acquaints viewers with Orthodoxy - as the basis of a worldview and living arrangement, educates and inspires good deeds.

The task of the public Orthodox television channel «Spas» is to popularize traditional Orthodox values. Orthodox programs are broadcast, as well as secular news, educational programs, feature films and talk shows. Here is a list of a number of TV programs on the Spas TV channel.

The program "Patriarch Day" talks about the activities of His Holiness Patriarch of Moscow and All Russia. Here is coverage of the activities of His Holiness Patriarch of Moscow and All Russia Kirill. The channel broadcasts live services of the Primate of the Russian Orthodox Church, interviews, public speeches, reports on pastoral trips and events.

«The New Testament Aloud» Program. Famous actors, directors, journalists, musicians, priests read the New Testament. Famous contemporaries read sacred texts of the New Testament.

«The Parsuna» program involves conversations on religious topics with invited guests. In the history of Russian painting, the "Parsuna" was a portrait made using the icon technique. The host of the program talks about life, faith and meanings with famous people: representatives of the Church, cultural and art workers, scientists.

«The Testament» Program gives the gospel narrative in simple terms. This is a daily educational talk show.

In the program «To the very essence», a discussion unfolds on acute topics: from history and politics to superstitions and medicine.

«The Faces of the Church» program covers the stories of Orthodox clergy. These are stories of people who have dedicated their lives to church service.

Channel «Spas» shows various films - "Blessed for Christ." This is a film about holy women, about Saint Blessed Xenia of Petersburg, Matron of Moscow. Another film "Russian Righteous" leads the story of St. Blessed Xenia of Petersburg.

Another television channel «Soyuz» was established by the Yekaterinburg diocese of the Russian Orthodox Church and became a popular Orthodox channel in Russia. Many programs have a historical, cultural, local history, educational character.

Since 1996, the Orthodox segment of the Russian-language Internet has been actively developing. In 2008, the Orthodox Christianity electronic catalogue contained more than five thousand links to Orthodox sites. The official resources are the sites of the dioceses and metropolises of the Moscow Patriarchate. Distributed online counterparts of print periodicals and online media.

The online journal of the Sretensky Monastery «Pravoslavie.ru» spreads news and comments, historical materials, sermons, and weekly press reviews. On the basis of this site there are such projects as "Local Churches", "Orthodox Calendar", etc.

The online journal «Pravoslaviye i mir» ("Orthodoxy and the World") contains articles, copyright columns, information about church holidays, videos with church chants, fragments of worship, and subjects from television programs. In many cities, regional church media holdings with different types of media are being created. So, in St. Petersburg, on the basis of the metropolitanate, a holding was formed on the basis of the magazine of the St. Petersburg metropolis «Voda zhivaya», under which a news agency operates.

In modern Russia, festivals and conferences of Orthodox media are held. As part of the «Christmas educational readings» («Rozhdestvenskiye obrazovatel'nyye chteniya»), a section is devoted annually to the current problems of Orthodox journalism.

In March 2000, the Publishing Council of the Moscow Patriarchate held a congress of the Orthodox press "Christian Freedom and Independence of Journalism", which was attended by journalists from 71 dioceses of the Russian Orthodox Church and ten foreign countries.

The main problem of modern religious journalism is the professionalism of journalists, since in many publications they are mainly involved in the processing of materials already published in other media, and poorly cover current issues. In principle, Orthodox television broadcasting in Russia is at the initial stage of development. A number of "Orthodox" publications belong either to schismatics or sectarians who criticize the position of the Russian Orthodox Church. At the same time, the distribution of periodicals remains a problem.

Thus, Russian religious historical journalism and periodicals went through a number of stages and underwent significant changes.

Now, there are four main stages in the formation of religious media in Russia:

1. From the XVIII century to 1917 - the formation of the church periodical on the basis of theological schools of the Russian Orthodox Church;
2. From 1917 to the 1980s - illegal printing of Orthodox magazines in the RSFSR and the creation abroad of Russian cultural and religious centres with active publishing;
3. Since the 1980s to the 2000s - restoration of Russian Orthodox printed tradition in Russia;
4. Since the 2000s to 2020 years - the formation of a new information order in Orthodox journalism [10].

## IV. RESULTS

1. Typology of religious media. In connection with the increase in the number of Orthodox media, a need arose for their typological analysis. For this, it will make it possible to single out the main type-forming factors. There are many classifications of periodicals, each of which fulfills its role and can be used for a specific study.

Researcher of Sociocultural Models of Journalism E.A. Kornilov created the following press classification:

- global - regional;
- print - audiovisual;
- official - informal;
- continental (analytical) - island (informational);
- quality - tabloid.

Methodologically important in the search for a "practical orientation" of a typological approach to the media is the introduction of refined E.A. Kornilov concepts. A type is "a historically formed set of publications united by a publisher, a special purpose and an audience group". Typification - "the development of a publication or a group of publications under the influence of type-forming factors of certain characteristics and traits" [5].



The transition of the media to multi-subjectivity has significantly increased the number of typological characteristics. So, A.A. Grabelnikov, pointing to typological changes in the modern press, divides periodicals into:

- high-quality (press opinions for the intellectual part of society) and mass (serves the rest of the population);
- to the state (financed from the state treasury) and commercial (self-financed);
- on the official (reflects the point of view of the government) and independent (expresses the opinion of the founder or the editorial board);
- on the ruling (leads agitation and propaganda of the political and economic line of power structures) and the opposition (criticizes the existing regime and puts forward its own alternative projects for the development of society);
- on politicized (focused on the reflection of political struggle) and depoliticized (content does not affect political issues);
- business (serves a new class of businessmen and entrepreneurs) and entertainment (designed for readers' leisure);
- legitimate (officially registered with the Ministry of Press and Information) and illegitimate (does not recognize authority over itself);
- national (published within the region) and transnational (published within the near and far abroad) [2].

A.A. Grabelnikov attributes religious media to new and special forms of print media. In addition, B.Ya. Misonnikov in the typology definition system classifies journalism by:

- periodicity;
- place of publication and extent of distribution;
- the degree of breadth of reflection of reality (special publications and general political, thematic).

Based on the above classification, the separation of the Orthodox press into the church and secular is based on the address of the founder: the Moscow Patriarchate and dioceses or federal and regional state television and radio companies, printed periodicals of regional and city administrations. In addition, in accordance with the classification, two types of media are distinguished: print and electronic. Further, print media are divided into analytical and informational.

B.Ya. Misonzhnikov singled out typologically diverse specialized publications that are narrowly focused, always oriented to a specific segment of society - an audience that is formed on the basis of common professional or business interests, socio-political, cultural and spiritual preferences. Subtypes are formed from them, depending on type-determining factors, thematic areas, specific manifestations of qualitative characteristics and properties [6].

According to A.K. Teplyashina, the main type-forming features by which the Russian Orthodox Church publications are combined into separate groups are:

- the nature of the audience;
- subject or reflected sphere of reality;
- Gender of the publication;
- purpose of the publication;
- nature of presentation.

Based on the above parameters, it can be assumed that there are theoretical publications covering the official life of the Moscow Patriarchate ("Journal of the Moscow Patriarchate") and mass publications («FOMA» magazine). According to the target audience – «Zhurnal Moskovskoy patriarkhii» ("Journal of the Moscow Patriarchate") - a specialized publication designed for clergy. «FOMA» Magazine is an unofficial publication of the Russian Orthodox Church that talks about the Orthodox faith and the Church in the life of modern man and society.

More on the genre and thematic focus and appeal to a specific audience, the entire system of Russian Orthodox mass media can be classified as follows.

This system consists, first of all, of church mass publications. Such periodicals include «Pravoslavnaya Moskva» («the Orthodox Moscow») newspaper and the Orthodox review «Radonezh», and, secondly, from theoretical church publications («Bogoslovskiye trudy» («The Yearly Theological Works»), the Orthodox theological journal «Alpha and Omega», published by the Society for the distribution of Holy Scripture in Russia and designed to improve the theological culture of its readers).

Thus, the modern Orthodox media, in addition to being included in the classification of the media, have their own divisions and specific features.

2. Specific features of religious periodicals. The Orthodox periodical press is one of the most relevant elements of Russian journalism, which has come a long and difficult path in its development.

Church journalists, who initially appeared as a separate, socially restricted group, are currently an integral part of the journalistic community in Russia.

Historically, the term "Orthodox journalism" was voiced in 1991, shortly after the start of democratic reforms in Russia. Over the past thirty years, the Church has not only restored its periodical press in its traditional forms. However, the Church also actively began to master new types of this activity.

Of course, church periodicals are still inferior in their circulation to secular media, but in the last decade, the number of Orthodox publications has begun to increase. The current catalogue of the Orthodox press has 168 newspapers, 48 magazines and almanacs [20].

In 2000, Archbishop Tikhon (Bronnitsky), Chairman of the Moscow Patriarchate Publishing Council, Chairman of the Congress Organizing Committee, in his report to the Congress of the Orthodox Press voiced the main goal of creating Orthodox periodicals. "Conscious of ourselves as citizens of a great country, heirs of a great Orthodox culture, we can and must resist the vulgarity, cynicism, and lack of spirituality of modern life, no matter who we are, whatever we do, wherever we work: in a newspaper, in a magazine, on the radio, on TV.

Preventing the human soul from wallowing in everyday worries, reminding it of its primordial vocation to reach divine heights is an important part of journalistic service to society" [19].

When we speak about modern church journalism, it is necessary to pay attention to the restoration and preservation by the church of traditional forms of journalism, as well as the active development of new ones that have emerged due to scientific and technological progress.

The publishing department of the Moscow Diocese not only managed to revive «Moskovskiye yeparkhial'nyye vedomosti» (the Moscow Diocesan Gazette), but also issued a video review of them. Dozens of Orthodox Russian-language servers were created. Theological schools, individual dioceses, monasteries and churches have access to a global network (the Orthodoxy in Russia server was created with the assistance of the Russian Cultural Initiative Foundation).

At present, almost all dioceses have their own church media, most often newspaper publications. Parish newspapers are convenient and effective ways of informing believers about the internal activities of the parish, and informing about the schedule of worship. Only in Moscow there are more than 30 church periodicals. Some of them (the newspapers «Radonezh», «Orthodox Moscow», «Moscow Church Messenger») are known throughout Russia.



An important element of many diocesan publishing houses is the publication of periodicals in several languages at once: in Russian and in the language of local nationalities (in the Syktyvkar diocese in the Komi language, in Barnaul in the Altai language).

The main difference between Orthodox periodicals and secular is the function of moral education, in addition to informing and educating. In his opening remarks at the VI «Faith and the Word» festival (November 2014), Patriarch Kirill designated the main mission of an Orthodox journalist and publicist: “A church journalist is the one who preaches Christ,” and pointed out the main requirement for the content of such materials Media. “Church journalism should be focused on thoughts, on an idea, and not just on a list of events and facts” [14].

The central idea of Orthodox publications, according to the editor of the Neskuchny Sad magazine, Yu. Danilov, and the editor-in-chief of the Orthodox magazine Foma, chairman of the synodal information department V. Leigoda, should be missionary work, that is, “help in building a Christian life at the level of everyday routine” [18].

Special features of Orthodox journalism are the ways of presenting material, including the compilation of headings for publications. Typically, these are quotes from scripture, prayers, tales, and parables. For example, the newspaper Pushkin deanery of the Moscow diocese “Orthodox Pushkino” cited “The Legend of the Entry into the Church of the Blessed Virgin Mary”: “Come, Light for those in darkness, a new and divine gift. Enter joy, into the Church of Your Lord: now - into the earthly, later - into the highlands” [23].

A feature of many Orthodox publications is an appeal to the reader not to “defile the shrine”: “Please do not use the newspaper for economic purposes. If you don’t need her, bring her to the temple” [7].

The editorial staff of Orthodox publications is often heterogeneous. Experts in the field of the Orthodox faith - the highest clergy (clergy, bishops, metropolitans), usually perform the functions of the editor-in-chief and censor.

The Orthodox periodical has a number of typological, general and original features that are different from traditional media. One of the principles for the classification of Orthodox print media is central to the division according to the founder that is, into the official (created by the Russian Orthodox Church) and secular Orthodox press.

Another important criterion in the classification is the region of distribution. All publications of the Russian Orthodox Church can be divided into:

- Church-wide / central editions («Zhurnal Moskovskoy Patriarkhii» (“Journal of the Moscow Patriarchate”
- Diocesan / regional publications (the journal «Voda zhivaya» of the Petersburg diocese);
- Parish and monastery / local publications («Bersenevskie stranitsy» (“Bersenia pages”) - publication of the parish community of the Trinity-Nikolsky Church in Moscow).

In addition, there are differences in periodicity, volume, format and circulation, which is also characteristic of secular publications [3].

The most difficult criterion for the classification of Orthodox periodicals is the readership. Traditionally, newspapers and magazines, united by religious thought, should be guided by a narrow circle of persons “churchified” people and the clergy themselves. However, many publications are addressed to the general reader.

In accordance with this criterion, Orthodox publications are classified by:

- Gender - women’s publications («Slavyanka» magazine) and men’s («Faith and Courage» magazine);
- Age criteria - children’s (the magazine «Bozh'ya korovka», the newspaper “Svetlyachok”), youth (the student’s newspaper of the Moscow University «Tat’yanin den’» (“Tatyana’s Day”)), people of different ages (the magazine «Russkiy dom» (“Russian House”); St. Petersburg family magazine “Vinograd”);

- By the nature of labour and social activities - for the military (newspaper of the Orthodox military-patriotic club "The Team of the Holy Prince Alexander Nevsky"), scientific and theological (journal of the St. Petersburg Theological Academy «Khristianskoye chteniye» ("Christian Reading")), missionary publications (magazine «Missionerskoye obozreniye» ("Missionary Review")).

The social mission of some publications differs from previously known ones. The «FOMA» magazine calls itself the publication "for doubters". The name of the magazine comes from the name of the Apostle Thomas, symbolizing an incredulous, but seeking man. The magazine's task is to reveal the essence of Christianity and show its role in the socio-cultural life of the country.

## V. CONCLUSION

In the 1990s, there was an increase in interest in religious subjects, which is still relevant. According to the All-Russian VTsIOM poll in March 2010, 75% of the country's population considered themselves Orthodox. According to statistics, "the mention of the Russian Orthodox Church in the media <...> increased from 4 thousand in 2008 to 20 thousand in 2014" [21].

This fact clearly demonstrates the high interest of the media and the whole society in the Russian Orthodox Church. Researcher I.A. Dymova gives such a comment on this phenomenon in the article "The Place of Russian Orthodox Journalism in the Media: a Scientific Review of Dialogues and Discussions". "After many years of westernizing society, imposing through all mass media the pseudo culture of behaviours, tastes and ideals alien to the Russian person, the Russians wanted to return to its origins. Its original faith, culture, customs and traditions, which in recent years has acted as a kind of mental braces that can consolidate society into single Russian people around spiritual, moral and religious values" [18].

Thus, the paper considers the system of Russian Orthodox media, which is part of the Russian media system. Religious periodicals have a number of specific features, such as presentation of material, appeal to the reader and the composition of the editorial board. The growth of the Russian Orthodox Church's periodicals is increasing due to the interest in such journalism not only between the believer and the "church" population, but also among people who doubt their faith.

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## ПРАВОСЛАВНАЯ ПЕРИОДИКА И ЕЕ МЕСТО В СОВРЕМЕННОЙ СИСТЕМЕ СМИ В РОССИИ

Ашмаров Игорь Анатольевич<sup>1</sup>

<sup>1</sup>Кандидат экономических наук, доцент, профессор РАЕ  
Воронежский государственный институт искусств (ВГИИ)  
394077, ул. Генерала Лизюкова, 42, Воронеж, Воронежская область, Россия

### Аннотация

В статье рассматриваются основные этапы исторического становления и развития религиозных СМИ в России, а также их современное существование. В данной работе уточняются некоторые специфические особенности религиозной периодики в сравнении со светской печатной прессой в России.

Тот факт, что церковь имеет свои собственные средства массовой информации, делает ее более независимой и самостоятельной в высказывании своей точки зрения относительно различных социальных и политических проблем в современном обществе. Это также позволяет церкви проводить собственную политику в важнейшей сфере национальных и религиозных отношений, в отношении отдельных групп населения страны.

Дискурс Русской Православной Церкви в отечественных СМИ зародился еще в XIX столетии. Современный актуальный дискурс Русской Православной Церкви в современных печатных и электронных российских СМИ имеет чрезвычайно большое значение для менталитета российских граждан и всего общества. В данной работе анализируется система российских православных СМИ, которая входит в систему средств массовой информации России.

**Ключевые слова:** православие, религиозная периодика, дискурс Русской православной церкви, российские печатные СМИ.

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