

gloss “faith-based” means by detailing how and what these organizations do. While affiliated with religious communities, Melissa Caldwell shows Moscow’s faith-based organizations to be providing logistical and ethical frameworks for doing good that are secular and civic-minded. These organizations are open to all and motivated by a sense of social justice instead of religious doctrine. It is an ethnographic observation out of which Caldwell develops in the introductory chapter a powerful theory of faith as a secular political project that “produces and shapes an entire political economy grounded in ideals of kindness, compassion, and justice” (19).

Chapter 2 details the mechanics through which faith-based organizations separate their “religious” and “secular” activities. Caldwell then traces the development of what she terms a “secular theology of compassion” that focuses on assistance and justice rather than doctrine or religious identity (42). Chapter 3 turns towards the social and affective dimensions of faith. It details how faith-based organizations provide a social system that make individual acts of empathy, compassion, and charity possible. Chapter 4 describes the distinctiveness of the faith-based service model, detailing its commitment to smaller-scale efforts that encourage interpersonal connections between volunteers and beneficiaries. By structuring an opportunity for volunteers to make a good-faith effort to do good, Caldwell shows faith-based organizations to be promoting the human connections that are integral to civic life. Chapter 5 examines the religious and secular moral imperative to help that brings a diverse set of individuals to work and volunteer at faith-based organizations, entangling notions of the secular and the religious. Chapter 6 turns towards efforts at corporatizing social-welfare provisions. As donors and regulatory demands compel faith-based organizations to operate more like businesses, the chapter explores how the compassion of “compassion work” suffers. Chapter 7 explores the limits of generosity. It details moments in which faith-based organizations refuse to accept donations or to offer assistance to reflect upon the uncertainties and potentialities of acts of compassion and social justice projects. Chapter 8 then concludes with a reflection on the precariousness of faith. It examines how the uncertainty and tensions that converge within faith-based organizations open up opportunities for civic engagement.

Theoretically sophisticated and advancing a novel vision of actionable social justice, *Living Faithfully* makes a powerful contribution to the study of post-socialism, poverty, and the aid workers, volunteers, and organizations seeking to make positive change. Beyond detailing the social harms of neoliberal reforms, *Living Faithfully* structures in exciting ways a discussion about the timeless question underlying moments of great turmoil: What is to be done?

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***Holy Rus’: The Rebirth of Orthodoxy in the New Russia.*** By John P. Burgess. New Haven: Yale University Press, 2017. xii, 264 pp. Notes. Index. Illustrations. Photographs. Tables. \$30.00, hard bound.

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The author of this study, John P. Burgess, wants to show the significance of religion, and of the religious revival of the last two decades, for an appropriate understanding of Russia. His argument is that “Holy Rus’” is a goal that Russian society is striving towards (“I describe a nation that longs for Holy Rus’,” 2), after a persecution of church and religion that lasted for most of the twentieth century. Interestingly, although the Holy Rus’ idea is indeed mentioned from time to time throughout the seven chapters

of his book, it is never fully conceptualized nor does it seem to occupy a prominent position. Sometimes, it is identified with theological ideas from the Orthodox tradition (above all *theosis*), but that also not consequently. So it remains a little bit unclear what hides behind it, other than the fascination Russian religiosity exerts on Burgess, and not only on him.

To prove his claim, Burgess structures his book into seven chapters, which deal with various aspects of church life. The first gives an outline of the religious dimension of Russia's present and past, including the ambiguous position of Russian Orthodoxy towards the west. The next chapter retells the "Rebirth of Orthodoxy," meaning the developments after the end of communism, and the reaction of the Church, with an accent on its missionary activities. The following chapters are dedicated to religious education (both on parish and academic levels) to the social services provided by the Church, to the veneration of the New Martyrs (the saints who were canonized in the last few decades as victims of communist persecution), and to parish life.

Burgess has collected a lot of impressions and information about the current life of Russian Orthodoxy in two longer field stays, both in Moscow and St. Petersburg, and in many shorter trips. He has travelled the country widely and has experienced the metropolises as well as the provinces, the parishes as well as the monasteries, and talked to bishops as well as to normal parishioners and to non-believers. This makes up the strengths, but also the weaknesses of the book: it contains interesting information, some fascinating images and depictions of how believers live in today's Russia, and brings new intelligence into the activities of the Orthodox church, but it lacks sufficient conceptualization of the comeback of religion after the end of communism. The idea of Holy Rus' is not convincingly explicated and seems to me not to be an overall explanation of what Burgess describes. He makes a point in seeing Holy Rus' and the contemporary Russian inclination towards Orthodoxy as a kind of civil religion—however, one must ask whether this concept, which was created for the US context, can be applied to Russian society. Even if so, then it clearly misses the idea the Church has about its own mission (which the author is aware of, describing it as "to bring people into communion with the divine through active participation in Church life," 42).

To be fair, Burgess mentions many of the issues noticed above. He notices the limitations of the Holy Rus' concept, and several times in the book his doubts as a Protestant theologian gleam through his admiration for Russia and her Orthodoxy. He concedes that his book was written for a wider audience, which makes it easily readable, on the one hand, but leaves it with some shortcomings, on the other. One is the fact that the book is missing a bibliography, and the presentation of the material could have been sometimes more coherent. Instead, the book has a very personal character and describes many encounters and experiences the author had in Russia. As mentioned above, this can also be an advantage; the reader learns details which may have been hitherto unknown even to the specialist, and which make the reading lively for the interested layperson. Though it does not convincingly conceptualize the revival of the Orthodox faith in Russia, it nevertheless offers an engaging description of contemporary Russian belief in many of its dimensions.

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