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Praise Old Believers, Priscilla Carrasco, P. Carrasco, 2003, 0972096418, 9780972096416, . .

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Old Russia in Modern America A Case from Russian Old Believers in Alaska, Alexander B. Dolitsky, Robert M. Muth, Dec 1, 1988, , 60 pages. .

Folk art of the Oregon country , Suzi Jones, Oregon Arts Commission, University of Oregon. Museum of Art, Oregon Historical Society, Renwick Gallery, 1980, Art, 128 pages. .

In the Shadow of Antichrist The Old Believers of Alberta, David Scheffel, 1991, Social Science, 252 pages. Written in an accessible style and treating a fascinating subject, In the Shadow of Antichrist is ideally suited for inclusion on textbook lists of courses in cultural ....

Family kaleidoscope , Maria Von Rosenbach, 1976, Reference, 162 pages. .

The Orthodox Church , Kallistos (Bishop of Diokleia), Apr 29, 1993, History, 358 pages. Recounts the history of Orthodox Christianity, and discusses Orthodox beliefs, practices, and forms of worship.

Freedom for an Old Believer , Paul John Wigowsky, Mar 2, 2010, Fiction, . Review by Margaret McKibben: Paul J. Wigowsky, a Russian-speaking schoolteacher with many years experience teaching Russian Old Believer children, has put together an extensive ....

1986 festival of American folklife , Smithsonian Institution, Festival of American Folklife, United States. National Park Service, 1986, , 104 pages. .

Old Russian ways cultural variations among three Russian groups in Oregon, Richard A. Morris, 1991, Social Science, 398 pages. .

Red cloth hardcover with gold leaf title and dust jacket. 335 pages, 84 photographs by Priscilla Carrasco and dated from 1966 through 1987 in Oregon and Alaska, 8 colorplates. Preface by Dr. Robert Wittemore, Dept. of Social Sciences, Western Connecticut State University. Brief history of the Old Believers by Margaret McKibben.

Priscilla Carrasco had the rare opportunity to meet the Russian Old Believers when they came to Woodburn, Oregon in the 1960s. Her Old Believer friends allowed her to make photographs in those years. She continues to maintain the utmost respect for the preservation of the Russian Old Believer culture and for her friends' personal privacy. The Old Believers have traditionally been averse to the intrusion of the media, but they have entrusted Priscilla to convey their culture in a respectful way through her photography and her book, Praise Old Believers.

"With camera in hand she has brought back great photographs from her travels abroad, but her most astounding work continues to be made almost in her backyard in Oregon. For many years she has photographed her friends, the Russian Old Believers, and made sound recordings of several generations of the Old Believers."

Flores, Merced and others. Cultural and Program Awareness Manual for Migrant Educators. Directions and Program Awareness for Administrators, Teachers, and Aides. Oregon State Department of Education, Compensatory Education Section. Oregon Migrant Education Service Center. Salem, OR: 1982. 142 p. (available as ERIC document ED225743)

Mazo, Margarita. "Russian Roots, American Branches: Molokans and Old Believers in Two Worlds -- Migration, Change and Continuity." In 1995 Festival of American Folklife, June 23-27 and June 30-July 4, on the National Mall of the United States. Smithsonian Institution: cosponsored by the National Park Service, 83-89.

Stunning black-and-white photographs of the Oregon and Alaska Old Believer communities are accompanied by the author's highly personal text -- anecdotes, songs, memories of her decades-long relationship with her Old Believer neighbors. The pictures are exquisite to look at and valuable as documentation of customs and details of personal appearance. The text expresses beautifully the fascination Old Believers have excited in so many of their mainstream neighbors (itself a phenomenon worth study). Available from: Praise Old Believers, c/o Priscilla Carrasco, 410 Rural St. SE, Salem OR 97302 or see <http://russianoldbelievers.com/>.

Polly Elder, a descendant of the Sideroff family of Hines Creek, Alberta, here presents oral histories from her own and about ten other Old Believer families who settled in the Peace River region of Alberta in the 1920s and 1930s. The accounts are arranged by era, in some cases starting several generations back in Russia (Orenburg, Staraya Russa), and chronicling migrations to Siberia and eventually Harbin, China. Elder records Old Believers sailing from Harbin to Vancouver in 1924, 1925 and 1927. Most of the immigrants were under contract with the Canadian Pacific Railroad, and most initially settled in Westaskiwin or Homeglen, ALberta. By 1929 families were scattering to various Alberta towns. Elder's account covers the vicissitudes of pioneer life, relations with non Old-Believer neighbors, public schooling, and some rather tumultuous episodes in the life of the church which these popovtsy established in Hines Creek. Names, dates and places are rendered with some confidence; theology and denominational history more tentatively. Family photos dating back to 1905 depict Old Believer churches in Hines Creek and Homeglen, as well as the basics of personal appearance.

This locally produced regional history includes a picture of the "St. Pokrovshye Old Greek Orthodox Church" with a brief history of its construction. There are a few passing mentions of the Hines Creek Old Believer community in the text. The index contains chiefly personal names, including Russian names. Available from End of Steel Museum.

Because many Oregon Old Believer children worked on farms, and crossed county lines in order to do so, they were classified as "migrant workers" for the purposes of Title 1-M. This federal program (aimed at improving education for migrant farmworkers) was overwhelmingly associated with the Hispanic population in Oregon in the 1970s and 1980s, but the substantial number of qualifying Russian Old Believer children warranted their inclusion in this work.

The Program Manual devotes pages 46-58 to an outline of Old Believer culture. (This outline is taken directly from the Marion County Russian Resource Committee's Manual for Educators of Old Believer Children in Oregon- see separate entry below). In these 12 pages it does a creditable job of acquainting rural primary and secondary school educators with the salient facts about the Old Believer children in their classrooms, discussing Old Believer history, language, holy days, weddings, clothing, icons, fasting, medical attitudes, the structure of Russian names, and more.

Before dispersing through the Peace River region, the Old Believers who entered Canada in the 1920s (under contract with the Canadian Pacific Railroad) were established in a colony in Homeglen

(15 miles NE of Rimbey, AB). This collection of pioneer reminiscences collected from local residents includes frequent references to the "Russian Colony".

A monumental compilation of local history, Heart of the Peace includes several family histories contributed by descendants of popovtsy Old Believers who homesteaded near Fairview in the 1920s (after a brief sojourn in Homeglen, Alberta). While the Old Believers built their church in nearby Hines Creek, many attended school in the Ranger District, which was affiliated with the high school in Fairview. Thus, their family stories are included in this work.

The first part of this work is described in Flores, Cultural and Program Awareness Manual (above). Additional chapters in the present booklet include suggested classroom projects based on Russian crafts, descriptions of Old Believer childrens' games, and expanded articles on the history and language of the Oregon groups of Old Believers. A memo outlines the official reaction to Old Believer truancy, and list of social services and translators rounds out the offering. Some editions of this booklet (including the one held by Woodburn Public Library) include a description of Old Believer birth, wedding and funeral customs as practiced by the Harbintsy, written by an anonymous Old Believer woman.

Mazo compares the history of the Old Believers with that of the Molokans, finding many similarities in the stories of persecution, emigration, settlement outside of Russia and further subdivision along religious lines. She then discusses the contemporary role of singing in the community and religious life of four distinct groups; Molokans and Nekrasovtsy Old Believers from Stavropol; Molokans from California, and Old Believers from Pennsylvania. (Representatives from these four groups performed at the 1995 Festival of American Folklife.) For all the important differences between these groups, Mazo sees them all as perpetuators of a characteristically rural tradition, a holistic way of living which does not compartmentalize life and faith into separate spheres. Includes two photos of the Erie community.

Peskov recounts his 1993 travels through Alaska , a journey which included a stay in the Old Believer village of Nikolaevsk. He provides anecdotes and observations on life in Nikolaevsk from a Russian journalistic perspective. Peskov analyses the "priested/priestless" split in terms of "liberals" and "conservatives".

The commercial pattern-making company Folkwear produces detailed, faithful sewing patterns based on vintage and ethnic clothing. Their line includes a "Russian Settlers' Dress" which is clearly modeled on a 1970s Harbintsi style sarafan, rubakha and fartuk (jumper, blouse and apron) from the Oregon or Alaskan Old Believer communities. The pattern includes historical information and instructions for embellishment with punch-needle embroidery. Folkwear patterns are widely available in commercial fabric stores, or they can be reached at [www.folkwear.com](http://www.folkwear.com), 1-888-200-9099, or 2000 Riverside Drive #3 Asheville, NC 28804.

This 22 page catalog accompanied the exhibit Old Believers in Erie, Pennsylvania mounted at the Erie Maritime Museum in association with the international conference Old Ritualism in Traditional Russian Society held in Erie in October 1998. It reproduces numerous photos displayed at the exhibit -- most of them portraits, mainly selected for their historical value and to illustrate changes in personal appearance. Other artifacts (documents, booklets, posters, clippings, tools, etc.) are listed but not shown. The catalog text presents a very accessible history of the Erie Old Believers' work, church, community life, and military service, enlivened with many quotes and anecdotes.

Materials on the Hines Creek Old Believer community are sparse, leading the thorough researcher to pursue even the scattered references such as those found in this family memoir by the daughter of Orest Dournovo. Dournovo was the one man most responsible for arranging the immigration of 30 (?) Old Believer families from Manchuria to Canada between 1924 and 1928. The earliest Old Believer contingent was part of a group of 116 refugees (including Dournovo's own family) which was accepted into Canada under the sponsorship of the Canadian Pacific Railway, to settle on CPR lands in Alberta. Von Rosenbach describes in detail the diplomatic and economic effort necessary to bring about the move, and mentions the Old Believers 6 or 7 times, praising their good deportment,

piety, woodworking skills and industriousness. One photo depicts an (apparently) Old Believer family in traditional dress in front of their newly build log home in Alberta.

In this lightly re-worked dissertation, Samoilova presents a social-linguistic and lexico-semantic description of the speech of the Nikolaevsk (Alaska) Old Believers, emphasizing unique aspects of this Russian dialect (which exhibits very little influence from literary Russian). Her sources include field observations, written work of local schoolchildren, written samples from Old Believer college students, and written materials published by the Nikolaevsk school in support of its bilingual program. She includes a description of the dialect, several transcribed samples of local speech, a short glossary of dialect terms, and ethnographic material dealing primarily with costume. Samoilova examines two "lexico-thematic" groups in some detail: words dealing with food and words dealing with clothing. Maps, sketches, bibliography.

Partly based on the author's doctoral dissertation, *In the Shadow of Antichrist* examines the Old Believer community founded in Alberta in 1973-1974 by chasovennye who had previously resided in the state of Oregon, USA. Scheffel provides a useful history and ethnography of the Alberta Old Believers, but the heart of the book lies in his description and analysis of Old Believer religious life. Scheffel carefully examines the Old Believers' religious understanding of tradition, purity, ritual, worship, nature, food, appearance, and sexuality. He then draws on the field of art history to illustrate the ramifications of iconic transmission of culture (long predominant in Eastern Christendom) as distinguished from symbolic transmission of culture (discernable in the West at least as early as Charlemagne.) In an "iconic" system, ritual acts and artifacts are primary vehicles for cultural transmission and for religious dialog with Christians of the past. Scheffel's description of iconic cultural transmission, especially when coupled with an awareness of the effects of limited literacy, sheds a welcome light on the Old Believers' famed attachment to the material side of spiritual life.

This 181 page novel, written by a Russian-speaking schoolteacher familiar with the Oregon Old Believer community, recounts the adventures of a fictional Old Believer couple. The couple leaves rural China in the 1950s, emigrates to Brazil in 1964 and emigrates again to Oregon where the husband dies in the eruption of Mt. St. Helens. The author goes to great lengths to portray Old Believer life, including much historical background and many details of custom and belief. Most of the incidents are drawn directly from the real-life experiences of the Oregon community. Other material (expositions of dogma, folk tales, religious stories) are drawn from secondary sources and fit less comfortably into the narrative.

The Old Believers (starovery or starobryadtsy) who now live in the Willamette Valley near Woodburn, Oregon, are direct descendants of Russians who rejected reforms made to the rites and texts of the Russian Orthodox Church in 1652-58. Their predecessors broke away from the official church due to the ecclesiastical changes introduced by the Patriarch of Moscow Nikon, whom they considered the Antichrist. Shortly after this schism, the Old Believers were persecuted; some were imprisoned or executed, and many fled to remote villages in northern Russia or Siberia, where they established settlements and practiced their faith.

The Old Believers benefitted from the edict of toleration proclaimed by Tsar Nicholas II in April 1905. Most of them survived the Russian Revolution of 1917 by fleeing to even more remote and isolated areas of the Russian North, Siberia and the Far East. Some groups were able to escape Soviet antireligious persecution by moving abroad, to China or Turkey, and later to Brazil, Uruguay, the United States and Canada. The Old Believers who now reside in Oregon trace their history to three geographical areas where they settled after fleeing Soviet Russia: (1) the area around Kuban, Turkey; (2) farms in Manchuria, near Harbin, in present-day China; and (3) rural areas in China's Sinkiang province. Correspondingly, these three groups were called later "Turchane" (Turks), "Harbintsy" (Harbin people) and "Sinziantsy" (Sinkiang people).

The largest of these three groups came from Manchuria's Three Rivers Valley, where they farmed and lived relatively happily until the late 1950s, when China's Communist regime started to persecute them. In 1958 the World Council of Churches began to help Old Believers emigrate from

communist countries as part of their global campaign to free Christians from the yoke of communism. After receiving permission to leave China, the two groups (from Harbin and Sinkiang) assembled in Hong Kong and, with the support of religious charities, relocated to Brazil. However, life in Brazil turned out to be very difficult due to the poor quality of the farmland that was given to the Old Believer community as well as turmoil in the Brazilian economy.

The Old Believers in Brazil learned about a group of Molokane (another Russian non-Orthodox religious group) who were living in Oregon and faring well as farmers. Through the Tolstoy Foundation, based in New York state, these Molokane were asked to help with the relocation of Old Believers from Brazil to the United States. With the initial assistance of the Tolstoy Foundation, a stream of new arrivals began coming to Oregon's Marion County in the mid-1960s, and by 1971 there were 3,000 Old Believers in Oregon. They were joined by a smaller group of Old Believers who arrived from Turkey via New York, again with the help of the Tolstoy Foundation.

The state of Oregon apportioned land for the Russian newcomers, giving each family 12 to 20 acres. They also provided interest-free loans and freed Old Believers from taxes for 10 years (these loans were paid off in 1990s, and by that time the 5,000 Old Believers who resided in the Willamette Valley had the same standard of living as the average American farmer). However, despite the incentives that the state of Oregon provided to Old Believers, some of them still left the state because they believed that the immediate proximity of American life would eventually destroy their old traditions and that a more remote, isolated place would be significantly better for preserving their way of life and raising children within their belief system. Some members of the community moved to Nikolaevsk, Alaska, where they purchased houses and acquired farmland, while others established a colony in Canada, near Edmonton, Alberta. This small community of Old Believers housed some 20 families, primarily from the Harbintsy group.

Preserving religious traditions remains the most important pillar of Old Believer communities. Religion impacts every step of Old Believers' lives and shapes their behavior and values. This tradition is grounded in the interpretations of the Word of God as presented in old books and handwritten notes that members of the community pass from one generation to the next. Not only must every adult Old Believer be conscious of all these traditional rules, but he or she must be able to read Old Church Slavonic, the language in which the Bible was originally translated by the Bulgarian monks Cyril and Methodius in the 9th century. Despite having traversed more than half the globe in the course of the last century, Old Believers in the Americas still possess the ancient icons, old printed books and handwritten texts of spiritual poetry that their ancestors brought from Russia, as well as samples of traditional garments. Women in the community still make shirts, skirts and dresses modeled after the old designs and embellish them with ancient embroidery patterns and hand-set or hand-knit belts. Old Believer women wear long hair and cover their heads in traditional garments. Men do not cut their hair and do not shave their beards. In their prayer houses, Old Believers still sing their famed ancient chants noted with special signs called kryuki (hooks). They also gather in their homes in small groups to sing spiritual poetry while doing craftwork.

Nonetheless, there have been cultural changes and social compromises. Old Believers in Oregon today drive automobiles and some even watch television. They also send their children to public school, although some families limit this education to the eighth grade. For a long time, Old Believer schoolchildren had a special bilingual and culturally sensitive curriculum, but in recent years this has changed, since most of the children speak fluent English now. A local newspaper recently reported the story of an Old Believer who decided to shave his beard in order to serve as a local policeman. His decision was frowned upon by community leaders. He was still allowed to attend church services, but he was not permitted to chant the liturgy with other men and he was required to stand in the back with the women. The shaved man split from the community soon after.

There are almost 10,000 Old Believers in the United States today and the largest concentration of them still lives in Oregon. These Old Believers have managed to keep their customs and traditions alive, but social adjustments and compromises have been slowly changing their lifestyles and attitudes. In 2006, three women (Evdokia Kery Cam, Marya Kalugin and Irene Konev) formed

Russian Old Believer Enhancement Services, a nonprofit aimed at sustaining their culture and helping needy members of their community. They also hope to create a bridge of understanding between the Russian Old Believer community and neighboring communities in Oregon's Willamette Valley.

<http://edufb.net/8450.pdf>

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