The Russian Orthodox Church, 1917-1948

The Orthodox Church in the History of Russia

Russian Spiritual Soil and the Retirement of the Orthodox Christian Identity Among Post-Soviet Immigrants to the United States

A Concise History of the Russian Orthodox Church

Embassy, Emigrants and Englishmen

The American YMCA and Russian Culture

A History of the Russian Church Abroad and the Events Leading to the American Metropolia's Autocephaly

On the Law of God

Yearbook of the Orthodox Church

Two Epistles of the Sabor of the Russian Orthodox Church

Abroad

Cross and Kremlin

Orthodox Life

Monasteries and Convents of the Russian Orthodox Church Abroad

The Recent Activites of the Moscow Patriarchate

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The Russian Orthodox Church

Toward an American Orthodox Church

The Inner Kingdom

Russia's "Orthodox" foreign policy

from West to East

The Relationship Between the Russian Orthodox Church in North America and the Russian Orthodox Church Abroad from 1920-1950

The History of the Russian Church in Australia

St. Nicholas Parish of the Russian Church Abroad

The Truth about the Russian Church Abroad

The Relationships Between the Church of England and the Russian Orthodox Church

A Brief History of the Russian Orthodox Church Abroad

Grains of Wisdom and Piety

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In Keeping the Faith, Jennifer J. Ewan presents a clear and concise history of the trials and evolution of Russian Orthodox monasteries and convents and the important roles they have played in Russian culture, in both the spiritual and political realms, from the abortive reforms of 1905 to the Stalinist purges of the 1930s. She shows how, throughout the Soviet period, Orthodox monks and nuns continued to provide spiritual strength to the people, in spite of severe persecution, and despite the ambivalent relationship the Russian state has had to the Russian church since the reign of Ivan the Terrible. Focusing her study on two provinces, Smolensk and Moscow, Wynn describes the Soviet oppression and the clandestine struggles of the monks and nuns to uphold the traditions of monasticism and Orthodoxy. Their success against heavy odds enabled them to provide a counterculture to the Soviet regime. Indeed, of all the pre-1917 institutions, the Orthodox Church proved the most resilient. Why and how it managed to persevere despite the enormous hostility against it is a topic that continues to fascinate both the general public and historians. Based on previously unavailable Russian archival sources as well as written memoirs and interviews with surviving monks and nuns, Wynn analyzes the monasteries' adaptation to the Bolshevik regime and she challenges standard Western assumptions that Communism effectively killed the Orthodox Church in Russia. She shows that in fact, the role of monks and nuns in Orthodox monasteries and convents is crucial, and they are largely responsible for the continuation of Orthodoxy in Russia following the Bolshevik revolution.

Keeping the Faith offers a wealth of new information and a new perspective that will be of interest not only to students of Russian history and communism, but also to scholars interested in church-state relations. "Orthodox Christianity is one of the world's major religions, and the Russian Orthodox Church is by far its largest denomination. Few know its history and spiritual richness, however. Neil Kent's comprehensive new book fills that gap. The Russian Orthodox Church's Eastern roots, including its dogma, canons, and practices, are explored, along with the political and military contexts in which it carried out its mission over the centuries. Hemmed in between the Catholic powers of pre-Reformation Europe in the West, the Mongol steppe empires to the East, and the Islamic civilizations to the South, Russia and its Church found themselves in a difficult position during the Middle Ages "--The Russian Orthodox Church has survived more than seventy years of the most brutal and sustained attempts to eradicate religion that has ever been. Weakened but spiritually alive, it is confronted by the demands of a ravaged, exhausted society. Can it, however, find the resources and energy to respond to these demands? J. A. Ellis describes the developments and problems in the Russian Orthodox Church under glasnost and especially since the new freedoms were granted following the millennium celebrations of 1988. New opportunities mean new challenges and demand huge new resources. Old problems in the form of close State and KGB contacts remain, and new problems in the form of competition from other denominations and sects arise. Traditionally the Orthodox Church has enjoyed a 'symphony' with the State. However are unhealthy links with the KGB and the communist past still damaging the Church? Is it in danger of becoming a state church? This book examines the key 2008 publication of the Russian Orthodox Church on human dignity, freedom, and rights. It considers how the document was formed, charting the development over time of the Russian Orthodox Church's views on human rights. It analyzes the detail of the document, and assesses the practical and political impact inside the Church, at the national level and in the international arena. Overall, it shows how the attitude of the Russian Orthodox Church has shifted from outright hostility towards individual human rights to the advocacy of "traditional values." On the pages of this book, the reader will find a treasury of pastoral wisdom: one hundred "grains" from the reposed archpastors of the Russian Orthodox Church Abroad on the occasion of the centenary of its establishment. Having passed through the crucible of great trials with profound faith in God and His Providence, by way of spiritual labors and a steadfast pursuit of Christ, many archpastors - as is evident in the materials provided here - achieved a great deal of insight and the ability to expound upon the essence of the Christian life to their flock. The goal of this collection is to capture this wisdom and pass it along for the edification of all, so it might become a shared inheritance for the contemporary Orthodox person, including the younger generations. Christians will find in this book a cause for reflection and self-examination, a source of comfort and inspiration, and a guide to spiritual life, coming from the lips of those who lived not too long ago, encountered the challenges and horrors of modernity without taking their eyes off Christ, and planted the seeds of the word of God throughout their journeys across the world. My work examines how former Soviet atheists have discovered and engaged with their national religious tradition, Russian Orthodox Christianity, after moving to the United States and becoming members of the local parish church. It is based on two years of ...
fieldwork among the parishioners of the Southern California Russian Orthodox Church Abroad. I use the trope of the “Russian spiritual soil” which intertwines the spiritual, national, and material elements in Russian Orthodoxy to position my research historically and comparatively. While earlier, especially post-revolutionary forced immigrants, equated maintaining religious identities and national church practices with the preservation of a true spirit of Russian Orthodoxy, removed from its physical roots, for recent, post-Soviet immigrants the parish church, I argue, became a space to retrieve religion as part of their culture, history and identity. The parish setting provides a fruitful space to investigate the emergence of post-Soviet religious life, it is a space where habitual secular sensibilities meet and interact with arising religious ones. The parish setting in the foreign context adds new dimensions to these processes. Unlike in Russia, it employs Western models of organization and management, mostly borrowed from American Protestant churches, and secular Western practices of democratic voting and the equality of the clergy and the laity clash with the desire of new believers to submit to the spiritual authority of the parish priest and analyze the tensions and dynamics involved in processes of retrieval of the Orthodox identity by doing the ethnography of various practices, such as participation in the sacramental life of the church and in everyday management of parish life, veneration of miracle working icons, and pilgrimages. In search of a more pure and authentic spiritual life, for example, some parishioners go on regular pilgrimages to a Greek Orthodox monastery in Arizona, while others utilize personal connections with priests in Russia to seek spiritual counseling. The local Russian Orthodox parish thus exists as a site of contestation and creativity, intermixing local and transnational, national and pan-Orthodox, secular and religious dynamics in the lived experiences of post-Soviet immigrants. In the pages of this book the history of the Russian Orthodox Church in Australia is diligently chronicled within the wider context of the place of ethnic Russians in a dominantly anglophone society: that of what was at first a British colony and later became an independent state. It begins with the first contact of Russian naval ships with the Australian continent in the early nineteenth century and progresses through to the establishment of the first parishes of Orthodox believers in Melbourne in the 1890s, the establishment of further churches, and ultimately the creation of a diocese. The catalyst for much of this was the arrival of thousands of Russians fleeing their homeland via Siberia after the Bolshevik revolution of 1917. For these newly dispossessed, Australia and New Zealand became havens of safety and the Russian Orthodox Church an echo of the Motherland they had lost. They were later joined by successive waves of fellow Russians after the end of World War II in 1945 and again after the fall of the Soviet Union in 1991. Together these refugees and their descendants created a unified organism that retained a sense of shared heritage and purpose, and in turn provided a home to spiritual seekers who were not of their ethnic lineage. In writing this work the author has drawn on extensive archival sources spread over several continents together with his own life experience, having arrived as a small boy in Australia over six decades ago. First published in 2006 this new edition includes an added chapter recounting the ongoing story from the beginning of the twenty-first century through to the end of 2020, covering the effects on the Church in Australia of major world events as diverse as the reunification of the Russian Church Abroad with the Patriarchate of Moscow in 2007 and the global coronavirus pandemic that arrived in Australia in 2020. Russian Orthodoxy Resurgent is the first book to fully explore the expansive and ill-understood role that Russia’s ancient Christian faith has played in the fall of Soviet Communism and in the rise of Russian nationalism today. John and Carol Garrard tell the story of how the Orthodox Church’s moral weight helped defeat the 1991 coup against Gorbachev launched by Communist Party hardliners. The Soviet Union disintegrated, leaving Russians searching for a usable past. The Garrards reveal how Patriarch Alexy II—a former KGB officer and the man behind the church’s successful defeat of the coup—is reconstituting a new national idea in the church’s own image. In the new Russia, the former KGB who run the country—Vladimir Putin among them—proclaim the cross, not the hammer and sickle. Meanwhile, a majority of Russians now embrace the Orthodox faith with unembarrassed fervor. The authors trace how Alexy orchestrated this transformation, positioning his church to inherit power once held by the Communist Party and to become the dominant ethos of the military and government. They show how the revived church under Alexy prevented mass violence during the post-Soviet turmoil, and how Alexy astutely linked the church with the army and melded Russian patriotism and faith. Russian Orthodoxy Resurgent argues that the West must come to grips with this complex and contradictory resurgence of the Orthodox faith, because it is the hidden force behind Russia’s domestic and foreign policies today. A panoramic view of one of the largest, most controversial, spiritually profound and deeply suffering of all Christian churches, the author begins with the legalization of Christianity by Constantine the Great, and the subsequent chapters lead the reader to the calamities of the 20th century under communism. The book ends with a brief survey of the post-Communist era. 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. *Annotated - with detailed biography* Soon after the raising of Lazarus, six days before the Jewish Passover, Jesus Christ made a triumphant entry into Jerusalem to show that He was the true Christ the King and was going to death voluntarily. When they drew near to Jerusalem, coming to the village of Bethphage, at the Mount of Olives, Jesus Christ sent two of His disciples saying, “Go into the village opposite you; and immediately, you will find a donkey tied and a colt with her on which no one has ever sat. Untie it and bring it to me. If any one says anything to you, you shall say, ‘The Lord needs it’.” The disciples went away and found as He had told them. They brought the donkey and the colt and put their garments on the colt, and Jesus sat on it. In the meantime in Jerusalem, they learned that Jesus, the One Who raised Lazarus from the dead, four days after, was coming to Jerusalem. Crowds of people, gathered from everywhere for the feast of the Passover, went to meet Him. Many took off their outer garments and spread them on the road before Him. Others cut palm branches, carried them in their hands and spread them on the road. And all the people, who went before and who followed, cried out with joy, “Hosanna (Salvation) to the Son of David! Blessed is He Who comes in the name of the Lord;” - that is, worthy of praise is the One Who comes in the name of the Lord, sent from God. “King of Israel! Hosanna in the highest!” Annotation. The first comprehensive introduction to the Orthodox Church in the United States from 1794 to the present, this book includes a succinct picture of the distinctive history of Orthodoxy and its particular perspectives on the Christian faith. Attention is given to the contacts between the Orthodox Church and other Christian churches, as well as its contributions to the ecumenical movement. Over 80 biographies of major Orthodox leaders in America also are included along with an annotated bibliography of the writings of the major Orthodox theologians. Russian political history and Russian church history are tied together very tightly. One cannot properly understand the overall history of Russia without considering the
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role of the Russian Orthodox Church in Russia. Cross and Kremlin uniquely surveys both the history and the contemporary situation of the Russian Orthodox Church. The first chapter gives a concise chronology from the tenth century through the present day. The following chapters highlight several important issues and aspects of Russian Orthodoxy -- church-state relations, theology, ecclesiastical structure, monasticism, spirituality, the relation of Russian Orthodoxy to the West, dissidence as a frequent phenomenon in Russian church history, and more. The "Russian Orthodox Church Abroad" came into existence as a distinct body following the Communist takeover in Russia. This book offers both a brief history and an explanation of the position of the Russian Orthodox Church Abroad written by one of its greatest leaders, Archbishop John (Maximovitch) of Shanghai and San Francisco, who is now recognized as a saint. A short life of St. John is given and a list of key dates in the Church's life in addition to the main body of the text. Well illustrated with black and white photos. Presents the history of the establishment and growth of the Russian Orthodox church in Australia and New Zealand. This work chronicles the Russian presence in Australia, the waters of the first Russian Antarctic explorers in 1807. Metropolitan Anastasy was a leading figure of the Russian emigration following the Communist takeover of his country. A man of erudition, he formed a bridge between two worlds -- the Imperial Court of the last Tsar and the transient 20th century Russian diaspora. These reflections from his diary in the calamitous post-revolutionary period offer the groanings of his heart and musings on the eternal mercy of God which he writes "are part of my very essence." They draw upon wisdom from sources as diverse as writers of classical antiquity, authors, composers and inventors of the age of enlightenment, offering unique perspectives on these. This volume is enhanced by a short life of the author written by Archbishop Averky (Taushev) together with several black and white photographs. This work is a revised and expanded version of a book that has appeared in several languages. It focuses on themes central to Eastern Christian worship and spiritual life. The first three chapters provide insights on death, bereavement and resurrection in Christ; and repentance. Chapters four and five invite the reader into the world of desert ascetics and hesychast monks. Combining scholarly rigor with practical counsels on prayer, Bishop Ware makes the wealth of this traditional accessible to today's Christians. The next three chapters concern personal vocation, martyrdom, spiritual fatherhood and the strange path of the fool for Christ's sake. There follows brief essays on the theology of time and the spiritual purposes of higher education. The final chapters is a challenging discussion of Origen and SS Gregory of Nyssa, Isaac the Syrian and Silouan the Athonite, and in conversations with them asks, dare we hope for the salvation of all. This is the unlikely history of a centuries old church located at the heart of England's capital city. Founded in the early-18th century by a Greek Archbishop from Alexandria in Egypt, the church was aided by the nascent Russian Empire of Tsar Peter the Great and joined by Englishmen finding in it the Apostolic faith. The church later became a spiritual home for those who escaped the upheavals following World War II or who sought economic opportunities in the West after the fall of communism in Russia. For much of this time the parish was a focal point for Anglican-Orthodox relations and Orthodox missionary endeavors from Japan to the Americas. This is a history of the Orthodox Church in the West, of the Russian emigration to Europe, and of major world events through the prism of a particular local community. The book calls on stories from an array of persons, from archbishops to members of Parliament and imperial diplomats to post-war refugees. Their lives and the constantly changing mosaic of global political and economic realities provide the background for the struggle to create and sustain the London church through time. Metropolitan Philaret was the third and one of the most respected Presiding Bishops of the Russian Orthodox Church Abroad. He died in 1985. A short biography is followed by a more detailed account of the transfer of his remains in 1998. In his writing he shows us that God's law is placed into man's soul to "guide all of his life and activities." The law of is thus revealed not as an external impersonal moral code but as a personal, life giving reality for the believer. Altogether the book has thirty short chapters of instruction on topics ranging from "freedom of will" to "emotional development" and "the necessity of prayer." 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 reestablished. However, after Stalin's death, Krushchov reversed 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. 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 emigrants from the church were disastrous for the church, which declined very significantly in the western territories of the Russian Empire, and the Soviet Union's isolation from the rest of the world and the consequent separation of Russian emigrants 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 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. Copyright code: a4a8d5e1e9cc38c6272a404d23eb388