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Georges Vasilievich Florovsky (Russian: Гео́ргий Васи́льевич Флоровский; September 9 [O.S. August 28], 1893 ☐ August 11, 1979) was an Orthodox Christian priest, theologian, historian and ecumenist. Born in Yelisavetgrad, in the Kherson Governorate of the Russian Empire, he spent his working life in Paris (1920☐1949) and New York (1949☐1979).

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Georges Florovsky - Wikipedia

Based on a careful study of published works as well as archival findings, and concentrating on the European period of Florovsky's career (1920–48), the author claims throughout his book that Florovsky's programme should be understood as a "crucial moment within the movement" of the Russian Religious Renaissance (pp. 259, 271), the name given to the sum contribution of Russian philosophers, writers, and thinkers at the end of nineteenth and beginning of twentieth century who sought to ...

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Protopresbyter Georges Vasilievich Florovsky (August 23, 1893 – August 11, 1979) was a prominent 20th century Orthodox Christian priest, theologian, and writer, active in the ecumenical movement. His writing is known for its clear, profound style, covering subjects on nearly every aspect of Church life.

Georges Florovsky - OrthodoxWiki

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Georges Florovsky - Paul L. Gavrilyuk

Focusing on Florovsky's European period (1920–1948), this study analyzes how Florovsky's evolving interpretation of Russian religious thought, particularly Vladimir Solovyov and Sergius Bulgakov, informed his approach to patristic sources. Paul Gavrilyuk offers a new reading of Florovsky's neopatristic theology, by closely c ... More

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Georges Florovsky and the Russian Religious Renaissance ...

This book is devoted to the life and thought of Georges Florovsky. As a Russian intellectual, he was a major figure in that remarkable generation of Russians who, after the Russian revolution, in emigration in Europe, preserved and extended the lively cultural heritage of their native land. As an Orthodox churchman, he was a pioneer leader in the modern ecumenical movement and is recognized today as the most profound Orthodox theologian of the twentieth century.

Georges Florovsky - SVS Press & Bookstore

Souroz 87. 1 For biographical material see Andrew Blane (ed.), *George Florovsky: Russian Intellectual and Orthodox Churchman* (Crestwood: Saint Vladimir's Seminary Press, 1993); Paul L. Gavrilyuk, *Georges Florovsky and the Russian Religious Renaissance* (Oxford: Oxford University Press, 2013); George H. Williams, 'Georges.

This study offers a new interpretation of twentieth-century Russian Orthodox theology by engaging the work of Georges Florovsky (1893-1979), especially his program of a 'return to the Church Fathers'.

Georges Florovsky was a major Russian intellectual and Orthodox churchman, a pioneer leader in the modern ecumenical movement who is now recognized as the most profound Orthodox theologian of the 20th century. This book offers: an account of his life, by Andrew Blane; essays and analyses of Florovsky's thought, by Marc Raeff and George Williams; a bibliography of Florovsky's work; and descriptions of the deposits of Father Florovsky's papers in the library collections of Princeton University and St Vladimir's Seminary. It is intended as a research tool and also provides a comprehensive assessment of Florovsky, accessible to the

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We perceive every thing, The sharp mind of France, And the somber genius of the Germans [The Scythians] This gift of being a sonorous and universal echo is, all in all, fatal and ambiguous, since sensitiveness and lively reactions make the concentration of the spirit very difficult. By roaming freely through ages and cultures, man runs the risk of not finding himself. The soul is unsettled and becomes lost under wave after wave of impressions and historical experiences. The soul seems to have lost the capacity for returning into itself, attracted and distracted as it is by too many things, which detain it elsewhere. Thus it acquires nomadic habits, it gets used to living in ruins or in encampments. The Russian soul is oblivious of its ancestry. (It is customary to quote its propensity for dreaming, its feminine suppleness. Now this is not false. But the trouble does not derive from the fact that the fundamental element, plastic and highly fusible, of the Russian people, was not reinforced nor armored with "logoi," that it did not crystallize into cultural action. There is no way of measuring or exhaustively explaining the Russian temptation merely by naturalistically contrasting "nature" with "culture." This temptation arises from within the culture itself. Generally speaking, the "popular soul" is less a biological quantity than a historical, created value. It is made and it grows through history. The Russian "element" is by no means an "innate reaction to its being," the natural, inborn "original chaos," which does not bear any fruit yet, which the light of the spirit has not yet brightened and enlightened. It is rather the new secondary chaos, that of sin and disintegration, of the fall, the revolt, the hardening of a darkened and blinded soul. The Russian soul is not stricken by original sin only, it is not poisoned only by an inherent Dionysiac strain. More than that, it bears the burden of its historic sins, whether conscious or unconscious: "A dismal swamp of shameful thoughts shall well up within. . ." The true cause of this evil lies not in the fluidity of the primordial element of the people, but rather in the infidelity and the fickleness of its love.) Only love is the true flora for synthesis and unity, and the Russian soul has not been steady and devoted in this ultimate love. Too often was it swayed through mystical unstableness. Russians have become far too much used to suffer at fatal crossroads or at the parting of ways, "not daring to carry the scepter of the Beast nor the light burden of Christ. . ." The Russian soul feels even passionately drawn toward such crossings. It does not have the steadfastness necessary for choice, nor the willpower for taking responsibilities. It appears, in some undefinable way, too "artistic," too loose-jointed. It expands, it extends, it languishes, lets itself be overcome as ensnared by a charm. But being under a spell is not synonymous with being in love, not any more than amorous friendship or infatuation are synonymous with love. Only sacrificial love, voluntary love, makes one strong, not the fits of passion, or the mediumnistic attraction of a secret affinity. Now the Russian soul lacked precisely that spirit of sacrifice and self-denial in the presence of Truth, of the ultimate humility in loving. It divides itself and meanders through its attachments. Logical conscience, being sincerity and responsibility in the act of knowing, wakes up late in the Russian sou

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The Oxford Handbook of Russian Religious Thought is an authoritative new reference and interpretive volume detailing the origins, development, and influence of one of the richest aspects of Russian cultural and intellectual life - its religious ideas. After setting the historical background and context, the Handbook follows the leading figures and movements in modern Russian religious thought through a period of immense historical upheavals, including seventy years of officially atheist communist rule and the growth of an exiled diaspora with, e.g., its journal *The Way*. Therefore the shape of Russian religious thought cannot be separated from long-running debates with nihilism and atheism. Important thinkers such as Losev and Bakhtin had to guard their words in an environment of religious persecution, whilst some views were shaped by prison experiences. Before the Soviet period, Russian national identity was closely linked with religion - linkages which again are being forged in the new Russia. Relevant in this connection are complex relationships with Judaism. In addition to religious thinkers such as Philaret, Chaadaev, Khomiakov, Kireevsky, Soloviev, Florensky, Bulgakov, Berdyaev, Shestov, Frank, Karsavin, and Alexander Men, the Handbook also looks at the role of religion in aesthetics, music, poetry, art, film, and the novelists Dostoevsky and Tolstoy. Ideas, institutions, and movements discussed include the Church academies, Slavophilism and Westernism, theosis, the name-glorifying (*imiaslavie*) controversy, the God-seekers and God-builders, Russian religious idealism and liberalism, and the Neopatristic school. Occultism is considered, as is the role of tradition and the influence of Russian religious thought in the West.

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