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History and Present State of Orthodoxy in China: A Review of Studies Published in the Russian Far East after the Year 2000

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Abstract: This article analyzes the studies of the Orthodoxy in China that were published in the Russian Far East after the year 2000. The Russian authors prioritize the questions of regional cooperation which for the most part are the results of the territorial proximity between the Russian Far East and Northeast China.

Key Words: Orthodoxy in China, Orthodoxy in Manchuria, the Russian Far East.

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In the Russian Far East studies on the subject of Orthodoxy were published by the members of various regional scientific and educational organizations. The specifics of those studies were largely determined by the geographical vicinity of certain regions of the Russian Far East and northwestern China. And that in its turn resulted in Far Eastern writers being heavily interested in the processes that took place in the neighboring regions of China.

Another important feature of those scientific studies is their active usage of material found in local archives while some of them even present certain results of the field researches conducted by the authors themselves.

The overwhelming part of the information is presented in forms of articles reflecting various scientific findings and the large number of publications clearly shows a continued interest towards the subject. Under the conditions of an incessant search for a spiritual basis of a contemporary life, the process of analyzing and rethinking both history and present state of Orthodoxy keeps being relevant.

Significant bodies of information can be found in periodicals and collections of scholarly articles of scientific conferences. A profiled scientific magazine titled "Religiovedenie" that touches upon religious studies is published by the Amur State University (Blagoveshchensk). Institute of history, archaeology and ethnography of the peoples of the far east of Russian Academy of Sciences (Vladivostok) publishes a magazine titled "Russia and the Asia-Pacific Region" with some of its articles discussing certain aspects of history and present state of Orthodoxy in China. An important part of contemporary scientific life of the Russian Far East is made up by various both regional and international scientific conferences. For example, there are "Russia and China on the Far-Eastern borders" (Blagoveshchensk), "Christianity in the Far

East","Russian compatriots in the Asia-Pacific region. Vistas of cooperation","Russians in the Asia-Pacific region. Cooperation on the border of centuries"(Vladivostok),"Spiritual life of Russian Far East","Russian Far East-Chinese Northwest:historical experience of interaction and new vistas of cooperation"(Khabarovsk) etc. Conference information packages contain publications related to the topic of examining different problems of Orthodoxy in the Far East. Existing scientific works mainly explore the following subjects:history of the Russian Orthodox Mission in China,Orthodoxy and the activity of Russian Orthodox Church in Manchuria,orthodox culture in China,Old Belief in China.

History of the Russian Orthodox Mission in China is depicted in the monograph of S. A. Golovin "Russian Orthodox Mission in China:a historical outline".[1] Using existing Russian-language sources and literature as a basis for the study the author attempted to summarize all the available information on history and details of the mission's work. Also Golovin touches upon the question of the present state and possible perspectives of the Orthodoxy in China. S. G. Andreeva,while studying various aspects of the history of the Russian Orthodox Mission in China noted that generally the results of preaching Orthodoxy in China were rather insignificant. This outcome in her opinion have a lot to do with such factors as insufficiency of both information on the Chinese culture and necessary financial resources,lack of support from Russian Government and senior leaders of the Church and a very late start of the whole preaching campaign itself.[2] However despite the underwhelming results of the Mission's efforts of spreading Orthodoxy Andreeva notes the absolute indisputability of the fact that Mission played a considerable role in bringing the people of Russia and China closer together and helped to establish important political and religious contacts.[3] On top of that,Mission served as the chief base of studying oriental languages and training highly-qualified language specialists as well as a major center of translation and analysis of various types of important material in different area of knowledge. The studies conducted with Mission's help would later serve as a basis for the researches of Russian orientalists.[4] Another scholar who also addresses the problematics of the historical lessons taught by the missionary activity of the Russian Orthodox Church in China is Li Innan. The reasoning for the underwhelming results of missionary activities of the Orthodox Church that he provides in his study of the history and present state of Orthodoxy in China has a lot in common with the points of view of other researches. He states that the key factor responsible for the successful spread of a certain religious dogma is the creation of its own separate confessional structure. The development of Orthodoxy in China on the other hand was closely tied with the activity of the Russian Orthodox Mission and considerably slowed down the process of implementing such a structure. That ultimately resulted in cementing the Chinese people's view of

〔1〕 Golovin S. A.,Rossiiskaia dukhovnaia missiia v Kitae:istoricheskii ocherk [Russian Orthodox Mission in China:a historical outline]. (Blagoveshchensk:Izdatel'stvo BGPU [BGPU Publ.],2013).

〔2〕 Andreeva S. G.,Missionerskaia deiatel'nost' Russkoi (pravoslavnoi) dukhovnoi missii v Kitae [Missionary activity of the Russian Orthodox Mission in China],Religiovedenie [Study of Religions],No. 1,(Blagoveshchensk:Izdatel'stvo AmGU [AmGU Publ.],2009),79-86.

〔3〕 Andreeva S. G.,Uchrezhdenie pervoi pravoslavnoi episkopskoi kafedry v Kitae [Перевод названия на английский],Religiovedenie,[Study of Religions],No. 3,(Blagoveshchensk:Izdatel'stvo AmGU [AmGU Publ.],2003).

〔4〕 Andreeva S. G.,Deiatel'nost' Rossiiskoi (pravoslavnoi) dukhovnoi missii v Pekine v oblasti izucheniia iazykov i podgotovki perevodov [The Activities of the Russian Orthodox Mission in Beijing in the field of language studying and translation preparations],Religiovedenie [Study of Religions],No. 1,(Blagoveshchensk:Izdatel'stvo AmGU [AmGU Publ.],2004),113-121.

Orthodoxy as a "Russian religion" incapable of infiltrating Chinese culture.[5] The works of S. A. Shubina,[6] E. I. Nesterova[7] and some of the other authors published in the far eastern sources elaborate on the topic of different aspects of functioning of the Russian Orthodox Mission in China which enables achieving a deeper understanding of its history and modus operandi.

A serious interest of the far eastern researchers is directed to the questions related to the state of Orthodoxy in Manchuria and the activities conducted by the Russian Orthodox Church in that region of China. The beginning of history of Orthodoxy in Manchuria dates back to the end of XIX century, when Russia received the right to construct the Chinese Eastern Railway (CER) and territories surrounding construction sites started becoming populated by the first Russian settlers in whose lives the Orthodox religion played a huge part. Iu. V. Argudiaeva states that the strengthening of the Orthodox religion in those territories was viewed as a way of reinforcing the settler's own sense of national identity and this is why all the aspects of religious life were reproduced in the precisely the same way they existed in Russia.[8] After the October revolution of 1917 the northwestern regions of China turned into a place of mass gathering of Russian immigrants who made a lot of effort to keep alive the memories of their prerevolutionary country. The role Russian Orthodox Church in that process was immense as turning into the center of spiritual communication is brought immigrants closer together, provided them with moral support, took care of sick and poor, fed and taught people and of course laid them to rest when their time came.[9] One of the most important goals of its cultural, educational and missionary activity was propagation of the book culture among both immigrant and Chinese large public. The Church also took many efforts in the fields of publishing and librarianship. Harbin alongside Shanghai and Beijing was one of the largest Orthodox publishing centers in China. With the help of the Orthodox book culture and the system of spiritual education created by the Russian Orthodox Church in

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〔5〕 Li Innan', Missionerskaia deiatel 'nost' russkoi pravoslavnoi tserkvi v Kitae-istoricheskie uroki [Missionary activities of the Russian Orthodox Church in China: historical lessons], Rossiia i Kitai na dal'nevostochnykh rubezhakh. Istoricheskii opyt vzaimodeistviia kul'tur [Russia and China on the Far Eastern borders. A historical experience of cooperation between cultures], Iss. 11, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2015), 22-34.

〔6〕 Shubina S. A., 《Kitaiskii blagovestnik》 kak istochnik po istorii Rossiiskoi dukhovnoi missii v Kitae (obzor publikatsii za 1904-1918 gg.) ["Chinese Blagovestnik" as a source of material on the history of the Russian Orthodox Mission in China (review of publications between 1904-1918], Rossiia i Kitai na dal'nevostochnykh rubezhakh [Russia and China on the Far Eastern borders], Iss. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGu Publ.], 2002), 603-619.

〔7〕 Nesterova E. I., Albazintsy i Russkaia Dukhovnaia Missiia v Pekine: stranitsy istorii [People of Albazin and the Russian Orthodox Mission in Beijing: pages of history], Khristianstvo na Dal'nem Vostoke. Materialy mezhdunarodnoi nauchnoi konferentsii [Christianity in the Far East. International scientific conference proceedings], Pt. 1, (Vladivostok: Izdatel'stvo DVGU [DVGU Publ.], 2000), 140-144.

〔8〕 Argudiaeva Iu. V., Pravoslavnoe vostochnoslavianskoe naselenie v Man'chzhurii [Orthodox East-Slavic Population], Rossiia i Kitai na dal'nevostochnykh rubezhakh [Russia and China on the Far Eastern Borders], Iss. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2002), 563-569.

〔9〕 Fomin V. N., Goverdovskaia L. F., Rol' khristianskikh organizatsii v ukreplenii nravstvenno-psikhologicheskogo sostoianiia russkikh emigrantov v Kitae [The Role of Christian organizations in reinforcing moral and psychological strength of the Russian immigrants in China], Rossiia i Kitai na dal'nevostochnykh rubezhakh [Russia and China on the Far Eastern Borders], Iss. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2002), 593-598; Goverdovskaia L. F., Russkaia emigratsiia i pravoslavnaia tserkov' v Kitae (1917-1945) [The Russian immigrants and the Orthodox Church in China], Khristianstvo na Dal'nem Vostoke. Materialy mezhdunarodnoi nauchnoi konferentsii [Christianity in the Far East. International scientific conference proceedings], Pt. 1, (Vladivostok: Izdatel'stvo DVGU [DVGU Publ.], 2000), 108-113.

China it became possible to indulge in Christianity even some representatives of the native people.[10] Iu. S. Fedorova while marking out the main courses of activities conducted by the Orthodox center in Manchuria (cultural-taking care of the Russian immigrants, satisfying the religious needs of Russian and local population and political-using spiritual basis to create an opposition to the Communist regime), describes those activities as contradicting one another. Herculean efforts in the field of saving Russian culture came to have a political nature to them.[11] The tragic pages of history of the Russian Orthodox Church during 1920-40s are researched in the works of V. F. Pecheritsa and I. G. Sirenko. During even the very first years of exile, the Church became torn apart by all kinds of opposing views and eventually slit up into several groups. With arrival of the Japanese the Russian Orthodox Church in Manchuria became a lot less active. Many immigrants including priests moved to Shanghai, the overall congregation significantly diminished and some churches closed. The hardest difficulties Russian Orthodox Church faced in the CER right of way where a Soviet regime existed. Authors also note contradicting moments in the activities of the Church abroad: some of the priests collaborated with Japanese militarists, white immigrants organizations were subsidized in their struggle against the USSR, general immigrant public was provoked to take hostile actions against other churches and those who publicly criticized these actions were bullied. All of that contributed to an even further split between different orthodox churches.[12] However all of the authors who researched this subject do agree that these kinds of actions were not determinant in the whole course of activities conducted by the Russian Orthodox Church.

Religious life of Russian Harbin is discussed in the monograph titled "Russian Harbin: an experience of organizing life on the far eastern frontier".[13] Analyzing the distinctive features of ethno-cultural and ethno-religious identity within the framework of interethnic cooperation the authors confirm that in Manchuria the Orthodoxy managed to keep a stronger position than anywhere else in China. Mainly due to the fact that the number of Christians in Manchuria was the highest among all Chinese regions. The monograph's chapter titled "the Orthodoxy" describes the structure of the orthodox ecclesiastical polity in Manchuria, orthodox churches

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〔10〕 Prozorova G. V., Knizhnaia kul'tura Russkoi pravoslavnoi tserkvi v Kitae kak sostavliaiushchaia missionerskoi deiatel'nosti (1922-1945 gg.) [Book culture of the Russian Orthodox Church in China as a part of missionary activities (1922-1945)], Rossiia i Kitai na dal'nevostochnykh rubezhakh [Russia and China on the Far Eastern Borders], Iss. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2002), 598-603; Prozorova G. V., Kharbinskaia eparkhiia: uchrezhdenie i razvitie. 1922-1942 gg. [The Harbin eparchy: establishment and activity], Rossiiskie sootechestvenniki v Aziatsko-Tikhookeanskom regione. Perspektivy sotrudnichestva [Russian compatriots in the Asia-Pacific Region: Vistas of cooperation], Iss. 3, (Vladivostok: Informatsionno-reklamnoe agentstvo《Komsomolka-DV》["Komsomolka-DV"], 2003), 128-135; Moroz R., Prozorova G. V., Missionerskaia deiatel 'nost' Russkoi Pravoslavnoi Tserkvi v Kitae (1685-1917 gg.) [Missionary activities of the Russian Orthodox Church in China], Khristianstvo na Dal'nem Vostoke. Materialy mezhdunarodnoi nauchnoi konferentsii [Christianity in the Far East. International scientific conference proceedings], (Vladivostok: Izdatel'stvo DVGU [DVGU Publ.], 2000), 137-140.

〔11〕 Fedorova Iu. S., O deiatel'nosti Russkoi pravoslavnoi tserkvi v Severo-Vostochnom Kitae v usloviiakh emigratsii [On the activities of the Russian Orthodox Church in the northwestern China in emigration], Muzei-tsentry koordinatsii kraevedcheskoi raboty. Materialy mezhdunarodnoi nauchno-prakticheskoi konferentsii [Museums as the centers of the regional ethnographic work. International scientific conference proceedings], (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2001), 48-51.

〔12〕 Pecheritsa V. F., Sirenko I. G., Russkaia pravoslavnaia emigratsiia v Kitae v 20-40-e gg. XX v. [Russian Orthodox immigration in China], Religiovedenie [Study of Religions], No. 2, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2007), 43-48; Pecheritsa V. F., Rol' pravoslavnoi tserkvi v dukhovnoi zhizni russkikh emigrantov v Kitae [The Role of the Orthodox Church in the spiritual life of the Russian immigrants in China], Khristianstvo na Dal´nem Vostoke. Materialy mezhdunarodnoi nauchnoi konferentsii [Christianity in the Far East. International scientific conference proceedings], Pt. 1, (Vladivostok: Izdatel'stvo DVGU [DVGU Publ.], 2000), 144-147.

〔13〕 Zabiiako A. A., Zabiiako A. P., Levoshko S. S., Khisamutdinov A. A., Russkii Kharbin: opyt zhiznestroitel'stva v usloviiakh dal'nevostochnogo frontira [Russian Harbin: an experience of organizing life on the far eastern frontier], (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2015).

and cathedrals of Harbin and the everyday life of the orthodox eparchy.

Close attention of the researches was paid to many different spheres of the orthodox culture that were present in China. A number of works studies various aspects of the orthodox architecture in foreign counties bordering Russian Far East. N. P. Kradin[14] and S. S. Levoshko[15] in their publications tell about the orthodox temple architecture in China between the end of the XIX century and the end of the first half of the XX century. The authors describe various architecture, artistic and design features of some of the temple complexes in Harbin, Dalian, Shanghai and Port Arthur. Levoshko believes that the blooming of temple architecture was promoted by the special conditions of foreign life as well as high morale and spirituality of the people. Finding themselves in an unfamiliar and culturally distant place they were became very determined to recreate the cultural structure that they grew accustomed to at home in which the religion traditionally played a key role.[16] Levoshko also was the first one to study the architectural aspects of the orthodox memorial churches built in honor of the Russian warriors in China.[17] The discussion of the subject of orthodox culture in China is further continued with G. V. Efendieva's study[18] on the poetic religiousness of the Russian immigrant poetesses (Marianna Kolosova, Lydia Khaindrova etc.) and I. K. Kapran's publication about musical culture (church choirs) of the Russian Harbin.[19] Forced immigration sharpened the religious senses of the former Russian citizens. Their turn to religion is explained by the desire to save and to reinforce their identity (Russianness) as well as to find a certain source of moral and spiritual support. Sacred music and church choir singing being an inseparable part of Russian cultural tradition were viewed by the immigrants as means of preserving their national identity.

In the end of 1920s and beginning of 1930s a large group of Far Eastern and Siberian old believers who

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〔14〕 Kradin N. P., Nikolaevskii sobor v Port-Arture [Nikolaevsky Cathedral in Port Arthur], Rossiia i Kitai na dal´nevostochnykh rubezhakh [Russia and China on the Far Eastern borders], Iss. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2002), 645-650; Troitskaia tserkov´v Blagoveshchenske i Sofiiskii khram v Kharbine i ikh prototipy [Trinity Church in Blagoveshchensk and St. Sofia Cathedral in Harbin and their prototypes], Rossiia i Kitai na dal´nevostochnykh rubezhakh, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2001); Blagoveshchenskii khram v Kharbine [Annunciation Cathedral in Harbin], Rossiia i ATR [Russia and the Asia-Pacific Region], No. 1, (Vladivostok, 2001); Kharbin-russkaia Atlantida [Harbin-a Russian Atlantis], (Khabarovsk: Izdatel'stvo Khvorov Iu. A. [Iu. A. Khvorov Publ.], 2001); Iz istorii russkoi tserkvi v Pekine [Excerpts on the history of the Russian Church in Beijing], Dukhovnaia zhizn' Dal'nego Vostoka Rossii. Materialy regional'noi nauchno-prakticheskoi konferentsii [Spiritual life of the Russian Far East. Regional scientific conference proceedings], (Khabarovsk, 2000), 252-258.

〔15〕 Levoshko S. S., Russkoe religioznoe iskusstvo kontsa XIX-nachala XX v. i pravoslavnye khramy v Russkom Zarubezh´e na Dal'nem Vostoke pervoi treti XX v. K postanovke problemy [Russian religious art between the end of XIX and the beginning of XX century and the Orthodox cathedrals in the countries neighboring Russian Far East in the first third of the XX century], Khristianstvo na Dal´nem Vostoke: Sb. nauchnykh trudov [Christianity in the Far East. Collection of research papers], (Ussuriisk, 2001).

〔16〕 Levoshko S. S., Pravoslavnyi khram v dal´nevostochnom russkom zarubezh'e: arkhitekturno-khudozhestvennaia traditsiia i istoricheskoe vremia (pervaia polovina XX v.) [An Orthodox Cathedral in foreign countries neighboring Russian Far East: architectural and art tradition and historical influence (first half of XX century], Religiovedenie [Study of Religions], No. 4, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2003), 136-146.

〔17〕 Levoshko S. S., Pravoslavnye khramy-pamiatniki russkim voinam v Kitae: ideinoe soderzhanie i arkhitekturnaia simvolika [Orthodox memorial cathedrals built in honor of the Russian warriors], Rossiia i Kitai na dal´nevostochnykh rubezhakh [Russia and China on the Far Eastern borders], Iss. 5, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2003), 415-420.

〔18〕 Efendieva G. V., Poeticheskaia religioznost' russkikh poetess-emigrantok (po stranitsam kharbinskoi liriki) [Poetic religiousness of the Russian immigrant-poetesses (through the pages of Harbin lyrics], Religiovedenie [Study of Religions], No. 4, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2006), 109-118.

〔19〕 Kapran I. K., Muzykal´nyi Kharbin: tserkovnye khory [Musical Harbin: Church choirs], Rossiiskie sootechestvenniki v Aziatsko-Tikhookeanskom regione. Perspektivy sotrudnichestva. Materialy mezhdunarodnoi nauchno-prakticheskoi konferentsii [Russian compatriots in the Asia-Pacific Region: Vistas of cooperation. International scientific conference proceedings], (Vladivostok: Informatsionno-reklamnoe agentstvo 《Komsomolka-DV》 ["Komsomolka-DV"], 2003), 149-156.

protested against collectivization and other socialist changes in villages fled the USSR immigrating to Manchuria. Iu. V. Argudiaeva has many studies[20] dedicated to researching the Old Belief in the Far East. Analyzing the questions of cultural legacy of the old believers, who immigrated to northwestern China, Argudiaeva evaluates the level of preservation of Russian traditions and thoroughly examines their way of life in Manchuria. Argudiaeva believes that the migration of old believers to Manchuria boosted the spread of Russian folk tradition in the northwestern China what ultimately resulted in preserving religious beliefs and Russian folk culture. Conservatism remained in family relations, household activities, connections with "outside world" and many other aspects of life. Different questions about the old believers' life in Manchuria are also raised in the articles of I. V. Shevnin,[21] V. S. Matyushchenko[22] and others.

Contemporary state of the Orthodoxy in China is discussed in a number of articles with varying subjects. The general problems of the Orthodoxy in China and the possible perspectives of the Orthodox Church activity in the region are analyzed in the articles of D. Pozdnyaev, published in far eastern collections of scientific materials.[23] O. V. Buzmakova examines traditional and modern principles of missionary work used by the Russian Orthodox Church among the Chinese people.[24] An article by R. A. Kobyzov compares the approaches used towards the people of China by missionaries of different Christian confessions including the Orthodoxy. The beginning of a contemporary period in the orthodox missionary work at the end of XX-beginning of the XXI century Kobyzov ties with a renaissance of the Orthodox Church in China that had

〔20〕 Argudiaeva Iu. V., Obriady zhiznennogo tsikla u russkikh staroobriadtsev v Severo-Vostochnom Kitae [Life cycle rites of the Russian Old Believers in northwestern China], Religiovedenie [Study of Religions], No. 1, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2016), 19-30; Obshchestvennyi byt russkikh staroobriadtsev v Man'chzhurii [Social life of the Russian Old Believers in Manchuria], Religiovedenie [Study of Religions], No. 4, (Blagoveschensk: Izdatel'stvo AmGU [AmGU Publ.], 2016), 3-13; Russkie staroobriadtsy Primor´ia: formirovanie i emigratsiia v Severo-Vostochnyi Kitai [Russian Old Believers of Primorye region: origins and emigration], Religiovedenie [Study of Religions], No. 2, (Blagoveshchensk: Izdatel'stvo AmGU [AmGu Publ.], 2015), 60-72; Khoziaistvennaia deiatel´nost´ russkikh staroobriadtsev v Man'chzhurii [Household activities of the Russian Old Believers in Manchuria], Rossiia i Kitai na dal'nevostochnykh rubezhakh. Etnokul'turnye protsessy v politicheskom kontekste [Russia and China on the Far Eastern Borders. Ethno-cultural processes in the political context], Iss. 10, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2013), 111-125 et alia.

〔21〕 Shevnin I. L., Perepiska S. Iu. Vitte s D. S. Sipiaginym i V. K. Pleve o predostavlenii svobody veroispovedaniia staroobriadtsam v Man'chzhurii (1899-1903) [Correspondence between S. Iu. Vitte, D. S. Sipiagin and V. K. Pleve concerning granting the Manchurian Old Believers the freedom of faith], Religiovedenie [Study of Religions], No. 3, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2010), 20-26.

〔22〕 Matiushchenko V. S., Problema sokhraneniia kul'turnoi i religioznoi identichnosti staroverov v kitaiskoi etnokul'turnoi srede [The problem of preservation cultural and religious identity of the Old Believers in Chinese ethno'cultural environment], Rossiia i Kitai na dal'nevostochnykh rubezhakh. Etnokul'turnye protsessy v politicheskom kontekste [Russia and China on the Far Eastern Borders. Ethno-cultural processes in the political context], Iss. 10, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2013), 126-131; Migratsii staroobriadtsev-popovtsev v Man'chzhuriiu [The migrations of the Popovtsy Old Believers to Manchuria], Rossiia i Kitai na dal´nevostochnykh rubezhakh: ot konfrontatsii k sotrudnichestvu. Sbornik materialov nauchnoi shkoly i mezhdunarodnoi nauchnoi konferentsii [Russia and China on the Far Eastern borders: from confrontation to cooperation], Iss. 8, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2009), 162-169.

〔23〕 Pozdniaev D., Pravoslavnaia tserkov´ v Kitae-problemy i perspektivy [The Russian Orthodox Church in China-problems and perspectives], Khristianstvo na Dal´nem Vostoke. Materialy mezhdunarodnoi nauchnoi konferentsii [Christianity in the Far East. International scientific conference proceedings], Pt. 1, (Vladivostok: Izdatel'stvo DVGU, 2000), 147-149; Missiia russkoi emigratsii v ATR: vchera, segodnia, zavtra [The mission of Russian emigration in the Asia-Pacific Region" yesterday, today and tomorrow], Rossiiskie sootechestvenniki v Aziatsko-Tikhookeanskom regione. Perspektivy sotrudnichestva: materialy mezhdunarodnoi nauchno-prakticheskoi konferentsii [Russian compatriots in the Asia-Pacific Region: Vistas of cooperation. International scientific conference proceedings], (Vladivostok: Informatsionno-reklamnoe agentstvo《Komsomolka-DV》["Komsomolka-DV"], 2003), 21-25.

〔24〕 Buzmakova O. V., Traditsionnye i sovremennye printsipy missionerskoi raboty russkoi pravoslavnoi tserkvi sredi kitaitsev [Traditional and contemporary principles of the Russian Orthodox Church missionary work among the Chinese], Rossiia i Kitai na dal'nevostochnykh rubezhakh. Russkie i kitaitsy: regional´nye problemy etnokul'turnogo vzaimodeistviia. Sbornik materialov mezhdunarodnoi nauchno-prakticheskoi konferentsii [Russia and China on the Far Eastern borders. Russians and Chinese: regional problems of ethno-cultural cooperation. International scientific conference proceedings], Iss. 9, (Blagoveshchensk: Izdatel'stvo AmGU [AmGU Publ.], 2010), 24-33.

begun in the middle 1980s with opening of Holy Protection Church in Harbin.[25] A. P. Zabiyako and A. A. Zabiayko in their publications study the contemporary state of the Orthodoxy in the region of Trekhrechye (Inner Mongolia, Chinese People's Republic).[26] A considerable part of Russian people living in Trekhrechye still remain devoted to the Orthodoxy which is viewed and professed as a folk religion and not as a church one. The foundation of religious practices is made of domestic ritual actions, related to orthodox holidays and funeral rites. Authors believe that the present state of religious mentality of the Russian people living in Trekhrechye can be defined by a term "triple faith" which is a type of syncretic religiousness, combining together elements of the Orthodoxy, pre-Christian Slavic beliefs and Chinese folk beliefs.

Overall, the authors stress the weakness of the Christianity's attempts to gain foothold in China. That can be explained by separation of the far eastern peoples from Christianity as a foreigner's religion by a wallof materialism and Confucianism.[27] Among other reasons for missionary work being unsuccessful, the authors mention a number of "deep-water" factors, related to the very structure of the Russian Orthodox Church and its position in the Russian State.[28] There is no doubt that the subject of Orthodoxy in China attracts gathered close attention in the Russian Far Eastern scientific publications. The Contemporary stage of researching this problem reflects authors' paying a priority attention to the questions of regional cooperation.

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中文题目:

中国东正教历史与现状:对 2000 年后出版于俄罗斯远东地区的研究指之述评

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提要:本文分析了 2000 年以后俄远东地区关于中国东正教方面的出版物。这一问题的研究水平体现在作者对区域合作的研究取向上,这里的首要原因是由于俄远东地区与中国东北地区相邻。

关键词:中国东正教,满洲里东正教,俄远东,学术出版物。