

# **The Russian Orthodox Church 1917 1948 From Decline To Resurrection Routledge Religion Society And Government In Eastern Europe And The Former Soviet States**

Religion And Modernization In The Soviet Union Russian Court Chapel Choir The American YMCA and Russian Culture Biblical Interpretation in the Russian Orthodox Church Keeping the Faith Foreign Churches in St. Petersburg and Their Archives, 1703-1917 The Catholic Church and Soviet Russia, 1917-39 Shamanism and Christianity The Moscow Council (1917-1918) The Heart of Russia A Long Walk To Church The Eastern Orthodox Church The Russian Orthodox Church, 1917-1948 The Russian Church Under the Soviet Regime, 1917-1982 A History of Russian Christianity, Vol. III Memory Eternal The Plot to Kill God The Making of Holy Russia The Cambridge History of Christianity: Volume 5, Eastern Christianity Religion and the Early Modern State The Russian Orthodox Church, 1917-1948 The Russian Orthodox Church Underground, 1917-1970 Russia's Lost Reformation The Russian Orthodox Church Political Symbols in Russian History Putin's Propaganda Machine Godless Utopia Red Priests Orthodox Christianity in Imperial Russia The Russian Orthodox Church Underground, 1917-1970 The Dangerous God The Orthodox Church in Ukraine Description of the Clergy in Rural Russia Religious Freedom in Modern Russia Russian Orthodoxy on the Eve of Revolution Of Religion and Empire Russian Orthodoxy, Nationalism and the Soviet State during the Gorbachev Years, 1985-1991 Russian Jews Between the Reds and the Whites, 1917-1920 Russia Old Believers

## **Religion And Modernization In The Soviet Union**

### **Russian Court Chapel Choir**

Examines the Tlingit response to Russian Orthodox theology and rituals in late-eighteenth-century Alaska as well as the indigenous religion, culture, and economy that developed over the next two hundred years.

### **The American YMCA and Russian Culture**

### **Biblical Interpretation in the Russian Orthodox Church**

To the surprise of many students of the Soviet Union, religion has shown itself to be a force still powerful in Soviet society. In contrast, the impact of religion in developed Western societies has declined. Dr. Dunn points out that the study of this antinomy can shed light on the entire concept of "modernization" in the U.S.S.R. The study of the

### **Keeping the Faith**

Radical Protestant Christianity became widespread in rural parts of southern Russia and Ukraine in the nineteenth and early twentieth centuries. *Russia's Lost Reformation: Peasants, Millennialism, and Radical Sects in Southern Russia and Ukraine, 1830-1917*, studies the origins and evolution of the theology and practices of these radicals and their contribution to an alternative culture in the region. Arising from a confluence of immigrant Anabaptists from central Europe and native Russian religious dissident movements, the new sects shared characteristics with both their antecedents in Europe and their contemporaries in the Shaker and Quaker movements on the American frontier. The radicals' lives showed energy and initiative reminiscent of Max Weber's famous paradigm in *The Protestant Ethic and the Spirit of Capitalism*. And women participated in congregations no less than men and often led them. The radicals criticized the existing social and political order, created their own educational system, and in some cases engaged in radical politics. Their contributions, argues Zhuk, help explain the receptiveness of peasants in this region to the revolutions of 1905 and 1917.

## **Foreign Churches in St. Petersburg and Their Archives, 1703-1917**

## **The Catholic Church and Soviet Russia, 1917-39**

From the legendary visit of Apostle Andrew to the conclusion of Soviet authority in 1990, Daniel Shubin presents the entire history of Christianity in Russia in a multi-volume series. The events, people and politics that forged the earliest traditions of.

## **Shamanism and Christianity**

This book examines how the Russian Orthodox Church developed during the period of Gorbachev's rule in the Soviet Union, a period characterised by perestroika (reform) and glasnost (openness). It charts how official Soviet policy towards religion in general and the Russian Orthodox Church changed, with the Church enjoying significantly improved status. It also discusses, however, how the improved relations between the Moscow Patriarchate and the state, and the Patriarchate's support for Soviet foreign policy goals, its close alignment with Russian nationalism and its role as a guardian of the Soviet Union's borders were not seen in a positive light by dissidents and by many ordinary believers, who were disappointed by the church's failure in respect of its social mission, including education and charitable activities.

## **The Moscow Council (1917-1918)**

*Putin's Propaganda Machine* examines Russia's "information war," one of the most striking features of its intervention in Ukraine. Marcel H. Van Herpen argues that the Kremlin's propaganda offensive is a carefully prepared strategy, implemented and tested over the last decade. Initially intended as a tool to enhance Russia's soft power, it quickly developed into one of the main instruments of Russia's new imperialism, reminiscent of the height of the Cold War. Van Herpen demonstrates that the Kremlin's propaganda machine not only plays a central role in its "hybrid

war" in Ukraine, but also has broader geopolitical objectives intended to roll back the influence of NATO and the United States in Europe. Drawing on years of research, Van Herpen shows how the Kremlin built a multitude of soft power instruments and transformed them into effective weapons in a new information war with the West. /span

## **The Heart of Russia**

"This book is a critical study of the interaction between the Russian Church and society in the late nineteenth and early twentieth century. At a time of rising nationalist movements throughout Europe, Orthodox patriots advocated for the place of the Church as a unifying force, central to the identity and purpose of the burgeoning, yet increasingly religiously diverse Russian Empire Whilst other studies exist that draw attention to the voices in the Church typified as "liberal" in the years leading up to the Revolution, this work introduces the reader to a wide range of "conservative" opinion that equally strove for spiritual renewal and the spread of the Gospel.. Grounded in original research conducted in the newly accessible libraries and archives of post-Soviet Russia, this study is intended to reveal the wider relevance of its topic to an ongoing discussion of the relationship between national or ethnic identities on the one hand and the self-understanding of Orthodox Christianity as a universal and transformative Faith on the other"--Page 4 of cover.

## **A Long Walk To Church**

Studies in particular monastic revivals in the 19th and 20th centuries, as epitomized by Trinity-Sergius.

## **The Eastern Orthodox Church**

This book offers studies on the history of foreign churches in St. Petersburg since the founding of the city in 1703 till the Revolution in 1917. Moreover, archivists give detailed overviews and insights in the archives concerned in question.

## **The Russian Orthodox Church, 1917-1948**

"This book examines the relationship between Old Believers, religion, popular dissent and gender, and studies the relationship between religious beliefs and society. It focuses on the ways in which ascetic ideals have shaped men's and women's social selves and also on the ways these ideal eventually lost their weight in urban Old Believer communities. The book argues that Old Believer cultural conservatism often concealed their challenge of social conventions. Like many other dissenting groups across the world, Old Believers created alternative spiritual and social roles for men and women." -- BOOK JACKET.

## **The Russian Church Under the Soviet Regime, 1917-1982**

## **A History of Russian Christianity, Vol. III**

## Memory Eternal

"The bitter separation of Ukraine's Orthodox churches is a microcosm of its societal strife. From 1917 onward, church leaders failed to agree on the church's mission in the twentieth century. The core issues of dispute were establishing independence from the Russian church and adopting Ukrainian as the language of worship. Decades of polemical exchanges and public statements by leaders of the separated churches contributed to the formation of their distinct identities and sharpened the friction amongst their respective supporters. In *The Orthodox Church in Ukraine*, Nicholas Denysenko provides a balanced and comprehensive analysis of this history from the early twentieth century to the present. Based on extensive archival research, Denysenko's study examines the dynamics of church and state that complicate attempts to restore an authentic Ukrainian religious identity in the contemporary Orthodox churches. An enhanced understanding of these separate identities and how they were forged could prove to be an important tool for resolving contemporary religious differences and revising ecclesial policies. This important study will be of interest to historians of the church, specialists of former Soviet countries, and general readers interested in the history of the Orthodox Church"--Publisher's website.

## The Plot to Kill God

In the years following the Russian Revolution, a bitter civil war was waged between the Bolsheviks, with their Red Army of Workers and Peasants on the one side, and the various groups that constituted the anti-Bolshevik movement on the other. The major anti-Bolshevik force was the White Army, whose leadership consisted of former officers of the Russian imperial army. In the received—and simplified—version of this history, those Jews who were drawn into the political and military conflict were overwhelmingly affiliated with the Reds, while from the start, the Whites orchestrated campaigns of anti-Jewish violence, leading to the deaths of thousands of Jews in pogroms in the Ukraine and elsewhere. In *Russian Jews Between the Reds and the Whites, 1917-1920*, Oleg Budnitskii provides the first comprehensive historical account of the role of Jews in the Russian Civil War. According to Budnitskii, Jews were both victims and executioners, and while they were among the founders of the Soviet state, they also played an important role in the establishment of the anti-Bolshevik factions. He offers a far more nuanced picture of the policies of the White leadership toward the Jews than has been previously available, exploring such issues as the role of prominent Jewish politicians in the establishment of the White movement of southern Russia, the "Jewish Question" in the White ideology and its international aspects, and the attempts of the Russian Orthodox Church and White diplomacy to forestall the establishment of a Jewish state in Palestine. The relationship between the Jews and the Reds was no less complicated. Nearly all of the Jewish political parties severely disapproved of the Bolshevik coup, and the Red Army was hardly without sin when it came to pogroms against the Jews. Budnitskii offers a fresh assessment of the part played by Jews in the establishment of the Soviet state, of the turn in the

policies of Jewish socialist parties after the first wave of mass pogroms and their efforts to attract Jews to the Red Army, of Bolshevik policies concerning the Jewish population, and of how these stances changed radically over the course of the Civil War.

## **The Making of Holy Russia**

Russia's ever-expanding imperial boundaries encompassed diverse peoples and religions. Yet Russian Orthodoxy remained inseparable from the identity of the Russian empire-state, which at different times launched conversion campaigns not only to "save the souls" of animists and bring deviant Orthodox groups into the mainstream, but also to convert the empire's numerous Muslims, Buddhists, Jews, Catholics, and Uniates. This book is the first to investigate the role of religious conversion in the long history of Russian state building. How successful were the Church and the state in proselytizing among religious minorities? How were the concepts of Orthodoxy and Russian nationality shaped by the religious diversity of the empire? What was the impact of Orthodox missionary efforts on the non-Russian peoples, and how did these peoples react to religious pressure? In chapters that explore these and other questions, this book provides geographical coverage from Poland and European Russia to the Caucasus, Central Asia, Siberia, and Alaska. The editors' introduction and conclusion place the twelve original essays in broad historical context and suggest patterns in Russian attitudes toward religion that range from attempts to forge a homogeneous identity to tolerance of complexity and diversity.

## **The Cambridge History of Christianity: Volume 5, Eastern Christianity**

RELIGIOUS FREEDOM IN MODERN RUSSIA explores the complex contours and contested meanings of religious freedom in Russia, from 1520 to the 1990s.

## **Religion and the Early Modern State**

## **The Russian Orthodox Church, 1917-1948**

An insider's account of the Eastern Orthodox Church, from its beginning in the era of Jesus and the Apostles to the modern age In this short, accessible account of the Eastern Orthodox Church, John McGuckin begins by tackling the question "What is the Church?" His answer is a clear, historically and theologically rooted portrait of what the Church is for Orthodox Christianity and how it differs from Western Christians' expectations. McGuckin explores the lived faith of generations, including sketches of some of the most important theological themes and individual personalities of the ancient and modern Church. He interweaves a personal approach throughout, offering to readers the experience of what it is like to enter an Orthodox church and witness its liturgy. In this astute and insightful book, he grapples with the reasons why many Western historians and societies have overlooked Orthodox Christianity and provides an important introduction to the Orthodox Church and the Eastern Christian World.

## **The Russian Orthodox Church Underground, 1917-1970**

Paul Froese explores the nature of religious faith in a provocative examination of the most massive atheism campaign in human history. That campaign occurred after the 1917 Russian Revolution, when Soviet plans for a new Marxist utopia included the total eradication of all religion. Even though the Soviet Union's attempt to secularize its society was quite successful at crushing the institutional and ritual manifestations of religion, its leaders were surprised at the persistence of religious belief. Froese's account reveals how atheism, when taken to its extreme, can become as dogmatic and oppressive as any religious faith and illuminates the struggle for individual expression in the face of social repression.

## **Russia's Lost Reformation**

From sermons and clerical reports to personal stories of faith, this book of translated primary documents reveals the lived experience of Orthodox Christianity in 19th- and early 20th-century Russia. These documents allow us to hear the voices of educated and uneducated writers, of clergy and laity, nobles and merchants, workers and peasants, men and women, Russians and Ukrainians. Orthodoxy emerges here as a multidimensional and dynamic faith. Beyond enhancing our understanding of Orthodox Christianity as practiced in Imperial Russia, this thoughtfully edited volume offers broad insights into the relationship between religious narrative and social experience and reveals religion's central place in the formation of world views and narrative traditions.

## **The Russian Orthodox Church**

Assesses the interaction of 19th-century Russian missionaries with three indigenous groups--the Chukchi and Altaians in Siberia and the Dena'ina Indians in Alaska--and examines the relationships as a dialogue about spiritual, political, and ideological power.

## **Political Symbols in Russian History**

Drawing on the early Soviet atheist magazines *Godless* and *Godless at the Machine*, and postwar posters by Communist Party publishers, the author presents an unsettling tour of atheist ideology in the USSR.

## **Putin's Propaganda Machine**

In *The American YMCA and Russian Culture*, Matthew Lee Miller explores the impact of the philanthropic activities of the Young Men's Christian Association on Russians during the late imperial and early Soviet periods.

## **Godless Utopia**

Explores sacred community, and how it functioned (or sometimes did not) in Russian Orthodoxy before the fateful historic events of the 1917 Russian Revolution.

Religious life has been perhaps the least explored and most poorly understood aspect of imperial Russian history. This annotated translation of a dissident priest's exposé of the parish clergy adds significantly to our knowledge, providing a graphic picture of the Orthodox church in the mid-nineteenth century. For the first time, we are able to grasp the profound importance of the church in the everyday lives of ordinary men and women. I. S. Belliustin's *Description of the Clergy in Rural Russia* was published abroad and smuggled back into the empire in 1858, on the eve of the Great Reforms. Its shocking depiction of a church pervaded by venality and ignorance created a sensation in high society and government circles. It generated a new sense of self-awareness among the younger clergy and sparked a reform movement that climaxed in the years just before the 1917 Revolution. Much more than a chapter in the history of Russian Orthodoxy, Belliustin's memoir is a major document in Russian social history. Throughout, the author ranges beyond the seminary and the parish to touch on almost every aspect of village life. Gregory Freeze has translated this text and supplied extensive annotations. His introduction is a masterly--and long-needed--survey of the church's role in the social and political life of imperial Russia. Written by a wry and trenchant observer, this portrait of rural Russia will be read with interest by students and scholars of Russian history, of the Orthodox church, and of the social and religious history of nineteenth-century Europe. -- "Journal of Ecclesiastical History"

## **Orthodox Christianity in Imperial Russia**

The 1917 revolutions that gave birth to Soviet Russia had a profound impact on Russian religious life. Social and political attitudes toward religion in general and toward the Russian Orthodox Church in particular remained in turmoil for nearly 30 years. During that time of religious uncertainty, a movement known as "renovationism," led by reformist Orthodox clergy, pejoratively labeled "red priests," tried to reconcile Christianity with the goals of the Bolshevik state. But Church hierarchy and Bolshevik officials alike feared clergymen who proclaimed themselves to be both Christians and socialists. This innovative study, based on previously untapped archival sources, recounts the history of the red priests, who, acting out of religious conviction in a hostile environment, strove to establish a church that stood for social justice and equality. *Red Priests* sheds valuable new light on the dynamics of society, politics, and religion in Russia between 1905 and 1946.

## **The Russian Orthodox Church Underground, 1917-1970**

Wynot presents a concise history of the trials and evolution of Russian Orthodox monasteries and convents and the important roles they have played in Russian culture, both spiritually and politically, from the abortive reforms of 1905 to the Stalinist purges of the 1930s.

## **The Dangerous God**

"This is a learned and cogent exploration of Russian theological and political order

from its Kievan roots into the early twenty-first century. It utilizes the primary sources in an energetic way and grounds the core of its theoretical analysis in the philosophy of Eric Voegelin. The argument is complex yet lucid and illuminating at every turn. Lee Trepanier's book will be of great interest to all students of Russian history, church-state relations, literature, theology, and politics. Warmly recommended."---Ellis Sandoz, Louisiana State University "Despite the best efforts of the country's leading political figures, social institutions, and intellectuals, Russia has yet to develop a coherent set of political values and symbols around which its society can congeal. In this book, Lee Trepanier does the field a great service by applying Eric Voegelin's thought to the question of how this process has evolved historically and why it has failed so miserably."---Christopher Marsh, director, J. M. Dawson Institute of Church-State Studies, Baylor University Political Symbols in Russian History is one of the few works that presents an analytical and comprehensive account of Russian history and politics between the years 988 and 2005. From Kievan Rus to Putin's Russia, this book traces the development, evolution, and impact that political symbols have had on Russian society. By using Eric Voegelin's "new science of politics" as the human search for order and justice, Lee Trepanier provides a fresh and unique approach to the studies of political culture and civil society. For those interested in Russian politics and intellectual history, Political Symbols in Russian History offers the most up-to-date scholarship on such political symbols and social institutions as the Russian Orthodox Church and the national government. This book presents an innovative approach to understanding symbols in the search for order and justice in Russian history.

## **The Orthodox Church in Ukraine**

This volume encompasses the whole Christian Orthodox tradition from 1200 to the present. Its central theme is the survival of Orthodoxy against the odds into the modern era. It celebrates the resilience shown in the face of hostile regimes and social pressures in this often-neglected period of Orthodox history.

## **Description of the Clergy in Rural Russia**

Presents a profile of Russia, compiled by the Federal Research Division of the U.S. Library of Congress. Includes details about the geography, society, economy, transportation, communications, government, national security, history, and demographics of the country.

## **Religious Freedom in Modern Russia**

In the majority of western pre-modern and modern handbooks and surveys of the history of biblical scholarship, Eastern Orthodoxy is mostly and habitually dismissed. A clear orientation towards the western branch of the Christian church is maintained throughout. However, as the Russian Orthodox church is an organic part of the universal church this book attempts to assist in the Orthodox-Protestant interactions and serves as an introduction to Russian Orthodox hermeneutics. Alexander Negrov surveys the development of biblical interpretation within the history of the Russian Orthodox church from the Kiev period of its history (tenth to thirteenth centuries) until the Synodal period (1721-1917). The purpose of his

study is to present a coherent analysis of the essential elements of Orthodox biblical hermeneutics as it developed over a period of several centuries which were critical to the defining of the Orthodox church and to present a case study of hermeneutical approach to the New Testament of D. I. Bogdashevskii (1861-1933). The main hermeneutical features of the Russian Orthodox church show that the church and tradition are the indispensable guides to the understanding of Scripture. Christ is considered as the beginning, centre, and end of biblical interpretation and exegesis is based upon cooperation between the Holy Spirit and the human interpreter. The church demands reading of the Scriptures guided by church dogmatics as well as a multi-discipline approach to the text.

## **Russian Orthodoxy on the Eve of Revolution**

Publisher Description

### **Of Religion and Empire**

This book tells the remarkable story of the decline and revival of the Russian Orthodox Church in the first half of the twentieth century and the astonishing U-turn in the attitude of the Soviet Union's leaders towards the church. In the years after 1917 the Bolsheviks' anti-religious policies, the loss of the former western territories of the Russian Empire, and the Soviet Union's isolation from the rest of the world and the consequent separation of Russian émigrés from the church were disastrous for the church, which declined very significantly in the 1920s and 1930s. However, when Poland was partitioned in 1939 between Nazi Germany and the Soviet Union, Stalin allowed the Patriarch of Moscow, Sergei, jurisdiction over orthodox congregations in the conquered territories and went on, later, to encourage the church to promote patriotic activities as part of the resistance to the Nazi invasion. He agreed a Concordat with the church in 1943, and continued to encourage the church, especially its claims to jurisdiction over émigré Russian orthodox churches, in the immediate postwar period. Based on extensive original research, the book puts forward a great deal of new information and overturns established thinking on many key points.

### **Russian Orthodoxy, Nationalism and the Soviet State during the Gorbachev Years, 1985-1991**

This book, based on extensive research including in the Russian and Vatican archives, charts the development of relations between the Catholic Church and the Soviet Union from the Bolshevik Revolution of 1917 to the death of Pope Pius XI in 1939. It provides background information on the animosity between the Orthodox and Catholic churches and moves towards reconciliation between them, discusses Soviet initiatives to eradicate religion in the Soviet Union and spread atheist international communism throughout the world, and explores the Catholic Church's attempts to survive in the face of persecution within the Soviet Union and extend itself. Throughout the book reveals much new detail on the complex interaction between these two opposing bodies and their respective ideologies.

### **Russian Jews Between the Reds and the Whites, 1917-1920**

## **Russia**

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## **Old Believers**

Making use of the formerly secret archives of the Soviet government, interviews, and first-hand personal experiences, Nathaniel Davis describes how the Russian Orthodox Church hung on the brink of institutional extinction twice in the past sixty-five years. In 1939, only a few score widely scattered priests were still functioning openly. Ironically, Hitler's invasion and Stalin's reaction to it rescued the church -- and parishes reopened, new clergy and bishops were consecrated, a patriarch was elected, and seminaries and convents were reinstated. However, after Stalin's death, Khrushchev resumed the onslaught against religion. Davis reveals that the erosion of church strength between 1948 and 1988 was greater than previously known and it was none too soon when the Soviet government changed policy in anticipation of the millennium of Russia's conversion to Christianity. More recently, the collapse of communism has created a mixture of dizzying opportunity and daunting trouble for Russian Orthodoxy. The newly revised and updated edition addresses the tumultuous events of recent years, including schisms in Ukraine, Estonia, and Moldova, and confrontations between church traditionalists, conservatives and reformers. The author also covers battles against Greek-Catholics, Roman Catholics, Protestant evangelists, and pagans in the south and east, the canonization of the last Czar, the church's financial crisis, and hard data on the slowing Russian orthodox recovery and growth. Institutional rebuilding and moral leadership now beckon between promise and possibility.

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