Between Two Millstones, Book 2
Exile in America, 1978–1994
Aleksandr Solzhenitsyn, Clare Kitson, Melanie Moore, and Daniel J. Mahoney

Summary
This compelling account concludes Nobel prize–winner Aleksandr Solzhenitsyn’s literary memoirs of his years in the West after his forced exile from the USSR following the publication of The Gulag Archipelago. The book reflects both the pain of separation from his Russian homeland and the chasm of miscomprehension between him and Western opinion-makers. In Between Two Millstones, Solzhenitsyn likens his position to that of a grain that becomes lodged between two massive stones, each grinding away—the Soviet Communist power with its propaganda machine on the one hand, and the Western establishment with its mainstream media on the other.

Book 2 picks up the story of Solzhenitsyn’s remarkable life after the raucous publicity over his 1978 Harvard address has died down. The author parries attacks from the Soviet state (and its many fellow-travelers in the Western press) as well as from recent émigrés who, according to Solzhenitsyn, defame Russian culture, history, and religion. He shares his unvarnished view of several infamous episodes, such as a sabotaged meeting with Ronald Reagan, aborted Senate hearings into Radio Liberty, and Gorbachev’s protracted refusal to allow The Gulag Archipelago to be published back home. There is also a captivating chapter detailing Solzhenitsyn’s trips to Japan, Taiwan, and Great Britain, including meetings with Margaret Thatcher and Prince Charles and Princess Diana. Meanwhile, the central themes of Book 1 course through this volume, too—the immense artistic quandary of fashioning the Red Wheel, staunch Western hostility to the historical and future Russia (and how much can, or should, the author do about it?), and the challenges of raising his three sons in the language and spirit of Russia while cut off from the homeland in a remote corner of rural New England. The book concludes in 1994, as Solzhenitsyn bids farewell to the West in a valedictory series of speeches and meetings with world leaders, including John Paul II, and prepares at last to return home with his beloved wife Natalia, full of misgivings about what use he can be in the first chaotic years of post-Communist Russia, but never wavering in his conviction that, in the long run, his books would speak, influence, and convince. This vibrant, faithful, and long-awaited first English translation of Between Two Millstones, Book 2, will fascinate Solzhenitsyn’s many admirers, as well as those interested in twentieth-century history, Russian history, and literature in general.

Contributor Bio
Aleksandr Solzhenitsyn (1918-2008), Nobel Prize laureate, was a Soviet political prisoner from 1945 to 1953. His story One Day in the Life of Ivan Denisovich (1962) made him famous, and The Gulag Archipelago (1973) further unmasked Communism and played a critical role in its eventual defeat. Solzhenitsyn was exiled to the West in 1974. He ultimately published dozens of plays, poems, novels, and works of history, nonfiction, and memoir, including In the First Circle, Cancer Ward, The Red Wheel, The Oak and the Calf, and Between Two Millstones, Book 1: Sketches of Exile, 1974-1978 (University of Notre Dame Press, 2018).

Clare Kitson is a Russian literary translator. She recently completed a future volume of Aleksandr Solzhenitsyn’s epic cycle, The Red Wheel.

Melanie Moore is a Russian and French translator, and she recently produced a number of Russian literary translations.

Daniel J. Mahoney holds the Augustine Chair in Distinguished Scholarship at Assumption College.
Between Two Millstones, Book 1
Sketches of Exile, 1974–1978
Aleksandr Solzhenitsyn, Peter Constantine, Daniel J. Mahoney

Summary
Russian Nobel prize–winner Aleksandr Solzhenitsyn (1918–2008) is widely acknowledged as one of the most important figures—and perhaps the most important writer—of the last century. To celebrate the centenary of his birth, the first English translation of his memoir of the West, Between Two Millstones, Book 1, is being published. Fast-paced, absorbing, and as compelling as the earlier installments of his memoir The Oak and the Calf (1975), Between Two Millstones begins on February 12, 1974, when Solzhenitsyn found himself forcibly expelled to Frankfurt, West Germany, as a result of the publication in the West of The Gulag Archipelago. Solzhenitsyn moved to Zurich, Switzerland, for a time and was considered the most famous man in the world, hounded by journalists and reporters. During this period, he found himself untethered and unable to work while he tried to acclimate to his new surroundings. Between Two Millstones contains vivid descriptions of Solzhenitsyn's journeys to various European countries and North American locales, where he and his wife Natalia ("Alya") searched for a location to settle their young family. There are fascinating descriptions of one-on-one meetings with prominent individuals, detailed accounts of public speeches such as the 1978 Harvard University commencement, comments on his television appearances, accounts of his struggles with unscrupulous publishers and agents who mishandled the Western editions of his books, and the KGB disinformation efforts to besmirch his name. There are also passages on Solzhenitsyn's family and their property in Cavendish, Vermont, whose forested hillsides and harsh winters evoked his Russian homeland, and where he could finally work undisturbed on his ten-volume history of the Russian Revolution, The Red Wheel. Stories include the efforts made to assure a proper education for the writer's three sons, their desire to return one day to their home in Russia, and descriptions of his extraordinary wife, editor, literary advisor, and director of the Russian Social Fund, Alya, who successfully arranged, at great peril to herself and to her family, to smuggle Solzhenitsyn's invaluable archive out of the Soviet Union.

Between Two Millstones is a literary event of the first magnitude. The book dramatically reflects the pain of Solzhenitsyn's separation from his Russian homeland and the chasm of miscomprehension between him and Western society.

Contributor Bio
Born December 11, 1918, Aleksandr Solzhenitsyn was a Soviet political prisoner from 1945-1953. He set himself firmly against the anti-human Soviet system, and all anti-human ideologies, from that time forward. The publication of One Day in the Life of Ivan Denisovich in 1962 made him famous, and The Gulag Archipelago, published to worldwide acclaim in 1974, further unmasked communism and played a critical role in its eventual defeat. Solzhenitsyn won the Nobel Prize in 1970 and was exiled to the West in 1974. He ultimately published dozens of plays, poems, and novels, as well as works of history, nonfiction, and memoir, including Cancer Ward, In the First Circle, and The Oak and the Calf. Few authors have so decisively shaped minds, hearts, and world events as did Solzhenitsyn. The New York Times called Solzhenitsyn a "literary giant" after his death on August 3, 2008.

Peter Constantine is a literary translator and editor, and the director of the Literary Translation Program at the University of Connecticut.

Daniel J. Mahoney holds the Augustine Chair in Distinguished Scholarship at Assumption College.
March 1917
The Red Wheel, Node III, Book 1
Aleksandr Solzhenitsyn, Marian Schwartz

Summary
A Choice Outstanding Academic Title

To commemorate the 100th anniversary of the Russian Revolution, the University of Notre Dame Press is proud to publish Nobel Prize–winner Aleksandr Solzhenitsyn’s epic work March 1917, Node III, Book 1, of The Red Wheel.

The Red Wheel is Solzhenitsyn’s magnum opus about the Russian Revolution. Solzhenitsyn tells this story in the form of a meticulously researched historical novel, supplemented by newspaper headlines of the day, fragments of street action, cinematic screenplay, and historical overview. The first two nodes—August 1914 and November 1916—focus on Russia’s crises and recovery, on revolutionary terrorism and its suppression, on the missed opportunity of Pyotr Stolypin’s reforms, and how the surge of patriotism in August 1914 soured as Russia bled in World War I.

March 1917—the third node—tells the story of the Russian Revolution itself, during which not only does the Imperial government melt in the face of the mob, but the leaders of the opposition prove utterly incapable of controlling the course of events. The action of book 1 (of four) of March 1917 is set during March 8–12. The absorbing narrative tells the stories of more than fifty characters during the days when the Russian Empire begins to crumble. Bread riots in the capital, Petrograd, go unchecked at first, and the police are beaten and killed by mobs. Efforts to put down the violence using the army trigger a mutiny in the numerous reserve regiments housed in the city, who kill their officers and rampage. The anti-Tsarist bourgeois opposition, horrified by the violence, scrambles to declare that it is provisionally taking power, while socialists immediately create a Soviet alternative to undermine it. Meanwhile, Emperor Nikolai II is away at military headquarters and his wife Aleksandra is isolated outside Petrograd, caring for their sick children. Suddenly, the viability of the Russian state itself is called into question.

The Red Wheel has been compared to Tolstoy’s War and Peace, for each work aims to narrate the story of an era in a way that elevates its universal significance. In much the same way as Homer’s Iliad became the representative account of the Greek world and therefore the basis for Greek civilization, these historical epics perform a parallel role for our modern world.

Contributor Bio
Aleksandr Solzhenitsyn (1918-2008) is one of the most important writers of the last century. His story One Day in the Life of Ivan Denisovich (1962) made him famous, and The Gulag Archipelago (1973) unmasked communism and played a critical role in its eventual defeat. Solzhenitsyn won the Nobel Prize in 1970 and was exiled to the West in 1974. He ultimately published dozens of plays, poems, novels, and works of history, nonfiction, and memoir, including Cancer Ward, In the First Circle, The Oak and the Calf, and Between Two Millstones, Book 1: Sketches of Exile, 1974-1978 (University of Notre Dame Press, 2018).

Marian Schwartz is a prizewinning translator of Russian literature. She is the principal translator of the works of Nina Berberova, Mikhail Bulgakov, Ivan Goncharov, and others.
March 1917
The Red Wheel, Node III, Book 2
Aleksandr Solzhenitsyn, Marian Schwartz

Summary

The Red Wheel is Nobel Prize–winner Aleksandr Solzhenitsy's multivolume epic work about the Russian Revolution. He spent decades writing about just four of the most important periods, or "nodes." This is the first time that the monumental March 1917—the third node—has been translated into English. It tells the story of the Russian Revolution itself, during which the Imperial government melts in the face of the mob, and the giants of the opposition also prove incapable of controlling the course of events.

The action of Book 2 (of four) of March 1917 is set during March 13–15, 1917, the Russian Revolution's turbulent second week. The revolution has already won inside the capital, Petrograd. News of the revolution flashes across all Russia through the telegraph system of the Ministry of Roads and Railways. But this is wartime, and the real power is with the army. At Emperor Nikolai II's order, the Supreme Command sends troops to suppress the revolution in Petrograd. Meanwhile, victory speeches ring out at Petrograd's Tauride Palace. Inside, two parallel power structures emerge: the Provisional Government and the Executive Committee of the Petrograd Soviet of Workers' and Soldiers' Deputies, which sends out its famous "Order No. 1," presaging the destruction of the army. The troops sent to suppress the Petrograd revolution are halted by the army's own top commanders. The Emperor is detained and abdicates, and his ministers are jailed and sent to the Peter and Paul Fortress. This sweeping, historical novel is a must-read for Solzhenitsyn's many fans, as well as those interested in twentieth-century history, Russian history and literature, and military history.

Contributor Bio

Aleksandr Solzhenitsyn (1918-2008) is widely acknowledged as one of the most important figures-and perhaps the most important writer-of the last century. A Soviet political prisoner from 1945 to 1953, he set himself firmly against the anti-human Soviet system, and all anti-human ideologies, from that time forward. His story One Day in the Life of Ivan Denisovich (1962) made him famous, and The Gulag Archipelago, published to worldwide acclaim in 1973, further unmasked communism and played a critical role in its eventual defeat. Solzhenitsyn won the Nobel Prize in 1970 and was exiled to the West in 1974. He ultimately published dozens of plays, poems, novels, and works of history, nonfiction, and memoir, including Cancer Ward, In the First Circle, The Oak and the Calf, and Between Two Millstones, Book 1: Sketches of Exile, 1974-1978 (University of Notre Dame Press, 2018).

Marian Schwartz is a prizewinning translator of Russian literature. She is the principal translator of the works of Nina Berberova, Mikhail Bulgakov, Ivan Goncharov, and others.
Solzhenitsyn and American Culture
The Russian Soul in the West
David P. Deavel, Jessica Hooten Wilson

Summary
For many Americans of both right and left political persuasions, the Russian bear is more of a bugbear. On the right, the country is still mentally represented by Soviet domination. For those on the left, it is a harbor for reactionary values and neo-imperial visions. The reality, however, is that, despite Russia’s political failures, its rich history of culture, religion, and philosophical reflection—even during the darkest days of the Gulag—have been a deposit of wisdom for American artists, religious thinkers, and political philosophers probing what it means to be human in America.

Aleksandr Solzhenitsyn stands out as the key figure in this conversation, as both a Russian literary giant and an exile from Russia living in America for two decades. This anthology reconsiders Solzhenitsyn’s work from a variety of perspectives—his faith, his politics, and the influences and context of his literature—to provide a prophetic vision for our current national confusion over universal ideals. In Solzhenitsyn and American Culture: The Russian Soul in the West, David P. Deavel and Jessica Hooten Wilson have collected essays from the foremost scholars and thinkers of comparative studies who have been tracking what Americans have borrowed and learned from Solzhenitsyn as well as his fellow Russians. The book offers a consideration of what we have in common—the truth, goodness, and beauty America has drawn from Russian culture and from masters such as Solzhenitsyn—and will suggest to readers what we can still learn and what we must preserve. The book will interest fans of Solzhenitsyn and scholars across the disciplines, and it can be used in courses on Solzhenitsyn or Russian literature more broadly.


Contributor Bio
David P. Deavel is visiting assistant professor of Catholic studies at the University of St. Thomas in St. Paul, Minnesota, and editor of LOGOS: A Journal of Catholic Thought and Culture.

Jessica Hooten Wilson is associate professor of literature at John Brown University. She is the author of a number of books, including Walker Percy, Fyodor Dostoevsky, and the Search for Influence.
Heart of Reality
Essays on Beauty, Love, and Ethics by V. S. Soloviev
Vladimir Sergeyevich Soloviev, Vladimir Wozniuk

Summary
Vladimir S. Soloviev is considered one of Russia’s greatest philosophers but is relatively unknown in the West, despite his close association with Fyodor Dostoevsky, who modeled one of his most famous literary characters, Alyosha Karamazov, on Soloviev. In The Heart of Reality, Vladimir Wozniuk offers a lucid translation, careful annotations, and a substantive introduction that make many of Soloviev’s writings accessible for the first time to an English-speaking audience.

Contributor Bio
Vladimir Sergeyevich Soloviev, (1853-1900), was a Russian philosopher, theologian, journalist, poet, and literary critic.
Vladimir Wozniuk is professor emeritus of political science at Western New England University.
The Burning Bush
Writings on Jews and Judaism
Vladimir Solovyov, Gregory Yuri Glazov

Summary
Vladimir Solovyov, one of nineteenth-century Russia's greatest Christian philosophers, was renowned as the leading defender of Jewish civil rights in tsarist Russia in the 1880s. The Burning Bush: Writings on Jews and Judaism presents an annotated translation of Solovyov's complete oeuvre on the Jewish question, elucidating his terminology and identifying his references to persons, places, and texts, especially from biblical and rabbinic writings. Many texts are provided in English translation by Gregory Yuri Glazov for the first time, including Solovyov's obituary for Joseph Rabinovitch, a pioneer of modern Messianic Judaism, and his letter in the London Times of 1890 advocating for greater Jewish civil rights in Russia, printed alongside a similar petition by Cardinal Manning. Glazov's introduction presents a summary of Solovyov's life, explains how the texts in this collection were chosen, and provides a survey of Russian Jewish history to help the reader understand the context and evaluate the significance of Solovyov's work. In his extensive commentary in Part II, which draws on key memoirs from family and friends, Glazov paints a rich portrait of Solovyov's encounters with Jews and Judaism and of the religious-philosophical ideas that he both brought to and derived from those encounters. The Burning Bush explains why Jews posthumously accorded Solovyov the accolade of a "righteous gentile," and why his ecumenical hopes and struggles to reconcile Judaism and Christianity and persuade secular authorities to respect conscience and religious freedom still bear prophetic vitality.

Contributor Bio
Vladimir Solovyov, one of nineteenth-century Russia's greatest Christian philosophers, was renowned as the leading defender of Jewish civil rights in tsarist Russia in the 1880s.
The Moscow Council (1917–1918)
The Creation of the Conciliar Institutions of the Russian Orthodox Church
Hyacinthe Destivelle, O.P., Michael Plekon, Vitaly Permiakov, and Jerry Ryan

Summary
By the early twentieth century, a genuine renaissance of religious thought and a desire for ecclesial reform were emerging in the Russian Orthodox Church. With the end of tsarist rule and widespread dissatisfaction with government control of all aspects of church life, conditions were ripe for the Moscow Council of 1917-1918 to come into being.

The council was a major event in the history of the Orthodox Church. After years of struggle for reform against political and ecclesiastical resistance, the bishops, clergy, monastics, and laity who formed the Moscow Council were able to listen to one other and make sweeping decisions intended to renew the Russian Orthodox Church. Council members sought change in every imaginable area—from seminaries and monasteries, to parishes and schools, to the place of women in church life and governance. Like Vatican II, the Moscow Council emphasized the mission of the church in and to the world.

Destivelle’s study not only discusses the council and its resolutions but also provides the historical, political, social, and cultural context that preceded the council. In the only comprehensive and probing account of the council, he discusses its procedures and achievements, augmented by substantial appendices of translated conciliar documents.

Tragically, due to the Revolution, the council’s decisions could not be implemented to the extent its members hoped. Despite current trends in the Russian church away from the Moscow Council’s vision, the council’s accomplishments remain as models for renewal in the Eastern churches.

Contributor Bio
Michael Plekon is professor in the Department of Sociology and Anthropology and in the Program in Religion and Culture at Baruch College of the City University of New York.

Vitaly Permiakov teaches comparative and liturgical theology at Holy Trinity Orthodox Seminary, Jordanville, New York.

Jerry Ryan is a translator and independent scholar.

Hyacinthe Destivelle, O.P., is an official at the Oriental section of the Pontifical Council for Promoting Christian Unity at the Vatican.
Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought
Jennifer Newsome Martin

Summary
In Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic theologian’s complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar’s critical reception of Vladimir Soloviev, Nicholai Berdyaev, and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology, and Trinitarian discourse and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism.

Martin argues that Balthasar’s creative reception and modulation of the thought of these Russian philosophers is indicative of a broad speculative tendency in his work that deserves further attention. In this respect, Martin consciously challenges the prevailing view of Balthasar as a fundamentally conservative or nostalgic thinker. In her discussion of the relation between tradition and theological speculation, Martin also draws upon the understudied relation between Balthasar and F. W. J. Schelling, especially as Schelling’s form of Idealism was passed down through the Russian thinkers. In doing so, she persuasively recasts Balthasar as an ecumenical, creatively anti-nostalgic theologian hospitable to the richness of contributions from extra-magisterial and non-Catholic sources.

Contributor Bio
Jennifer Newsome Martin is an assistant professor in the Program of Liberal Studies with a concurrent appointment in the Department of Theology, University of Notre Dame.
Memoirs Red and White
Poland, the War, and After
Peter Dembowski

Summary
Born after World War I into an educated and progressive Polish family, Peter F. Dembowski was a teenager during the joint occupation of Poland by Nazi Germany and the Soviet Union. His account of life as a young Polish soldier, as an immigrant to Canada, and finally as an American professor is a gripping narrative of life before, during, and after the horrors of World War II. Skillfully weaving a tapestry of emotion and history, Dembowski recounts the effects of loss: at age twelve, his father’s death; and later, the arrest of his mother and sister by the Gestapo and their execution in 1942 in the women’s concentration camp of Ravensbrück. Balancing those tragedies, Dembowski recalls the loving care given him by Janina Dembowska, the wife of his paternal uncle, as well as the inspiring strength of character he witnessed in his teachers and extended family. Still a very young-looking teenager, Dembowski became involved with the Polish Underground in 1942. Suspected as a konspirator, he was incarcerated in Pawiak Prison and later, after a rare release, fought in the Warsaw Uprising of 1944. His on-the-ground account describes the deprivations Polish soldiers faced as well as the fierce patriotism they shared. With the defeat of the Uprising, he was deported to Sandbostel; once liberated, he joined the Polish Army in Italy, serving there for two years. In 1947, Dembowski made the momentous decision not to return to Poland but rather to emigrate to Canada. We learn of his stint as a farmhand and, later, of his studies at the University of British Columbia in Vancouver. He continued his education in France, receiving a Doctorat de l’Université de Paris in Russian philology and, in 1960, a PhD from the University of California at Berkeley in medieval French. In tandem with his successful academic career teaching at the University of Toronto and at the University of Chicago, Dembowski describes his happy marriage and the joy of family life.

Contributor Bio
Peter F. Dembowski is a Distinguished Service Professor Emeritus at the University of Chicago. He is the author of Christians in the Warsaw Ghetto: An Epitaph for the Unremembered (2005), also published by the University of Notre Dame Press.
The Way
Religious Thinkers of the Russian Emigration in Paris and Their Journal, 1925-1940
Antoine Arjakovsky

Summary
The journal Put', or The Way, was one of the major vehicles for philosophical and religious discussion among Russian émigrés in Paris from 1925 until the beginning of World War II. This Russian language journal, edited by Nicholas Berdyaev among others, has been called one of the most erudite in all Russian intellectual history; however, it remained little known in France and the USSR until the early 1990s. This is the first sustained study of the Russian émigré theologians and other intellectuals in Paris who were associated with The Way and of their writings, as published in The Way. Although there have been studies of individual members of that group, this book places the entire generation in a broad historical and intellectual context. Antoine Arjakovsky provides assessments of leading religious figures such as Berdyaev, Bulgakov, Florovsky, Nicholas and Vladimir Lossky, Mother Maria Skobtsova, and Afanasiev, and compares and contrasts their philosophical agreements and conflicts in the pages of The Way. He examines their intense commitment to freedom, their often contentious struggles to bring the Christian tradition as experienced in the Eastern Church into conversation with Christians of the West, and their distinctive contributions to Western theology and ecumenism from the perspective of their Russian Orthodox experience. He also traces the influence of these extraordinary intellectuals in present-day Russia, Western Europe, and the United States. Throughout this comprehensive study, Arjakovsky presents a wealth of arguments, from debates over "Russian exceptionalism" to the possibilities of a Christian and Orthodox version of socialist politics, the degree to which the church could allow its agenda to be shaped by both local and global political realities, and controversies about the distinctively Russian theology of Divine Wisdom, Sophia. Arjakovsky also maps out the relationships these émigré thinkers established with significant Western theologians such as Jacques Maritain, Yves-Marie Congar, Henri de Lubac, and Jean Daniélou, who provided the intellectual underpinnings of Vatican II.

Contributor Bio
Antoine Arjakovsky is research director at the Collège des Bernardins in Paris and founding director of the Institute of Ecumenical Studies and professor of ecumenical theology at the Ukrainian Catholic University in Lviv, Ukraine. He is the author of a number of books, including Qu'est-ce que l'orthodoxie?
Toward the Endless Day
The Life of Elisabeth Behr-Sigel
Olga Lossky, Michael Plekon

Summary
Elisabeth Behr-Sigel (1907-2005) was one of the most important Orthodox theologians of the twentieth century. For seventy years she helped her church, dispersed and uprooted from its cultural heritage, adapt to a new world. Born in Alsace, France, to a Protestant father and a Jewish mother, Behr-Sigel received a master's degree in theology from the Protestant Faculty of Theology at Strasbourg and began a pastoral ministry. It lasted only a year. Already attracted by the beauty of its liturgy and by its characteristic spirituality, Behr-Sigel officially embraced the Orthodox faith at age twenty-four. During World War II her family (husband André Behr and their three children) lived in Nancy, France, where Behr-Sigel taught in the public school system. She later referred to this time as her real apprenticeship in ecumenism, when people of different traditions came together in opposition to Nazism, hiding Jews and providing escape routes. After the war she took advantage of courses at St. Sergius Theological Institute in Paris, where she later joined the faculty. Behr-Sigel also taught at the Catholic Institute of Paris, the Dominican College of Ottawa, and the Ecumenical Institute of Tantur near Jerusalem. She wrote and published books in Orthodox theology, spirituality, and the role of women in the Orthodox Church. In her retirement she continued to work on behalf of women and of the ecumenical movement. Published in 2007 in France as Vers le jour sans déclin, this biography by the Orthodox writer Olga Lossky will bring to English-speaking readers of all religious persuasions the life and career of a remarkable and admirable woman of faith. Behr-Sigel fully cooperated with this biography, meeting with Lossky weekly during the last year of her life and giving Lossky access to her journal and personal letters.

Contributor Bio
Olga Lossky is the author of a novel Requiem pour un Clou, many articles, and a play Lourmel, 26 octobre 1936. She is the great-granddaughter of the Orthodox theologian Vladimir Lossky.

Michael Plekon is a professor in the department of sociology/anthropology and the Program in Religion and Culture at Baruch College, City University of New York, and is an ordained priest in the Orthodox church in America. He is author of Living Icons: Persons of Faith in the Eastern Church (2002) and editor of The Church of the Holy Spirit by Nicholas Afanasiev (2007), both published by University of Notre Dame Press.
The Church of the Holy Spirit
Nicholas Afanasiev, Vitaly Permiakov, Michael Plekon

Summary

The Church of the Holy Spirit, written by Russian priest and scholar Nicholas Afanasiev (1893–1966), is one of the most important works of twentieth-century Orthodox theology. Afanasiev was a member of the "Paris School" of émigré intellectuals who gathered in Paris after the Russian revolution, where he became a member of the faculty of St. Sergius Orthodox Seminary. The Church of the Holy Spirit, which offers a rediscovery of the eucharistic and communal nature of the church in the first several centuries, was written over a number of years beginning in the 1940s and continuously revised until its posthumous publication in French in 1971. Vitaly Permiakov's lucid translation and Michael Plekon's careful editing and substantive introduction make this important work available for the first time to an English-speaking audience.

Contributor Bio

Nicholas Afanasiev (1893-1986) was a Eastern Orthodox theologian who was ordinary professor of the St. Sergius Orthodox Theological Institute in Paris. He was born in Odessa, Russian Empire.

Vitaly Permiakov received his M.Div. from St. Vladimir’s Orthodox Theological Seminary and is a Ph.D. student in theology at the University of Notre Dame.

Michael Plekon is professor of sociology at Baruch College-CUNY and a priest of the Orthodox Church in America.
Christians in the Warsaw Ghetto
An Epitaph for the Unremembered
Peter F. Dembowski

Summary
During the early 1940s, some five thousand Christians of Jewish origin lived in the Warsaw ghetto. In this remarkable book, which combines both memoir and historical analysis, Peter F. Dembowski describes their fate. He also brings to light the little known fact that within the Warsaw ghetto were fully functioning Christian churches, including at first three and later two Roman Catholic parishes.

Contributor Bio
Peter F. Dembowski is Distinguished Service Professor (Emeritus) in the Department of Romance Languages and Literatures at the University of Chicago. Born and raised in Warsaw, Poland, Dembowski was involved in the underground activities of the Polish Home Army and participated in the Polish uprising. He was twice a prisoner of the Germans-first at the infamous prison known as Pawiak, where comrades bribed corrupt Gestapo officials to win his freedom, and later at Stalag XB Sandbostel, where he remained until the prison was liberated by the British. Upon liberation, Dembowski joined the Polish Army in the West. For his war service, he was decorated twice with the Polish Cross of Valor and the Silver Service Cross with Swords.
**Living Icons**
*Persons of Faith in the Eastern Church*

Michael Plekon, Lawrence S. Cunningham

**Summary**

*Living Icons* presents an intimate portrait of holiness as exemplified in the lives and thoughts of ten people of faith in the Eastern Orthodox Church. In this inspiring volume, Michael Plekon introduces readers to a diverse and unusual group of men and women who strove to put the Gospel of Christ into action in their lives. The “living icons” Plekon describes were, among other things, priests, theologians, writers, and caregivers to the homeless and poor. One was an artist who became the greatest icon painter in this century; another was assassinated for his teachings in post-Soviet Russia. These remarkable people of faith lived through times of great suffering: forced emigration, the Great Depression, World War II, and the Cold War. Many of them were criticized, if not condemned, by ecclesiastical opponents and authorities. Yet each demonstrate a unique pattern for holiness, illustrating that the path to sainthood is open to all. With the fall of state socialism, Eastern Orthodox churches and monasteries are being reopened and receiving renewed interest from believers and nonbelievers alike. Plekon calls to our attention people like Saint Seraphim of Sarov (1759–1832), a monk, mystic, counselor, healer, and visionary; Father Alexander Men (1935–1990), a Russian whose writings after Glasnost ultimately led to his tragic assassination; Mother Maria Skobtsova (1891–1945), a painter, poet, and political activist who was killed in a concentration camp for hiding her Jewish neighbors; and Father Lev Gillet (1893–1980), one of the twentieth century’s greatest spiritual teachers. *Living Icons*, which includes a foreword by Lawrence S. Cunningham, brings to life the beautiful, and often unfamiliar, spirituality of the Eastern Orthodox Church through some of its most remarkable members. It shows with simplicity and clarity that Christ and the Gospel are often manifested in extraordinary ways in the lives of ordinary people.

**Contributor Bio**

Michael Plekon is a professor in the department of sociology/anthropology and the program in religion and culture at Baruch College, City University of New York. He is also an ordained priest in the Orthodox Church in America.

Lawrence S. Cunningham is the John A. O'Brien Professor of Theology (emeritus) at the University of Notre Dame. He is the author and editor of twenty-five books.
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