

With representative essays covering the majority of Western European cases, the volume offers rich ethnographic, historical and social-scientific material that enables and invites comparisons with other regions and countries. For the first time ever in contemporary literature, readers have the opportunity to gain valuable information about the presence of various Eastern Orthodox migrant groups in a multitude of countries. Thanks to this volume, researchers and scholars gain a better understanding of the condition of Eastern Christianity outside of its original heartlands.

Victor Roudometof, University of Cyprus, Cyprus

Christian East meets the Post-Christian West in this book, revealing an exciting mosaic of Christian Orthodox presence in Europe: from the history of multilayer diaspora formation to the issues of accommodation, transnationalism, religious innovations and, most importantly, negotiation of new identities. Contrary to the swiftly rising interest to Muslim communities in Europe, the presence of rich and various Eastern Christian traditions have been clearly understudied, and this volume helps to fill the gap.

Alexander Agadjanian, Russian State University for Humanities in Moscow, Russia

Given the growing importance of Orthodox Christians in Western Europe today, this volume is particularly welcome and fills a real gap. It is broad in scope, rich in material and theoretically challenging. It is thus indispensable not only for those interested in the modern expansion of Orthodox Christianity beyond its historical heartlands and the numerous consequences thereof, but also for those working in the areas of religion, migration, identity formation and transnationalism.

Vasilios N. Makrides, University of Erfurt, Germany

The Orthodox migration in the West matters, despite its unobtrusive presence. And it matters in a way that has not yet been explored in social and religious studies: in terms of size, geographical scope, theological input and social impact. This book explores the adjustment of Orthodox migrants and their churches to Western social and religious contexts in different scenarios. This variety is consistent with Orthodox internal diversity regarding ethnicity, migration circumstances, Church-State relations and in line with the specificities of the receiving country in terms of religious landscape, degree of secularisation, legal treatment of immigrant religious institutions or socio-economic configurations. Exploring how Orthodox identities develop when displaced from traditional ground where they are socially and culturally embedded, this book offers fresh insights into Orthodox identities in secular, religiously pluralistic social contexts.

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