



From the Editors

Dear Reader,

IN this issue of *State, Religion and Church* we bring you four articles, each of which represents an important direction in contemporary religious studies in the post-Soviet space. First off, Daria Oreshina, Elena Prutskova, and Ivan Zabaev bring us sociological analysis of some of the first data gathered by the nationwide Russian research project known as *OrthodoxMonitor*. Their detailed examination of parish social networks indicates “that religion (Orthodoxy in our case) may be a factor which increases the social capital of Russians and strengthens their social support networks.”

With respect to post-Soviet religion, in this issue we also bring you Alexey Zygmunt’s study of violence in post-Soviet Russian Orthodox discourse, which makes for an interesting contrast with Oreshina, Prutskova’s, and Zabaev’s work in elucidating another facet of contemporary Russian Orthodox reality. Drawing on the work of the influential French thinker René Girard (1923–2015) and other important scholars in the field, Zygmunt examines a substantial amount of contemporary sources to reveal attitudes of distinct groups within Orthodoxy toward sacred violence, as shaped by the concepts of “cosmic war” and “sacrificial crisis.”

This issue also contains Elena Golovneva’s and Irina Shmidt’s exploration of the transnational story of the remarkable village of Okunevo in Western Siberia, a site located near important archaeological finds and associated with a unique multi-religious community and esoteric tourism. Making use of interviews, notes from fieldwork, and internet sources, Golovneva and Shmidt meticulously document this case of the construction of sacred space and the invention of tradition in post-Soviet Russia.

Finally, in this issue, we continue to bring you historical research regarding religion in the Soviet Union, which remains an active area of scholarly inquiry in both the post-Soviet space and in Russian, East European, and Eurasian Studies as conducted in Europe and North America. Specifically, Natalia Shlikhta explores the ways in which the Ukrainian Greek Catholics who were forced into unification with the

Russian Orthodox Church after the liquidation of their church in 1946 worked toward the preservation of a distinct Ukrainian and non-Soviet identity. She makes her case by applying the framework of subaltern strategies to a wide variety of primary sources.

As usual, we also bring you book reviews and a review article in order to provide you with a greater sense of the concerns that currently define the field of religious studies in Russia and the post-Soviet space.

We invite you to share any thoughts you may have on this issue with us by writing to religion@rane.ru. Submissions of manuscripts of original academic articles for consideration for publication may be sent to the same address.

*All the best,
The Editors*