

tions about the persecution of believers in socialist countries, the loss of rights for citizens who believe in God, the persecution of ministers of religion, etc. ...

Advertising his "centre" on a wide basis, Bourdeaux harbours the notion of occupying the chief place in the system of bourgeois-clerical propaganda, and monopolising information about the religious and church situation in the USSR so as to bargain with it in the Western propaganda market. Of course, for activity on this sort of scale you need funds, and so the pages of the journal *Religion in Communist Lands* carry tearful appeals for financial help. Undoubtedly reactionary circles in the West will not leave the London "centre", which serves them faithfully as a militant anti-communist and anti-Soviet organization, in the lurch.

(pp. 139-140) In 1969 Radio Liberty organized a series of broadcasts by Michael Bourdeaux: "50 Years of Atheism in the USSR". In these broadcasts the Anglican pastor did not even try to paint a true picture of the position of religious organizations in our country. He used the materials of anti-communist organizations and of various "institutes" studying the situation in the Soviet Union, and also forged docu-

ments concocted at other radio stations, in particular "Voice of America" and BBC. He also borrowed a good deal from the reactionary émigré press, thus gaining a name for himself in the anti-Soviet field ...

It might not have been worth mentioning this series of broadcasts, which essentially repeat the usual fabrications of the purveyors of bourgeois-clerical disinformation, were it not for the new accent given them by Michael Bourdeaux. He subjected to sharp criticism those religious organizations which did not adopt openly anti-Soviet positions, but practised "silence" with respect to the "religious policy" of the Soviet State. The main objects of the militant pastor's attacks were the Baptist Union of Great Britain and the World Council of Churches.

Thus Bourdeaux acted as a provocateur, calling on others to condemn the Soviet State, Soviet legislation and Soviet order.

The very fact of pastor Bourdeaux's collaboration with Radio Liberty characterizes his stance fairly eloquently. He actively collaborates with many anti-Soviet centres in the West, and enjoys the favour of persons who have commended themselves as implacable opponents of communism.

¹This is actually a quotation from Xenia Howard-Johnston's editorial in *RCL* Vol. 1, No. 1, p. 6.

²This is a quotation from Michael Bourdeaux's "News from the Centre", *RCL* Vol. 1, No. 1, p. 2.

Heralds of the Kingdom of God

(*Vestniki Tsarstva Bozhia*)

by Emmanuel Svetlov, Brussels, 1972, 647 pp. No price.

Svetlov's book, which was written originally for believers living in the USSR, gives us a lively and interesting picture of that extraordinary phenomenon, the unbroken line of Hebrew prophets from the eighth to the fourth century B.C., who prepared the minds of men before Christ to accept monotheism. The prophets, according to Svetlov, do not just foretell the future and the coming of Christ. They are the voice of God, forerunners called to prepare the ways of the Lord. And yet they are also living, historical people. Their humanity calls forth sympathy and delight, for they were as we are, and in them is revealed the joyful mystery of the

divinization of the human soul. The author does not try to "prove" the reality of the events of their lives, for their involvement in the sphere of divine energy puts them, to some extent, beyond elementary physical laws.

Svetlov's book contains three main themes. First, the political history of Israel and of the countries linked with it. This is described by Svetlov in terms of the fulfilment of Divine Providence. Second, the activity of the prophets, their historical role, the nature of their preaching, and the circumstances of their life. Third, the revelation of God given to the prophets. Amos, Micah and Zephaniah saw God as the terrible Judge, but to Hosea He revealed Himself as the merciful and all-forgiving God, as the love, which awaits a response and suffers when there is unfaithfulness. In Isaiah's vision He appeared as the unapproachable King of Glory; to Jeremiah He was the "inner voice" which constantly made itself heard in him; and to Ezekiel was given a series of visions, through which he understood the will of God.

This book contains many truths which are important for the Christian mind. Its approach is reliable and clear, its thought lucid and its language poetic. In fact it is a joy to read.

ELYA PYATIGORSKAYA

The Tragedy of the Russian Church, 1917-1945

(*Tragedia Russkoy Tserkvi, 1917-1945*)

by Lev Regelson, YMCA Press, 1977, 625 pp. No price.

This remarkable book is the first history of the Russian Church from the Revolution to the end of the Second World War to be written in Russian. It is perforce published abroad, but it was written in the Soviet Union without access to a great part of the sources for the period. Fr. John Meyendorff in his postscript to the book indicates some points where material published in the West but inaccessible to Regelson – and still more material that is not yet available anywhere – might alter the picture, but the main outline will remain.

Lev Regelson is a young Orthodox layman of Jewish origin, brought up among the Soviet intelligentsia far from any influence of the Church, who has been converted to Christianity, like so many of his generation. He was co-author with Fr. Gleb Yakunin of the famous letter which brought the Assembly of the World Council of Churches at Nairobi to take the persecution of religion in Eastern Europe seriously for the first time. That was the act of a brave man, and I join with Fr. Meyendorff in calling the writing of this book a heroic feat. Regelson is a brilliant physicist but he now has no work in his own field, beyond giving some