March 1917:
The Red Wheel, Node III, Book 1
Aleksandr Solzhenitsyn, Marian Schwartz
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Summary: The action of Book 1 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 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.

Contributor Bio: Aleksandr Solzhenitsyn, Nobel Prize laureate in literature, was a Soviet political prisoner from 1945 to 1953 and was exiled to the West in 1974. He published dozens of plays, poems, novels, and works of history, nonfiction, and memoir.
**Between Two Millstones, Book 1**

**Sketches of Exile, 1974–1978**  
Aleksandr Solzhenitsyn

**Summary**

*Between Two Millstones, Book 1* begins on February 13, 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 dramatized 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.

**Contributor Bio**

Aleksandr Solzhenitsyn, Nobel Prize laureate in literature, was a Soviet political prisoner from 1945 to 1953 and was exiled to the West in 1974. He published dozens of plays, poems, novels, and works of history, nonfiction, and memoir.

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**Between Two Millstones, Book 2**

**Exile in America, 1978-1994**  
Aleksandr Solzhenitsyn

**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.

*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 regarding Radio Liberty, and Gorbachev’s protracted refusal to allow *The Gulag Archipelago* to be published back home. There is also a captivating chapter detailing his 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 valetudinary 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.

**Contributor Bio**

Aleksandr Solzhenitsyn, Nobel Prize laureate in literature, was a Soviet political prisoner from 1945 to 1953 and was exiled to the West in 1974. He published dozens of plays, poems, novels, and works of history, nonfiction, and memoir.
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 and co-director of the Terrence J. Murphy Institute for Catholic Thought, Law, and Public Policy at the University of St. Thomas in St. Paul, Minnesota.

Jessica Hooten Wilson is the Louise Cowan Scholar in Residence at the University of Dallas.

Heart of Reality
Essays on Beauty, Love, and Ethics
Vladimir Sergeyevich Soloviev

Summary
Vladimir S. Soloviev (1853–1900), moral philosopher, social and literary critic, theologian, and poet, is considered one of Russia’s greatest philosophers. But Soloviev 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 lucid translations, a substantive introduction, and careful annotations that make many of Soloviev's writings accessible for the first time to an English-speaking audience. Soloviev worked tirelessly in the name of the mystical body of the Universal Church. The vast bulk of his writings can be construed as promoting, in one way or another, the cause of ecumenism. His essays also display the influence of Platonic and German Idealism and strands of Thomistic thinking. Wozniuk demonstrates the consistency of Soloviev’s bibliically based thought on the subjects of aesthetics, love, and ethics, while at the same time clarifying Soloviev’s concept of vseedinstvo (the unity of spiritual and material), especially as applied to literature. Containing many previously untranslated essays, *The Heart of Reality* situates Soloviev more clearly in the mainstream of Western religious philosophy and Christian thought.

Contributor Bio
Vladimir Sergeyevich Soloviev (1853–1900) was a Russian philosopher, theologian, poet, and literary critic.
The Eucharistic Sacrifice
Sergius Bulgakov

Summary
This first English translation represents Sergius Bulgakov’s final, fully developed word on the Eucharist.

The debate around the controversial doctrine of the Eucharist as sacrifice has dogged relations between Catholic, Orthodox, and Protestant churches since the Reformation. In The Eucharistic Sacrifice, the famous Russian theologian Sergius Bulgakov cuts through long-standing polemics surrounding the notion of the Eucharist as sacrifice and offers a stunningly original intervention rooted in his distinctive theological vision. This work, written in 1940, belongs to Bulgakov’s late period and is his last, and most discerning, word on eucharistic theology. His primary thesis is that the Eucharist is an extension of the sacrificial, self-giving love of God in the Trinity, or what he famously refers to as kenosis. Throughout the book, Bulgakov points to the fact that, although the eucharistic sacrifice at the Last Supper took place in time before the actual crucifixion of Christ, both events are part of a single act that occurs outside of time.

This is Bulgakov’s concluding volume of three works on the Eucharist. The other two, The Eucharistic Dogma and The Holy Grail, were translated and published together in 1997. This third volume was only first published in the original Russian version in 2005 and has remained unavailable in English until now. The introduction provides a brief history of Bulgakov’s theological career and a description of the structure of The Eucharistic Sacrifice. This clear and accessible translation will appeal to scholars and students of theology, ecumenism, and Russian religious thought.

Contributor Bio
Sergius Bulgakov (1871–1944) was one of the most prolific and original Eastern Orthodox theologians of the twentieth century, whose works continue to generate great scholarly interest among Orthodox and other Christians alike.

From the Underground Church to Freedom
Tomáš Halík

Summary
International best-selling author and theologian Tomáš Halík shares for the first time the dramatic story of his life as a secretly ordained priest in Communist Czechoslovakia. Inspired by Augustine’s candid presentation of his own life, Halík writes about his spiritual journey within a framework of philosophical theology; his work has been compared to that of C. S. Lewis, Thomas Merton, and Henri Nouwen. Born in Prague in 1948, Halík spent his childhood under Stalinism. He describes his conversion to Christianity during the time of communist persecution of the church, his secret study of theology, and secret priesthood ordination in East Germany (even his mother was not allowed to know that her son was a priest). Halík speaks candidly of his doubts and crises of faith as well as of his conflicts within the church. He worked as a psychotherapist for over a decade and, at the same time, was active in the underground church and in the dissident movement with the legendary Cardinal Tomášek and Václav Havel, who proposed Halík as his successor to the Czech presidency. Since the fall of the regime, Halík has served as general secretary to the Czech Conference of Bishops and was an advisor to John Paul II and Václav Havel.

Woven throughout Halík’s story is the turbulent history of the church and society in the heart of Europe: the 1968 Prague Spring, the occupation of Czechoslovakia, the self-immolation of his classmate Jan Palach, the “flying university,” the 1989 Velvet Revolution, and the difficult transition from totalitarian communist regime to democracy. Thomas Halik was a direct witness to many of these events, and he provides valuable testimony about the backdrop of political events and personal memories of the key figures of that time. This volume is a must-read for anyone interested in Halík and the church as it was behind the Iron Curtain, as well as in where the church as a whole is headed today.

Contributor Bio
Tomáš Halík is a Czech Roman Catholic priest, philosopher, theologian, and scholar. He is a professor of sociology at Charles University in Prague, pastor of the Academic Parish by St. Salvator Church in Prague, president of the Czech Christian Academy, and a winner of the Templeton Prize.
Global 1968
Cultural Revolutions in Europe and Latin America
A. James McAdams, Anthony P. Monta

Summary

Global 1968 is a unique study of the similarities and differences in the 1968 cultural revolutions in Europe and Latin America.

The late 1960s was a time of revolutionary ferment throughout the world. Yet so much was in flux during these years that it is often difficult to make sense of the period. In this volume, distinguished historians, filmmakers, musicologists, literary scholars, and novelists address this challenge by exploring a specific issue—the extent to which the period that we associate with the year 1968 constituted a cultural revolution. They approach this topic by comparing the different manifestations of this transformational era in Europe and Latin America.

The contributors show in vivid detail how new social mores, innovative forms of artistic expression, and cultural, religious, and political resistance were debated and tested on both sides of the Atlantic. In some cases, the desire to confront traditional beliefs and conventions had been percolating under the surface for years. Yet they also find that the impulse to overturn the status quo was fueled by the interplay of a host of factors that converged at the end of the 1960s and accelerated the transition from one generation to the next. These factors included new thinking about education and work, dramatic changes in the self-presentation of the Roman Catholic Church, government repression in both the Soviet Bloc and Latin America, and universal disillusionment with the United States. The contributors demonstrate that the short- and long-term effects of the cultural revolution of 1968 varied from country to country, but the period's defining legacy was a lasting shift in values, beliefs, lifestyles, and artistic sensibilities.

Contributor Bio

A. James McAdams is the William M. Scholl Professor of International Affairs at the University of Notre Dame.

Anthony P. Monta is assistant professor of English at Holy Cross College.

Eastern Orthodox Christianity and American Higher Education
Theological, Historical, and Contemporary Reflections
Ann Mitsakos Bezzerides, Elizabeth H. Prodromou

Summary

Over the last two decades, the American academy has engaged in a wide-ranging discourse on faith and learning, religion and higher education, and Christianity and the academy. Eastern Orthodox Christians, however, have rarely participated in these conversations. The contributors to this volume aim to reverse this trend by offering original insights from Orthodox Christian perspectives that contribute to the ongoing discussion about religion, higher education, and faith and learning in the United States. The book is divided into two parts. Essays in the first part explore the historical experiences and theological traditions that inform (and sometimes explain) Orthodox approaches to the topic of religion and higher education—in ways that often set them apart from their Protestant and Roman Catholic counterparts. Those in the second part problematize and reflect on Orthodox thought and practice from diverse disciplinary contexts in contemporary higher education.

The contributors to this volume offer provocative insights into philosophical questions about the relevance and application of Orthodox ideas in the religious and secular academy, as well as cross-disciplinary treatments of Orthodoxy as an identity marker, pedagogical framework, and teaching and research subject.

Contributor Bio

Ann Mitsakos Bezzerides is director of the Office of Vocation and Ministry at Hellenic College.

Elizabeth H. Prodromou is visiting associate professor of conflict resolution at The Fletcher School of Law and Diplomacy, Tufts University.
The Burning Bush

Writings on Jews and Judaism

Vladimir Solovyov

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.

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 another 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

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.
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.

Toward the Endless Day
The Life of Elisabeth Behr-Sigel
Olga Lossky

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.
Mennonite German Soldiers
Nation, Religion, and Family in the Prussian East, 1772-1880
Mark Jantzen

Summary
Mennonite German Soldiers traces the efforts of a small, pacifist, Christian religious minority in eastern Prussia—the Mennonite communities of the Vistula River basin—to preserve their exemption from military service, which was based on their religious confession of faith. Conscription was mandatory for nearly all male Prussian citizens, and the willingness to fight and die for country was essential to the ideals of a developing German national identity. In this engaging historical narrative, Mark Jantzen describes the policies of the Prussian federal and regional governments toward the Mennonites over a hundred-year period and the legal, economic, and social pressures brought to bear on the Mennonites to conform. Mennonite leaders defended the exemptions of their communities’ sons through a long history of petitions and legal pleas, and sought alternative ways, such as charitable donations, to support the state and prove their loyalty. Faced with increasingly punitive legal and financial restrictions, as well as widespread social disapproval, many Mennonites ultimately emigrated, and many others chose to join the German nation at the cost of their religious tradition. Jantzen tells the history of the Mennonite experience in Prussian territories against the backdrop of larger themes of Prussian state-building and the growth of German nationalism. The Mennonites, who lived on the margins of German society, were also active agents in the long struggle of the state to integrate them. The public debates over their place in Prussian society shed light on a multi-confessional German past and on the dissemination of nationalist values.

Contributor Bio
Mark Jantzen is associate professor of history at Bethel College, North Newton, Kansas.

Recovering Solidarity
Lessons from Poland’s Unfinished Revolution
Gerald J. Beyer

Summary
In Recovering Solidarity, Gerald J. Beyer provides a contextualized theological and ethical treatment of the idea of solidarity. He focuses particularly on the Polish Solidarity movement of the 1980s and the ways in which that movement originally embodied but, during the country’s transformation to a capitalist democratic society, soon abandoned this important aspect of the Catholic social tradition. Using Poland as a case study, Beyer explores the obstacles to promoting an ethic of solidarity in contemporary capitalist societies and attempts to demonstrate how the moral revolution of the early Solidarity movement can be revived, both in its country of origin and around the world. Recovering Solidarity is widely interdisciplinary, utilizing Catholic social tradition, philosophical ethics, developmental economics, poverty research, gender studies, and sociology. It will appeal to those interested in the problems of poverty and justice.

Contributor Bio
Gerald J. Beyer is assistant professor of theology at Saint Joseph’s University in Philadelphia, Pennsylvania.
The Church of the Holy Spirit
Nicholas Afanasiev

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.

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

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.
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