

HISTORICAL COURIER. 2022. No. 2 (22)**The Theme of the Issue:
History of Russian Orthodoxy of the 16th–20th Centuries**

From the Editor

Researchers representing various branches of humanitarian knowledge took part in the creation of the issue dedicated to the history of Russian Orthodoxy of the 16th – 20th centuries. Their core has traditionally been made up of historians and philologists, experts in various aspects of the history and culture of the Russian Orthodox Church and such a complex religious and social movement, which is commonly called Old Believers. The published research is supplemented by the works of librarians and musicologists who have enriched the problems of this issue of the journal. Being historians and philologists themselves, our authors are also specialists in such special areas of humanitarian knowledge as source studies, archeography, textual studies, codicology, that is, in a scientific field formed by special historical and philological disciplines. They reliably unite researchers, making them representatives of a single scientific community studying the problems of history and culture of Orthodox Christianity in Russia from the medieval period to the present time. Articles presented in this thematic issue are included in four sections: “Monuments of Writing in the History of the Russian Orthodox Church”, “Hierarchy and Management Institutions of the Russian Orthodox Church”, “History of Orthodox Pedagogy and Education”, “Book Culture and History of the Old Believers”.

The first of these sections includes studies devoted to the study of handwritten monuments of writing related to the history of the Russian Orthodox Church. It opens with a work on the history of consoling messages in the handwritten heritage of church publicists of the 16th century – Metropolitan Daniel, Bishop Theodosius and St. Maximus the Greek. The article about the chronicle monument of the 17th century “Kroynyke about White and Black Russia” examines the deeds of the princes of the Volyn line of the Monomakhovich family, who were the ancestors of the Ostrog princes – famous patrons and founders of the Kiev-Pechersk Monastery. Therefore, the information about the Kiev Metropolia and the Kiev Pechersk Monastery, which is hard to find in other sources, was so important for the compilers of the “Kroynika”. In another work devoted to the chronicle monument of the 17th century – the “Vremennik” by Ivan Timofeev, the manuscripts used for its compilation are examined, some of which belonged to the Novgorod Metropolitan Isidore, who ordered the creation of the “Vremennik”. In the study preceding the publication of the text of the essay “On Those who create Discord and Embarrass the Holy Church” from a polemical book of the late 17th century. “Shield of Faith”, attention is paid to the Orthodox teaching about the time of the transubstantiation of the Holy Gifts, the provisions of which were used in the Eucharistic dispute with the Latin scribes led by Sylvester Medvedev. The article concluding this section analyzes and publishes the pamphlet “Something about Valaam Madness” written in the Valaam Transfiguration Monastery in Finland in the mid-1920s about the introduction of a new calendar style into the liturgical practice of this largest male monastery.

The next section contains articles that answer questions important for understanding the history of the church hierarchy and the institutions of governance of the Russian Orthodox Church. Based on the study of a wide range of historical sources, including council resolutions, church teaching monuments, assembly material, canonical collections and penance books, changes in the status of the institutions of parish priests, priest’s and church wardens in the 16th century are examined. The problem of studying such governance structures of the Russian Orthodox Church as the Patriarchal and Episcopal House is solved. Using the example of the history of the Tobolsk Episcopal House of the 17th – first half of the 18th century, the functions and powers of this religious governing body as a church administrative center and residence of Orthodox bishops are considered. The economic documents of an accounting and statistical nature – the inventory books of the patrimonial possessions of the Patriarchal House of the beginning of the 18th century, compiled after the death of Patriarch Adrian, the opponent of Peter’s innovations, are analyzed.

This section focuses on the history of the study of the processes of Christianization and enlightenment of the indigenous peoples of Siberia and the Far East by academic and government expeditions of the 18th century, the special role in the missionary work of the Siberian archpastors – metropolitans Anthony (Stakhovsky) and Philotheus (Leshchinsky). In addition to missionary practice, representatives of the episcopate are considered in this issue of the journal and from the perspective of homiletics – the art of delivering a sermon and its impact on listeners. The features of sermons on repentance of such prelates of the

18th – 19th centuries as Dimitry of Rostov, Platon (Levshin), Tikhon Zadonsky, Ignatius (Bryanchaninov) and others are revealed, which reflected in the preaching words both the problems of the moral state of the flock and the veiled resistance to the demands of the authorities. The boundaries of competence, the daily circle of concerns of diocesan bishops in the Russian province, their relations with secular and spiritual authorities, with subordinate clergy and flock are studied on the materials of the Olonets diocese of the mid – 18th – early 20th century. The authorities' close attention to Orthodox archpastors was also manifested in the late Soviet period, as evidenced by the analytical “Information on the religious situation in the country (Russian Orthodox Church, Sectarianism)” published at the end of this section, compiled in the 5th directorate of the USSR State Security Committee in the early 1970s.

The articles in the section “History of Orthodox Pedagogy and Education” reveal to us the complex world of relationships between outstanding Russian priests-mentors and their royal disciples, the dramatic fates of graduates and teachers of theological educational institutions during the Soviet period. This section examines the history of the relationship between the greatest biblical scholar, linguist, teacher of the first half of the 19th century, Archpriest G. Pavsky and his young ward – Grand Duke Alexander Nikolaevich, the future Emperor Alexander II. The instructions and letters written by the court law teacher and confessor to the heir to the throne are introduced into scientific circulation and published. The difficult story of the life and work of an outstanding Siberian Orthodox writer, theologian and philosopher, teacher of the late 19th – mid 20th century – M.V. Odintsovo, a pupil and teacher of the Irkutsk Theological Seminary, a graduate of the Moscow Theological Academy, later a professor of the University and Pedagogical Institute in Irkutsk, has been recreated.

The last section of the issue is devoted to the history and book culture of the religious and social movement of Old Believers. It opens with two articles about the literary activity of opponents of the church reform of Patriarch Nikon in the second half of the 17th century. One of them analyzes the historical studies of two famous scribes of the Solovetsky Monastery – Archimandrite Sergius (Shelonin) and Hieromonk Gerontius (Ryazanov), in the other – an undeservedly forgotten essay about the “antichrist” essence of the then primate of the Russian Orthodox Church, created by an unknown Old Believer author in response to the panegyric “Praise of Patriarch Nikon”. The following two articles consider the writings of the Old Believers of the early twentieth century, discovering previously unknown pages of history of the Old Believers: “The objection of the followers of the Ozerki Assembly”, reflecting the acute controversy about marriage among representatives of the Pomeranian consent in the Southern Trans-Urals, and closely related to this controversy, “A brief confession of my unworthiness by Grigory Evdokimov Tokarev, an imaginary iconoclast”, found in one of the Siberian book depositories. This section contains an article devoted to identification of Siberian owners of private Old Believer libraries, books from which, as a result of their withdrawal from the zealots of the old faith, were included in the book collection of the Tomsk Theological Seminary in the second half of the 19th – early 20th century. In the last article of this section, based on the field diaries of archaeological expeditions of the Siberian Branch of the USSR Academy of Sciences under the leadership of Academician N.N. Pokrovsky, the author reconstructs the traditions of liturgical singing, teaching it and rewriting of book manuscripts in the Old Believer communities of the Chapel of Concord of the upper reaches of the Little Yenisey in the 1960s and 1970s.

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