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Chapter 1 : Society of St John Chrysostom: The State of Religion in Russia | ZENIT - The World Seen From

In lieu of an abstract, here is a brief excerpt of the content. Notes Prologue. Sergiev Posad: Russian Orthodoxy Resurgent 1. The early Christian church had five areas of jurisdiction: Rome, Antioch, Alexandria, Jerusalem, and Constantinople.

There are remains of pre-historic settlements dating back to BC in the area. The entire area between the Oka and Volga continued to be thinly populated during the millennia prior to the arrival of the Slavs. At some point during the 11th and 12th centuries the Slavs arrived and settled along the rivers. They built a wooden timber stockade on the Borovitskii Hill. This early settlement attracted the attention of the Grand Prince of Vladimir, Yurii Dolgoruki, who energetically sought to strengthen the frontiers of his new domain. Archeologists have discovered the remains of the early wooden fort, enclosing some three to four acres that was already on the spot. In Yurii began construction of a larger wooden fortress next to the already thriving river port. The details of the fortification are described below. The town remained a frontier post for the Rostov-Suzdal- Vladimir principality for the next hundred years. See the Siti River in description of Volga River towns. This marked the beginning of the Tatar yoke for the Russian nation, but the princes continued their internal struggles under foreign tutelage. Thus, when in the sons of Alexander Nevsky, Grand Duke of Vladimir, partitioned among themselves the territories that their father controlled, the youngest, Daniel, Daniil , received Moscow as his appanage. He went there and soon realized the possibility that Moscow could play an important role in preventing further dissolution of the country and eventually emerge as a new capital city in the subsequent struggles against the Tartars and in the fulfillment of the national aspirations of the entire people. In he proclaimed Moscow a principality and officially made himself the first prince of Moscow. His importance among Russian princes considerably increased, when in he took under his control the ancient principality of Pereiaslavl-Zalessky and a few regions around Moscow including Kolomna. Daniel enlarged his capital and laid foundations for its rapid growth. Its convenient geographical position offered many advantages for political expansion and for the development of local and foreign trade. With this came increased cultural relations with other principalities and neighboring countries. Daniel organized an army, built new fortifications around the Kremlin, and established several strategic forts around Moscow, including the Danilov monastery, which he founded. The Chronicle mentions that he built two wooden churches in the Kremlin: The church of the Transfiguration and the church of Archangel Michael. Daniel was canonized by the Orthodox Church and history recognized him as the founder of the dynasty of Moscow princes. The subsequent victorious position of Moscow was not apparent in the 13th and early 14th centuries. Its principal rival was Tver and the Tatar khans generally made a policy of keeping the Russians disunited by shifting their support from one to another. Yurii Danilovich succeeded his father in He married the sister of Khan Uzbek of the Golden Horde. When the grand duke of Vladimir, Andrey III Alexandrovich, died in , Yurii claimed the vacant throne of his uncle for himself as the only direct descendant of Alexander Nevsky. However, after prolonged conflicts and undignified conduct by both contenders at the Golden Horde, Khan Tokhty gave the "yarlyk" a written decree issued by khans designating a prince to hold a certain title to the nephew of Nevsky, Prince Mikhail Yaroslavich of Tver, because he offered more tribute money than Yurii; he was the first to assume the title of "The Grand Duke of All Rus" Russia. But Mikhail made a big mistake. This prompted swift Tatar revenge and the appointment of Yurii as grand prince, the first of the Moscow princes to gain the title. Yurii was able to call for Tatar troops to suppress Tver and saw to it that Mikhail was executed at the Tatar capital. In , Moscow prince Yurii Danilovich stopped in the horse trading post of Voznesenskoye on his long journey from Novgorod to the Horde, aiming to placate the khan, and answer the accusations of the Tver prince Dmitrii Mikhailovich that he was keeping tribute money owed to the khan. He ran to Pskov. He finally reached the Horde in where he confronted his adversary, Dmitrii Mikhailovich, who murdered him. Then Dmitrii Mikhailovich was executed by the Tatar khan. In Ivan I Kalita received the yarlik and title as grand

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prince. The struggle continued through the 14th century. From the time of Dmitri Donskoi at the end of the century the Tatar yarlik and title of grand prince of Vladimir remained in the hands of the prince of Moscow. The breaking up of rule over the outlying territories by the sons of Dimitri Donskoy, Vasili Dmitriyevich in Moscow, Andrei Dmitriyevich in Mozhaisk and Beloozero was the root of a devastating feudal war which erupted a few decades later. Perhaps what this meant was to show Yuri "The door. In , the boyar Ivan Dmitriyevich Vsevolzhskiy who had assisted the Great Prince Vasili Vasiliyevich in gaining the yarlik, turned on him and ran first to Uglich and then Tver and finally to Galich to fan the flames of the struggle. The incident occurred at the wedding which had no small repercussions and was recounted in detail by the chronicler. The boyar of the great prince, in one source it was Peter Constantinovich Dobrynskiy, and in another-- Zakharii Ivanovich Koshkin recognized the gold belt that had belonged to Dmitri Ivanovich Donskoi around the waist of Vasili Yuryevich. This belt was said to have been a betrothal of the bride Evdokia by her father Dmitri Constantinovich of Suzdal, but at the wedding of Dmitri Ivanovich and Evkokia, the tysiatskiy, Vasili Velyaminov switched the belts. Sofia Vitovtovna, the mother of the great prince, tore the belt away from Vasili Yuryevich. Infuriated, he and his brother ran home to Galich. His father chose this as a pretext to begin a knock out, drag-on fight at the Trinity-Sergiyev Monastery with Vasili II. Yuri defeated Vasili at a battle on the river Klyazma. Vasili ran to Moscow, and from there thru Tver to Kostroma. Yuri occupied Moscow, and as the new great prince made Vasili a second-rate appenage prince at Kolomna. Vasili was able to gather to himself the princes, boyars, sons of boyars, and court entourage to compell Yuri to leave Moscow. Yuri subsequently died and his sons could not agree on a successor. In , the feudal war continued between Vasili II and Vasili Yuryevich, the later after his capture in was blinded. The land grabbing was not only a internecine domestic matter but also was drawing in the strongest of the Tatars, Ulu-Mukhamed, who in defeated Dmitri Shemyaka and Dmitri Krasnyi and in the subsequent years invaded Russia several times. In he founded the new dynasty of Kazan khans. His ransom of the enormous sum of thousand rubles was paid but at a price of another attempt at subverting the throne by Dmitri Shemyaka. Shemyaka was able to usurp the throne and had Vasili blinded and his court disbanded. Vasili fought back against Shemyaka and in was able to liquidate him by poisoning his supper in Novgorod. Vasili came to be called "the dark. Go to Table of Contents Landmarks, monuments and historic sites or districts Kremlin Fortifications Many medieval Russian towns were fortified with a kremlin or city walls or both. As the towns grew the kremlin became a citadel occupied only by the ruler and his officials and troops, while the town might have a longer wall around it as well. The first major fortification was built in at the order of Yuri Dolgoruki. It was a wooden wall, at first of pine and later of oak logs cm in diameter and 6 meters long and earth. The wall was three logs thick and about 1, meters in length with a moat. It enclosed an area on the Borovitsky Hill immediately next to the confluence of the Moscow and Neglinnaya Rivers and was only part of the present Kremlin. The first wall was attacked many times including by the Mongols in and when the town was burned. Go to Table of Contents When he declared his appanage independent in , Prince Daniel began construction of an enlarged and stronger kremlin fortress, again of oak logs and earthen ramparts. He also began construction of the first stone churches on Borovitsky Hill under the present Archangel and Assumption Cathedrals. In he had the Kremlin walls extended to the north and east to inclose a larger area in which he could build the cathedrals and palaces befitting the new Grand Prince of Vladimir and the Metropolitan of the Orthodox Church. The Metropolitan moved his see from Vladimir to Moscow in The first stone wall was built in by Dmitri Donskoi as part of his program of preparing to resist the Lithuanians and Tatars. He expanded the defended area by building the new white stone walls and towers some 60 meters outside the existing walls. The limestone was brought fifteen miles. These walls were from two to three meters thick with battlements, making Moscow the strongest fortification in central Russia. The Tatars were not so successful when they returned in and had to be content with a small bribe to return home. This wall served for another hundred years against many assaults, although the limestone frequently had to be repaired with wood.. However, the wooden buildings inside suffered from many fires. In Ivan III decided to expand and strengthen

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the Kremlin, by then already his citadel well within the environs of greater Moscow. As befitting his new status as heir to Byzantium and having a new Italian educated wife, Zoe Paleologos, the niece of the last Byzantine emperor, he sent to Italy for master architects and builders to remake his citadel into a "world class" masterpiece of urban architecture and fortification. The famous architects and master founders, Aristotle died in and Andrea Fioravanti, Pietro Antonio Solari, and Marco Ruffo accepted the assignment and labored in Moscow from until The total length of walls, now made of specially fired brick, was lengthened to over two kilometers meters counting the towers. The interior space measures 28 hectares. The old fortifications were replaced one at a time starting on the most vulnerable, southern side by the Moscow River in order to reduce the danger from attacks during construction. This took ten years The height of the wall not counting the merlons varied from 5 to 19 meters depending on the terrain and the thickness was from 3. The rampart is about eight feet wide. The walls had a wooden roof to protect the masonry from destruction and the soldiers from rain and snow. The new fortress had nineteen towers of differing shapes and size. The distance between them was determined by the firing distance of the cannon mounted in them. The main towers at the corners were cylindrical and the others were rectangular. All those along the sides of the triangular fortress projected somewhat and had bastions for defense firing along the walls. The side where the danger of assault was greatest had the largest number of towers. Each tower presented an independent well fortified stronghold, with connecting passages made in the walls. The top stories could be reached only through a narrow opening in the roof, if a ladder was placed there. There were also numerous underground passages running from the tower for sudden attacks on the enemy. During a 32 meter wide and 12 meter deep moat was dug at the foot of the Kremlin wall facing the city and connecting the Neglinnaya River to the Moskva River. This fortification also saw many attacks and sieges including the time during the "Time of Troubles" it was held by Polish troops against the resurgent national forces of Prince Pozharski. During this period the structures suffered from neglect. The new Romanov dynasty decided to embellish their citadel, which no longer had major importance as a fortification. Thus we find today the tent-shaped towers with fancy clocks.

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Chapter 2 : Russian Orthodoxy Resurgent : John Garrard :

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.

They illuminate a lost experience by studying the church through the prism of its spectacular civic rebirth. The Garrards give a meticulously detailed account of the rise of Patriarch Aleksy and his successful use of the faith to implant the church and its teachings once again deep into the hearts of Russian people. The Garrards know the Russian background intimately. They are dedicated, scrupulous, and immensely hardworking scholars. It is worth reading this book for the footnotes alone. The Garrards are marvelous storytellers. Their story will frighten some and reassure others--but either way, this is a book for our times. Russian Orthodoxy Resurgent 1 Chapter One: A New Hope 36 Chapter Three: Rebuilding Holy Moscow 70 Chapter Four: Who Is to Blame? Orthodoxy and the West Chapter Six: Exiles, Martyrs, and Collaborators Chapter Seven: From Party to Patriarch Appendix A: Translated Documents Appendix B: An important and meticulously researched book. An important work for students of contemporary Russia. Based on an abundance of contemporary sources, the Garrards tell a fascinating story. Their personal contacts with many Russians active in church life have awarded them priceless insights, within the reach of very few Westerners, and many of the important events they witnessed have not been well covered by news outlets. Basil, Church History "This book combines empathy and detailed scholarship, shedding light on the intricacies of church-state relations in the new Russia. Carol Garrard is an independent scholar. Together they are the authors of "The Bones of Berdichev:

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Chapter 3 : History of Moscow and regional towns

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.

The Kievan period[edit] Ostromir Gospels from Novgorod By the mid 10th century, there was already a Christian community among Kievan nobility, under the leadership of Greek and Byzantine priests, although paganism remained the dominant religion. Princess Olga of Kiev was the first ruler of Kievan Rus to convert to Christianity, either in or Baptized in , he led the Kievans to Christianity. This date is often considered the official birthday of the Russian Orthodox Church. Thus, in , the Church celebrated its millennial anniversary. As Kiev was losing its political significance due to the Mongol invasion , Metropolitan Maximus moved to Vladimir in ; his successors, Metropolitan Peter and Theognostus , moved the residence to Moscow by the 14th century. This period saw a remarkable growth of monasticism. Theodosius , was superseded as the foremost religious centre by the Monastery of the Holy Trinity , which was founded in the mid 10th century by St. Sergius of Radonezh in what is now the city of Sergiev Posad. Sergius, as well as the metropolitans St. Peter 1226 and St. Alexius 1278 , supported the rising power of the principality of Moscow. The church enjoyed protection for its land and buildings as well as freedom from taxes. In addition it was guaranteed freedom from persecution in accordance with Islamic religious law. To that extent, there was even a legal relationship between the Golden Horde and the Russian Orthodox Church since these rights had been conceded in a formal document jarlig. The church was only required to pray for the Khan. This continuation of the "symphony" corresponded with the Orthodox idea of a state that protected the Orthodox Church and, therefore could call for loyalty. Centuries later, the ecumenical patriarchs dealt hardly differently with the Ottoman rulers. In , the Russian church established an eparchy in Sarai, the capital of the Golden Horde. The increasing importance of Moscow and the growing power of the political system also created ideas that contributed to a theological basis of the stature of Moscow. References have already been made regarding the perception of Moscow as a Third Rome. From that moment the sources began to use more the notion Tsarstvo, tsardom, representing a translation of the Greek basileia. The metropolitan of Moscow, Makariy 1522 contributed above all, to the strengthened emphasis of the Moscow idea of the state. He emphasized the Russian ecclesiastical tradition. He made brief readings available, Menaions, which were arranged according to the calendar so that they could be read continuously in the liturgy and in the monasteries. These had strong Russian features and supported a providential view of the Russian political system. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tartar oppression, and to expand both economically and spiritually. At the Council of Florence , a group of Orthodox Church leaders agreed upon terms of reunification with Papacy. The Russian Metropolitan Isidore , who had signed the Union act, was in the same year expelled from his position as an apostate. In , the Russian Church in Moscow became effectively independent from the Patriarchate of Constantinople 1582 when the Russian bishops in Moscow elected their own primate, Jonas , a Russian bishop, without recourse to Constantinople. The Russian church within the bounds of the Grand Duchy of Moscow was thenceforth effectively autocephalous. Five years later, Constantinople fell to the Ottoman Turks. Changes and reforms[edit] Tsar Alexis praying before the relics of Metropolitan Philip The reign of Ivan III and his successor was plagued by numerous heresies and controversies. One party, led by Nil Sorsky and Vassian Kosoy , called for secularisation of monastic properties. They were oppugned by the influential Joseph of Volotsk , who defended ecclesiastical ownership of land and property. New sects sprang up, some of which showed a tendency to revert to Mosaic law: Monastic life flourished, with two major strands co-existing until the definitive defeat of the non-possessors in 1525. The disciples of St. Sergius left the Trinity monastery near Moscow to found dozens of monasteries across northeastern Russia. Some of the most famous monasteries were located in the Russian North, in order to

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demonstrate how faith could flourish in the most inhospitable lands. In the 18th century, the three greatest monasteries were recognized as lavras , while those subordinated directly to the Synod were labelled stauropegic. In the s, Metropolitan Macarius convened a number of church councils, which culminated in the Hundred Chapter Council of This assembly unified Church ceremonies and duties in the whole territory of Russia. Autocephaly and reorganization[edit] During the reign of Tsar Fyodor I , his brother-in-law Boris Godunov , who was effectively running the government, contacted the Ecumenical Patriarch , who "was much embarrassed for want of funds," [4] with a view to elevating the status of the Moscow Metroplis to a patriarchate. During the next half a century, when the tsardom was weak, the patriarchs notably Germogen and Philaret would run the state along with and sometimes instead of the Tsars. At this time of political turmoil, Patriarch Germogen â€” , proved to be a staunch opponent of the Seven Boyars as well as any Catholic pretender to the Moscow throne. Sergius withstanding months of a siege by a hostile force. Schism of the Old Believers[edit] See also: Painting by Vasily Perov The s saw the start of the schism of the Old Believers , who broke away from the established Church in protest against ecclesiastical reforms of Patriarch Nikon. An ambitious figure, who dreamt of celebrating liturgy in Hagia Sophia in Constantinople, Patriarch Nikon, sought to establish the primacy of the Orthodox Church over the state in Russia. In , he undertook a revision of translations of liturgical texts from Greek to Church Slavonic and some Moscow-specific rituals to bring them into accord with the prevalent practice of the Greek Church of the day. The schism peaked in when Nikon was deposed but the Moscow Church endorsed his reforms and anathematized those who continued to oppose them. The Old Believers had formed a vigorous body of dissenters within the Russian Orthodoxy for the next two centuries. Territorial expansion[edit] In the late 17th and the next two centuries, due to the expansion of the boundaries of the Russian state, the Russian Church experienced phenomenal geographic expansion too. In , the Moscow Patriarchate obtained a part of the Metropolis of Kiev , which until then comprised the Orthodox population on the Polishâ€”Lithuanian Commonwealth , â€” from the Patriarchate of Constantinople, although the exact terms and conditions of the handover is a contested issue. His title, privileges, and status were subsequently greatly reduced. Following the incorporation of Georgia into Russia in the early 19th century, the de facto independence that the Orthodox Church had enjoyed in that country was abolished in and the Georgian Church became an exarchate of the Russian Church. The Japanese mission was the most successful, reaching about 35, baptized members in Abolition of patriarchy and the Holy Synod[edit] In , upon the death of Patriarch Adrian , Peter I prevented a successor from being named. In , following the advice of Feofan Prokopovich , the patriarchate of Moscow was replaced with the Most Holy Governing Synod to govern the church. The Holy Governing Synod was modeled after the state-controlled synods of the Lutheran Church of Sweden and in Prussia and was tightly intertwined with the state. This control, which was facilitated by the political subservience of most of the higher clergy, was especially marked during the procuratorship â€” of the archconservative Konstantin Pobedonostsev. The Synod remained the supreme church body in the Russian Church for almost two centuries. In the Synodal period of its history from to , the Russian Church paid a special attention to the development of religious education and mission in provinces. Old churches were restored and new churches were built. The beginning of the 19th century was marked by the work of brilliant theologians. Russian theologians also did much to develop such sciences as history, linguistics and Oriental studies. In Peter III made an attempt to seculariz all church land and serfs. This marked a beginning of a significant spiritual revival in the Russian Church after a lengthy period of modernization. No less evident were non-conformist paths of spiritual searching known as God-Seeking. Writers, artists, and intellectuals in large numbers were drawn to private prayer, mysticism, spiritualism , theosophy , and Eastern religions. A fascination with elemental feeling, with the unconscious and the mythic, proliferated along with visions of coming catastrophe and redemption. The visible forms of God-Seeking were extensive. Especially after , various religious societies arose, though much of this religious upheaval was informal: Some clergy also sought to revitalize Orthodox faith, most famously the charismatic Father John of Kronstadt , who, until his death in though his followers remained active long after , emphasized Christian living and sought to restore

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fervency and the presence of the miraculous in liturgical celebration. In , a sensation-creating volume of essays appeared under the title *Vekhi Landmarks or Signposts* , authored by a group of leading left-wing intellectuals, mostly former Marxists , who bluntly repudiated the materialism and atheism that had dominated the thought of the intelligentsia for generations as leading inevitably to failure and moral disaster. One sees a similarly renewed vigor and variety in religious life and spirituality among the lower classes, especially after the upheavals of In in Russia, there were 55, Russian Orthodox churches and 29, chapels , , priests and deacons , monasteries and convents with a total of 95, monks and nuns. The year was a major turning point for the history of Russia, and also the Russian Orthodox Church. The Russian empire was dissolved and the Tsarist government - which had granted the Church numerous privileges " was overthrown. After a few months of political turmoil, the Bolsheviks took power in October and declared a separation of church and state. The government seized all church lands. Thus the Russian Orthodox Church found itself without official state backing for the first time in its history. One of the first decrees of the new Communist government issued in January declared freedom of "religious and anti-religious propaganda". This led to a marked decline in the power and influence of the Church. The Church was also caught in the crossfire of the Russian Civil War that began later the same year, and many leaders of the Church supported what would ultimately turn out to be the losing side the White movement. This may have further strengthened the Bolshevik animus against the church. According to Lenin, a communist regime cannot remain neutral on the question of religion but must show itself to be merciless towards it. Even before the end of the civil war and the establishment of the Soviet Union , the Russian Orthodox Church came under persecution of the Communist government. The Soviet government stood on a platform of militant atheism, viewing the church as a "counter-revolutionary" organization and an independent voice with a great influence in society. While the Soviet Union officially claimed religious toleration, in practice the government discouraged organized religion and did everything possible to remove religious influence from Soviet society. The Russian Orthodox Church supported tsarist Russia, therefore creating another reason the Bolsheviks would attempt to diminish their influence on the Russian people and government. Under Communist rule[edit] Further information: Skliansky , President of the Revolutionary War Soviet: There will be an award of , rubles for each one hanged. Toward that end, the Communist regime confiscated church property, ridiculed religion, harassed believers, and propagated atheism in the schools. Actions toward particular religions, however, were determined by State interests, and most organized religions were never outlawed. The establishment of the gulags was an integral part of carrying out this objective as many Orthodox clergy and laymen were sent to camps like Svirlag and Solovki. Some actions against Orthodox priests and believers along with execution included torture being sent to these prison camps and or labour camps or also mental hospitals.

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Chapter 4 : Letter To the Third Council of the Russian Orthodox Church Abroad | ROCOR Studies

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is traditionally said to have been founded by the Apostle Andrew , who is thought to have visited Scythia and Greek colonies along the northern coast of the Black Sea. According to one of the legends, St. Andrew reached the future location of Kiev and foretold the foundation of a great Christian city. The Kievan period Ostromir Gospels from Novgorod By the mid tenth century, there was already a Christian community among Kievan nobility, under the leadership of Greek and Byzantine priests, although paganism remained the dominant religion. Princess Olga of Kiev was the first ruler of Kievan Rus to convert to Christianity, either in or Baptized in , he led the Kievans to Christianity. This date is often considered the official birthday of the Russian Orthodox Church. Thus, in , the Church celebrated its millennial anniversary. As Kiev was losing its political significance due to the Mongol invasion , Metropolitan Maximus moved to Vladimir in ; his successors, Metropolitan Peter and Theognostus , moved the residence to Moscow by the 14th century. This period saw a remarkable growth of monasticism. Theodosius , was superseded as the foremost religious centre by the Monastery of the Holy Trinity , which was founded in the mid tenth century by St. Sergius of Radonezh in what is now the city of Sergiev Posad. Sergius, as well as the metropolitans St. Peter 126 and St. Alexius 1278 , supported the rising power of the principality of Moscow. The church enjoyed protection for its land and buildings as well as freedom from taxes. In addition it was guaranteed freedom from persecution in accordance with Islamic religious law. To that extent, there was even a legal relationship between the Golden Horde and the Russian Orthodox Church since these rights had been conceded in a formal document jarlig. The church was only required to pray for the Khan. This continuation of the "symphony" corresponded with the Orthodox idea of a state that protected the Orthodox Church and, therefore could call for loyalty. Centuries later, the ecumenical patriarchs dealt hardly differently with the Ottoman rulers. In , the Russian church established an eparchy in Sarai, the capital of the Golden Horde. The increasing importance of Moscow and the growing power of the political system also created ideas that contributed to a theological basis of the stature of Moscow. References have already been made regarding the perception of Moscow as a Third Rome. From that moment the sources began to use more the notion Tsarstvo, tsardom, representing a translation of the Greek basileia. The metropolitan of Moscow, Makariy 1564 contributed above all, to the strengthened emphasis of the Moscow idea of the state. He emphasized the Russian ecclesiastical tradition. He made brief readings available, Menaions, which were arranged according to the calendar so that they could be read continuously in the liturgy and in the monasteries. These had strong Russian features and supported a providential view of the Russian political system. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tartar oppression, and to expand both economically and spiritually. At the Council of Florence , a group of Orthodox Church leaders agreed upon terms of reunification with Papacy. The Russian Metropolitan Isidore , who had signed the Union act, was in the same year expelled from his position as an apostate. In , the Russian Church in Moscow became effectively independent from the Patriarchate of Constantinople 1582 when the Russian bishops in Moscow elected their own primate, Jonas , a Russian bishop, without recourse to Constantinople. The Russian church within the bounds of the Grand Duchy of Moscow was thenceforth effectively autocephalous. Five years later, Constantinople fell to the Ottoman Turks. Changes and reforms Tsar Alexis praying before the relics of Metropolitan Philip The reign of Ivan III and his successor was plagued by numerous heresies and controversies. One party, led by Nil Sorsky and Vassian Kosoy , called for secularisation of monastic properties. They were oppugned by the influential Joseph of Volotsk , who defended ecclesiastical ownership of land and property. New sects sprang up, some of which showed a tendency to revert to Mosaic law:

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Monastic life flourished in Russia, focusing on prayer and spiritual growth. The disciples of St. Sergius left the Troitse-Sergiyeva Lavra to found hundreds of monasteries across Russia. Some of the most famous monasteries were located in the Russian North, in order to demonstrate how faith could flourish in the most inhospitable lands. In the 18th century, the three greatest monasteries were recognized as lavras, while those subordinated directly to the Synod were labelled stauropegic. In the 1650s, Metropolitan Macarius convened a number of church councils, which culminated in the Hundred Chapter Council of 1667. This assembly unified Church ceremonies and duties in the whole territory of Russia. Autocephaly and reorganization The growing might of the Russian state contributed also to the growing authority of the Autocephalous Russian Church and during the reign of Tsar Fyodor I his brother-in-law Boris Godunov contacted the Ecumenical Patriarch, who "was much embarrassed for want of funds," [4] with a view to elevate the status of the Russian Orthodox Church to an independent autocephaly. During the next half a century, when the tsardom was weak, the patriarchs notably Germogen and Philaret would run the state along with and sometimes instead of the tsars. The Poles and Swedes invaded Russia from the west. At this time of trouble the Russian Church fulfilled its patriotic duty before the people with honor, as it did before. Patriarch Germogen, the leader of an insurrection against invading Poles, and later starved to death imprisoned, was the spiritual leader of the mass levy led by Minin and Pozharsky. The defense during the siege of Trinity-St. Sergius Lavra from a Polish-Lithuanian irregular army between 1611 and 1612 has been inscribed forever in the chronicle of the Russian state and the Russian Church. Painting by Vasily Perov The main and tragic event in the 17th century was the great schism, the schism of the so-called Old Believers, who seceded from the main Church in protest against ecclesiastical reforms of Patriarch Nikon. In the period after the invaders were driven away from Russia, the Russian Church was engaged in one of the most important of its internal tasks, namely, introducing corrections into its service books and rites. A great contribution to this was made by Patriarch Nikon, a bright personality and outstanding church reformer. Some clergymen and lay people did not understand and did not accept the liturgical reforms introduced by Patriarch Nikon and refused to obey the church authority. Nikon, pursuing the ideal of a theocratic state, attempted to establish the primacy of the Orthodox church over the state in Russia, and he also undertook a thorough revision of Russian Orthodox texts and rituals to bring them into accord with the rest of Eastern Orthodoxy. Nikon resolved to centralize power that had been distributed locally, while conforming Russian Orthodox rites and rituals to those of the Greek Orthodox Church. For instance he insisted that Russian Christians cross themselves with three fingers, rather than the then-traditional two. This aroused antipathy among a substantial section of the believers who saw the changed rites as heresy, although they had only a minor ritual significance. This group became known as the Old Ritual Believers or Old Believers, who rejected the teachings of the new patriarch. Avvakum Petrov, Boyarynya Morozova and many other dissidents were burned at the stake, either forcibly or voluntarily. Millions seceded from the official church and were strongly persecuted by the state. In order to escape persecution, they migrated to more remote areas of the realm and even abroad. Many went to Siberia and other inhospitable lands, where they would live in semi-seclusion until the modern times. The schism peaked in 1682 when Nikon was deposed but the Russian church retained his reforms and anathematized those who continued to oppose them. The Old Believers had formed a vigorous body of dissenters within the Russian Orthodox church for the next two centuries. Expansion In the late 17th and early 18th centuries, the Russian Orthodox Church experienced phenomenal geographic expansion. In 1686, the Moscow Patriarchate requested Constantinople that the Metropolia of Kiev be made subordinate to Moscow but the request was declined. But just a year later in 1687 such subordination was denounced by the Ecumenical Patriarchate of Constantinople and those in charge were defrocked because of the bribe. In any case this brought millions of faithful and a half dozen dioceses under the pastoral and administrative care of the Russian Orthodox Patriarch. Leaders learned local languages and translated the gospels and the hymns. Sometimes those translations required the invention of new systems of transcription. Empress Catherine the Great issued an Edict of Religious Freedom in 1773, which allowed other religious organizations to operate in the Empire. The edict marked the end of significant missionary activity, and saw

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the rise of apostasy among the new Christian communities. In particular, areas that had previously been under Islamic influence reverted to Islam. Stephen Neill argues that: The Japanese mission was the most successful, reaching about 35, baptized members in In , following the advice of Feofan Prokopovich , the patriarchate of Moscow was replaced with the Most Holy Governing Synod to govern the church instead of a dating permit The Holy Governing Synod was modeled after the state-controlled synods of the Lutheran Church of Sweden and in Prussia and was tightly intertwined with the state. This control, which was facilitated by the political subservience of most of the higher clergy, was especially marked during the procuratorship of the archconservative Konstantin Pobedonostsev. The Synod remained the supreme church body in the Russian Church for almost two centuries. In the Synodal period of its history from to , the Russian Church paid a special attention to the development of religious education and mission in provinces. Old churches were restored and new churches were built. The beginning of the 19th century was marked by the work of brilliant theologians. Russian theologians also did much to develop such sciences as history, linguistics and Oriental studies. In Peter III secularized all church land and serfs, henceforth state property. She closed out of monasteries and only got government money. This marked a beginning of a significant spiritual revival in the Russian Church after a lengthy period of modernization. No less evident were non-conformist paths of spiritual searching known as God-Seeking. Writers, artists, and intellectuals in large numbers were drawn to private prayer, mysticism, spiritualism , theosophy , and Eastern religions. A fascination with elemental feeling, with the unconscious and the mythic, proliferated along with visions of coming catastrophe and redemption. The visible forms of God-Seeking were extensive. Especially after , various religious societies arose, though much of this religious upheaval was informal: Some clergy also sought to revitalize Orthodox faith, most famously the charismatic Father John of Kronstadt , who, until his death in though his followers remained active long after , emphasized Christian living and sought to restore fervency and the presence of the miraculous in liturgical celebration. In , a sensation-creating volume of essays appeared under the title *Vekhi Landmarks or Signposts* , authored by a group of leading left-wing intellectuals, mostly former Marxists , who bluntly repudiated the materialism and atheism that had dominated the thought of the intelligentsia for generations as leading inevitably to failure and moral disaster. One sees a similarly renewed vigor and variety in religious life and spirituality among the lower classes, especially after the upheavals of In in Russia, there were 55, Russian Orthodox churches and 29, chapels , , priests and deacons , monasteries and convents with a total of 95, monks and nuns. The year was a major turning point for the history of Russia, and also the Russian Orthodox Church.

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Chapter 5 : History of the Russian Orthodox Church - Wikipedia

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Periodization bases have been developed in detail by metropolitan Macarius Bulgakov. He has distinguished three big periods, and also the special period defined as "introduction in history of Russian Church" - "Christianity history in Russia to equal-to-apostles prince Vladimir". The basic periods were distinguished proceeding from canonical status of the Russian Church: Sub-periods in each of three periods were distinguished already on "internal" to signs, were defined by time of primacy of heads of the Church taking into account reignings and reigns, because the church life was defined not only by spiritual and moral authority of hierarchs heading Church, but also and by a policy of the state and its secular ruler. In the third period "Russian Church in period of its autocephaly " Metr. Macarius has had time to investigate only the initial stage, to the Council The History of the Moscow Patriarchate is stated in parallel with history West-russian metropolis. Golubinsky has distinguished three periods in Russian church history: Kievan, Moscow and Petersburg. The invasion of Mongols and the establishment of the Synod became borders between the periods. However, it is necessary to note that Golubinsky proved his allocation on the doubtful precondition of absence of true spiritual education in medieval Russia. In his opinion, the Kievan and Moscow periods represent actually a single whole characterised by absence of the valid education which we have not acquired with acceptance of Christianity and without which remained to Peter the Great "Golubinsky". During this period in national religious consciousness "the external more or less prevailed more or less over internal, is conditional-formal ceremonialism - over true belief". Golubinsky understood the Petersburg period as time of establishing in Russia the present education and more perfect understanding of Christianity. All three models of the periodization have been subjected to criticism by Igor Smolich. Philaret, according to Smolich, did not try "to connect outside influence on actually church development with church history", did not consider opposition of the Church and the state, constant pressure of the state upon Church; Philaret represented their relations, according to Smolich, in peacefully idyllic tones. Estimating the periodization of Metr. Macarius Smolich disagreed with the main principle put in its basis, - a jurisdiction principle. Smolich also criticized the periodization of Golubinsky "by a topographical principle", especially without approving division "on metropolitans" Golubinsky so built the work since the Moscow period. According to this principle two basic historical periods are allocated only: Here it is possible to see a likeness to "a topographical" periodization of Golubinsky. Hardly probable it is possible to consider question of Smolich as correctful, what was more important for Church - its relations with the Constantinople or own secular authority, and his unconditional choice in favour of the second. Historically developed coexistence of these two complexes of relations does not allow to oppose, define them their "subordination", because they were inseparable one from another. The author should feel some amorphy of the periodization and also has entered internal division of the second period, however periods allocated by him and key dates practically do not differ from what were suggested by his predecessors: Thus, difference of a periodization of Smolich from constructions of his predecessors consists not so much in allocation of new key events, how many in an estimation of the maintenance and value before the allocated periods. Modern division of Russian church history is built basically on a periodization developed by Metr. The first period is Russian Church under jurisdiction of Constantinople. The second period is The fifth period is Russian Church during the atheistic state. The sixth period is since up to now. The events whose paramount value in the history of Church is indisputable are specified as borders of the periods. This is the Moscow Hierarchical Council of , on which St. It is necessary to notice that offered dates are significant for history of Church not only on the earths Moscow state, but also for history West Russian Metropolis: Each of the named historical events is end of the long historical process occurring frequently on more extensive geographical space. Besides it is necessary to

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consider a little conditional character of any periodisation, being guided on exact dates. There are the transition periods lasting sometimes not one decade both combining one lines of preceding and next periods. For example, the beginning of Synodical period is dated sometimes not establishment of the Synod , but death of last Patriarch Adriana and etc.

Chapter 6 : History of the Russian Orthodox Church

Russian Orthodoxy Resurgent argues that the West needs to come to grips with this complicated and contradictory resurgence of the Orthodox religion, since it is the hidden strength at the back of Russia's household and overseas guidelines today.

The Kievan period[edit] Ostromir Gospels from Novgorod By the mid 10th century, there was already a Christian community among Kievan nobility, under the leadership of Greek and Byzantine priests, although paganism remained the dominant religion. Princess Olga of Kiev was the first ruler of Kievan Rus to convert to Christianity, either in or Baptized in , he led the Kievans to Christianity. This date is often considered the official birthday of the Russian Orthodox Church. Thus, in , the Church celebrated its millennial anniversary. As Kiev was losing its political significance due to the Mongol invasion , Metropolitan Maximus moved to Vladimir in ; his successors, Metropolitan Peter and Theognostus , moved the residence to Moscow by the 14th century. This period saw a remarkable growth of monasticism. Theodosius , was superseded as the foremost religious centre by the Monastery of the Holy Trinity , which was founded in the mid 10th century by St. Sergius of Radonezh in what is now the city of Sergiev Posad. Sergius, as well as the metropolitans St. Peter 1226 and St. Alexius 1278 , supported the rising power of the principality of Moscow. The church enjoyed protection for its land and buildings as well as freedom from taxes. In addition it was guaranteed freedom from persecution in accordance with Islamic religious law. To that extent, there was even a legal relationship between the Golden Horde and the Russian Orthodox Church since these rights had been conceded in a formal document jarlig. The church was only required to pray for the Khan. This continuation of the "symphony" corresponded with the Orthodox idea of a state that protected the Orthodox Church and, therefore could call for loyalty. Centuries later, the ecumenical patriarchs dealt hardly differently with the Ottoman rulers. In , the Russian church established an eparchy in Sarai, the capital of the Golden Horde. The increasing importance of Moscow and the growing power of the political system also created ideas that contributed to a theological basis of the stature of Moscow. References have already been made regarding the perception of Moscow as a Third Rome. From that moment the sources began to use more the notion Tsarstvo, tsardom, representing a translation of the Greek basileia. The metropolitan of Moscow, Makariy 1522 contributed above all, to the strengthened emphasis of the Moscow idea of the state. He emphasized the Russian ecclesiastical tradition. He made brief readings available, Menaions, which were arranged according to the calendar so that they could be read continuously in the liturgy and in the monasteries. These had strong Russian features and supported a providential view of the Russian political system. Such holy figures as Sergius of Radonezh and Metropolitan Alexis helped the country to withstand years of Tartar oppression, and to expand both economically and spiritually. At the Council of Florence , a group of Orthodox Church leaders agreed upon terms of reunification with Papacy. The Russian Metropolitan Isidore , who had signed the Union act, was in the same year expelled from his position as an apostate. In , the Russian Church in Moscow became effectively independent from the Patriarchate of Constantinople 1582 when the Russian bishops in Moscow elected their own primate, Jonas , a Russian bishop, without recourse to Constantinople. The Russian church within the bounds of the Grand Duchy of Moscow was thenceforth effectively autocephalous. Five years later, Constantinople fell to the Ottoman Turks. Changes and reforms[edit] Tsar Alexis praying before the relics of Metropolitan Philip The reign of Ivan III and his successor was plagued by numerous heresies and controversies. One party, led by Nil Sorsky and Vassian Kosoy , called for secularisation of monastic properties. They were oppugned by the influential Joseph of Volotsk , who defended ecclesiastical ownership of land and property. New sects sprang up, some of which showed a tendency to revert to Mosaic law: Monastic life flourished, with two major strands co-existing until the definitive defeat of the non-possessors in 1525. The disciples of St. Sergius left the Trinity monastery near Moscow to found dozens of monasteries across northeastern Russia. Some of the most famous monasteries were located in the Russian North, in order to

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demonstrate how faith could flourish in the most inhospitable lands. In the 18th century, the three greatest monasteries were recognized as lavras , while those subordinated directly to the Synod were labelled stauropegic. In the s, Metropolitan Macarius convened a number of church councils, which culminated in the Hundred Chapter Council of This assembly unified Church ceremonies and duties in the whole territory of Russia. Autocephaly and reorganization[edit] During the reign of Tsar Fyodor I , his brother-in-law Boris Godunov , who was effectively running the government, contacted the Ecumenical Patriarch , who "was much embarrassed for want of funds," [4] with a view to elevating the status of the Moscow Metroplis to a patriarchate. During the next half a century, when the tsardom was weak, the patriarchs notably Germogen and Philaret would run the state along with and sometimes instead of the Tsars. At this time of political turmoil, Patriarch Germogen â€” , proved to be a staunch opponent of the Seven Boyars as well as any Catholic pretender to the Moscow throne. Sergius withstanding months of a siege by a hostile force. Schism of the Old Believers[edit] See also: Painting by Vasily Perov The s saw the start of the schism of the Old Believers , who broke away from the established Church in protest against ecclesiastical reforms of Patriarch Nikon. An ambitious figure, who dreamt of celebrating liturgy in Hagia Sophia in Constantinople, Patriarch Nikon, sought to establish the primacy of the Orthodox Church over the state in Russia. In , he undertook a revision of translations of liturgical texts from Greek to Church Slavonic and some Moscow-specific rituals to bring them into accord with the prevalent practice of the Greek Church of the day. The schism peaked in when Nikon was deposed but the Moscow Church endorsed his reforms and anathematized those who continued to oppose them. The Old Believers had formed a vigorous body of dissenters within the Russian Orthodoxy for the next two centuries. Territorial expansion[edit] In the late 17th and the next two centuries, due to the expansion of the boundaries of the Russian state, the Russian Church experienced phenomenal geographic expansion too. In , the Moscow Patriarchate obtained a part of the Metropolis of Kiev , which until then comprised the Orthodox population on the Polishâ€”Lithuanian Commonwealth , â€” from the Patriarchate of Constantinople, although the exact terms and conditions of the handover is a contested issue. His title, privileges, and status were subsequently greatly reduced. Following the incorporation of Georgia into Russia in the early 19th century, the de facto independence that the Orthodox Church had enjoyed in that country was abolished in and the Georgian Church became an exarchate of the Russian Church. The Japanese mission was the most successful, reaching about 35, baptized members in Abolition of patriarchy and the Holy Synod[edit] In , upon the death of Patriarch Adrian , Peter I prevented a successor from being named. In , following the advice of Feofan Prokopovich , the patriarchate of Moscow was replaced with the Most Holy Governing Synod to govern the church. The Holy Governing Synod was modeled after the state-controlled synods of the Lutheran Church of Sweden and in Prussia and was tightly intertwined with the state. This control, which was facilitated by the political subservience of most of the higher clergy, was especially marked during the procuratorship â€” of the archconservative Konstantin Pobedonostsev. The Synod remained the supreme church body in the Russian Church for almost two centuries. In the Synodal period of its history from to , the Russian Church paid a special attention to the development of religious education and mission in provinces. Old churches were restored and new churches were built. The beginning of the 19th century was marked by the work of brilliant theologians. Russian theologians also did much to develop such sciences as history, linguistics and Oriental studies. In Peter III made an attempt to seculariz all church land and serfs. This marked a beginning of a significant spiritual revival in the Russian Church after a lengthy period of modernization. No less evident were non-conformist paths of spiritual searching known as God-Seeking. Writers, artists, and intellectuals in large numbers were drawn to private prayer, mysticism, spiritualism , theosophy , and Eastern religions. A fascination with elemental feeling, with the unconscious and the mythic, proliferated along with visions of coming catastrophe and redemption. The visible forms of God-Seeking were extensive. Especially after , various religious societies arose, though much of this religious upheaval was informal: Some clergy also sought to revitalize Orthodox faith, most famously the charismatic Father John of Kronstadt , who, until his death in though his followers remained active long after , emphasized Christian living and sought to restore

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fervency and the presence of the miraculous in liturgical celebration. In , a sensation-creating volume of essays appeared under the title *Vekhi Landmarks or Signposts* , authored by a group of leading left-wing intellectuals, mostly former Marxists , who bluntly repudiated the materialism and atheism that had dominated the thought of the intelligentsia for generations as leading inevitably to failure and moral disaster. One sees a similarly renewed vigor and variety in religious life and spirituality among the lower classes, especially after the upheavals of In in Russia, there were 55, Russian Orthodox churches and 29, chapels , , priests and deacons , monasteries and convents with a total of 95, monks and nuns. The year was a major turning point for the history of Russia, and also the Russian Orthodox Church. The Russian empire was dissolved and the Tsarist government - which had granted the Church numerous privileges " was overthrown. After a few months of political turmoil, the Bolsheviks took power in October and declared a separation of church and state. The government seized all church lands. Thus the Russian Orthodox Church found itself without official state backing for the first time in its history. One of the first decrees of the new Communist government issued in January declared freedom of "religious and anti-religious propaganda". This led to a marked decline in the power and influence of the Church. The Church was also caught in the crossfire of the Russian Civil War that began later the same year, and many leaders of the Church supported what would ultimately turn out to be the losing side the White movement. This may have further strengthened the Bolshevik animus against the church. According to Lenin, a communist regime cannot remain neutral on the question of religion but must show itself to be merciless towards it. Even before the end of the civil war and the establishment of the Soviet Union , the Russian Orthodox Church came under persecution of the Communist government. The Soviet government stood on a platform of militant atheism, viewing the church as a "counter-revolutionary" organization and an independent voice with a great influence in society. While the Soviet Union officially claimed religious toleration, in practice the government discouraged organized religion and did everything possible to remove religious influence from Soviet society. The Russian Orthodox Church supported tsarist Russia, therefore creating another reason the Bolsheviks would attempt to diminish their influence on the Russian people and government. Under Communist rule[edit] Further information: Skliansky , President of the Revolutionary War Soviet: There will be an award of , rubles for each one hanged. Toward that end, the Communist regime confiscated church property, ridiculed religion, harassed believers, and propagated atheism in the schools. Actions toward particular religions, however, were determined by State interests, and most organized religions were never outlawed. The establishment of the gulags was an integral part of carrying out this objective as many Orthodox clergy and laymen were sent to camps like Svirlag and Solovki. Some actions against Orthodox priests and believers along with execution included torture being sent to these prison camps and or labour camps or also mental hospitals.

Chapter 7 : Project MUSE - Russian Orthodoxy Resurgent

The result is a work of particular value to scholars of the Russian Orthodox Church and religion in Russia more generally, one that makes a foundational contribution to documenting the individuals and issues that structure the relationship between church and state in contemporary Russia.

Sternenberg, Highlands of Zurich, Fr. Schmemmann left and A. The former of these two translations was unavailable to the editors of this website, while the latter is the intellectual property of its translator. Therefore the editor has decided to translate the article again for the purpose of publication. Alexander Solzhenitsyn was a close friend of Fr. Your Eminence, Your Graces, Worthy Clergy, and Kind Sirs, His All-Holiness Metropolitan Philaret has expressed the desire that I should address you with my own impressions on how and by what means the free part of the Russian Orthodox Church might help her persecuted and imprisoned part. Although I am aware of how unprepared I am to make a presentation concerning ecclesiastical issues before an assembly of hierarchs and clergy who have consecrated their entire lives to the service of the Church, nevertheless I fear to shirk my duty. Thus I beg your condescension towards any mistakes I might make in terminology, or even regarding the very nature of the issues at hand. The grievous picture of the persecution and annihilation of the Church on the territory of our country has been present before me during my entire life, from the first impressions of my childhood. I remember how armed guards interrupted the Liturgy and went into the altar, how they raged demonically around the Paschal service, tearing away the candles and kulich. My own classmates tore the cross right off of my chest. I remember how the bells were cast down to the ground and the churches were reduced to bricks. I also remember well the time before the war, when church services were already forbidden almost everywhere in our country, such that in my city of half a million people there remained not a single functioning church. This was already thirteen years after the declaration of Metropolitan Sergius. Thus it must be acknowledged that this declaration was not for the salvation of the Church. Rather it was a one-sided capitulation which made it easier for the authorities to accomplish the annihilation of the Church smoothly and silently. The rebirth of ecclesiastical life three years later was not at all the result of any agreement from the side of the authorities, but rather it was called forth by the pitiful situation in which they found themselves: In fact, the concessions and declarations of were deceits. Thirty more years have now passed, and with the same arrogant and atheistic cruelty the authorities persecute and bully the Church. But many phenomena have a deep and unseen process behind them. This is all the more true in spiritual matters. She was not laid waste by the authorities, and was no longer completely controlled. By just such a surprise our Church had been shattered and crumpled during the twenties, by the secular powers with their extreme ferocity so unexpected by the goodhearted population of that time. True, this ferocity drew in its train a cleansing outburst of faith and martyrdom, such as the Russian Church had not known in antiquity, perhaps not even the Universal Church. They paid for their firm faith with their freedom and their lives. At the height of the thirties it already seemed that not only had church services with their bells been driven from Russia once and for all, but that even the deepest, whispering prayer had suffered ultimate strangulation. We the current population have become tough within the Communist atmosphere and have adapted to it, as you may see from many public phenomena in our country. The governing authority, on the other hand, becomes more and more decrepit each year, having fallen ever more in love with possessions. That which appeared in thirties to be a spiritually doomed wasteland is now becoming green again in many places, in many trends. The churches are thinly scattered across the face of the country. Sometimes one must travel two-hundred kilometers in order to go to church services. One asks others to commemorate him and light candles on his behalf. The overflowing of the restored temples on holidays is also a rebuke to the persecutors. In light of the current weakening of faith in the West, it may be that nowhere on the earth are there such overcrowded Christian temples as in there are in the U. There is no room to make a prostration. One crosses oneself only tightly. The feeling of faith is not at all weakened by such a situation. Feeling our shoulders

pressed against those of our neighbors, we are strengthened against persecutions. And the community of the faithful includes even more people than those who are able or who are bold enough to visit the temples. In the Ryazan region, which I have observed more than others, seventy percent of the children are baptized in spite of the restrictions and consequences, and in the cemeteries crosses are more and more crowding out the Soviet monuments with their stars and photographs. Of course, the Church is still far from triumphant. She is humbled by all manner of obligations to the state, limited in all kinds of civil rights. The path of Christian education is cut off for the children and youth. Yet the youth nevertheless are walking into the temples en masse of their own accord. Here I cannot refrain from making a rather informative observation: Sixty or eighty years ago, the Russian Orthodox Church enjoyed the full support of a powerful government, which was itself in all its strength and glory. At that time the Church was abandoned by and subject to the ridicule of the youth and the intelligentsia in particular. I remember a certain powerful leader of the Soviet culture, who died not long ago. Now, on the contrary, the intelligentsia and the youth in the Soviet Union, even if they do not accept faith themselves, nevertheless regard it with appropriate reverence, while all of their mockery and derisive attitudes have been refocused on the reigning Communist ideology. I remember well how many flaming adherents had the militant atheism of the twenties, those whose rage as if possessed, blowing out the candles and chopping up icons with axes. But now these same ones are scattered in the dust, as is their Union of Militant Atheists, the most virulent of them having met their demise on the very same Archipelago with the faithful clergy. Others changed their views, their teaching having lost all of its energy. But the Church has survived a cruelty which seemed impossible to survive. And behold, she stands, although far from her natural stature, and is strengthened, if not in her organization, then in the spirit of the faithful and of those who are newly turning to her. During the first fifteen-to-twenty years of the Soviet rule, that is during the orgy of overbearing persecutions, there was indeed something like a Catacomb Church. It existed in secret and hidden prayers of the traumatized priests and the persecuted faithful. But everyday life goes on. The majority of the people are not saints, but everyday people. Faith and Divine Service must carry on their normal life as well, and these do not demand the highest feat [of martyrdom] on every occasion. So, if there turns out to be a church nearby and the candles are lit, people are naturally drawn there. I myself know one of those women who, during the thirties, hid priests and conducted secret divine services in private rooms. Now these women simply go to the nearest temple. But this is only because all of the surrounding churches are closed and there are no clergy at all in the area. But the authorities themselves no longer have the energy for this. The supplanting of the real Russian nation with an image of a catacomb church is not what we need today. The Church in our country today is imprisoned, persecuted, under duress; but by no means is she fallen! She has arisen in that spiritual strength that the Lord has given to our people. As I have said previously, I cannot attribute her revival and stability to the validity of the programs of Metropolitan Sergius and his followers. This is only part of the course taken by those historical forces which express Divine Providence. These hierarchs are responsible in heaven and on earth for the sins of slavishness and betrayal that can be attributed to them, but these sins do not extend to the body of the Church, to the many sincere clergy, to the masses praying in the temples. These sins can never be attributed to the people of the Church. The entire history of Christianity convinces us of this. If the sins of the hierarchs were laid upon the faithful, then there would be no unconquerable Church of Christ. Rather the Church would be completely dependent on the circumstantial nature of characters and events. Our recent history demands of us both understanding and sympathy. I venerate the memory of Patriarch Tikhon. At the same time the burden of the sins of all previous Russian ecclesiastical history was becoming apparent. The sudden death of the Patriarch he was most probably murdered by Chekists only confirms the righteousness of his approach. The rightness of thousands of priests, monks, bishops, and of the Patriarchal Locum-Tenens Peter was marked and confirmed in the same way, by a similar death in the prisons of the GPU, on the Solovetsky Islands, in other camps and in exile. No one who venerates their fortitude can keep from weeping over the false path of appeasement that was initiated by Metropolitan Sergius, as understandable as it may have been under the conditions, a path which was perpetuated and even

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spiralled out of control under his successors. Such submission always leads to destruction. Under this kind of authority we only gain latitude by fortitude, or when the authorities are constrained by circumstance. We have never gotten anything from them through adopting a kind disposition. But for the past few years the balance of power in our country has been such that the Moscow Patriarchate, through her own firmness alone although perhaps while loosing a few posts could herself have decisively liberated our Church from many fetters and humiliations. I have yet to change my opinion on the subject I addressed in my letter to Patriarch Pimen late last year. Whom shall we call to free us from lies, if not our spiritual fathers first of all? Having crossed over the borders of that government, however, I have lost the right to compose another such letter. Before I left Russia, I had only heard indistinct rumors regarding the discord among the emigre Russian churches. But here abroad I have been newly amazed by the depth of the crisis into which our Orthodox Church has fallen. In Russia they have their sorrows, and here we have ours. Of course it is difficult for me to understand the path taken by the leaders of the Western eparchies who are under the jurisdiction of Moscow. How can they do this? How can it be that out of sympathy for prisoners they put chains upon themselves rather than removing the chains of the prisoners? Out of sympathy for those languishing in prisons, do they perpetuate the same lie while in freedom? If all of this is a sacrifice for the sake of unity with a treacherous mother church, then here we have a deceptive understanding of unity, a perverse illusion. It cannot inspire gratitude in me as member of the imprisoned church. For if the Western hierarchs are so sympathetic and have such unity with us, would they not move to defend us against persecution? But how shall we justify the disagreement of the free emigre Russia Orthodox Churches among themselves? I humbly repeat that which I stated at the beginning of this address:

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Chapter 8 : CiNii à³æ, - Russian Orthodoxy resurgent : faith and power in the new Russia

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.

That is a general truth. Or a truism, it may not even be completely true. Then, on reflection, we think about those throughout our life who have taught us faith, hope, and charity. This focuses the attention mightily on those we have encountered in our life. Who are we really learning from? Who shows by example that which we are asked to believe? Who has increased our understanding, deepened our experience? I could name many many people in my fortunate life who have shown me faith, hope, and charity: His arrival in my life, before he was Cantuar, came at a time when I needed more thought, a different kind of poetry, a serious recall to why we must work at faith, hope, and charity. Rowan Williams is simpatico. He is an Anglican who draws from the deep wells of Anglican tradition. Yet he is also a searcher and researcher in other traditions, notably Benedictinism, Russian Orthodoxy, and the main streams of Western empirical philosophy. In his search and research these are all treated as necessarily part of an Anglican approach to faith, distinctive traditions that we learn from and live by. Anyone could see that along with a remarkable intellect and prodigious store of knowledge, here was a man with a humility, reverence and self-effacement we might equate with holiness. These things were not a contradiction but seemed the product one of the other. Virtually everything he said seemed to come from a place of prayer, as much as from the processes of recondite thought and extensive reading. He could talk equally well and meaningfully to a child as to the most abstruse academic. Williams visibly bent his head and slumped slightly at this description, as though this was not a grand representation of himself, not a mantle he would take on by his own admission. We would sit around the Vicarage table talking about Rowan on first name terms, as though we had known him for years: The group itself followed the difficult times that he experienced at Lambeth Palace after , usually in solidarity, though the original leaders of the group became a little disaffected after the Archbishop made statements and decisions that went counter to their understanding of his earlier exciting teachings on gay issues. Disputes around sexuality were to be one of the main fields of conflict during his time as Archbishop of Canterbury, both in England but more stressfully within the Anglican Communion itself. The priority of keeping the Communion cohesive and communicating would have been one of his main responsibilities. Such considerations played out the challenge he understood well himself, between the call of the Gospel and the exigencies of church politics both global and local. As well as the pure output of words from Williams himself, there are ongoing biographies, subject theses, and already a number of short introductions to his work. Originally planned as a longer academic-style book, its concentration on key ideas is helpful both for the novice and the old hand. Myers himself is a theological polymath, hence the appearance of ease with which he meets Rowan Williams on the page. Refreshingly, the book is a gift from Sydney, a city where due to an ideology that has become dangerously political, the Anglican hierarchy there actually boycott Rowan Williams when he visits. There are few other places in the world where we would expect such ungracious conduct. Ben Myers teaches at the Uniting Church theological school in Sydney. For him, the gospel itself is at stake in the question whether the church is the venue of a continuing movement of human persons towards God and towards one another. It is not the quick transformation of the self but the slow growth into maturity that really matters. The Christian life is compatible to nothing so much as an education, in which we progress by small daily increments. It is the view of someone who has lived long inside the church, long enough to know that conversion is a continuing process. Quick fixes do not serve us for the actualities of day-to-day life, let alone the crises that test and change us as humans, whoever we may be or believe. All of us are open to the possibility of being church, which is why I relate so strongly to Rowan Williams. He is interested in true catholicity and in real individual involvement, whoever we might be, wherever we might be coming from. Although drawing from Russian Orthodoxy, I notice that Williams is identifying the example of living that is also presented most forcefully by

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the Anglican Divines. Saints live among us, we are made aware of their actions and prayers. The people we live amongst in church are doing this, and often it is not the expected people who prove to be the ones who teach us most about Christ and holy living. But he goes further. Far from reassuring itself by its successes, the church needs to be open to its failures. But Christian tradition is primarily and essentially a tradition of prayer. He does not appeal primarily to the main doctrines of the church as the explanation for what is going on, but to the practice that everyone is asked to do who is trying to follow Jesus. It also shows that for him prayer is at the centre of Anglicanism, the centre of Christian life. Growing up in Wales it was Wittgenstein who taught Williams about language being a product of social interaction. MacKinnon was a figure at odds with the euphoric even utopian optimism of the 1960s; he gives to Williams a view of existence as inherently tragic. Then, at a stage where he is trying to argue with French theory of difference, it is Gillian Rose who introduces Williams to Hegel. Rowan Williams bears witness to the catholicity of the gospel. It is the fascination that comes from meeting someone who is prodigiously learned and yet shares that learning as though it really does belong to everyone. Unlike other intellectuals we could name from English universities, Williams nearly always leaves open a space for doubt or further exploration in his theology. We are aware that Williams is offering things of immense preciousness. We are made conscious that this preciousness that cannot have a value placed on it. That said, I wish to raise one necessary quibble. We can argue that this was a way of fending off those who would complain that he was too serious, or not English enough, or not good-humoured enough to sit on the chair of Augustine of Canterbury. This means seeing every expression of Gospel as having the potential to teach us something of the ways of God. Not all of these expressions will be productive, some may be false leads, but whether it is Orthodoxy, Catholicism, Protestantism in its many manifestations, or some other means to the same end, what is of interest is its use in revealing in new ways the how and who and what and why of the Trinity. I would say that this sort of broad embrace of traditions is not typical generally in other forms of Christianity, but it is very much a part of Anglican practice and tradition. It is because of Anglicanism that Rowan Williams can go out to these places and bring back new things. Permission is given and the results deepen our own understanding both of Christianity and of Anglicanism. The thread of a thesis in the book is highlighted by the title. In all of these works there is a shock. This is the same stranger that we meet again each time we partake of the meal that he first shared. Myers keeps bringing to our attention that which Williams also wishes to present to us: Certainly that waking-up sensation, which we may hear in a sermon and know in the eucharist, is something I also encounter frequently in the words of Rowan Williams. That there is still more to hear and learn is itself cause for hope.

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Chapter 9 : Timeline of Orthodoxy in Russia - OrthodoxWiki

Russian Orthodoxy Resurgent by John Garrard, , available at Book Depository with free delivery worldwide.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Russian Orthodoxy Resurgent 1. The early Christian church had five areas of jurisdiction: Rome, Antioch, Alexandria , Jerusalem, and Constantinople. Early in the fourth century a. The patriarch of Rome was originally seen as a primus inter pares, but the holders of that see came to be called popes and claim vastly larger authority over not just Rome but all of Christendom. The visit of Jeremias II to Moscow in brought the number back up again to five. See the complete account in Serge A. Nicholas Zernov New York: Dutton, , pp. Orbis Books, , p. Lebedev does not mention the Soviet seizure of thousands of ROC churches. This became the Cyrillic alphabet, the basis for the creation in the eighteenth century of the Russian literary language. Thus Russians were able to understand a great deal of their liturgy, much more so than Western Christians listening to Latin. This pamphlet is available for purchase in the kiosks of Russian Orthodox churches in the United States. The Primary Chronicle also includes an argument that probably carried much weight with Vladimir: University of Washington Press, , pp. Flor and Lavr that have survived on the east altar piers. See Lazarev, *Drevnerusskie mozaiki i freski: Moscow*, , pp. Cited in Helen C. Yale University Press, , p. It was given to the Belozersk Monastery and eventually taken into the state museum in As quoted in *ibid*. You are not currently authenticated. View freely available titles: