

## RELIGION DURING THE WAR OF 1812

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**Abstract.** This article talks about the role of the clergy in the war of 1812. The religious cult and its execution are considered. The attitude towards religion in the war is shown.

**Keywords:** war, religion, clergy, cult, orthodoxy.

The war of 1812 can rightly be called a clash of two civilizations, two cultural communities, and forgiveness - a confrontation between Orthodox Russia and "godless" France. The role of the Russian Orthodox Church in the subsequent clash is enormous, because in order to win, society needs spiritual unity, which occupies territory in the war just the same faith. It supports unity in moments of battle, services before battles work as an impetus to repulse the enemy.

Interest in the partisan movements of 1812 arouses people's interest in the topic of the selfless act of ordinary people for the sake of victory in a common war.

The main document reflecting the mood of the Russian Orthodox Church is the appeal of the Holy Synod, which was announced at all services following the announcement of the manifesto of Emperor Alexander I of July 6, 1812. The highest manifesto made it clear that the Orthodox believer has overwhelming authority in the fight against the enemy. "Connect with everyone: with a cross in your heart and with a need for hands, no forces of natural people will overcome" [4]. By 1812, a strong alliance with nature had taken place in the country. The state financially supports the Church, laws have been created that do not contradict church canons.

When the French group saw the worship of the icon and the trust in such, it held the Russian people for the barbarians, and the mind did not move. So, the French military leader wrote in his notes: "Each soldier turned with a prayer to the symbols of martyrdom, and everyone knelt, repeating a religious verse in order to gain spirit." Lezhenavlyal: "Russian soldiers obeyed without questioning, slavery closed them in a close circle, and all their feelings were reduced to a small number of criteria, aspirations and reflections" [6]. The French troops stood for the first support in victory in themselves, while the Russians turned out to be a support as a result of the unity of the common faith.

Speaking about the priests about the war of 1812, G.I. Shavel University: "The Russian soldier is not afraid of death, but he is afraid to die without communion, to be buried without a church burial" [1, p.14].

Speaking about the fulfillment of the commandments, it is worth noting that killing in war was not considered a sin, as it was a necessity. It was believed that the army starts the war, and God ends

it, so there is "God's truth" for everything.

How did the service before the battle take place in the army? The priests performed a prayer service, which set up the army, strengthened courage and patriotism. Recalling the prayer service before the Battle of Borodino, F.N. Glinka noted that the hundred thousandth army "by itself, at the inclination of the heart, fell to its knees and bowed its forehead to the ground, which it was ready to intoxicate to its full with its blood" [2, p.39]. During the prayer itself, the priest spoke about the oath, and before the battle itself, the army first carried the cross forward, and then only proceeded to attack.

The religious and moral activity of the army clergy was fueled by the idea of sacrifice, and it often happened that priests showed the army by personal example that a sense of duty should lead them into battle [7, p.46].

An example of sacrifice was the priest of the 19th Jaeger Regiment Vasily Vasilkovsky, who was awarded the Order of St. George 4th class. In the battle near Vitebsk on July 15, 1812, Vasily "out of sincere zeal was ... in front with a cross, blessed the regiment, then in the hottest fire encouraged everyone to win the enemy, confessed the seriously wounded, where he received a wound from the ricochet of the cannon ball with the earth in his left cheek, but also he was still in battle with it, until for the second time he received a bullet in the cross that was on his chest, and from it a severe concussion in the chest "[5].

The role of the Orthodox clergy was also felt at the expense of material support in the organization of the people's militia. According to the data, on July 25, 1812, 1.5 million rubles were donated to the state from the sale of candles. According to the reports of the bishops, according to later data, the total amount of donations of the Orthodox clergy for the militia (together with 1.5 million rubles) amounted to: 2,405,076 rubles. 60 kop. Also, it was allowed to give the children of the clergy to the militia, which by the war was replenished by 412 clergy [8], which may indicate a strong alliance between the Church and the state.

Thus, we can conclude that the role of religion and the military clergy at this stage is appreciated by Russian historians. After the hostilities of 1812, destroyed churches, manuscripts of priests, facts provided by soldiers were actively restored, which was a kind of gratitude from the state for unity in battle, for the common idea and positive influence of religion in the Patriotic War of 1812.

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