

Written by Vakh K.A.  
Friday, 06 April 2012 04:36

---

## Аннотация / Annotation

В исследовании на новом архивном материале представлена историческая реконструкция конфликта между Св. Синодом Русской Православной Церкви и Патриархом Иерусалимским, который привел к назначению архимандрита Антонина (Капустина) начальником Русской Духовной Миссии в Иерусалиме. Автор показывает, что вовлеченные в конфликт стороны рассматривали это назначение как единственный приемлемый способ для разрешения конфликта. В силу данных обстоятельств начальник Миссии негласно получил более независимый статус, чем имели его предшественники. Это позволило ему в дальнейшем, используя противоречия между российским МИД, Св. Синодом и Иерусалимской Патриархией, вести собственную церковно-политическую деятельность на святых местах, итогом которой стало создание Русской Палестины.

There is a historical reconstruction of a conflict between the Most Holy Synod of Russian Orthodox Church and Patriarch of Jerusalem which led to the assignment of Archimandrite Antonin (Kapustin) as a head of the Russian Ecclesiastic Mission in Jerusalem, based on new archive materials. The author shows that sides involved in the conflict considered that assignment as the only acceptable way to solve the conflict. That is why the head of the Mission unofficially received more independent status than his predecessors. Later it gave him a chance to use conflicting views of the Russian Foreign Ministry, the Most Holy Synod and the Patriarchate of Jerusalem and to build his own "Antonin's" ecclesiastic and political activity in the Holy Land resulting in the creation of Russian Palestine.

## Ключевые слова / Keywords

Ближний Восток, Палестина, Иерусалим, внешняя политика России, Русская Духовная Миссия, Антонин Капустин, Русская Палестина, Министерство иностранных дел, Святейший Синод, Русская Православная Церковь. Middle East, Palestine, Jerusalem, foreign policy of Russia, Russian Ecclesiastic Mission, Antonin Kapustin, Russian Palestine, Ministry of Foreign Affairs, the Most Holy Synod, Orthodox Church

Before arrival in Jerusalem at the end of 1865 of the most known representative of Russian Church in the Orthodox East of the archimandrite Antonin (Kapustin) on Russian constructions of the Sacred Hail went more than two years open fight between two branches of the Russian power: secular which was personified by the consul, and spiritual which was represented by the chief of Mission. Internal contention became a reason for intervention of the Jerusalem Patriarch Kirill II which not only didn't support the chief of Russian Spiritual Mission of archimandrite Leonid (Kavelin), but also declared undesirable his further stay in limits of jurisdiction of the Jerusalem Church. The Russian Synod counted this action of the Patriarch insulting for Russian Church. According to the settled representations which meet in modern researches, the numerous conflicts between the Russian establishments in the Holy Land, resulted because of distinction of departmental and corporate interests, and also because of

Written by Vakh K.A.  
Friday, 06 April 2012 04:36

---

multidirectional influence of most august patrons of these establishments - empress Maria Aleksandrovna and grand duke Konstantin Nikolaevich. Let's remind short history of relationship of Spiritual Mission, the Russian consulate and the Jerusalem Patriarch before emergence in Palestine the archimandrite Antonin (Kapustin). The third chief of Russian Spiritual Mission in Jerusalem (1864-1865) archimandrite Leonid (Kavelin), was appointed on a patronage of metropolitan Moscow Philaret. Ascetic and exacting in character, it restored against itself(himself) not only the consul and own subordinates, but even the Jerusalem Patriarch soon, which on April 13, 1865. sent to the Russian Synod the message with a request to remove the archimandrite who has lost his trust from Jerusalem, having replaced it with "any other person». The Jerusalem consul A.N. Kartsev was the creator of an intrigue against Leonid's sake. Official Petersburg the message of the Patriarch took unawares. Danger which the first metropolitan Philaret understood, consisted that the Russian Church, compelled to protect the initial rights, necessarily entered the conflict to the Jerusalem Church.

Written by Vakh K.A.  
Friday, 06 April 2012 04:36

---



Архимандрит Леонид (Кавелин) - третий начальник Русской Духовной Миссии в Иерусалиме (1864-1865).

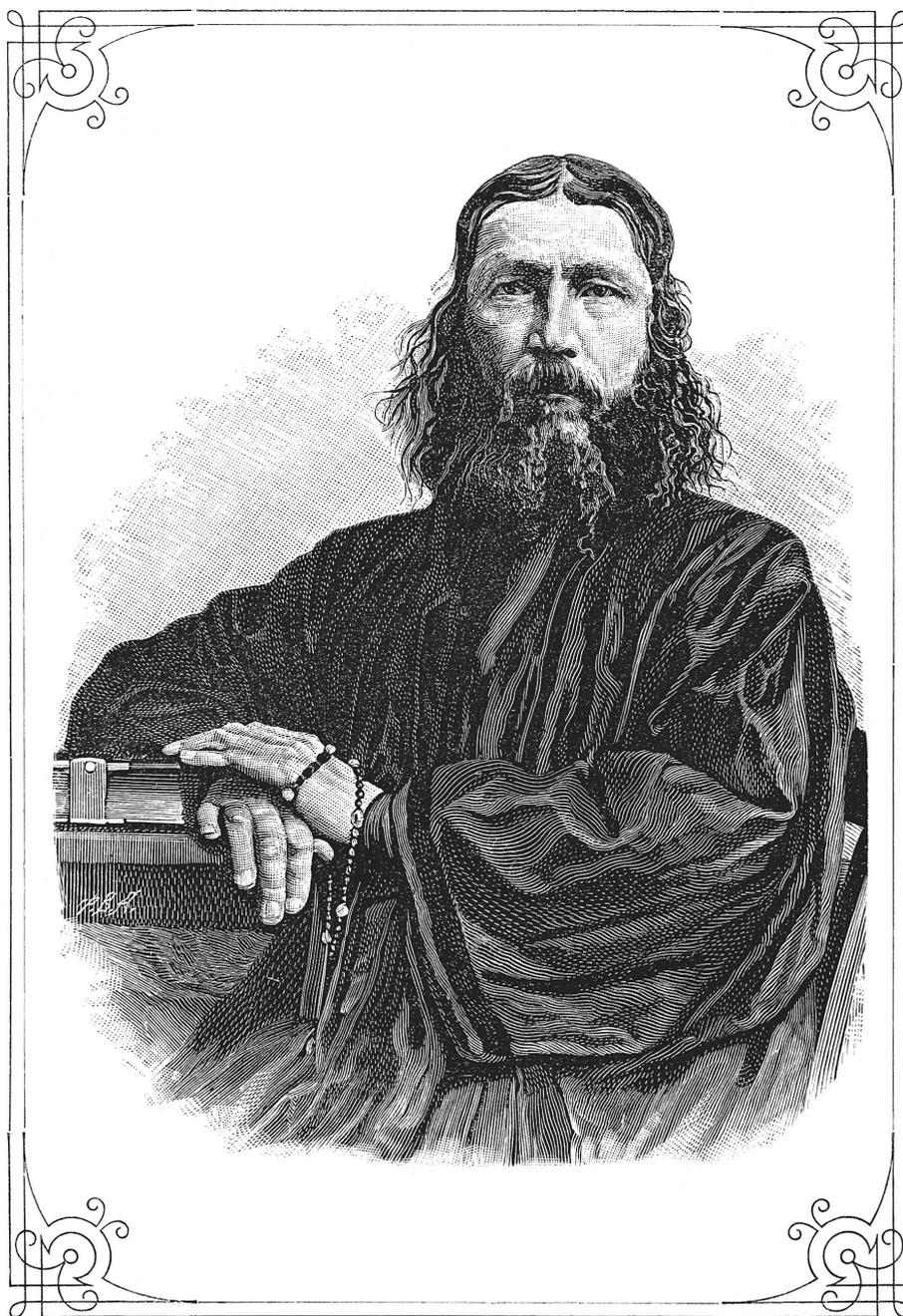
Портрет маслом. Собрание Русской Духовной Миссии РПЦЗ в Спасо-Вознесенском Елеонском монастыре в Иерусалиме.

Written by Vakh K.A.  
Friday, 06 April 2012 04:36



Письмо архимандрита Антонина  
(Капустина) Н.П. Игнатьеву от 27 марта  
1891 г.  
ГАРФ. Ф. 730. Оп. 1. Д. 2294. Л. 3.

Written by Vakh K.A.  
Friday, 06 April 2012 04:36



Архимандритъ Антонинъ,  
бывшій начальникъ Русской Духовной Мисси  
въ Иерусалимѣ.