

## *Reviews*

*Lysty 1933-1937: Letters 1933-1937*

by Mytropolit Vasyl' Lypkivs'ky. USA: Ukrayins'ke pravoslavne  
bratstvo im. Mytr. Vasylya Lypkivs'koho, 1980. Distributed by the  
Consistory of the Ukrainian Orthodox Church in the USA, South Bound  
Brook, NJ. xi + 55 + 50 + 44 pp., \$15

In the 1980s, a number of events in the Ukrainian emigration paid tribute to Vasyl' Lypkivs'ky, first metropolitan of the Ukrainian Autocephalous Orthodox Church (UAOC) (1921-27). The rather small Conciliar (*Sobornopravna*) Ukrainian Autocephalous Orthodox Church, which views itself as the loyal upholder of the canons proclaimed by the UAOC of 1921, canonised Lypkiv'sky, who had disappeared into Stalin's Gulag in 1938. The larger Ukrainian Orthodox Church in the USA, together with its sister jurisdictions in Canada and in Europe, South America and Australia, supported by Ukrainian emigres of all faiths, erected an imposing statue-monument to the Metropolitan at the Church centre in South Bound Brook, New Jersey. Finally, a volume of Lypkivs'ky's letters to Father Petro Mayevsky was published, dated 1980, but delayed by Father Mayevsky's sickness and death.

While all these events ensured that, even though the Metropolitan's work in his native land was so ruthlessly destroyed, he would not be forgotten, it is the collection of nineteen letters, written between 1933 and 1937, that allows us to enter the churchman's thought at the very time he witnessed the extermination of the last vestiges of Ukrainian Orthodoxy in Ukraine. Its importance is all the greater because so many of his writings are known to have been destroyed. His manual for the self-education of the Ukrainian clergy, his history of the Ukrainian Church (except chapter VII), his discussions on the history of the Universal Church, his church canon and his translations and commentaries on sacred texts all remained in manuscript until World War II and perished during a bombing raid with his follower who attempted to take them out to the West. It

is due to Father Mayevsky's urgings that Lypkivs'ky's sermons were preserved. Laboriously hand-copied by the Metropolitan, they were sent in fragments through the Soviet mail to his loyal spiritual son in Winnipeg, and they were published in 1969. At the same time, the Metropolitan, whose forcible resignation in 1927 probably saved him from the first wave of arrests and trials of the UAOC hierarchy in 1929-30, wrote to his friend about his own situation and the state of religion in Ukraine. For the volume under review, Father Mayevsky prepared photocopies, transcriptions of the Ukrainian texts and English translations (paginated separately).

This reader, for one, is surprised at how much one could say through Stalin's mail. Many of the letters reflect the abject poverty of the Metropolitan who was sent from Kiev to a neighbouring village during that time. Father Mayevsky appears to have kept the Metropolitan alive by his cash remittances, revealing another, for me, unexpected aspect of Soviet life in the 1930s, the time of the deliberately-orchestrated Ukrainian famine. The Metropolitan's need of support, his embarrassment about his financial dependence, and his careful accounting of pennies for religious books sent to the faithful in Canada (since they could not be used for the faithful in Ukraine) provide a particularly human insight into the decade of famine and terror.

Much of the reading is profoundly depressing as it chronicles the victory of the oppressor over the faithful. The increasingly isolated Metropolitan frequently mentions the closing of Ukrainian Orthodox churches in Kiev and the entire country, and the imprisonment and exile of some of his fellow clergymen and the apostacy of others, until in 1936 he admits that he does not know if there is even one parish left "since an attempt is being made to create in Ukraine, ruthlessly, in the Communist manner, a social order without religion" (p. 42). But with this despair comes his message of hope to his compatriots abroad: "So we should do more religious work in places where there is freedom and possibility for such activities".

Metropolitan Lypkivs'ky's concern that Ukrainian Orthodoxy should be preserved abroad prompted him to give advice on issues as diverse as altar boys' vestments and the uses of radio and electricity in church services. His primary care was that the principles of the UAOC of 1921 be maintained and his major fear was that more conservative elements in the Church abroad would bring about a reversion to traditional Orthodox canons, undermining the conciliar government and democratic procedures of the Church. In particular, he feared that Archbishop Ivan Teodorovych would give in to those who called his consecration as bishop invalid and would accept reconsecration by bishops who had traditional episcopal orders. While the general reader may find the discussions of squabbles of the Ukrainian Orthodox Abroad arcane and even petty, he

will observe in Lypkivs'ky's comments a pervasive Christian love and charity. The letters serve to demonstrate Lypkivs'ky's dedication to the spirit of the Ukrainian church movement — a desire for renewal by returning to Apostolic Christianity, flexibility in interpreting church canons, a dedication to democracy and lay participation in the Church, a distrust of government (be it Tsarist or Soviet) interference in church affairs, and a conviction that every people should have a right to its own church life and that the Ukrainians should restore and develop their native Christian traditions. He also showed an ecumenism rare for his period, stemming from his striving toward Apostolic Christianity. At a time when Ukrainian Orthodox and Ukrainian Catholics were conducting vituperative religious wars in Canada and the USA, Lypkivs'ky wrote in a letter of 25 July 1934 (p. 23):

Regarding the matter of the differences between Catholics, the Uniates, etc., of course one could say something about them. But in my opinion, it is high time for us, Christians of the different Churches, to pay attention not to the differences but to the matters that are in common between us and keep us united: not to the things that were and are not praiseworthy in the other Churches but to the precious things which they possess. It is high time for all of us to cherish brotherly love and respect through Christ, regardless of the differences that were created by life conditions. Thus even the existent differences would be less painful.

He even advised Ukrainian Orthodox to de-russify the Church by looking to the practices of their brother Ukrainian Catholics.

In the nineteen letters there is much for one who wishes to understand the modern Ukrainian church movement, the UAOC, and Vasyl' Lypkivs'ky. Even those who disagree with Lypkivs'ky's interpretation of Orthodoxy will admit that he was a man of inspiring faith.

FRANK SYSYN

*The Islamic Threat to the Soviet State*  
by Alexandre Bennigsen and Marie Broxup.  
London: Croom Helm Ltd., 1983, 170 pp., £12.95

*Les Musulmans Oubliés: l'Islam en Union Soviétique*  
by Alexandre Bennigsen and Chantal Lemercier-Quelquejay.  
Paris: François Maspero, 1981, 315 pp.

*The Islamic Threat to the Soviet State* is the highly coloured title of an excellent book. This scholarly study of the more than forty-five million Muslims of the Soviet Union does indeed record the aspiration of some

Soviet Muslims to re-establish the Tatar empire of the Golden Horde. They see themselves taking over the chief positions in the Soviet Union, using the Russians as technical experts but not giving them effective power. That is hardly within the bounds of possibility and Dr Bennigsen does not specifically endorse it, much as he sympathises with the Muslims. But the Muslim peoples of Central Asia and the Caucasus are increasing very fast while the European peoples of the Soviet Union barely maintain their numbers. Moreover the Muslims are going steadily ahead in all the skills of twentieth century life, so that their importance in the next century will be vastly greater than it is now. Moreover it must be said that they have kept the integrity of Islamic society and the faith that goes with it in a way that puts the Christian peoples of the Soviet Union to shame.

There are of course national and social factors in this result but the fact of a massive adherence to Islam is admitted even by those Soviet scholars who have studied the question. There are of course atheists of Muslim origin, but they have to think carefully what company they are in before admitting their lack of belief. An open atheist can be ostracised. And there are parts of the North Caucasus where the great majority of the population belong to Sufi brotherhoods which are not exactly secret but are completely closed to outsiders. In the War some of these peoples were exiled from their homelands, but one result of this was that they implanted their Sufi brotherhoods among the local population in their place of exile, before being allowed eventually to return.

These facts are well attested by Soviet sociologists, or they would be scarcely credible. In the case of the North Caucasus an important factor is the close-knit nature of Caucasian clans and families, which make it very hard to break the line on such a vital matter as religion. Everywhere the strength of Islam is bound up with social factors but there is more than sociology in the strength of Soviet Islam. *The Islamic Threat . . .* tells its fascinating story clearly and convincingly in its general outline, while *Les Musulmans Oubliés* makes available to all who have 'O' level French a vast amount of extra information, some of it quite extraordinary, explaining how the Muslims have successfully done what the Christians have so often failed to do. The Sufi brotherhoods are central, and those readers of the last issue of *RCL* who remember the striking part played by the Sufi brotherhoods in the Afghan resistance (see article by Olivier Roy) will be prepared for the vital part played by the brotherhoods in the life of Soviet Islam.

Islam has been persecuted as Christianity has been and there are only 400-450 "working mosques" for the forty-five or fifty million persons of Muslim descent while there are several thousand "working churches" for the more than 200 million persons of Christian descent, not all of whom are believers. The official Islam of these few mosques is politically more

subservient to its Soviet rulers than the leaders of any of the Churches, but the Muslim clergy, though few, are well-educated and sometimes more outspoken than the corresponding Christian clergy in their assertion of the superiority of religion over Marxism.

But Islam has depended on mosques even less than Christianity has depended on church buildings. The roots of Soviet Islam are continually nourished by the "parallel Islam" which draws its strength from the visiting of Holy Places and the Sufi brotherhoods already described.

What could Christians learn from contact with Soviet Islam, if that were possible in Soviet conditions? My own impression is that the traditional Muslim hostility to Christianity as a faith has greatly diminished in the Soviet Union but that there is hardly any spiritual contact between the two faiths. Russians and Tatars hold each other in mutual contempt, which the Revolution has done nothing to mitigate on either side. So there is very little intermarriage, and socially the two populations, so far from fusing as Soviet policy requires, are rather drawing apart. In some of the Muslim parts of the Soviet Union the Russians are finding the atmosphere so unpleasant that their numbers are rapidly falling; they vote with their feet to live elsewhere, while Muslim neighbours inherit the land.

Christians must pray that, in spite of an unhappy past, there will be some contact at a deeper level between these two "Peoples of the Book". There is not much visible sign of that but I can give an intriguing foretaste of what might be. About twenty years ago somewhere in Central Asia a Russian Baptist pastor was approached by a group of semi-nomadic Muslims who said they had been to their imam and asked if they could worship with the Baptists. His answer was "You must not worship with the Orthodox because they are idolators, but the Baptists are not idolators. So you may pray with them." I never heard what happened afterwards.

As for the future: while I cannot imagine a Tatar takeover of the former Russian Empire, it is possible that the Soviet Muslims might evolve into a solid bloc which would go its own way regardless of the Kremlin.

JOHN LAWRENCE

*Liki baptizma* (The Faces of Baptism)  
by A. Sulatskov. Alma-Ata: 1982, 360 pp.

Sulatskov is the author of a previous study on the Baptists in Kazakhstan, *Kak my boryomsya s sektsantvom* (How We Struggle with Sectarianism) (Alma-Ata, 1965). He presents his latest work in three "journalistic studies" with a foreword and afterword. He claims to have found much for the atheist to cheer about in the years between the two works: the

Baptists in particular, and religion in general, are on the wane; cadres of worker-atheists are patiently turning their Christian brethren to scientific atheism; many children have been saved from “fanatical parents” and are now attending films, participating in youth activities, and experiencing “a normal childhood”.

However, Sulatskov provides, against his will, a testimony to the health of the Baptists in Kazakhstan. His work also provides evidence of a measure of official anxiety over Baptist evangelism, illegal religious literature, religious education of children, and religious pacifism. By bringing together small pieces from the three studies, the reader comes to see these issues as a major focus of Sulatskov’s work.

Sulatskov recounts a meeting of a workers’ council where one of its members requests financial help for the purchase of a motorcycle. The motorcycle, the worker admits, will be used for missionary work and church-related travel. Although the author adopts a jeering tone — “What kind of missionary would he be in our modern age, if he did not have a motorcycle?” — the subsequent questioning of the Baptist reveals his long-standing commitment to the Church. “How many people have you converted?” “They come of their own. I don’t count them,” he responds (p. 163). In another encounter, the author asks a former missionary how he was able to travel all over central Kazakhstan on an ordinary worker’s salary. “When I preach,” the man replies, “money is not necessary . . . Coming to a new town, I go to a crowded place — at the bazaar — and ask the first person I meet: ‘Where are the Baptists?’ In a half hour, an hour at the most, I am in a prayer house and I have everything: a rostrum, an audience, a roof over my head, food, transport . . .” (p. 71).

Throughout the book Sulatskov describes the “illegal Baptist literature without indication of place or date of publication” which he has found in various cities throughout Kazakhstan. His critique of the book *On the Education of Children in a Christian Family* sketches the main features of instructions “which give the young child, already in his pre-school years, that complex of religious notions . . . sufficient for the preservation of individual religiosity in the face of an atheistic environment” (p. 309). Similarly, he finds books of religious verse (p. 319) and books of Bible stories for children (p. 321). Although Sulatskov is vigilant in his evaluation of these sources — they are “anti-Soviet” or “confused ravings” — the reader is impressed with the variety and bulk of Baptist publications. We are given very brief descriptions of works called *The Lord’s Chariots* and *The Evangelical Family* (pp. 320-321); and we find that Baptists still preserve and circulate literature from the 1920s, such as copies of the journal *The Baptist* (p. 320).

Sulatskov notes that “as for the illegal Baptists, their chief aim is the religious education of children” (pp. 204-205). Sunday schools and

similar church-sponsored education are not "a Russian tradition" and violate the 1929 Law on Religious Associations (pp. 181-182). Aside from the illegal literature mentioned above, most of it aimed almost exclusively at children or at problems related to the religious education of children, Sulatskov describes an "illegal Sunday school" in Alma-Ata for 25-30 children (pp. 204-205). The author notes the extraordinary closeness and resilience of the Baptist family. It acts as a "micro-church" and shields its members from atheist propaganda.

Sulatskov considers the question of Baptist pacifism in some detail. He briefly recounts the history of the Baptist Church in Russia, noting the absence of organised resistance to military service until the advent of Soviet power; the author recalls the Baptist Congress of 1926 and discusses the speeches pronounced in favour of military service and a position of loyalty to the Soviet government (pp. 128-141). His discussion of the issue in historical perspective mirrors the technique of *Bratsky vestnik* (No. 6, 1982), where excerpts from Ivanov-Klyshnikov's speech to the 1926 congress are published without comment. Sulatskov complains of "pacifist doctrines" in the literature he has studied: such unconditional pacifism obscures the Marxist notion "of just and unjust wars" (pp. 314-317). The author also engages in pseudo-scholastic proofs of the conditional nature of the divine commandments against murder and the swearing of oaths; and he provides the testimony of registered Baptists who fought in the Second World War.

The author's concern over Christian pacifism, incidentally, echoes a theme which is becoming ever more common in the Soviet press: in *Krasnaya zvezda* (11 June 1983) the successful "reeducation" of an Adventist refusing to take his military oath is recounted; in *Pravda Ukrayiny* (21-23 January 1983) the "anti-social doctrine" of the Jehovah's Witnesses is criticised for encouraging its adherents to avoid military service; and in *Sovetskaya Litva* (19 March 1983) the trial of E. Bulakh for evasion of military service is held up as an example of special disregard for Soviet law. Sulatskov's discussion suggests the seriousness of official concern for pacifist doctrines among unregistered congregations.

When read with an eye to details and a familiarity with Soviet anti-religious literature, Sulatskov's book provides real insight into the vitality of the Baptists in Kazakhstan, an area less well known in Western scholarly literature than the Russian or Ukrainian republics. The present work with its anecdotes and fragments from Baptist congregations throughout Kazakhstan gives the scholar a glimpse of previously unknown or little known churches and of the difficult, heroic life of those believers who keep them open.

SHERMAN GARNETT

*The Day Lasts More Than A Hundred Years*  
by Chingiz Aitmatov. London: Macdonald, 1983. 352 pp., £8.95

One of the depressing things about the apparently interminable tyranny in the Soviet Union is that confronted with yet another book of elemental, indeed sometimes naive strength, showing the destinies of good people against a literally infinite context (since it embraces everything from space exploration to old Kazakh tribal legends, from rockets to camels) one cannot view it simply as "literature". From here in the snug West we are forced to ask questions about politics, morals, religion, and perhaps above all fatalism and determinism.

We can only envy the book's sense of natural force; a unity of human beings with earth, air and elements that we urbanised lot haven't had since Wordsworth — if then, in this profound Russian sense. Their great novels have always seemed to make nature, perhaps indeed the entire cosmos, one of the characters. Think of Konstantin's play at the beginning of *The Seagull*. Think of Yuri's journey at the end of *Dr Zhivago*, through farmland neglected during the war ("He felt as if he saw the fields in the fever of a dangerous illness and the woods in the relief of convalescence, as if God dwelt in the woods and Satan were lurking in the fields"). Think of the magnificent physical realisation of Levin scything with his peasants in *Anna Karenina* . . .

So here. We begin with a vixen sensing the approach of a train across the vast steppe (like Egdon Heath to the power of a million; ah yes, we do have Hardy) to the lonely junction of Boranly-Burannyi, a dot on the map for purely functional reasons, a railway settlement which is the home of our characters.

"Burannyi" Yedigei, the central one, has just heard of the death of his friend and senior colleague Kaganzap when he sees the enormous fire-tail of a rocket from a Soviet cosmodrome; he experiences a human version of the vixen's wonder at the unknown. In fact the cosmodrome turns out to occupy the site of the ancient Naiman tribal burying-ground. The book is interspersed with flashbacks — war experiences, hard winters (and summers) on the railway, compulsively exact yet symbolic total recall of such episodes as the desire of Yedigei's wife, when she was young and pregnant, to touch and hold a beautiful golden sturgeon from their native Aral Sea, before he releases it back to the infinite waters. But the main action is the determined journey of Yedigei, leading a curious procession, from his own camel, of Kaganzap's variously unworthy descendants and a mechanical digger, to bury Kaganzap in the proper place, with the proper prayers. "If death is nothing to them, it follows that life also has no value for them. For what and how do they live?"

At the end, there being no priest or mullah, he himself says, under the

huge sky, over the open grave outside the holy ground now out of bounds to them:

And now concerning my testament, I shall now speak to these young men who have come here with me. I give to them the task of burying me here. Only I don't see who will say the prayer over me. They don't believe in God and know no prayer at all. No one knows, and no one will ever know, if there is a God. Some say there is, others say there isn't. I want to believe that You exist, that You are in my thoughts, when I come to You with my prayers. In fact I speak through You to myself and at such times I am given the gift of thinking . . .

We cannot be either as simple or as profound as that. What a marvellous people they are! Yet the questions persist: how did they get to be governed by such unmarvellous thugs? One strand of this book's seamless, cosmic plot (since it includes the repulse by a suspicious earth, Russia and America united for once but only in fear, of friendly overtures from a distant planet) concerns the arrest of another friend, the railway worker Abulatip, for the crime of having escaped from the Germans and fought bravely with (*with*, not against) the Yugoslavs. He dies from heart failure at separation from his adored family, even before They have started to ill-use him. He is subsequently rehabilitated (posthumously; thanks for nothing, except Yedigei's successful attempt to get this done) after the official repudiation of "these Beria boys".

Some of the diaries and writings that brought Abulatip's condemnation are pure Chekhov:

. . . our generation didn't know so very much and were not so clever as they seemed. The wheel of time is ever faster and faster. But we, ourselves, need to say the last word about ourselves. Our ancestors tried to do this in their legends. They wanted to prove to their descendants that they had once been great. And we judge them now by their spirit, as they show it. This is what I am doing for my sons as they grow . . .

Are they fatalist? Should we have the gall to ask why Aitmatov, a hugely regarded Lenin Prize winner, didn't write this when the "Beria boys" were around? Above all, why does this deeply spiritual book convey to the Western reader an uneasy feeling that their prayers are more real than ours? Because they are more desperate?

PAUL JENNINGS

*The CCDBR Documents: Christian Committee for the Defence of Believers' Rights in the USSR*, translated by Maria Belaeffa, edited by Alan Scarfe. Glendale, California: Door of Hope Press; and Orange, California: Society for the Study of Religion under Communism, 1983. 152 pp.

It is looking more and more likely that Soviet dissent and *samizdat* in the 1980s (and 1990s?) will be more anonymous and pseudonymous than they were during the periods dominated by Brezhnev and Lenin. The more covert or "underground" manifestations of dissidence and opposition, so characteristic of the decades when the Party was dominated by Stalin and Khrushchev, came to the attention of foreign observers either rarely and after considerable delay or not at all. The big exception to this generalisation, the mass defections of Soviet citizens during and just after the Soviet-German war, was neither welcomed by the overwhelming majority of Western politicians nor properly comprehended by the handful of Sovietologists then scattered around the Western world.

There is a danger that once dissent becomes less open and less personalised, interest in it declines. Faced with a ruthless totalitarian bureaucratic attempt to liquidate all the minute independent groups engaging in what the Soviet leaders regard as dangerous activities in sensitive areas, the Christian Committee for the Defence of Believers' Rights in the USSR recently had to decide whether to cease its work altogether or to adopt an even lower profile than before, shun rather than court publicity and suspend the practice of appending the names of signatories to its documents. Fortunately it chose the latter option,\* but the price it is paying is the almost total silence about the Committee now prevailing in the Western media.

All the more reason, then, to welcome the appearance of a compact book containing some of the most important documents of the Committee prior to its adoption of a new strategy. First comes the (slightly cut) report by Fr Gleb Yakunin on the lamentable state of the Russian Orthodox Church today (and, one fears, tomorrow and the day after). This is followed by an almost desperate plea for help to the present Pope — a very moving letter which is agonising to read and occasionally impossible to understand because of a particularly inept and insensitive translation. We then have profiles of five Orthodox Christians and a section on current problems of Russian Orthodox church life — corruption in the hierarchy, forcible closure of and refusal to reopen churches, the pathetic inadequacy of the Church's publishing programme, and so on. Lastly, evidence is provided of the Committee's concern for and cooperation with Christians of other denominations in many different regions of the

\*See *RCL* Vol. 11 No. 3, pp. 332-4 — *Ed.*

USSR. After reading this section, I felt more strongly than ever before that the problems of "Soviet" Catholics and Protestants would be *much* less appreciated in the West but for the efforts of the members of the Orthodox Committee.

These documents would not make pleasant reading even if they had been better translated, edited, footnoted and proofread. Fortunately they are placed in a generally comprehensible context by Jane Ellis's introduction and Paul Lucey's conclusion. The fact that these two experts do not entirely agree with one another in their evaluations and expectations only adds to the stimulus that this book should provide for any student of organised religion in the USSR.

MARTIN DEWHIRST

*Be Our Voice: the Story of Michael Bourdeaux and Keston College*  
by Jenny Robertson. London: Darton, Longman and Todd, 1984.  
119 pp., £1.95

The sub-title led me to expect a full and detailed account of the origins and development of Keston College. I had eagerly awaited publication to find out about all the ups and downs — and there must have been many! — which have marked the passage of the ten years of the College's existence. I wanted to know about how the village school was acquired, how the money for its purchase was found, how the work is organised, and so on. So many questions to be answered. But I was disappointed! I read on hopefully — surely the next page or the next chapter would supply me with all these fascinating details. Turning a page, I found the book had ended, seemingly without warning.

On the second reading, however, I found that my perspectives had changed. After all, Keston College is all about people — believers in atheist dominated lands — they are the important ones. The Keston story is really the story of the people it serves so faithfully. And the abrupt ending is surely symbolic, for the Keston story continues. So Jenny Robertson has managed to cram (no disrespect) into this little book the moving accounts of those many of whom are known by name to Keston supporters — Valeri Barinov, Aida of Leningrad, Vladimir Poresh, The Siberian Seven, Father Gleb Yakunin, Alexander Ogorodnikov, Father Lizna and many others. She has taken us behind the scenes to see how particular members of the Keston staff — Alexander Tomsky, Mike Rowe, Lorna Bourdeaux and others — have been personally involved with these courageous people. She gives entrancing details and back-

ground information and we feel we are in contact with real people behind the names and the headlines, and in a real sense, we feel we are suffering along with them, if not in body, certainly in spirit. We need to know, not so much what goes on in the old school house on Keston Common, but whether religious belief is really able to prevail and triumph against "the gates of hell". Jenny Robertson shows us that it can, and it does.

And so *Be Our Voice* is not Keston's story but Keston's apologia — a statement of its *raison d'être* not in theological or philosophical terms but in terms of actual people and actual events. It shows how God has Himself answered, in the dedication of Michael Bourdeaux and his staff, the prayer of the persecuted Church — "be our voice". If at times we feel that the style of writing suggests a fairly young readership, that can be forgiven, for this book challenges our own lethargy and indolence, and we echo the words of the Anglican litany "deliver us in all time of our tribulation; in all time of our wealth . . ."

TED BAINES

*Sunset Years: A Russian Pilgrim in the West*

by Nicolas Zernov. London: Fellowship of St Alban and St Sergius, 1983, 192 pp.

This is the last will and testament of my dear old friend and former teacher, Dr Nicolas Zernov, who dedicated his life to representing Orthodoxy to the West. *Sunset Years* was dictated during his last illness in 1979 and contains thoughts going right up to his deathbed. One only wishes he had been granted the time to revise and round out his text.

Nevertheless, it is a moving memorial. One of Nicolas' great works was to originate the *Vestnik* (Herald), a Russian-language theological journal in Paris (still going strong), and one would have liked more on this. It is perhaps surprising, but very significant, that the last words dictated by this mildest of men a few hours before his death were on the theme that hatred of God was central to Lenin's thought (pp. 37-40). The book is worth reading for this passage alone.

One would like to have heard much more about why Nicolas began to play less of a role in the World Council of Churches in his later years (p. 90). It was their loss which has even now not been recouped.

MICHAEL BOURDEAUX

## Books Received

*Listing of a book here neither implies nor precludes review in a subsequent issue of RCL.*

**Baranova-Shestova, N.**, *Zhizn' L'va Shestova*, two volumes. Paris: La Presse Libre, 1983. 359 & 395 pp.

**Binyon, Michael**, *Life in Russia*. London: Hamish Hamilton, 1983. 286 pp.

**Cunningham, James W.**, *A Vanquished Hope: The Movement for Church Renewal in Russia, 1905-1906*. Crestwood, NY: St Vladimir's Seminary Press, 1981. 384 pp.

**Cywiński, Bohdan**, . . . *potega jest — i basta*. Paris: Editions Spotkania, 1983. 103 pp.

**Esau, Jakob**, *Sous la protection de Dieu: Témoignage d'un chrétien d'Union Soviétique*. Geneva: Communauté de Secours aux Eglises Martyres, 1983. 80 pp.

**Henze, Paul B.**, *The Plot to Kill the Pope*. Beckenham, Kent: Croom Helm Ltd., 1984. 216 pp.

**Humana, Charles**, *World Human Rights Guide*. London: Hutchinson, 1983. 224 pp.

**Jones, Christopher D.**, *Soviet Influence in Eastern Europe*. New York: Praeger Publishers, 1981. 322 pp.

**Kaminskaya, Dina**, *Final Judgement*. New York: Simon and Schuster, 1982. 364 pp.

**Kopelev, Lev**, *Ease My Sorrows*. New York: Random House, 1981. 256 pp.

**Mackiewicz, Józef and Toporska, Barbara**, *Droga Pani*. London: Kontra, 1984. 394 pp.

**Michel, Patrick**, *L'Eglise de Pologne et l'avenir de la nation*. Paris: Le Centurion, 1981. 193 pp.

**Munslow, Barry**, *Mozambique: the Revolution and its Origins*. New York: Longman Inc., 1983. 195 pp.

**Stefanowski, Roman**, *Poland Under Martial Law: A Selection of Documents December 1981-December 1982*. Munich: Radio Free Europe Research, 1984. 317 pp.

**Teskey, Ayleen**, *Platonov and Fyodorov: The Influence of Christian Philosophy on a Soviet Writer*. Amersham: Avebury Publishing Company, 1982. 182 pp.

**Wojtyła, Karol**, *Maximilien Kolbe: Patron de notre siècle difficile*. Paris: Editions P. Lethielleux, 1982. 157 pp.

**Wyrwa, Tadeusz**, *La résistance polonaise et la politique en Europe*. Paris: Editions France-Empire, 1983. 590 pp.

**Zinoviev, Alexander**, *The Reality of Communism*. London: Victor Gollancz, 1984. 259 pp.

# Contributors

**Rev. Edward Baines** is a volunteer worker and frequent speaker on behalf of the College.

**Father Franciszek Blachnicki** is the founder and leader of the Polish Oasis movement and is now resident in West Germany.

**Paul Booth** is a member of the research staff at Keston College.

**Rev. Michael Bourdeaux** is the Founder and General Director of Keston College.

**Janice Broun** is a freelance writer on religious affairs in communist countries.

**Carolyn Burch** is a research assistant at Keston College.

**Christine Cullingford** is a temporary teacher of English at Malvern Girls' College, Malvern, Worcestershire, until July 1984.

**Martin Dewhirst** is a lecturer in Russian Language and Literature at the University of Glasgow.

**Sherman Garnett** is an analyst with the Foreign Broadcast Information Services in Washington, D.C.

**Paul Jennings**, novelist and humourist, is a freelance writer whose articles appear frequently in the national press, including *The Times* and *The Sunday Telegraph*.

**Sir John Lawrence** is President of Keston College. He was editor of *Frontier* for many years and is the author of a number of books, including *Russians Observed* and *A History of Russia*.

**The Very Rev. Robert Patkai** is chairman of The Lutheran Council of Great Britain.

**Marite Sapiets** is a member of the Soviet research staff at Keston College.

**Grażyna Sikorska** is a member of the Polish research staff at Keston College.

**Frank Sysyn** is associate professor of history at Harvard University and research associate of the Harvard Ukrainian Research Institute.

**Professor Vilmos Vajta** is the former director of the Theological Department of the Lutheran World Federation and Director of the Ecumenical Institute of the Lutheran World Federation at Strasbourg.

# Keston College

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