

ITH_Box_05_Notebook_09

Revised 1916

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The Russian Church - Dr Freer

I.

5 Periods of development of history.

Will begin with 10th century & look back abt. 100 yrs to coming of Rurik coming of Varangians. Assim. w. Slavs.

Movement S, Kiev important, comm. w. Constant. : trade, war, treaties.

Very little XT, began sporadically, left in a left little hist. record.

Legendary & traditional, interp. of what was to come. Frontier was being reached bet. E & W church, Const & Rome.

1st gr. breach had taken place, 2^d not yet, but diff. policy, rivalry, missions.

Moravians competed for by (1) Rom (2) Frank

(3) Gks., rather on the borderland.

W. church finally wins, ^{Gks. to} Slavs go south

Bulgarians infl. by Slav lang. & cust. chose E side. Bohemia (W)

Poland chiefly W, Magyars W.

Russian Slavs, comm. w. Const.

Point then was whether the X^r would
 be more than surreptitious - sporadic.
 Depends on (1) ruler (2) people, argu-
 ments more polit. than religious.

Olga, (ruler for son) 954 baptized but
 not in posn. to have it adopted,
 could lay foundations. Much legendary
 history.

Revelation of pagan feeling under
 her son Throslov. Real effect of O's
 influence seen in grandsons.

Princes & nobles, followed by people: X^r.
 due to (1) policy (2) family influence.

Vladimir, not dramatic change, etc.
 perhaps in legends. Story of choices
 of religions shows psych. effect.

Russ & love of beauty in Slav mind.

Test stated upon ground of worship
 must worship right, not so much
 dogma. Both of these are present.
 day char. of Russia.

Organiz., new relig spreads in
 Slavs.

Polit. reasons also make conn. w Const
 old faith had not much hold on
 them, idols disappear, superst. & credi-
 ties of more also abandoned. Kiev.
 Org. of new church = hierarchy.

Metrop. of Kiev chiefly OK for a long
 time, not absol. improved on R. ch.
 Fifth metr was a Russian, elected
 there but not approved by Const.
 no 14 in same way, this led to trouble
 w. Const. i.e. grip of Const. became
 stronger over new ch. as it grew.
 Chronicles probably written to show
 strong infl. of Const. over church.
 No centralog. quot, but Xp helps to unify
 although strong local rivalries.

Import. of monastic life

(1) Hermit life, others called - ..

(2) corporate life strong infl. of

@ Mt. Athos

b. Const. studium

In E. not same closeness to type
 as in W

Evangeliz. work of monast., cold place

Chronicles of monks important and

Doctrinal standpoint = Const.

Advance - station. periods in E & W
not the same times. Main adv.

work had been done when Russians

adopted St. John of Damascus (of
scholasticism in W. later) expressed Xt.

doctrine to be defended by philosophers,
work never superseded. This stereo-

typed, gr. tradit. cling to by R.

Took over laws from E. church for
discipline etc.

Russians full of division, racial
split etc, church = unity.

II Will omit gloomy period of Mongols.
 1462 accession of John III, Basil, J IV (150/1507)
 Mong. domin. effect on people = check of
 slaves, tribute, invasions, taxing, &c.
 Effect on relig: church only thing that held
 up its head, pres. unity, had fresh,
 missionary activities.
 Moscow chief govt, ecel. had followed it.
 Effect of fall of Const on R. church -
 might have resulted in loss of NT -
 civliz, if race had been less vigorous
 & courageous. R. takes over the task.
 W. hist. rather ungenerous towards
 Byz. empire, in spite of its defects -
 it did incorp. deeds for w. civilizt.
 Substant for NT & civ. & we were
 greatly benefited by it. Also must
 recognize Russ. emp.'s similar service.
 R. took up position voluntarily, not
 thro' force of circumstances.
 This was time when councils had
 tried to reunite E & W churches.

Illyrians

Metrop. Isador, chief in Russ. then -
 rep. them in C. of Ferrara, & Florence.
 Agreed with proposals of C., made car-
 dinal & sent to B. as legate of apostolic
 see. Had been there only 4 months &
 knew country little. Rejected by grand
 prince Basil as a traitor, shut up in
 monastery, escaped & returned to West.
 Showed clearly that Russ. leaders would
 not endorse what met. had tried to
 do at F. Eccles. attitude of E., & no
 reason to give up view in W. were
 brought up, i.e. that W. church has
 fallen away from unity of the church.
 Diff. in certain doctrines, W. has apo-
 stasied & is heterodox. So-called "Gen.
 Councils" of W. are not general.
 Escape of Isador made difficult
 situation. Question of exact relation
 of Russ. & Ek churches. Moscow feels
 a little touch that "Eks were Eks" &
 might not get new met. appt. from
 Const.

∴ main part of R. Church has less ref. to Const. Patriarch of Const. had become subj. of Moh. empire, his would not suit Russia, bec. of his restricted part. Kiev ^{at that date} ~~not~~ under R. govt, but under Poland tho' Met. (of Moscow) was also over Poland. He gave up title of R. - became M of Mosc., new seat of Met. at Kiev in troubled part. under R.C. rule of Poland ∴ more closely allied - dependent on Const. Now was more distant Met. of Moscow. Evil tendency of M of M, more liable to be brought under control of Czar than earlier. ∴, will follow rulers.

Ivan III, got people free from restrictions, helped unify R. states, had to be unscrupulous. Tatars to be dealt with Kazan ¹⁵⁵¹ (1551), Crimea etc., general trend of expansion is eastwards.

Church exp. follows gen. line of polit. expansion, missionary, not stationary.

New forms of church buildings. Worship always superbly beautiful, now dec. much more & richly. Kremlin. Florentine had to be called in as R. architects did not know enough, consecrated 1479. A symbol that tho' R. looks E, occasionally has intercourse with W.

Within church were controversies, but they came about a century later.

Basile IV (1505 -) Germ. says Lutheranism, Poland & bet. RC & orthodox & then became full of sects, Baltic prov. under Teut.

Knights ∴ felt he needed strong barrier bet. him & W. Bulwark of ortho. on W. border must be strengthened.

16th cent. movements had little influence like reforms, suspicious of intellectual movements. Maximus

learned, able, high-principled. Sent from Mt Athos to translate learned book for Basil. Had travelled much & been infl. by Savonarola. Set to revise service

books, trans. from Gr to Lat & converse else
 to. with Slavonic. ∴ some of his sentences
 lauded him in heresy, because he did
 not know aspects of the R. verb. He was
 opposed in most things by the metropolitan.
Ivan IV. (1) minority. Begun badly, was
 deposed by court, govt. misgoverned,
 deserves pity. During Mt. Machari all
 went well. Ivan had dual personality.

(2) Crowned, married, converted. Reforms
 of civil law & eccl. affairs. Ordered all
 sorts of observances social & eccl. The
 effects of Tartar barbarism still visible.
 Kazan becomes gr. eccl. centre. Church
 of St. Basil outside Kremlin. Printing,
 books etc. begin. Old scruples raised
 cry of heresy. But work of Jesuits in
 Poland led him to decide to stop
 possible infl. from there -

(3) 1560 begins reign of terror. Moved
 but, mad cruelty & superstition.
 Later lost his courage & turned coward.

Steady decline towards end, died
a monk after repentance.

Left a book with list of people
more than 2000 he knew he had killed.

Lithuania. The false Dmitri was born in
and raised by Poland. Chose military relig.

Married the first of several Russian patriarchy
with his position before title. Deposed by

Dmitri's son but in the end was under his
after him was the reign of the same who

also important work in restoring Russia and
done by Patriarch & a brother of Tsar

restoring the old hopes of restoration
after the death of Peter. A monk was in

Romania. Philant became patriarch
his own eyes, and blind states

Michael what of the matter. Known as
the first to point out problems. They

wrote a silent revolution. After the
Philant bought some money to be

but Romania and other countries
a thousand people of the same

III. About 1620.

Much happened since Ivan IV. New dynasty - Romanoffs & recovery of church life. Had been gr. Jesuit activity in Poland & Lithuania. The False Dmitri was taken up and run by Poland. Chaso polit. & relig. Meanwhile Met. of Moscow becomes patriarch, but had position before title. Deposed by Dmitri & one put in who was under lat. inf. After him was Hermogen of Kazan who did import. work in restoring Russ. infl. Done by patriarch & a brother. Troitza monastery lost all hopes of orthodoxy. After ejection of Polss. R. turned back to Romanoffs. Philaret becomes patriarch, his son czar, new period starts. Michael, relat. of ch. & state. Union so close here is pract. no problem. They work a silent revolution. After d. of Philaret boyars made many plots but Romanoffs ^{idled:} _{devil.} absolute autocr. - almost-identif. of ch. & state.

^{Russians}
 R₂ too sure of importance of spiritual things were to conceive of them being subordinate.

Alexis, very mild, found many difficulties had grown up. Exemptions of clergy, privilege & indep. of monast. A incapable of dealing with them, the boyars tried to do so. Had little respect for ch. property, wanted to control all but spiritual things of ch. A was persuaded to make reforms, well meant but not effective.

Nikon the patriarch rep. of church & state, question of eccl. & spirit. Became very influential w. czar, but refused to be patriarch. Finally did. N. saw there would be a gr. struggle. 1st wanted reform of service books.

Part of impl. in Poland recovered.

N. very stringent in discipline etc, knew all about clergy, more than they did, unpopular w. secular clergy.

He abdicated, didn't want a successor
but the czar & boyars did. He had stood
for indep. of ch., but boyars vs. indep.
best discussion. Finally exiled.

Tevdor, pious & feeble. Finally agreed to
let Nike go to his own monastery to die.

A magnif. character, his work
survived him & remained in spite
of Nike's exile & disgrace.

Russian nonconformity very conserva.
& refuses reforms, hates change. There
is a magnif. hist. of R. dissent which
sticks to old & suffers for it. Many
of them went to martyrdom & became
ascetics, but - also became home of
earnest self-sacrif. of devoted.

✓ Peter. Present const. of R. church due
to him. Patriarch abolished.

Orthod. in Poland realized they must
org. to hold own vs. Jesuits. This
has effect eastwards as well. Moscow
had been very prone to take out w.
ideas.

Now Mosc. religed then were theologically
 out today in Pr. & Little Russia.
 They were far better trained & educ.
 than formerly. P decided must be
 no Nixon episode again, no other
 N. & no more bayars either. Must estab
 his own autor. over church, not any
 patriarch. Need of judicial organiz.
 Monastic court - has not worked well,
 patriarch. court not good. Civil
 courts now became effective ones,
 later in R. than in W. Reform
 in monast. necessary also. Paltis
 Idea of protection - protect them
 from having so many tempt. in
 future.

17. form of govt for the church,
 patriarchate into committee form =
 Holy governing synod, has also a
 sort of senate. It is synod is now
 official governing body. P estab
 a somewhat fixed org. but it

varied from time to time - Signal
 has helped paralyze individ. effort.
 Tend. to remain stationary, part
 in certain way bec. some so called
 reforms were impossible. This has
 been good in part, can't tell abt.
 what may be in future. Reforms
 difficult but perh. have not been
 very generally necessary -

gt. upaus. of R. relig. since days
 of P's death in spite of certain
 features of machinery that hinder
 progress, but have done much in
 Siberia - Ideal conn. bet Moscow
 - gt missionary field in Siberia.