

A Protestant Church In Communist China Moore

Churches, Memory and Justice in Post-Communism Catholicism and Politics in Communist Societies The Red and the Black Comrades and Christians Religion and the Cold War Church Reckoning with Communism in Post-1989 Romania The Final Revolution Communist Russia and the Russian Orthodox Church, 1943-1962 The Christian Church in Communist China, to 1952 The Catholic Church in Communist Poland, 1945-1985 Church and State in Soviet Russia The Christian Church and Communist Atheism The Church and State Under Communism The Church in Communist China Communism, Democracy, and Catholic Power A Protestant Church in Communist China Protestantism and Orthodoxy in Romania during and after the communist era Discretion and Valour And God Created Lenin The East German Church and the End of Communism Lucian Turcescu Sabrina P. Ramet Free Europe Committee David I. Kertzer D. Kirby Lavinia Stan George Weigel William B. Stroyen Helen Ferris Ronald C. Monticone Tatiana A. Chumachenko Helmut Gollwitzer United States. Congress. Senate. Committee on the Judiciary Francis Price Jones Paul Blanshard John Craig William Keating Jana Patricia Hemmelskamp Trevor Beeson Paul Gabel John P. Burgess

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this book is the first to systematically examine the connection between religion and transitional justice in post communism there are four main goals motivating this book 1 to explain how civil society groups such as religious denominations contribute to transitional justice efforts to address and redress past dictatorial repression 2 to ascertain the impact of state led reckoning programs on religious communities and their members 3 to renew the focus on the factors that determine the adoption or rejection of efforts to reckon with past human rights abuses in post communism and 4 to examine the limitations of enacting specific transitional justice methods programs and practices in post communist central and eastern europe and the former soviet union countries whose democratization has differed in terms of its nature and pace various churches and their relationship with the communist states are covered in the following countries germany poland the czech republic slovakia romania albania bulgaria estonia latvia lithuania russia and belarus

this book is volume two of a three volume work christianity under stress which focuses on the experiences of christian churches in contemporary communist and socialist societies in this volume a distinguished group of experts examines the changing relationship of the catholic church to contemporary communist and socialist societies in eastern europe latin america and asia catholicism has on the one hand traditionally regarded earthly life as of secondary importance as an instrument of spiritual transformation and on the other has ascribed great value to the early institutions of the church taking great interest in temporal matters that affects its institutional concerns against the backdrop of this duality the church has changed over the centuries adapting to local and national conditions catholicism and politics in communist societies surveys these local and national adaptations in their historical contexts linking the past experience of the church to its present circumstances organized around themes of tradition vs modernity hierarchy vs lower clergy and institutional structure vs grass roots organization this comprehensive volume presents a detailed country by country portrait of the political and social status of the church today in communist and socialist settings contributors pedro ramet arthur f mcgovern roman solchanyk ivan hvat robert f goeckel c chrypinski milan j reban leslie laszlo janice broun eric o hanson stephen denney thomas e quigley humberto belli hansjakob stehle george h williams

this book examines the popular bases of communist influence in Italy focusing on the struggle between the Catholic Church and the Communist Party for the allegiance of the Italian people. The author details the ways in which the citizens resolve the central paradox of Italy which lies in its being the home both of the Vatican and of the largest Communist Party of any non-Communist nation. He discusses the local structure of the party including its many allied organisations and the nature of participation in party affairs and stresses its role in local social life. In this study Professor Kertzer draws upon the experiences and observations of a year spent in a working class quarter of Bologna, the capital of Italian Communism. While the national Communist Party calls for conciliation with the church, there is an ancient tradition of anti-clericalism in this area. Moreover, the official church position excludes the possibility of people being both Catholic and Communist. The implications of this situation for local level tactics of church and party and how people divide their allegiances between the competing claims form the primary theme of the book.

Although seen widely as the twentieth century's great religious war as a conflict between the God-fearing and the Godless, the religious dimension of the Cold War has never been subjected to a scholarly critique. This unique study shows why religion is a key Cold War variable. A specially commissioned collection of new scholarship, it provides fresh insights into the complex nature of the Cold War. It has profound resonance today with the resurgence of religion as a political force in global society.

The present volume focuses on the relationship with Communism of Romania's most important religious denominations and their attempt to cope with that difficult past which continues to cast an important shadow over their present. For the first time ever, this volume considers both the majority Romanian Orthodox Church and significant minority denominations such as the Roman and Greek Catholic Churches, the Reformed Church, the Hungarian Unitarian Church, and the Pentecostal Christian denomination. It argues that no religious group escaped collaboration with the Communists after 1989. However, most denominations had little desire to tackle their tainted past and make a clean start. In part, this situation was facilitated by the country's deficient legislation that did not encourage the pursuit of lustration, which in turn did not lead to a serious movement of elite renewal in the religious realm. Instead, a strong process of reproduction of the old elites and their adaptation to democracy has been the dominant characteristic of the post-

communist period

in the final revolution george weigel provides an in depth exploration of how the catholic church shaped the moral revolution inside the political revolution of 1989 drawing on extensive interviews with key leaders of the human rights and resistance movements he opens a unique window into the soul of the revolution and into the hearts and minds of those who shaped this stirring vindication of the human spirit he also examines the central role played by pope john paul ii and he suggests what the future role of the church might be in consolidating democracy in the countries of the old warsaw pact the final revolution is not the end of history weigel concludes it is the human quest for a freedom that truly satisfies the deepest yearnings of the human heart the final revolution illustrates how that quest changed the face of the twentieth century and redefined world politics in the year of miracles 1989

a systematic analysis of church and state relations in communist poland

church state relations during the soviet period were much more complex and changeable than is generally assumed from the german invasion of the soviet union in 1941 until the 21st party congress in 1961 the communist regime s attitude toward the russian orthodox church zigzagged from indifference and opportunism to hostility and repression drawing from new access to previously closed archives historian tatiana chumachenko has documented the twists and turns and human dramas of church state relations during these decades this rich material provides essential background to the post soviet russian government s controversial relationship to the russian orthodox church today

freedom of religious belief is guaranteed under the constitution of the people s republic of china but the degree to which this freedom is able to be exercised remains a highly controversial issue much scholarly attention has been given to persecuted underground groups such as falun but one area that remains largely unexplored is the relationship between officially registered churches and the communist government this study investigates the history of one such official church moore memorial church in shanghai this church was founded by american methodist missionaries by the time of the 1949 revolution it was the largest protestant church in east asia running seven day a week programs as a case study of one individual church operating from an historical rather than theological perspective this study examines the experience of people at

this church against the backdrop of the turbulent politics of the mao and deng eras it asks and seeks to answer questions such as were the people at the church pleased to see the foreign missionaries leave were people forced to sign the so called christian manifesto once the church doors were closed in 1966 did worshipers go underground why was this particular church especially chosen to be the first re opened in shanghai in 1979 what explanations are there for its phenomenal growth since then a considerable proportion of the data for this study is drawn from chinese language sources including interviews personal correspondence statistics internal church documents and archives many of which have never previously been published or accessed by foreign researchers the main focus of this study is on the period from 1949 to 1989 a period in which the church experienced many ups and downs restrictions and limitations the mao era in particular remains one of the least understood and seldom written about periods in the history of christianity in china this study therefore makes a significant contribution to our evolving understanding of the delicate balancing act between compromise co operation and compliance that categorizes church state relations in modern china

seminar paper from the year 2012 in the subject theology historic theology ecclesiastical history grade 1 0 trinity college dublin irish school of ecumenics course fluid religion and orthodoxy language english abstract not only historically speaking but also from a religious point of view the communist era is an interesting and highly influential period of time for eastern europe and the rest of the world this age has significantly changed the relationship between church and state in eastern europe and russia from a balanced condition to a rather hostile and combating relation the reason for this is not only the unconditional adoption of the marxist ideal of atheism but primarily a struggle of powers in the communist era religion was perceived as a disturbing factor regarding the political system and the communist government felt questioned and weakened by the influence and authority of the ecclesial institution hence one of the main aims was to weaken and minimize the churches impact on society however there are two questions that arise within the analysis of the relationship between church and state during the communist era the first question is culturally related and queries the equality of the relation in every eastern european country and russia however since it would be far too complex to answer the inquiry whether every eastern european government treated the churches the same way or at least similarly in this essay i am going to focus on a specific eastern european country hence i am going to analyze the situation in a country which is especially exemplary for the effects of the

communist regime namely romania the second question related to this analysis is whether the relationship between state and church can be defined holistically by referring to the term church in general was the relationship between the state and the romanian orthodox church as the national church similar to the relation between the state and smaller churches since sabrina petra ramet pointed out the protestant churches were more troublesome for the communists than the orthodox church or catholic church therefore i consider it most interesting to compare the ecclesial situations of the orthodox church and the protestant churches in romania during the communist era and under the communist regime

this book examines in depth the conflict between lenin s logic driven efforts to stamp out religion and the churches passionate attempts to save themselves from obliteration it looks at both sides objectively and admits that they both presented strong cases in this thoroughly researched yet accessible study historian paul gabel offers a new understanding of the only effort in world history to upset the universality of religion besides the main conflict between the russian orthodox church and the atheist state gabel also considers the tensions that this campaign against religion caused within the communist party in addition he discusses the bitter hatred dividing the orthodox factions that refused cooperation with the government from those that tried to adapt the church to communism was the failure of soviet communism to eradicate religion simply a matter of practical miscalculation or was this effort in light of the persistence of religion throughout history ultimately unrealistic and doomed from the start this is the key question that gabel s fascinating insightful narrative attempts to answer

this book addresses the role of religion in the massive political changes that took place in eastern europe in 1989 in particular it examines the role played by the east german church in that country s bloodless revolution although some scholars and political commentators have noted that the east german church provided a free space in which dissident groups could meet they have neither described nor assessed the theology that guided the church s political involvement drawing on his own research in east germany and relying primarily on sources published in east germany itself john burgess demonstrates the roots of the church s theology in barth bonhoeffer and in the barmen declaration which in 1934 pronounced christianity and nazi ideology to be incompatible he explores how the dissident groups drew on church symbols and language to develop a popular alternative theology and finally shows how the theological

tension between the church and the dissidents provided impulses for political democratization

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