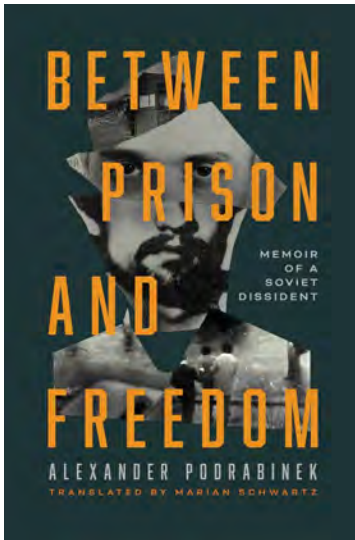


**RUSSIAN AND EAST
EUROPEAN STUDIES**
2025



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History / Russia
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Between Prison and Freedom

Memoir of a Soviet Dissident

Alexander Podrabinek, Marian Schwartz

Summary

This thrilling memoir documents the early life of Russian journalist and human rights activist Alexander Podrabinek as he and other dissidents fearlessly fought against the Soviet Union.

Between Prison and Freedom chronicles Alexander Podrabinek's deeply personal recollections of his early life fearlessly opposing the injustices of the Soviet Union. He vividly describes his turbulent journey from silently protesting at Pushkin Square as a teenager to his exile in a brutal prison camp for publishing *Punitive Medicine*. *Between Prison and Freedom* is a powerful tribute to the Russian dissidents, desperately loyal to their country and to each other, as they fought for freedom and justice, all while cunningly evading the KGB's nearly successful efforts to break—or kill—them.

Through his personal experiences, the dissident reality unfolds as an onslaught of surveillance and false accusations, corrective labor camps and exile, and a consistent disregard for basic human freedoms. In this captivating story about standing against tyranny, Podrabinek captures the spirit of the dissident movement, the painful intersections between personal and political in a dissident's life, and the solidarity that kept the resistance moving forward.

Contributor Bio

Alexander Podrabinek is a Russian journalist, dissident, human rights activist, and commentator. He is the author of *Punitive Medicine*, which details the Soviet Union's use of psychiatric hospitals against political prisoners. He remains an active writer and commentator covering Russian political and social affairs.

Marian Schwartz is a prizewinning translator of Russian fiction and nonfiction, including works by Nina Berberova, Leo Tolstoy, Mikhail Shishkin, and Aleksandr Solzhenitsyn.

David Satter is an American journalist and historian who writes about Russia and the Soviet Union. He has authored books and articles about the decline and fall of the Soviet Union and the rise of post-Soviet Russia.



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We Have Ceased to See the Purpose

Essential Speeches of Aleksandr Solzhenitsyn

Aleksandr Solzhenitsyn, Ignat Solzhenitsyn

Summary

This collection brings together ten of Nobel Prize–winner Aleksandr Solzhenitsyn’s most memorable and consequential speeches, delivered in the West and in Russia between 1972 and 1997.

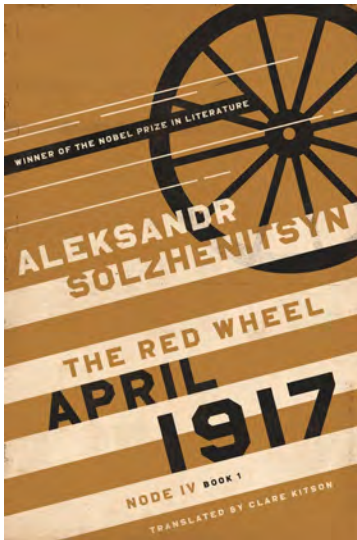
Following his exile from the USSR in 1974, Aleksandr Solzhenitsyn lived and traveled in the West for twenty years before the fall of Communism allowed him to return home to Russia. The majority of the speeches collected in this volume straddle this period of exile, contemplating the materialism prevalent worldwide—forcibly imposed in the socialist East, freely chosen in the capitalist West—and searching for humanity’s possible paths forward. In beautiful yet haunting and prophetic prose, Solzhenitsyn explores the mysterious purpose of art, the two-edged nature of limitless freedom, the decline of faith in favor of legalistic secularism, and—perhaps most centrally—the power of literature, art, and culture to elevate the human spirit.

These annotated speeches, including his timeless "Nobel Lecture" and "Harvard Address," have been rendered in English by skilled translators, including Solzhenitsyn’s sons. The volume includes an introduction to the speeches, brief background information about each speech, and a timeline of the key dates in Solzhenitsyn’s life.

Contributor Bio

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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* epic, *The Oak and the Calf*, and the *Between Two Millstones* memoirs.

Ignat Solzhenitsyn is a pianist and conductor based in New York City. The middle son of Aleksandr Solzhenitsyn, he is translator and editor of several of his father’s works in English.



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April 1917

The Red Wheel, Node IV, Book 1

Aleksandr Solzhenitsyn, Clare Kitson

Summary

***April 1917, Book 1*, captures the division and helplessness of Russia's first Revolutionary rulers, paving the way for the victory of the ruthless Bolsheviks later that year.**

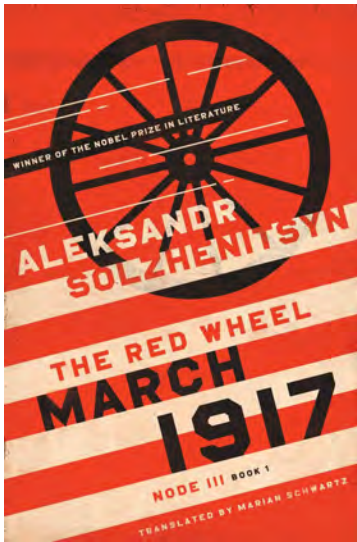
One of the masterpieces of world literature, *The Red Wheel* is Nobel prize-winner Aleksandr Solzhenitsyn's multivolume epic work about the Russian Revolution told in the form of a historical novel. *April 1917*—the fourth node—shows the intractable divisions that would lead Russia to catastrophic Communist dictatorship and civil war. Whereas the first three nodes of *The Red Wheel* form its first act, "The Revolution," *April 1917* opens its second act, "The Rule of the People."

The action of Book 1 (of two) is set during April 11–May 5, 1917. Book 1 presents an early showdown, just seven weeks into the revolution, between its various wings. The Provisional Government comes under fire for its "bourgeois" capitalism and continuing commitment to World War I. Bolshevik leader Vladimir Lenin returns from exile and delivers his April Theses in Petrograd, actively sowing seeds of division. He declares that the revolution is not complete and openly calls for civil war, outlining a radical plan to overthrow the Provisional Government and seize power for the Soviets. Amid the chaos and rising tide of Bolshevism, the elements of resistance, and decency, slowly begin to awaken.

Contributor Bio

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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* epic, *The Oak and the Calf*, and *Between Two Millstones*.

Clare Kitson is a Russian literary translator. She is co-translator of Aleksandr Solzhenitsyn's memoir, *Between Two Millstones*, Book 2.



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March 1917

The Red Wheel, Node III, Book 1

Aleksandr Solzhenitsyn, Marian Schwartz

Summary

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*.

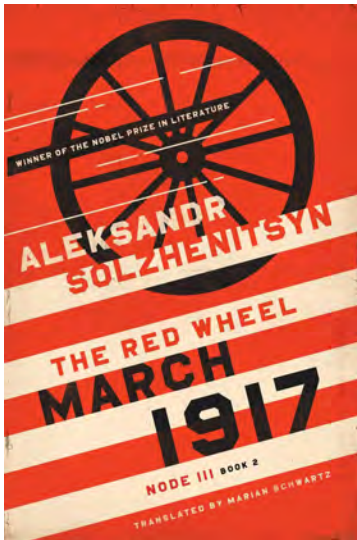
The Red Wheel is Solzhenitsyn’s magnum opus about the Russian Revolution. Solzhenitsyn tells this story in the form of a meticulously researched historical novel, supplemented by newspaper headlines of the day, fragments of street action, cinematic screenplay, and historical overview. The first two nodes—*August 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.

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. 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*.

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.



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March 1917

The Red Wheel, Node III, Book 2

Aleksandr Solzhenitsyn, Marian Schwartz

Summary

Aleksandr Solzhenitsyn's *March 1917, Book 2*, covers three days of the February Revolution when the nation unraveled, leading to the Bolshevik takeover eight months later.

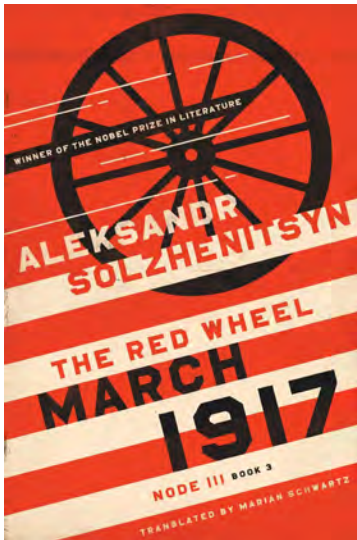
The Red Wheel is Nobel Prize–winner Aleksandr Solzhenitsyn's multivolume epic work about the Russian Revolution. He spent decades writing about just four of the most important periods, or "nodes." This is the first time that the monumental *March 1917*—the third node—has been translated into English. 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. 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*.

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.



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March 1917

The Red Wheel, Node III, Book 3

Aleksandr Solzhenitsyn, Marian Schwartz

Summary

In *March 1917, Book 3* the forces of revolutionary disintegration spread out from Petrograd all the way to the front lines of World War I, presaging Russia's collapse.

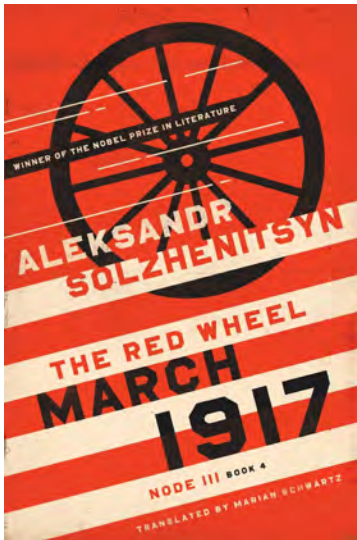
One of the masterpieces of world literature, *The Red Wheel* is Nobel prize-winner Aleksandr Solzhenitsyn's multivolume epic work about the Russian Revolution told in the form of a historical novel. *March 1917*—the third node—tells the story, day by day, of the Russian Revolution itself. Until recently, the final two nodes have been unavailable in English. The publication of Book 1 of *March 1917* (in 2017) and Book 2 (in 2019) has begun to rectify this situation.

The action of Book 3 (out of four) is set during March 16–22, 1917. In Book 3, the Romanov dynasty ends and the revolution starts to roll out from Petrograd toward Moscow and the Russian provinces. The dethroned Emperor Nikolai II makes his farewell to the Army and is kept under guard with his family. In Petrograd, the Provisional Government and the Soviet of Workers' and Soldiers' Deputies continue to exercise power in parallel. The war hero Lavr Kornilov is appointed military chief of Petrograd. But the Soviet's "Order No. 1" reaches every soldier, undermining the officer corps and shaking the Army to its foundations. Many officers, including the head of the Baltic Fleet, the progressive Admiral Nepenin, are murdered. Black Sea Fleet Admiral Kolchak holds the revolution at bay; meanwhile, Grand Duke Nikolai Nikolaevich, the emperor's uncle, makes his way to military headquarters, naïvely thinking he will be allowed to take the Supreme Command.

Contributor Bio

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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* epic, *The Oak and the Calf*, and *Between Two Millstones*.

Marian Schwartz is a prizewinning translator of classic and contemporary Russian literature, including works by Leo Tolstoy, Nina Berberova, Olga Slavnikova, and Leonid Yuzefovich.



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March 1917

The Red Wheel, Node III, Book 4

Aleksandr Solzhenitsyn, Marian Schwartz

Summary

In *March 1917*, Book 4 the willing and unwilling participants of the Russian Revolution try to make sense of their next steps amidst unraveling chaos.

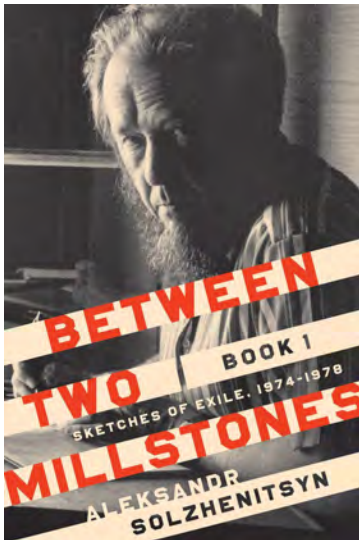
One of the masterpieces of world literature, *The Red Wheel* is Nobel prize-winner Aleksandr Solzhenitsyn's multivolume epic work about the Russian Revolution told in the form of a historical novel. *March 1917*—the third node—chronicles the mayhem, day by day, of the Russian Revolution. Book 4 presents, for the first time in English, the conclusion of this four-volume revolutionary saga.

The action of Book 4 is set during March 23–31, 1917. Book 4 portrays a cast of thousands in motion and agitation as every stratum of Russian society—the army on the front lines, the countryside, the Volga merchants, the Don Cossacks, the Orthodox Church—is racked by the confusing new reality. Soldiers start to fraternize across trenches with the enemy. The Grand Duke Nikolai Nikolaevich, the emperor's uncle, arrives at military headquarters to assume the supreme command but is promptly dismissed by the new Provisional Government. Even this government holds no power, for at every step it is cowed and hemmed in by a self-proclaimed and unaccountable Executive Committee acting in the name of the Soviets—councils of workers and soldiers. Yet the Soviets themselves are divided—on whether to call for an end to the war or for its continuation, on whether to topple the Provisional Government or to let it try to govern. Meanwhile, in Switzerland, Lenin quietly dictates his own terms to the German General Staff, setting the stage for his return to Russia.

Contributor Bio

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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* epic, *The Oak and the Calf*, and the two-volume *Between Two Millstones* memoir.

Marian Schwartz is a prizewinning translator of classic and contemporary Russian literature, including works by Leo Tolstoy, Nina Berberova, Olga Slavnikova, and Leonid Yuzefovich.



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Between Two Millstones, Book 1

Sketches of Exile, 1974–1978

Aleksandr Solzhenitsyn, Peter Constantine

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 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.

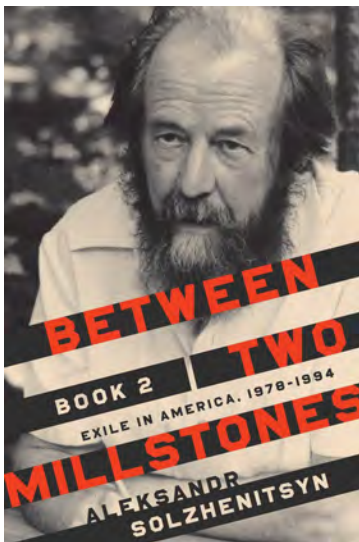
Between Two Millstones contains vivid descriptions of Solzhenitsyn's journeys to various European countries and North American locales, where he and his wife Natalia ("Alya") searched for a location to settle their young family. There are fascinating descriptions of one-on-one meetings with prominent 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.

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

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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*.

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



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Between Two Millstones, Book 2

Exile in America, 1978-1994

Aleksandr Solzhenitsyn, Clare Kitson, Melanie Moore, Daniel J. Mahoney

Summary

"Aleksandr Solzhenitsyn delineates his idyllic time in rural Vermont, where he had the freedom to work, spend time with his family, and wage a war of ideas against the Soviet Union and other detractors from afar. At his quiet retreat . . . the Nobel laureate found . . . 'a happiness in free and uninterrupted work.'" —Kirkus Reviews

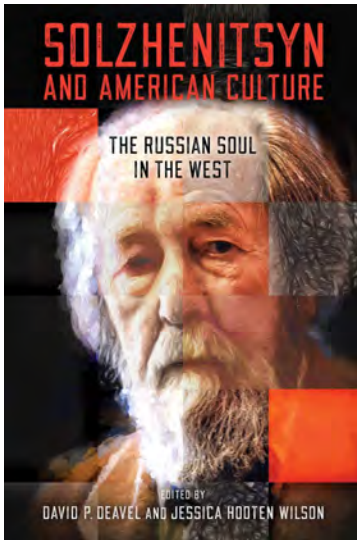
Book 2 picks up the story of Solzhenitsyn's remarkable life after the raucous publicity over his 1978 Harvard Address has died down. The author parries attacks from the Soviet state (and its many fellow-travelers in the Western press) as well as from recent émigrés who, according to Solzhenitsyn, defame 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 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.

Contributor Bio

Aleksandr Solzhenitsyn (1918–2008), Nobel Prize laureate in literature, 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 Oak and the Calf*, and *Between Two Millstones*.

Clare Kitson is a Russian literary translator. She has also translated part of Aleksandr Solzhenitsyn's epic cycle, *The Red Wheel*.

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



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Solzhenitsyn and American Culture

The Russian Soul in the West

David P. Deavel, Jessica Hooten Wilson

Summary

These essays will interest readers familiar with the work of Nobel Prize-winner Aleksandr Solzhenitsyn and are a great starting point for those eager for an introduction to the great Russian's work.

When people think of Russia today, they tend to gravitate toward images of Soviet domination or, more recently, Vladimir Putin's war against Ukraine. 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.

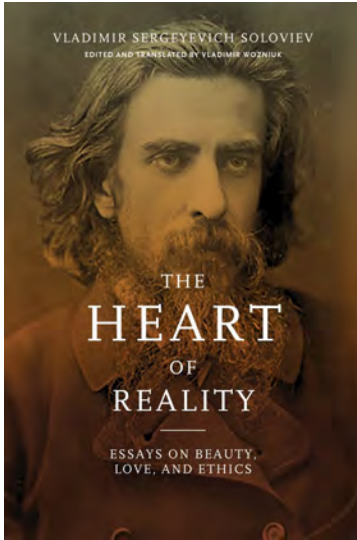
In *Solzhenitsyn and American Culture: The Russian Soul in the West*, David P. Deavel and Jessica Hooten Wilson have collected essays from the foremost scholars and thinkers of comparative studies who have been tracking what Americans have borrowed and learned from Solzhenitsyn and his fellow Russians. 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 last section expands the book's theme and reach by examining the impact of other notable Russian authors, including Pushkin, Dostoevsky, and Gogol.

Contributors: David P. Deavel, Jessica Hooten Wilson, Nathan Nielson, Eugene Vodolazkin, David Walsh, Matthew Lee Miller, Ralph C. Wood, Gary Saul Morson, Edward E. Ericson, Jr., Micah Mattix, Joseph Pearce, James F. Pontuso, Daniel J. Mahoney, William Jason Wallace, Lee Trepanier, Peter Leithart, Dale Peterson, Julianna Leachman, Walter G. Moss, and Jacob Howland.

Contributor Bio

David P. Deavel is an associate professor of theology at the University of St. Thomas, Houston, and editor of *LOGOS: A Journal of Catholic Thought and Culture*.

Jessica Hooten Wilson is the Seaver College Scholar of Liberal Arts at Pepperdine University. She is the author of a number of books, including *The Scandal of Holiness*.



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The Heart of Reality

Essays on Beauty, Love, and Ethics

Vladimir Sergeyevich Soloviev, Vladimir Wozniuk

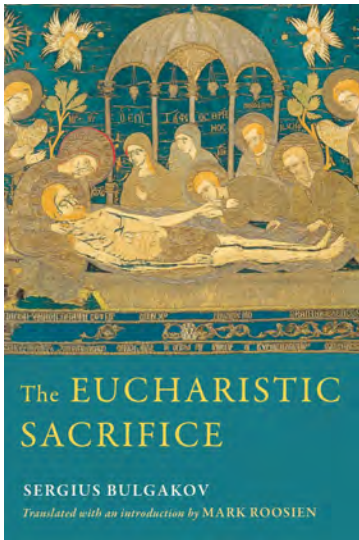
Summary

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 biblically 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.

Vladimir Wozniuk is professor of government at Western New England College in Springfield, Massachusetts.



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The Eucharistic Sacrifice

Sergius Bulgakov, Mark Roosien

Summary

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

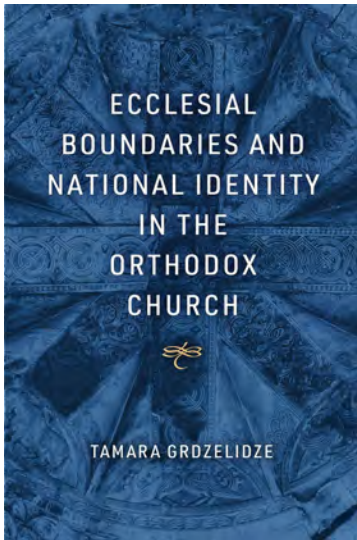
The debate around the controversial doctrine of the Eucharist as sacrifice has dogged relations between Catholic, Orthodox, and Protestant churches since the Reformation. In *The Eucharistic Sacrifice*, the famous Russian theologian Sergius Bulgakov cuts through long-standing polemics surrounding the 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.

Mark Roosien is a lecturer in liturgical studies at the Yale Institute of Sacred Music and Yale Divinity School.



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Ecclesial Boundaries and National Identity in the Orthodox Church

Tamara Grdzeldidze

Summary

Grdzeldidze's study evaluates the present state of ecclesiology in the Orthodox Church, focusing on the history of autocephaly and its relationship with the rise of religious nationalism.

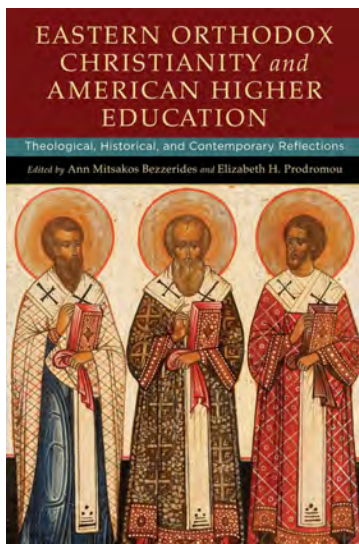
To date, the Orthodox Church has not sufficiently addressed the pressing problem of religious nationalism. Tamara Grdzeldidze's *Ecclesial Boundaries and National Identity in the Orthodox Church* fills this lacuna, offering a solution to the ecclesiological problems posed by the rise of group-related sentiment in Orthodox communities.

Grdzeldidze's monograph begins with an examination of the history of autocephaly and synodality in the Orthodox Church. As she explains, the political autonomy of local churches in the Eastern Roman Empire, which was later transformed into autocephaly, instinctively carried the kernel of group-related sentiments, whether national or ethnic. Over time, such sentiments have given rise to religious nationalism, which has further resulted in the inability of autocephalous churches to disengage from their national political involvements. Consequently, Orthodox Churches are unable to conduct a conversation on the hermeneutics of authority.

After sketching this historical background, Grdzeldidze offers a solution to this ecclesiological problem, proposing a eucharistic hermeneutics by which the concepts of autocephaly and synodality might be preserved from misappropriation by religious nationalists. This proposal is centered on the principle that the Church represents the Body of Christ and thus embraces the whole people of God and the whole of God's creation through the sacramental life. Ultimately, this eucharistic mode of visioning the Church furnishes a solution to the crisis of borders and boundaries in the Orthodox Church.

Contributor Bio

Tamara Grdzeldidze is a professor of religious studies at Ilia State University in Tbilisi and former ambassador of Georgia to the Holy See. She is the author and translator of *Georgian Monks on Mount Athos: Two Eleventh-Century Lives of the Hegoumenoi of Iviron*.



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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

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

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

THE MOSCOW COUNCIL (1917–1918)

THE CREATION OF THE CONCILIAL INSTITUTIONS
OF THE RUSSIAN ORTHODOX CHURCH



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The Moscow Council (1917–1918)

The Creation of the Conciliar Institutions of the Russian Orthodox Church

Hyacinthe Destivelle O.P., Michael Plekon, Vitaly Permiakov, 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.

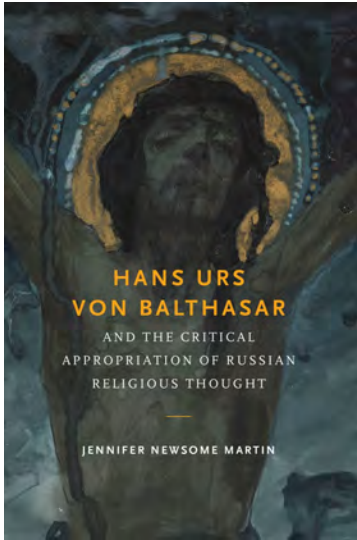
Contributor Bio

Hyacinthe Destivelle, O.P., is an official at the Oriental section of the Pontifical Council for Promoting Christian Unity at the Vatican.

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.



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Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought

Jennifer Newsome Martin

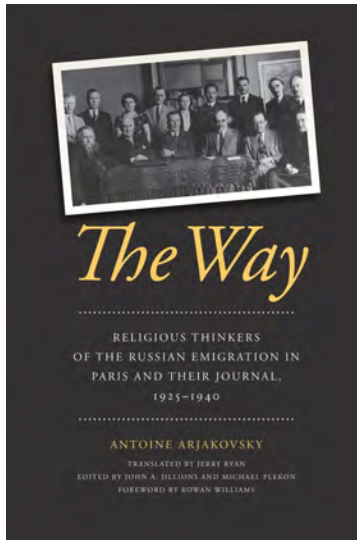
Summary

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.



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Religion / Prayer
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The Way

Religious Thinkers of the Russian Emigration in Paris and Their Journal, 1925-1940

Antoine Arjakovsky, Jerry Ryan

Summary

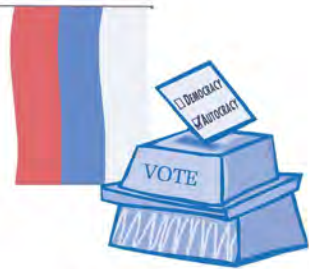
The journal *Put'*, or *The Way*, was one of the major vehicles for philosophical and religious discussion among Russian émigrés in Paris from 1925 until the beginning of World War II. This Russian language journal, edited by Nicholas Berdyaev among others, has been called one of the most erudite in 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?*

Political Consequences of Crony Capitalism inside Russia



Gulnaz Sharafutdinova

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Political Consequences of Crony Capitalism inside Russia

Gulnaz Sharafutdinova

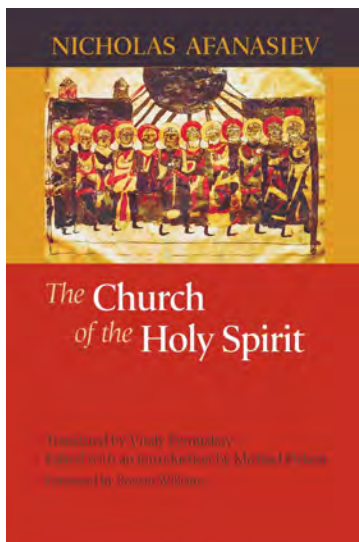
Summary

This book examines the coexistence of crony capitalism and traditionally democratic institutions such as political competition and elections in Russia after the collapse of communism. The combination, Gulnaz Sharafutdinova argues, has produced a distinct pattern of political evolution in contemporary Russia. Elections are meant to ensure government accountability and allow voters to elect a government responsive to their needs, but in postcommunist Russia the institutional forms of democracy did not result in the expected outcomes. Instead, democratic institutions in the context of crony capitalism—in which informal elite groups dominate policy making, and preferential treatment from the state, not market forces, is crucial to amassing and holding wealth—were widely devalued and discredited.

As Sharafutdinova demonstrates, especially through her close scrutiny of elections in two regions of Russia, Nizhnii Novgorod and the Republic of Tatarstan, crony capitalism made elections especially intense struggles among the elites. Massive amounts of money flowed into campaigns to promote candidates by discrediting their rivals, money purchased candidates and power, and elites thereby solidified their control. As a result, the majority of citizens perceived elections as the means for the elite to access power and wealth rather than as expressions of public will. Through her detailed case studies and her analyses of contemporary Russia in general, Sharafutdinova argues persuasively that the turn toward authoritarianism associated with Vladimir Putin and supported by a majority of Russian citizens was a negative political response to the interaction of electoral processes and crony capitalism.

Contributor Bio

Gulnaz Sharafutdinova is assistant professor of political science at Miami University.



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

Nikolay Nikolayevich Afanasiev (1893–1966) was an Eastern Orthodox theologian who was ordinary professor of the St. Sergius Orthodox Theological Institute in Paris. Afanasiev was born in Odessa, in the Russian Empire. He fought with the White Russian Army, and then studied in Czechoslovakia and Yugoslavia before going to France. He lectured at St. Sergius for ten years before being ordained a priest in the Eastern Orthodox Church in 1940, whereupon he served in Tunisia until 1947. He then returned to St. Sergius, where he served until his death.

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. He is the author of *Living Icons: People of Faith in the Eastern Church* (University of Notre Dame Press, 2002).

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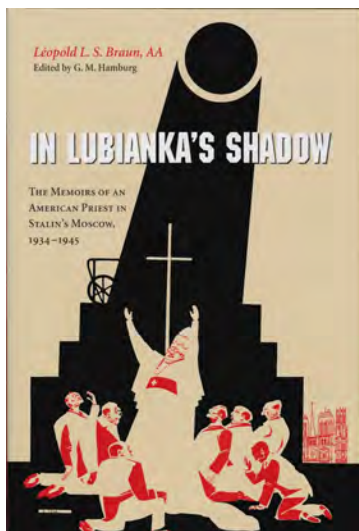
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16-page gallery
History / Russia
9 in H | 6 in W

In Lubyanka's Shadow

The Memoirs of an American Priest in Stalin's Moscow, 1934-1945

Léopold L. S. Braun AA, G. M. Hamburg

Summary

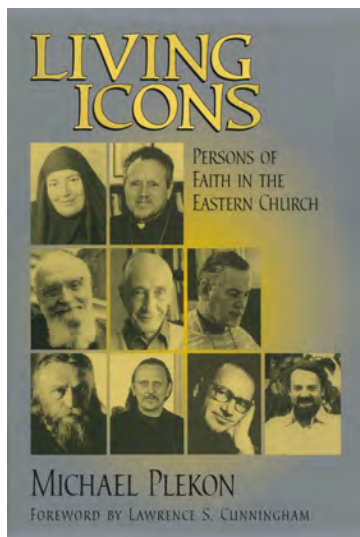
In Lubyanka's Shadow chronicles the extraordinary life of a young American Catholic priest, Father Léopold Braun, who, as pastor of a small Catholic church near the Lubyanka political prison in the heart of Moscow, witnessed Stalin's purges, the Soviet government's campaign against organized religion, and the destruction of World War II. These memoirs, recently discovered in the archive of Fr. Braun's Assumptionist order by Soviet scholar Gary Hamburg, offer an intimate account of Fr. Braun's valiant effort to uphold Christian worship in the only Catholic church allowed to operate in Stalin's Moscow.

Posted to Moscow in 1934 as chaplain of the United States embassy, Father Braun served the embassy staff and local parishioners in the Saint Louis des Français Church at a moment when Stalin's anti-religious campaign was reaching a crescendo. He describes the Soviet government's intimidation and arrest of his parishioners, police surveillance of the church building, and personal harassment designed to force him out of the country. Father Braun's responses to these pressures—sometimes amusing, sometimes heart-rending, but always intelligent and soulful—tell us much about the capacity of ordinary people to respond to extraordinary circumstances. Under his pen, Soviet society comes alive, with its citizens' poverty, cynicism, humor, and courage on full display.

Accompanying the memoirs is an introductory, historical essay by G. M. Hamburg. *In Lubyanka's Shadow* is required reading for anyone interested in modern Russian history and for those concerned about the survival of religious faith under political assault.

Contributor Bio

Father Marie-Leopold Braun (1903-1964) was a member of the Assumptionist order in the United States. G. M. Hamburg is the Otho M. Behr Professor of European History at Claremont McKenna College. He is the author of numerous books, including *Boris Chicherin and Early Russian Liberalism, 1828-1866*.



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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 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. He is also an ordained priest in the Orthodox Church in America and the author or editor of a number of books, including *Hidden Holiness and Saints As They Really Are: Voices of Holiness in Our Time*, both published by the University of Notre Dame Press.

ANDRZEJ WALICKI

THE
CONTROVERSY
OVER
CAPITALISM

*Studies in
the Social
Philosophy
of the
Russian
Populists*

The Controversy over Capitalism

Studies in the Social Philosophy of the Russian Populists

Andrzej Walicki

Summary

This book presents an analysis of classical Russian Populism, shown as an ideological structure within which many positions were possible. Walicki studies the confrontation of Populism and Marxism: changing attitudes toward Marxism in the Populist milieu and the controversy between Populists and Marxists over the future of Russia.

The Controversy over Capitalism, available here in paper for the first time, reinterprets the ideology of Russian Populism. Andrzej Walicki argues that Populism is a reaction to the development of capitalism in Russia and a response to the capitalist economy and socialist ideologies of the West.

Contributor Bio

Andrzej Walicki was the O'Neill Professor of History at the University of Notre Dame, is the author of *Legal Philosophies of Russian Liberalism*, *Philosophy and Romantic Nationalism: The Case of Poland*, and numerous other books.

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