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Chapter 1 : Nikephoros Theotokis - Wikipedia

Old Believers, Religious Dissent and Gender in Russia, by Irina Paert (review) *Orysyia Hachko Ab Imperio*, 4/, pp. (Review).

More open-minded hierarchs of the State Church saw in the Edinoverie a mutual acceptance. On the side of the established church, the initiators of Edinoverie are said to be Metropolitan Platon of Moscow the senior hierarch of the Russian Orthodox Church and Archbishop Nikifor, who was Archbishop first of Sloviansk and Kherson, and later of Astrakhan and Stavropol in South Russia. Nikifor, when he began reaching out to Old Believers in, was based in Poltava, the headquarters of what was then the Diocese of Sloviansk and Kherson, covering much of eastern Ukraine, and later to become the Diocese of Ekaterinoslav. When he visited a chapel of Popovtsy Old Believers who already had priests of their own, not recognised by the official church Old Believers in Elisavetgrad in July of that year, he offered the local Old Believers the possibility of legalising their chapel as an official church, integrated into the established Church, with a priest selected by the Old Believers themselves, utilising the pre-Nikonian service books and rites. The offer was rejected by the Old Believers of Elisavetgrad, but later that month, many Old Believers of the village of Bolshaya Znamenka in Melitopol uyezd accepted a similar arrangement. In February, an archbishop issued a letter, authorising them to set up a church legally and carry out their services in accordance with their traditional rites. That was done by consecrating as a church the wooden chapel that the Old Believers of Znamenka had built in One such Bezpopovtsy community was the village of Zlynka in After a number of rejections, he gained the support of Count Peter Rumyantsev-Zadunaisky in In April, by which time Kalmykov had died, the Empress issued a rescript, granting priests to Old Believers and allowing them to officiate according to the "Old Rites", but not providing for any bishops. Disappointed, Nikodim fell sick and died at the age of In August, a government decree was promulgated, providing for the organization of "Old Believer" churches within the established Orthodox Church, although they still were not to have their own bishops or any sort of organizational centre. Nevertheless, this point is usually considered the start of the Edinoverie scheme. Legal priests were granted to the Old Believers of Kazan in and to those of Nizhny Novgorod in On March 12, , the Emperor issued a decree, requiring all bishops to ordain priests for the Old Believers using the "old" rite of ordination, acceptable to the flock, and permitting construction of Old Ritualist churches. On occasions, the church authorities were quite forceful in converting Old Believer communities into the Edinoverie scheme, and the government would usually treat those within the arrangement preferentially compared to those who did not join the compromise. For example, in the government prohibited the printing of Old Ritualist religious books, other than by the Edinoverie printing houses. In, the Edinovertsy of Saint Petersburg received their first bishop Bishop Simon of Okhta, but in their churches were closed by the Communist authorities, not to be revived until Old Ritualists in Communion with the See of Rome [edit] Some Old Believers have been received into communion with the Catholic Church as Eastern Catholics while maintaining their distinctive rites, thus making them Eastern Catholic equivalents of the Edinoverie. In, he was received into the Russian Catholic Church with his entire parish. He later survived a ten-year sentence at Solovki prison camp and died in As of, his cause for canonisation is open.

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Chapter 2 : Old Believers, religious dissent and gender in Russia, | History On-line

The Old Believers were conservative religious dissenters who challenged the Russian Orthodox Church and defied the Imperial state. This book examines the relationship between Old Believers, religion, popular dissent and gender.

Six members of the Lykov family lived in this remote wilderness for more than 40 years—utterly isolated and more than miles from the nearest human settlement. The snows linger into May, and the cold weather returns again during September, freezing the taiga into a still life awesome in its desolation: When the warm days do arrive, though, the taiga blooms, and for a few short months it can seem almost welcoming. It is then that man can see most clearly into this hidden world—not on land, for the taiga can swallow whole armies of explorers, but from the air. Karp Lykov and his daughter Agafia, wearing clothes donated by Soviet geologists not long after their family was rediscovered. But, peering intently through his windscreen in search of a landing place, the pilot saw something that should not have been there. It was a clearing, 6, feet up a mountainside, wedged between the pine and larch and scored with what looked like long, dark furrows. The baffled helicopter crew made several passes before reluctantly concluding that this was evidence of human habitation—a garden that, from the size and shape of the clearing, must have been there for a long time. It was an astounding discovery. The mountain was more than miles from the nearest settlement, in a spot that had never been explored. The Soviet authorities had no records of anyone living in the district. Then, Pismenskaya said, beside a stream there was a dwelling. Blackened by time and rain, the hut was piled up on all sides with taiga rubbish—bark, poles, planks. But they did, no doubt about it. Our arrival had been noticed, as we could see. The low door creaked, and the figure of a very old man emerged into the light of day, straight out of a fairy tale. Wearing a patched and repatched shirt made of sacking. He wore trousers of the same material, also in patches, and had an uncombed beard. His hair was disheveled. He looked frightened and was very attentive. We had to say something, so I began: Finally, we heard a soft, uncertain voice: Looking around in the dim light, the visitors saw that it consisted of a single room. It was cramped, musty and indescribably filthy, propped up by sagging joists—and, astonishingly, home to a family of five: The silence was suddenly broken by sobs and lamentations. Only then did we see the silhouettes of two women. One was in hysterics, praying: The light from the little window fell on her wide, terrified eyes, and we realized we had to get out of there as quickly as possible. Agafia Lykova left with her sister, Natalia. Led by Pismenskaya, the scientists backed hurriedly out of the hut and retreated to a spot a few yards away, where they took out some provisions and began to eat. But they have not. They have never seen it. The daughters spoke a language distorted by a lifetime of isolation. Under the Soviets, isolated Old Believer communities that had fled to Siberia to escape persecution began to retreat ever further from civilization. He had responded by scooping up his family and bolting into forest. Facial hair was taxed and non-payers were compulsorily shaved—anathema to Karp Lykov and the Old Believers. That was in , and there were only four Lykovs then—Karp; his wife, Akulina; a son named Savin, 9 years old, and Natalia, a daughter who was only 2. Taking their possessions and some seeds, they had retreated ever deeper into the taiga, building themselves a succession of crude dwelling places, until at last they had fetched up in this desolate spot. Two more children had been born in the wild—Dmitry in and Agafia in—and neither of the youngest Lykov children had ever seen a human being who was not a member of their family. They had heard there were countries other than Russia. But such concepts were no more than abstractions to them. Their only reading matter was prayer books and an ancient family Bible. Traveling to the Lykov homestead on foot was astonishingly arduous, even with the help of a boat along the Abakan. Dependent solely on their own resources, the Lykovs struggled to replace the few things they had brought into the taiga with them. They fashioned birch-bark galoshes in place of shoes. Clothes were patched and repatched until they fell apart, then replaced with hemp cloth grown from seed. The Lykovs had carried a crude spinning wheel and, incredibly, the components of a loom into the taiga with them—moving these from place to place as they gradually went further into the wilderness must have

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required many long and arduous journeys”but they had no technology for replacing metal. A couple of kettles served them well for many years, but when rust finally overcame them, the only replacements they could fashion came from birch bark. Since these could not be placed in a fire, it became far harder to cook. By the time the Lykovs were discovered, their staple diet was potato patties mixed with ground rye and hemp seeds. In some respects, Peskov makes clear, the taiga did offer some abundance: Stands of larch, spruce, pine and birch yielded all that anyone could take. It was not until the late s, when Dmitry reached manhood, that they first trapped animals for their meat and skins. Lacking guns and even bows, they could hunt only by digging traps or pursuing prey across the mountains until the animals collapsed from exhaustion. Dmitry built up astonishing endurance, and could hunt barefoot in winter, sometimes returning to the hut after several days, having slept in the open in 40 degrees of frost, a young elk across his shoulders. More often than not, though, there was no meat, and their diet gradually became more monotonous. We were hungry all the time. Every year we held a council to decide whether to eat everything up or leave some for seed. Famine was an ever-present danger in these circumstances, and in it snowed in June. The hard frost killed everything growing in their garden, and by spring the family had been reduced to eating shoes and bark. Akulina chose to see her children fed, and that year she died of starvation. The rest of the family were saved by what they regarded as a miracle: The Lykovs put up a fence around the shoot and guarded it zealously night and day to keep off mice and squirrels. At harvest time, the solitary spike yielded 18 grains, and from this they painstakingly rebuilt their rye crop Dmitry left and Savin in the Siberian summer. As the Soviet geologists got to know the Lykov family, they realized that they had underestimated their abilities and intelligence. Each family member had a distinct personality; old Karp was usually delighted by the latest innovations that the scientists brought up from their camp, and though he steadfastly refused to believe that man had set foot on the moon, he adapted swiftly to the idea of satellites. Certainly the eldest son would have encountered little resistance from Natalia, who always struggled to replace her mother as cook, seamstress and nurse. The two younger children, on the other hand, were more approachable and more open to change and innovation. She thought nothing of hard work, either, excavating a new cellar by hand late in the fall and working on by moonlight when the sun had set. Asked by an astonished Peskov whether she was not frightened to be out alone in the wilderness after dark, she replied: He was the most curious and perhaps the most forward-looking member of the family. It was he who had built the family stove, and all the birch-bark buckets that they used to store food. It was also Dmitry who spent days hand-cutting and hand-planing each log that the Lykovs felled. Dmitry felt the boards with his palm and said: When they first got to know the geologists, the family would accept only a single gift”salt. They welcomed the assistance of their special friend among the geologists”a driller named Yerofei Sedov, who spent much of his spare time helping them to plant and harvest crops. They took knives, forks, handles, grain and eventually even pen and paper and an electric torch. On their rare appearances, they would invariably sit down and watch. Karp sat directly in front of the screen. Agafia watched poking her head from behind a door. She tried to pray away her transgression immediately”whispering, crossing herself”. The old man prayed afterward, diligently and in one fell swoop. In the fall of , three of the four children followed their mother to the grave within a few days of one another. According to Peskov, their deaths were not, as might have been expected, the result of exposure to diseases to which they had no immunity. Both Savin and Natalia suffered from kidney failure, most likely a result of their harsh diet. But Dmitry died of pneumonia, which might have begun as an infection he acquired from his new friends. His death shook the geologists, who tried desperately to save him. They offered to call in a helicopter and have him evacuated to a hospital. But Dmitry, in extremis, would abandon neither his family nor the religion he had practiced all his life. Today only Agafia survives of the family of six, living alone in the taiga. When all three Lykovs had been buried, the geologists attempted to talk Karp and Agafia into leaving the forest and returning to be with relatives who had survived the persecutions of the purge years, and who still lived on in the same old villages. But neither of the survivors would hear of it. They rebuilt their old cabin, but stayed close to their old home. Karp Lykov died in his sleep on February 16, , 27 years to the day after his wife, Akulina. Agafia buried him

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on the mountain slopes with the help of the geologists, then turned and headed back to her home. The Lord would provide, and she would stay, she saidâ€”as indeed she has. A quarter of a century later, now in her seventies herself, this child of the taiga lives on alone, high above the Abakan. She will not leave. I looked back to wave at Agafia.

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Chapter 3 : Irina Paert - Vikipeedia, vaba ents¼klopeedia

*Old Believers, Religious Dissent and Gender in Russia, [Irina Paert] on calendrierdelascience.com *FREE* shipping on qualifying offers. The Old Believers were conservative religious dissenters who challenged the Russian Orthodox Church and defied the Imperial state.*

Posted on 24, by old believers . , . - . He may be reached at jonestownresearch hotmail. After the split, they survived incessant persecution in various forms from both the Russian Orthodox Church and state authorities, although they are arguably the same during this period. Moreover, the Old Believers survived many suicide events by self-immolation as a means of protest against the repressive and harsh treatment from the official state church. The suicide events have played an important role in coloring the Old Believers as fanatical cultists for which they have become infamous in modern literary treatments. Despite the impediments of repression and the poor contemporary interpretation, the Old Believers were quite modern with regard to their social organization. It was because of their ability to prosper economically and to adhere to the conservative values within their own biblical interpretation " a consequence of rejecting the rituals or hierarchy as defined by the Russian Orthodox Church " that they not only survived, they thrived. The mercantilism of the Old Believer communities needs to be placed in the proper context of the era. By the early s, the Industrial Revolution in England and France was in full swing, and Russia was lagging behind in part to due to a lack of infrastructure. The Russian Tsars of the 19th century dealt with everything from assassination, wars, pogroms, revolts, and the economic pressure and imperialism of the west while trying to manage a large peasant population at home. All the while, the country was defending itself against a myriad of French campaigns and England was increasingly becoming more industrialized. England became an important center not only of manufacturing, but of exporting new technology as well. Some of the technology would end up in Russia and would welcome a new era of growth for the Russian peasant class, especially the Old Believers. It was during this period that any new commercial enterprises should have welcomed by the Tsar if for no other reason than to aid the economy and employ the vast number of peasants. Yet acceptance of the new economic realities was slow in coming. The Old Believer faith had a large base of illiterate peasants muzhik , so any change within the community required guidance from the priests who were generally some of the few people within a given community who were literate. Instead of relying on strict dogma as a means social management, the Old Believer priests used celibacy, modern notions of assigned gender roles and a rigid form of asceticism to maintain order and traditions despite outside sectarian and secular interferences. This is very different from many modern interpretations of the Old Believers that often describe the group as backward and cultish yet these views are in shortsighted and misleading. Indeed, Russian Old Believers are not dealt with in a positive light in most contemporary treatments. However, Peoples Temple was a part of Disciples of Christ, a larger mainstream church, and Jim Jones, the pastor and leader, was ordained as a Protestant minister in , and for the first two decades it was not considered a cult. Instead, the members were isolated, exhausted people placed under considerable strain by their leader, the Reverend Jim Jones. They were constantly under threat of attack from outside their community. Whether the threats were real or perceived is irrelevant to the assignment of blame on the members, like many other examples, they were victims of authoritarian rule. Of the total number of Peoples Temple deaths in Guyana, more than , or about a third of the total members present in Jonestown, were children, and another third were senior citizens. The deaths of these cannot be considered as suicide; rather they were murdered. Over a period of years some 20, peasants in protest abandoned their fields and burned themselves [alive]. Unfortunately, what is being presented does not accurately describe the Old Believers or their actions; moreover, it is not an apt comparison to Peoples Temple. This was not the case for the Russian Old Believers. The 17th century suicides of the Old Believers were seen by many as apocryphal, yet their world did not end. Old Believer resistance marked the group as outsiders in Russia and as such, they would remain a threat to the Russian Orthodox Church. The suicides were common events, taking place from

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the 17th into the 19th century. The comparisons of historical suicide events vary too greatly to apply to the Old Believers, yet the perception of an unstable cult remains. Minor differences accounted for the schism. These differences included common practices such as regular contact between the faithful and clergy, something that was rejected by the Orthodox Church. A priest would ask for forgiveness from the congregation, and the congregation would reply with a similar request. This was a part of the Old Believers forgiveness ritual. The belief of the Old Believers can be summed up as Apocalyptic and Manichaeism dualist. In this worldview, things are very black and white or “in a religious sense” good or evil. The decision-making process for the Old Believers was based on this simple premise: This applied to everything, including cities. If the rulers “to include the Russian Orthodox Church as well as the Tsar” of one of the most important cities in Christendom were changing doctrine, then it was the work of the antichrist. The apocalypse was at hand. Any submission to authority would mean giving into the devil himself. This view did not change during the 19th century. However, unlike previous generations, it was not as prominent in the daily life of the average Old Believer. Only small groups of Old Believers still held to such a strict interpretation of scripture, and their acceptance, or toleration, of the evil outsiders became the basis for their survival. This sea change from peasant communes and sparse hermitages to industrious traders may have been due to one very important factor that became prominent during the 19th century, that of trade and a rudimentary form of mercantilism. The benefits were mutually agreeable. The Old Believers were making money, and influential entrepreneurs in Moscow had a source for textiles. Money, it seems, changes everything. It is extraordinary to imagine that an obscure group of religious believers bent on self-immolation as means to protect the sanctity of belief of salvation considered a prosperous and amenable foundation for a capitalist endeavor, but this is precisely what happened. A simple change in gesture illustrates the profound depth of the Old Believers beliefs and masks their otherwise contemporary social structure, which allowed for a certain independence of mind and ultimately a very progressive reform that was manifest as traders and merchants. The strict liturgical interpretation of the Old Believers allowed the peasants to excel where others may have been hindered by Tsarist reforms. Moreover, that threat extended to the bureaucratic state, particularly the Tsar, because serfs made up the majority of the population. At the time, serfs were indistinguishable from slaves: By the s, however, serfdom was waning and the Old Believers were taking advantage of the new freedoms as the state became less involved in managing new markets. The acceptance of change was not a random occurrence. By the mid century, the Old Believers were very adept at survival under changing conditions. Accepting industrialization was an extension of this reactionary survival mechanism. Moreover, prior to Alexander II abolishing serfdom in , and as the wealth increased for many in the Old Believer community, more Old Believer serfs were able to buy their freedom which unleashed a large workforce, one that was needed in the textile mills. Since approximately , the Old Believers had been migrating back to the area in and around Moscow in order to take advantage of the blossoming textile trade; it was this trade that that made Old Believers successful entrepreneurs. For the girls, it was an introduction to European culture. Even with greater freedom, the Old Believers still rejected the authority of the state. In , the government responded by announcing that effective January 1, no Old Believer would be allowed to join a business or trade guild. The choice was clear and ironically quite Manichean: Kokorev “who was known as the Old Believer Millionaire” these were not impediments to wealth as much as they were annoying, yet surmountable, challenges. Challenges that beset the Old Believers were formed in the new merchant movement by incorporating secular business practices while making their faith cultural. By promoting their own culture and values, having family members educated abroad and having returned, the Old Believers were able to form a distinct and advanced culture apart from the peasant class from which they arose. In other words, by not holding on to the Tsarist Orthodoxy, they were able to think and act independently. When the Polish Revolt occurred in , the Russian people, including the long-persecuted Old Believers, united under the Tsar to fight the rebelling enemy. It was noted that even the Poles who had tried to rouse the Old Believer peasantry into joining the revolt failed to garner any support. Another shift had occurred among the peasantry and without

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much regard for political allegiance or to church doctrine. The most reasonable explanation may be that there were enough wealthy Old Believer merchants employing the peasantry in or around Moscow by this time who had a stake in the system; they knew that to support the Poles was akin to economic suicide. If the Old Believers were changing political direction, though, this had no bearing on their acts of altruism in their local communities. Local politics were cut off from national politics – usually by great distances – since many communes had moved away from industrialized centers in the West in the early days after the Great Schism to avoid persecution. However, the altruistic nature of the faith was seen in most Old Believer communes where they apportioned food, clothing and shelter to those in need without the expectation of reward. Unfortunately, such programs were seen not for their assistances, but for their allure. The Russian Orthodox Church was suspicious that such actions were a means of recruitment – aimed particularly at the poor – and not as compassionate assistance in which they were intended. The Old Believers were communal – private ownership of property was frowned upon – and labor was collectivized. It was in this framework that equality, especially among the sexes, and loyalty paid off for the Old Believers. Years ahead of their contemporaries, women played an important part in the Old Believer communities and allowed Old Believer society to prosper and advance through a turbulent period. The Old Belief has been aptly described as an archaic set of religious convictions that belies the contradiction that is at the heart of the Old Believer faith. The teachings applied to all members of the community because all were equal in the eyes of the Lord. Numerous Bible verses unmistakably state that the wife is to submit herself to her husband see Gen. Each passage referenced applies only to married persons that conveniently provided a solution. The resolution was brilliant in its simplicity: Furthermore, there are no such prohibitions on remaining unmarried and celibate. Such un-orthodox teachings and interpretations of gender issues were not limited to a biblical manipulation of the understanding of marriage and sex roles, in the case of resurrection, which can be derived from the book of Revelation the book of the Apocalypse and Genesis. These are just more examples of an atypical biblical interpretation. The understanding of resurrection by the Old Believer faithful during the coming final days or Tribulation was another intriguing belief in use in the communities, in part because of its gender association. Since resurrection meant a rebirth into an androgynous body, it was neither male nor female, and therefore did not require genitals for procreation in the hereafter. The conversion from female-to-male and from male-to-androgynous male during the resurrection into the Kingdom of Heaven matched the Genesis 2: Since gender was not used in the afterlife, this was used as a proof that the desires of the flesh are not followed into Heaven because they were not needed. Furthermore, this reaffirmed the sinfulness of sexual desire. In the next two verses of Genesis, however, we have a potential discrepancy with this particular Old Believer principle. Biblical scholars suggest that the account following the creation of woman in Genesis 2: The contrary, they argue, is true. A partial answer may be linked to salvation.

Chapter 4 : Modernity and the Old Believers | Old Believers

Her book Old Believers, Religious Dissent and Gender in Russia, offers an interdisciplinary study of the socio-cultural history of the dissident religious community of Old Believers in imperial Russia.

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