

# **Orthodox Christianity And Nationalism In Nineteenth Century Southeastern Europe Orthodox Christianity And Contemporary Thought Fup**

**Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe**  
**Fordham Univ Press**

**With approximately 200 to 300 million adherents worldwide, Orthodox Christianity is among the largest branches of Christianity, yet it remains relatively understudied. This book examines the rich and complex entanglements between Orthodox Christianity and globalization, offering a substantive contribution to the relationship between religion and globalization, as well as the relationship between Orthodox Christianity and the sociology of religion - and more broadly, the interdisciplinary field of Religious Studies. While deeply engaged with history, this book does not simply narrate the history of Orthodox Christianity as a world religion, nor does it address theological issues or cover all the individual trajectories of each subgroup or subdivision of the faith. Orthodox Christianity is the object of the**

**analysis, but author Victor Roudometof speaks to a broader audience interested in culture, religion, and globalization.**

**Roudometof argues in favor of using globalization instead of modernization as the main theoretical vehicle for analyzing religion, displacing secularization in order to argue for multiple hybridizations of religion as a suitable strategy for analyzing religious phenomena. It offers Orthodox Christianity as a test case that illustrates the presence of historically specific but theoretically distinct glocalizations, applicable to all faiths.**

**Religion and nationalism are both powerful and important markers of individual identity, but the relationship between the two has been a source of considerable debate. Much, if not most, of the early work done in Nationalism Studies has been based, at least implicitly, on the idea that religion, as a genealogical carrier of identity, was displaced with the advent of secular modernity, which was caused by nationalism. Or, to put it another way, national identity, and its ideological manifestation nationalism, filled the void left in people's self-identification as religion retreated in the face of modernity. Since at least the late 1990s, this view has been increasingly challenged by scholars trying**

**to account for the apparent persistence of religious identities. Perhaps even more interestingly, scholars of both religion and nationalism have noted that these two kinds of self-identification, while sometimes being tense, as the earlier models explained, are also frequently coexistent or even mutually supportive. This collection of essays explores the current thinking about the relationship between religion and nationalism from a variety of perspectives, using a number of different case studies. What all these approaches have in common is their interest in complicating our understandings of nationalism as a primarily secular phenomenon by bringing religion back into the discussion. This book is a critical study of the interaction between Russian Church and society in the late nineteenth and early twentieth century. At a time of rising nationalist movement throughout Europe, Orthodox patriots advocated for the place of the Church as a unifying force, central to the identity and purpose of the burgeoning, yet increasingly religiously diverse Russian Empire. Their views were articulated in a variety of ways. Bishops such as Metropolitan Antony Khrapovitsky - a founding hierarch of the Russian Orthodox Church outside Russia - and other members**

**of the clergy expressed their vision of Russia through official publications (including ecclesiastical journals), sermons, the organization of pilgrimages and the canonization of saints. On the other hand, religious intellectuals (such as the famous philosopher Vladimir Soloviev and the controversial former-Marxist Sergey Bulgakov) promoted what was often a variant vision of the nation through the publication of books and articles. Even the once persecuted Old Believers, emboldened by a religious toleration edict of 1905, sought to claim a role in national leadership. And many - in particularly famous painter Mikhail Vasnetsov - looked to art and architecture as a way of defining the religious ideals of modern Russia. Whilst other studies exist that draw attention to the voices in the Church typified as "liberal" in the years leading up to the Revolution, this work introduces the reader to a wide range of "conservative" opinion that equally strove for spiritual renewal and the spread of the Gospel. Ultimately neither the "conservative" voices presented here nor those of their better-known "liberal" protagonists were able to prevent the calamity that befell Russia with the Bolshevik revolution in 1917. Grounded in original research conducted in the newly**

**accessible libraries and archives of post-Soviet Russia, this study is intended to reveal the wider relevance of its topic to an ongoing discussion of the relationship between national or ethnic identities on the one hand and the self-understanding of Orthodox Christianity as a universal and transformative Faith on the other.**

**Ukraine, Serbia and Georgia**

**The Transformations of a Religious Tradition**

**The Unorthodoxies of the Church Coerced**

**A Western Perspective**

**Stalin's Holy War**

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

**Taking America Back for God**

Offers a new framework for understanding how religion and nationalism interact across diverse countries and religious traditions.

This text explores the political role and influence of Serbian Orthodox, Croatian Catholic, and Yugoslav Muslim religious organizations in the Balkans during 20th century. The author rejects the notion that a 'clash of civilizations' has played a central role in fomenting aggression.

As Ecumenical Patriarch, Bartholomew is the symbol of unity for the self-governing national and ethnic Orthodox Christian churches throughout the world. He is well known for his commitment to protecting the environment, and for opening communications with other Christians as well as with Muslims and

**other religious groups. His efforts for raising environmental awareness globally have earned him the title "Green Patriarch." Written with personal warmth and great erudition, Encountering the Mystery illuminates the rich culture and soul of Orthodox Christianity. Bartholomew traces the roots of Orthodox Christianity to its founding two thousand years ago, explores its spirituality and doctrine, and explains its liturgy and art. More especially, in a unique and unprecedented way, he relates Orthodox Christianity to contemporary issues, such as freedom and human rights, social justice and globalization, as well as nationalism and war. With a recent rebirth of Orthodox Christian churches (particularly in the former Soviet Union and elsewhere in Central and Eastern Europe), there has been great interest in understanding this important branch of Christianity with its close ties to the traditions of the early Church. As USA Today recently reported, Orthodox Christian churches throughout the country are drawing converts attracted by the beauty of its liturgy and inspired by its enduring theology. But for the general seeker, whatever their background, Encountering the Mystery is a rich spiritual source that draws upon the wisdom of millennia.**

**This volume examines the enduring nature of religious nationalism in modern Europe. Through a series of in-depth case studies covering Ireland, England, Poland, and Greece; the author argues that religious frontiers, or geographic lines of division between different and unique religions, are central to the formation of religiously-based national identities. Typically, as states develop economically and politically, religion plays a lesser role in both**

**individual lives and national identity. However, at religious frontiers, religion becomes useful for differentiating and mobilizing groups of people. This is particularly true when the religious frontier also represents a threat or conflict. Although religion may not be the root of conflict in these instances, the conflict takes on religious tones because of its ability to unite an otherwise diverse population. Religion takes precedence over language, culture, or other national building-blocks because the "other" can best be distinguished in religious terms. The in-depth case studies allow for a deep historical understanding of the processes which converge to create a modern religious nation. Greatly expanding our current understanding of the conditions in which religious nationalism develops, this important book has implications for our understanding of religion and politics, secularization, European politics and foreign policy.**

**Religion and Nationalism in Soviet and East European Politics**

**Religion and Politics in the Orthodox World**

**Essays on Religion and Nationalism**

**Globalization and Orthodox Christianity**

**Religion in Russia after Communism**

**Balkan Idols**

**Political Orthodoxies**

***Histories of the USSR during World War II generally portray the Kremlin's restoration of the Russian Orthodox Church as an attempt by an ideologically bankrupt regime to appeal to Russian nationalism in order to counter the mortal threat of Nazism. Here, Steven***

***Merritt Miner argues that this version of events, while not wholly untrue, is incomplete. Using newly opened Soviet-era archives as well as neglected British and American sources, he examines the complex and profound role of religion, especially Russian Orthodoxy, in the policies of Stalin's government during World War II. Miner demonstrates that Stalin decided to restore the Church to prominence not primarily as a means to stoke the fires of Russian nationalism but as a tool for restoring Soviet power to areas that the Red Army recovered from German occupation. The Kremlin also harnessed the Church for propaganda campaigns aimed at convincing the Western Allies that the USSR, far from being a source of religious repression, was a bastion of religious freedom. In his conclusion, Miner explores how Stalin's religious policy helped shape the postwar history of the USSR. Since the early days of the Church, Christians have struggled to come to terms with Christ's words of peace and His example of peace. In Christ's life, as recorded in the New Testament, it is striking that He neither killed anyone nor summoned any of His disciples to kill. Indeed, the final miracle Christ performed before His execution was to heal***

***an enemy's wound, an injury caused by the Apostle Peter in an attempt to defend his master. Yet, in the course of more than twenty centuries of Christian history, we see Christians often involved in war and, in surveying the calendar of saints, find not only those who refused to take part in war but also those who served in the military, though no one has been canonized due to his skill as a soldier. Besides the millions of Christians who have fought in armies, often against fellow Christians, we also find many priests, bishops and theologians who have advocated war and blessed its weapons. Our subject is an urgent one. Many people today live either near conflict areas or are directly touched by war or in areas where terrorist actions may suddenly occur. Everyone on the planet is in some way affected by wars in progress or wars in the making as well as the consequences of wars in the past. Every day thousands of Christians struggle in thought and prayer with some of the most difficult of questions: May I fight injustice by violent methods? Am I allowed to kill in combat? Are there limits on what I can do in the defense of my country? Am I as a Christian allowed to disobey demands that I believe are unjust or violate the Gospel? When the demands of my country***

***seem at odds with the demands of the Kingdom of God, how do I respond to this conflict? Rarely do we find easy answers to these and similar questions. Thus, those of us in the Orthodox Christian tradition search for help in Holy Scripture, the canons provided to us by ecumenical councils, the witness of the saints, the writing of the Fathers of the Church as well as theologians of recent times. Imitation of saintly forebears alone, however, will not solve our problems. Different eras have adopted different attitudes. Also many of today's problems never existed before, not least the changed character of war in an era of weapons of mass destruction, terrorism and mass propaganda. Yet knowledge of the thought and action undertaken by the Orthodox Churches on the issues of war and peace in recent decades surely can help us find ways out of the dead ends that many communities are experiencing today. This is the aim of this book.***

***The way of the pilgrim begins with what we leave behind--not so much a journey to a holy place, but a holy practice of leaving the comforts of the familiar for a radical vulnerability, letting the very breath of God direct us on the unknown, stripped-down path of trust. In Without Oars, Wesley Granberg-***

***Michaelson blends history, storytelling, biblical insights, personal reflections, and spiritual formation in an inviting call to discover pilgrimage as a way of life. This book offers a unique perspective on the faith journey as an embodied practice of heading into the unknown and unknowable--with all the excitement, risk, and rewards that come with letting go.***

***Focusing on three Orthodox Christian communities - St. Paraskeva and St. Luke in Midwestern US, and St. Nicolas in Atlantic Canada - this thesis examines the complex cultural dynamics surrounding Orthodox Christianity in North America. I explore the ways believers, both the Orthodox-born and new converts, negotiate with an ancient faith in a contemporary society where this faith may appear counter-cultural. Building on Leonard Primiano's (1995) theory of vernacular religion, I propose the concept of vernacular theology to shed light on these processes. Despite the illusion of theology as the exclusive purview of clergy, laypeople exercise interpretive agency to creatively adapt doctrine to their individual life circumstances. Considering the significant role of Church history in the religious choices and experiences of my consultants, I begin***

***with a historical overview of Orthodox Christianity, from its origins in the Roman Empire to the present day, including its path to North America. The themes of empire, romantic nationalism, anti-Westernism, and Communism that have historically shaped this faith are explored specifically in Romania, Russia, Serbia, and Ukraine, the home countries of my Orthodox-born participants. I analyze the Orthodox Church's response to globalization and how this may affect the future of the Church in North America. I further consider encounters between converts and Orthodox-born immigrants within the walls of North American Orthodox churches, examining how Orthodox Christian communities meet the needs of these different groups. I argue that those who convert to Orthodox Christianity create exoteric folklore about ethnicity in terms of those who have cultural connections with the faith. In my last two chapters, I address theory and practice in the lives of Orthodox Christians, with specific emphasis on how women navigate this patriarchal faith in a society in dialogue with feminist ideas. Themes include understandings of clerical authority, spiritual obedience, and the interpretive agency of parishioners. I offer a***

***theory of vernacular feminisms, in which women create strategies of empowerment within a patriarchal system. By creating these choices for themselves, they simultaneously subvert and support a system that limits them on the basis of gender.***

***The Making of Holy Russia***

***History Of Soviet Atheism In Theory And Practice And The Believer -***

***Actors and Ideas***

***Orthodox Christianity and the Politics of Transition***

***The Russian Orthodox Church and Human Rights***

***Church and State***

***Proselytes of a New Nation***

**Religious organizations in many countries of the communist world have served as agents for the preservation, defense, and reinforcement of nationalist feelings, and in playing this role have frequently been a source of frustration to the Communist Party elites. Although the relationship between governments and religious groups varies according to the particular country and group in question, the mosaic of these relationships constitutes a revealing picture of the political reform shaping the lives of Soviet and East European citizens.**

**A clear introduction to Eastern Orthodoxy and key aspects of the tradition. Includes new content and**

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an updated bibliography.

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."

This book analyzes the ideologies of politicized Orthodox Christianity in today Russia including fundamentalism, pan-Slavism, neo-Eurasianism, Orthodox communism and nationalism. Apart from textual analysis, the volume provides a description of the specific subculture of political Orthodoxy, i.e. its language, symbols, art, mass media, hangouts and dresscode. This study represents the first scholarly examination of these topics. Unlike other publications on the politicization of Orthodoxy, it is focused not on the political ambitions of the Russian Orthodox Church (ROC), but on political movements ideologically based on their own interpretations of the Orthodox doctrine, often contravening the canonical version. The book demonstrates that the "political Orthodox" or "Orthodox patriots" are a specific branch of believers who frequently do not practice Orthodoxy

properly, inventing, instead, their own quasi-Orthodox rituals. The volume shows that the ROC is not responsible for such religious politicization and that the community of the political Orthodox is rather guided by religiously oriented lay intellectuals. The book provides a brief analysis of this intellectual community. Finally, the volume demonstrates that, even in the absence of significant electoral achievements, some religious-political Orthodox movements—namely, fundamentalists and nationalists—have been able to gain public support at the grassroots level. They have been able to infiltrate larger and more moderate political organizations thus contributing to a general “Orthodoxization” of Russian political discourse.

**Understanding Orthodox Christianity Today  
Religious Conversion and Political Apostasy in  
Appalachia**

**Orthodox Perspectives**

**Religion, Choice, and Identity in Late Modernity  
Overview and Bibliography**

**Collectivistic Religions**

**Religion and Nationalism in Global Perspective**

Collectivistic Religions draws upon empirical studies of Christianity in Europe to address questions of religion and collective identity, religion and nationalism, religion and public life, and religion and conflict. It moves beyond the attempts to tackle such questions in terms

of 'choice' and 'religious nationalism' by introducing the notion of 'collectivistic religions' to contemporary debates surrounding public religions. Using a comparison of several case studies, this book challenges the modernist bias in understanding of collectivistic religions as reducible to national identities. A significant contribution to both the study of religious change in contemporary Europe and the theoretical debates that surround religion and secularization, it will be of key interest to scholars across a range of disciplines, including sociology, political science, religious studies, and geography.

"The persistence of religion in modern Europe and the challenges of transitioning from a religious to a secular state has all too often been overlooked in the history of the Balkans. Indeed, the link between religion and nationalism in this region has long been considered natural, even historically inevitable. Religion and Politics in Interwar Yugoslavia challenges this assumption and shows that, in actuality, the region's political and spiritual identities clashed in a fashion that was just as important to the first South Slav state as the much vaunted 'national question' itself. Focusing on

the interwar era, this book explores the role of the Serbian Orthodox Church in Yugoslavia. It examines the church's political vision and reveals how the Serbian Orthodox Church emerged both in reaction to and in interaction with the challenges posed by political modernity such as the establishment of the multinational Yugoslav state, the fear of secularization, and the rise of communism and fascism in Europe. Synthesizing analyses of ideologies and public discourses with stories of personal histories and individual agendas, Maria Falina's insightful study is therefore a significant contribution to the history of religion and nationalism in the Balkans."--

This book explores the changes underwent by the Orthodox Churches of Eastern and Southeastern Europe as they came into contact with modernity. The movements of religious renewal among Orthodox believers appeared almost simultaneously in different areas of Eastern Europe at the end of the nineteenth and during the first decades of the twentieth century. This volume examines what could be defined as renewal movement in Eastern Orthodox traditions. Some case studies include the God Worshippers in Serbia, religious

fraternities in Bulgaria, the Zoe movement in Greece, the evangelical movement among Romanian Orthodox believers known as Oastea Domnului (The Lord's Army), the Doukhobors in Russia, and the Maliovantsy in Ukraine. This volume provides a new understanding of processes of change in the spiritual landscape of Orthodox Christianity and various influences such as other non-Orthodox traditions, charismatic leaders, new religious practices and rituals.

This book discusses in detail how Orthodox Christianity was involved in and influenced political transition in Ukraine, Serbia, and Georgia after the collapse of communism. Based on original research, including extensive interviews with clergy and parishioners as well as historical, legal, and policy analysis, the book argues that the nature of the involvement of churches in post-communist politics depended on whether the interests of the church (for example, in education, the legal system or economic activity) were accommodated or threatened: if accommodated, churches confined themselves to the sacred domain; if threatened, they engaged in daily politics. If churches competed with each other for organizational interests, they evoked the

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support of nationalism while remaining within the religious domain.

Casting Off into a Life of Pilgrimage

Serbian Nationalism and East Orthodox Christianity

Religious Nationalism in Modern Europe

For the Peace from Above

The Orthodox Church and National Identity in Post-Communist Romania

Russian Society and the Orthodox Church

Orthodox Christian Evangelism in the United States and Brazil

Dispatches on nationalism and religion As an insider to church politics and a scholar of contemporary Orthodoxy, Cyril Hovorun

outlines forms of political orthodoxy in

Orthodox churches, past and present. Hovorun

draws a big picture of religion being

politicized and even weaponized. While

Political Orthodoxies assesses phenomena such

as nationalism and anti-Semitism, both widely associated with Eastern Christianity, Hovorun

focuses on the theological underpinnings of

the culture wars waged in eastern and

southern Europe. The issues in these wars

include monarchy and democracy, Orientalism

and Occidentalism, canonical territory, and

autocephaly. Wrought with peril, Orthodox

culture wars have proven to turn toward

bloody conflict, such as in Georgia in 2008

and Ukraine in 2014. Accordingly, this book

explains the aggressive behavior of Russia

toward its neighbors and the West from a

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religious standpoint. The spiritual revival of Orthodoxy after the collapse of Communism made the Orthodox church in Russia, among other things, an influential political protagonist, which in some cases goes ahead of the Kremlin. Following his identification and analysis, Hovorun suggests ways to bring political Orthodoxy back to the apostolic and patristic track.

Orthodox Churches, like most religious bodies, are inherently political: they seek to defend their core values and must engage in politics to do so, whether by promoting certain legislation or seeking to block other legislation. This volume examines the politics of Orthodox Churches in Southeastern Europe, emphasizing three key modes of resistance to the influence of (Western) liberal values: Nationalism (presenting themselves as protectors of the national being), Conservatism (defending traditional values such as the "traditional family"), and Intolerance (of both non-Orthodox faiths and sexual minorities). The chapters in this volume present case studies of all the Orthodox Churches of the region.

"An important book" that delves into the role of religious authorities in Romania during the Holocaust, and the continuing effects today (Antisemitism Studies). In 1930, about 750,000 Jews called Romania home. At the end of World War II, approximately half of them survived. Only recently, after the fall of Communism, are details of the history of the

Holocaust in Romania coming to light. Ion Popa explores this history by scrutinizing the role of the Romanian Orthodox Church from 1938 to the present day. Popa unveils and questions whitewashing myths that covered up the role of the church in supporting official antisemitic policies of the Romanian government. He analyzes the church's relationship with the Jewish community in Romania, with Judaism, and with the state of Israel, as well as the extent to which the church recognizes its part in the persecution and destruction of Romanian Jews. Popa's highly original analysis illuminates how the church responded to accusations regarding its involvement in the Holocaust, the part it played in buttressing the wall of Holocaust denial, and how Holocaust memory has been shaped in Romania today.

This book explores the Romanian Orthodox Church's arguments on national identity to legitimize its own place in a post-communist Romania. The work traces the clergy's deployment of the concepts of Christian Orthodoxy and Latin legacy as part of an uncharted constellation of arguments in contemporary intellectual history. A survey of public intellectuals' opinions on national identity complements the Church's views. The investigation attempts to offer an insight into the Church's efforts to re-assert itself, given free rein in a post-dictatorial world of accelerated modernization. After clarifying and surveying the Church's claims

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on institutional and national identity, the book then also explores the secular ideas on the subject. The subsequent analysis treats this material as "speech acts" (statements doing, not only saying, something) which are occasionally out of sync. Against a background of secularization, the Church's rhetoric articulates a distinct line of thought in the post-89 intellectual landscape.

Muslim Conversions to Orthodox Christianity in Modern Greece

If God be for Us

Religion and Politics in Interwar Yugoslavia

Orthodox Churches and Politics in

Southeastern Europe

Whose Tradition? Adapting Orthodox

Christianity in North America

Orthodox Christianity and Nationalism in

Nineteenth-Century Southeastern Europe

Religious Nationalism and State

Identification in Post-Communist Romania

This book explores how the Ecumenical

Patriarchate, the leading centre of spiritual authority

in the Orthodox Church, based in Istanbul, coped

with political developments from Ottoman times until

the present. The book outlines how under the

Ottomans, despite difficult circumstances, the

Patriarchate managed to draw on its huge symbolic

and moral power and organization to uphold the

unity and catholicity of the Orthodox Church, how it

struggled to do this during the subsequent age of

nationalism when churches within new nation-states unilaterally claimed their autonomy reflecting local national demands, and how the church coped in the twentieth century with the rise of nationalist Turkey, the decline of Orthodoxy in Asia Minor and with the Cold War. The book concludes by assessing the current position and future prospects of the Patriarchate in the region and the world.

Why do so many conservative Christians continue to support Donald Trump despite his many overt moral failings? Why do many Americans advocate so vehemently for xenophobic policies, such as a border wall with Mexico? Why do many Americans seem so unwilling to acknowledge the injustices that ethnic and racial minorities experience in the United States? Why do a sizeable proportion of Americans continue to oppose women's equality in the workplace and in the home? To answer these questions, *Taking America Back for God* points to the phenomenon of "Christian nationalism," the belief that the United States is-and should be-a Christian nation. Christian ideals and symbols have long played an important role in American public life, but Christian nationalism is about far more than whether the phrase "under God" belongs in the pledge of allegiance. At its heart, Christian nationalism demands that we must preserve a particular kind of social order, an order in which everyone--Christians and non-Christians, native-born

and immigrants, whites and minorities, men and women recognizes their "proper" place in society. The first comprehensive empirical analysis of Christian nationalism in the United States, *Taking America Back for God* illustrates the influence of Christian nationalism on today's most contentious social and political issues. Drawing on multiple sources of national survey data as well as in-depth interviews, Andrew Whitehead and Samuel Perry document how Christian nationalism shapes what Americans think about who they are as a people, what their future should look like, and how they should get there. Americans' stance toward Christian nationalism provides powerful insight into what they think about immigration, Islam, gun control, police shootings, atheists, gender roles, and many other political issues-very much including who they want in the White House. *Taking America Back for God* is a guide to one of the most important-and least understood-forces shaping American politics. "The purpose of this book is to explore the conversion of Muslims to Eastern Orthodox Christianity during the Greek War of Independence and the life of the converts during the Greek War of Independence and the first three decades of the post-independence years (1821-1862). The book looks at the neophytes' relations with the Greek and the Ottoman states, as well as the ways in which the neophytes merged into Greek society. Since Greek

national identity is inextricably linked to Greek Orthodoxy, the book discusses the extent to which conversion assisted the neophytes' integration into Greek society. The book aims to delve into the little-researched field of religious conversions in the Balkans in modern times, with emphasis on the conversion of Muslims to Christianity. The Greek case is not the only case in the modern Balkans where Muslims convert to Eastern Christian Orthodoxy. Pomaks, Bulgarian-speaking Muslims, were subjected to forcible conversion during the Balkan Wars (1912-1913) and in the 1940s, whereas in the Cold War era, the Bulgarian communist authorities initiated programs aimed at religious and ethnic assimilation of Pomaks and Turkish-speaking Muslims. Conversions of Muslims to Christian Orthodoxy also occurred in Serbia, Romania and elsewhere in the Balkans. Yet, while Balkan historiography has focused on the Islamization of Christians in the region during the Ottoman period, it has paid little attention to the inverse process of Christianization of Muslims in the age of nationalism"--

This book is a comprehensive exposition of the interaction of a national (the Serbian people) and a religious (the Orthodox Christian faith) content, in the formation of a distinctive national identity and a mode of being. Its interdisciplinary approach, drawing on sociology, social anthropology, theology,

political theory, Balkan historiography, and Serbian folklore, is deployed to provide a powerful and original analysis of how Serbian Orthodoxy has resulted in the sacralisation of the Serbian nation by framing the parameters of its existence. Addresses the following questions: what 'makes' a Serb? Are meaningful assumptions possible by introducing Serbian Orthodoxy as the primal point of reference? Why does religion appear to have an especially strong appeal?

Nationalism, Conservatism, and Intolerance  
Eastern Orthodox Christianity

Between Heaven and Russia

The Legacy of Intolerance

Religion, Nationalism, and Alliance Politics,  
1941-1945

An Inter-American Approach in Evaluating the  
Evangelizing Mission of Orthodox Christian  
Publishing Companies

For God and Country

*Twenty years have passed since the fall of the Iron Curtain, yet emerging democracies continue to struggle with a secular state which does not give preference to churches as major political players. This book explores the nationalist inclinations of an Eastern Orthodox Church as it interacts with a politically immature yet decisively democratic Eastern European state. Discussing the birth pangs of extreme nationalist movements of the twentieth century, it*

*offers a creative retelling of the ideological idiosyncrasies which have characterized Marxist Communism and Nazism. Cristian Romocea provides a constant juxtaposition of the ideological movements as they interacted and affected organized religion, at times seeking to remove it, assimilate it or even imitate it. Of interest to historians, theologians and politicians, this book introduces the reader, through a case study of Romania, to relevant and contemporary challenges churches worldwide are facing in a context characterized by increased secularization of the state and radicalization of religion.*

*How is religious conversion transforming American democracy? In one corner of Appalachia, a group of American citizens has embraced the Russian Orthodox Church and through it Putin's New Russia. Historically a minority immigrant faith in the United States, Russian Orthodoxy is attracting Americans who look to Russian religion and politics for answers to western secularism and the loss of traditional family values in the face of accelerating progressivism. This ethnography highlights an intentional community of converts who are exemplary of much broader networks of Russian Orthodox converts in the US. These converts sought and found a conservatism more authentic than Christian American Republicanism and a nationalism unburdened by the broken promises of American exceptionalism. Ultimately, both converts and the Church that welcomes them deploy the subversive act of adopting the ideals and faith of a foreign power for larger, transnational political ends.*

*Offering insights into this rarely considered religious world, including its far-right political roots that nourish the embrace of Putin's Russia, this ethnography shows how religious conversion is tied to larger issues of social politics, allegiance, (anti)democracy, and citizenship. These conversions offer us a window onto both global politics and foreign affairs, while also allowing us to see how particular communities in the U.S. are grappling with social transformations in the twenty-first century. With broad implications for our understanding of both conservative Christianity and right-wing politics, as well as contemporary Russian-American relations, this book provides insight in the growing constellations of far-right conservatism. While Russian Orthodox converts are more likely to form the moral minority rather than the moral majority, they are an important gauge for understanding the powerful philosophical shifts occurring in the current political climate in the United States and what they might mean for the future of American values, ideals, and democracy. Despite their largely pacifist origins, Christianity and Christian traditions can claim only limited success in their efforts to conciliate conflict, avoid violence, and stop war. Perhaps it is time, say the eminent contributors to this deeply reflective volume, to look East, to the very different perspectives of Orthodox Christians on issues of war, peace, and the justice that must undergird peace. Writing from Europe and Russia, as well as the Middle East and Asia, two dozen Orthodox theologians and church people cast the*

*classic dilemmas of war and peace, military service, just war, and religious nationalism into a deeper theological framework. Contents include historical characterisations of Orthodox in a variety of settings and nations (Greece, Oriental Christianity, Bulgaria, Armenia, Western Europe, etc.), dilemmas of nationalism for the churches, the Russian Orthodox Church and the military, the invasion of Iraq, globalisation, fundamentalisms, inter-religious tensions, the ecclesial vocation of peacemaking. The Orthodox Church is one of the three major branches of Christianity. There are over 300 million adherents throughout the world. The Orthodox Church is a fellowship of independent churches, which split from the Roman Church over the question of papal supremacy in 1054. The Orthodox adherents include people in: Greece, Georgia, Russia, and Serbia. There are an estimated one million members in the United States. This Advanced book explains the basic principles of Orthodox Christianity and describes in detail the holidays observed by the Orthodox Church. In addition, relevant book literature is presented in bibliographic form with easy access provided by title, subject and author indexes.*

*Religion and Nationalism in Yugoslav States*

*Ukraine*

*Islam and Nationalism in Modern Greece, 1821-1940*

*The Politicization of Russian Orthodoxy*

*The Romanian Orthodox Church and the Holocaust*

*An Orthodox Resource Book on War, Peace and Nationalism*

*The Ecumenical Patriarchate in the Modern Age*

**Nation-building processes in the Orthodox commonwealth brought together political institutions and religious communities in their shared aims of achieving national sovereignty.**

**Chronicling how the churches of Greece, Romania, Bulgaria, and Serbia acquired independence from the Patriarchate of Constantinople in the wake of the Ottoman Empire's decline, Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe examines the role of Orthodox churches in the construction of national identities. Drawing on archival material available after the fall of communism in southeastern Europe and Russia, as well as material published in Greek, Serbian, Bulgarian, Romanian, and Russian, Orthodox Christianity and Nationalism in Nineteenth-Century Southeastern Europe analyzes the challenges posed by nationalism to the Ecumenical Patriarchate and the ways in which Orthodox churches engaged in the nationalist ideology.**

**Russian Society and the Orthodox Church examines the Russian Orthodox Church's**

social and political role and its relationship to civil society in post-Communist Russia. It shows how Orthodox prelates, clergy and laity have shaped Russians' attitudes towards religious and ideological pluralism, which in turn have influenced the ways in which Russians understand civil society, including those of its features - pluralism and freedom of conscience - that are essential for a functioning democracy. It shows how the official church, including the Moscow Patriarchate, has impeded the development of civil society, while on the other hand the non-official church, including nonconformist clergy and lay activists, has promoted concepts central to civil society.

This book examines how the Russian Orthodox Church developed during the period of Gorbachev's rule in the Soviet Union, a period characterised by perestroika (reform) and glasnost (openness). It charts how official Soviet policy towards religion in general and the Russian Orthodox Church changed, with the Church enjoying significantly improved status. It also

discusses, however, how the improved relations between the Moscow Patriarchate and the state, and the Patriarchate's support for Soviet foreign policy goals, its close alignment with Russian nationalism and its role as a guardian of the Soviet Union's borders were not seen in a positive light by dissidents and by many ordinary believers, who were disappointed by the church's failure in respect of its social mission, including education and charitable activities.

Drawing from a wide range of archival and secondary Greek, Bulgarian, Ottoman, and Turkish sources, *Islam and Nationalism in Modern Greece, 1821-1940* explores the way in which the Muslim populations of Greece were ruled by state authorities from the time of Greece's political emancipation from the Ottoman Empire in the 1820s until the country's entrance into the Second World War, in October 1940. The book examines how state rule influenced the development of the Muslim population's collective identity as a minority and affected Muslim relations with the

**Greek authorities and Orthodox Christians. Greece was the first country in the Balkans to become an independent state and a pioneer in experimenting with minority issues. Greece's ruling framework and many state administrative measures and patterns would serve as templates in other Christian Orthodox Balkan states with Muslim minorities (Bulgaria, Romania, Serbia, Cyprus). Muslim religious officials were empowered with authority which they did not have in Ottoman times, and aspects of the Islamic law (Sharia) were incorporated into the state legal system to be used for Muslim family and property affairs. Religion remained a defining element in the political, social, and cultural life of the post-Ottoman Balkans; Stefanos Katsikas explores the role religious nationalism and public institutions have played in the development and preservation of religious and ethnic identity. Religion remains a key element of individual and collective identity but only as long as there are strong institutions and the political framework to support and**

**maintain religious diversity.  
Serbian Orthodox Fundamentals  
The Orthodox Church and Russian  
Nationalism Before the Revolution  
The Quest for an Eternal Identity  
Just Peace**

## **Orthodox Christian Renewal Movements in Eastern Europe Without Oars**

**This book is a critical study of the interaction between the Russian Church and society in the late 19th and early 20th century. While other studies exist that draw attention to the voices in the Church typified as liberal in the years leading up to the Revolution, this work introduces a wide range of conservative opinion that equally strove for spiritual renewal and the spread of the Gospel. Grounded in original research conducted in the newly accessible libraries and archives of post-Soviet Russia, this study is intended to reveal the wider relevance of its topic to an ongoing discussion of the relationship between national or ethnic identities on the one hand, and the self-understanding of Orthodox Christianity as a universal and transformative faith on the other.**

**Encountering the Mystery  
Orthodox Christianity  
Christian Nationalism in the United States**