

Reviews

Otverzi mi dveri (Open the Doors unto Me)

by Felix Svetov. Paris: YMCA Press, 1978, 560 pp.

Felix Svetov's novel draws us into the world of life in Moscow in the late 1970s and early 1980s. He tries to deal with a complex set of painful issues: God, national consciousness, the seamy side of Soviet life, the problem of Jewish emigration. The many protagonists in the novel each develop their definite ideology; the author is constantly bringing them together in a rather fantastical way, and by means of these encounters and conversations (their main occupation seems to be visiting each other and debating) he brings to light various facets of these painful subjects.

The book's main character is Lev Il'ich who, realising the meaninglessness and emptiness of his former life, is converted to Christianity. This step, which he takes on impulse, is given significance and strength through subsequent events in his life. Most importantly, he breaks with those who have been dear to him, his wife and friends, who try to "save" him from his "craziness". These former friends all belong to the well-defined category of the time-serving intelligentsia who, themselves enjoying certain privileges, regard ordinary people with aversion and disgust, and are constantly engaged in fruitless criticism of everything around them.

Lev Il'ich is a Jew, but this meant little to him before his conversion to Christianity. Now, however, it becomes one further problem for him. The moral aspect of Jewish emigration is debated heatedly: the characters in the book represent extremes of opinion. The Russian patriots accuse the Jews of betraying their country, while one of the extreme emigrationists threatens those who remain with revenge for the Jewish blood spilt in Russia. Lev Il'ich realises he has nothing in common with these people.

There is another category of Jews from whom Lev Il'ich also eventually dissociates himself. This group is represented by the aesthete Judith. They have no wish to emigrate, but want recognition of their own exclusiveness. They are not interested in the mission of the Jewish people or

Christianity. Judith hangs icons up in the hall of her flat, according to the modern fashion, and her dining room is furnished with old benches and other accessories characteristic of Old Russia.

Lev Il'ich meets some Jews who see their emigration as a mission, and are making serious and deliberate preparations for it by studying the language and religion. But his new-found Christianity leaves Lev Il'ich untempted by this attraction too; indeed he can envisage for himself no homeland other than Russia.

Perhaps the most unhealthy attitude he encounters is in a dispute with an old Jew, the clown of the community, who accuses Lev Il'ich of betraying his kin by converting to the Christian camp, which he feels bore the responsibility for people beginning to persecute and kill the Jews. Attacks on his Christianity rain in on Lev Il'ich from all sides. One *samizdat* writer accuses him of the crime of non-resistance, and goes as far as to recommend the use of machine-guns to give Christians "an easier trip into a better world".

Indeed his Christianity is no simple matter for Lev Il'ich himself. The woman who urged him to be baptised becomes his first temptation and sin. According to the laws governing spiritual life, this is followed by the sin of anger, and then later of despair, and Lev Il'ich could scarcely have avoided succumbing completely and reverting to his former aimless life if he had not had the saving insight that what was happening to him was quite normal.

Lev Il'ich has to make up his mind about the problem of the servility of the Russian Orthodox Church. His new friend Kostya almost leads him away from the church by portraying the venality of the priests. Kostya does not see any grace in the Russian Church. He maintains that the truth is revealed directly to him by God, and that he is granted visions by God, and he becomes very angry with those around him who do not accept this. Talking to Kostya, it sometimes seems to Lev Il'ich that he is face to face with the devil. However, conversations with the remarkable priest Fr Kirill clarify a great deal for Lev Il'ich, and life itself keeps drawing him back to the church, each time more humble and more repentant. But it is not until the end, when he has lost everything, that he comes into the church completely. The prayers of the Great Fast penetrate into the depths of his soul and he understands what he was straining towards all along — that God was opening to him the doors of repentance.

ELYA PYATIGORSKAYA

Ernst Neizvestny by Erik Egeland. Oakville, New York
London: Mosaic Press, 1984, 198 pp.

As with Soviet literature, so with art. You do not even need to look below the surface to find out that much of the most interesting creative work of recent years is, at least in part, religious in inspiration. Looking at the exhibition of his work at the Miro and Spizman gallery in London last May, no one would have placed this artist as a conventionally religious man, but only a blinkered bureaucrat would fail to recognise some affinity with Christianity.

The Central Committee of the Turkmen Soviet Republic in Ashkhabad showed they belonged in this latter category when they commissioned a massive concrete relief for the facade of the new building in 1975 and found themselves entering it beneath a cross, which the sculptor had not quite concealed within the monumental face which was the main feature of the design. Brezhnev was to have attended the opening, but stayed away as a result of the outcry.

This splendid new book makes it quite clear that Neizvestny is not only a major figure in the world of art, but also of religious art. The Norwegian artist and critic, Erik Egeland, tells the intriguing story of how Neizvestny was pronounced dead from a terrible wound in the war, but came back to life. There is no in-depth analysis of his religious inspiration perhaps resulting from this and the photographs are clearer than the text at this point. Especially interesting is Neizvestny's encounter with Polish Catholics to which the author devotes a moving chapter. During an official visit to Poland, he broke away from his communist hosts to stay in a monastery. I first met Neizvestny just after his return to Moscow from that trip and, with hindsight, can now see how his spirituality had been strengthened by the experience.

Mr Egeland gives a tonic to those who believe in the indomitability of the human spirit under indoctrination and constant stress. It was Neizvestny's fate to be swung on a pendulum between gigantic commissions and persecution, which must have been psychologically disorienting. Once he confronted Krushchev head-on at an exhibition including his work. Their vehement argument was never forgotten by those who heard it, but Neizvestny survived, not only to tell the tale, but even eventually to sculpt the monument for his critic's grave in the Novodevichi cemetery. Now Neizvestny is in the West, but his boundless energy has neither been stilled nor wrenched into a contradictory new direction.

This book would make a magnificent gift for a lover of modern art. The illustrations are superb and generous. The text tells a fascinating story, perhaps a little short of analysis, but still containing a store of essential information about an enigmatic subject. It is regrettable only that the

publishers have short-changed their readers by not engaging an editor who could have eliminated the too-numerous misprints, Russian misspellings and liberal sprinkling of commas in the wrong places. However, the visual impact of the book leaves such criticisms on the sidelines.

MICHAEL BOURDEAUX

The Mind of John Paul II: Origins of his thought and action
by George Hunston Williams, New York: Seabury Press, 1981.
415pp. \$26.95

“Behold the Slavic Pope is coming, a brother to the people”: prophetic words written by Juliusz Słowackie in 1848 and applied to himself by Karol Wojtyła on his first return to Poland as Pope in 1979. There is no denying the impact Pope John Paul II has made on the world, and consequently on the media and publishing worlds. Following his election a rash of biographies appeared, all more or less sketchy and journalistic. Professor Hunston Williams’s book is welcome if only because of its more considered and scholarly approach.

The major cultural, philosophical and theological influences are traced through the Pope’s life, chiefly by way of a close commentary on his major writings. The research is thorough and the personal touches often most illuminating. One chapter entitled “Giving Weight to Words” sums up many of the criticisms I myself would make — both positive and negative. Popular commentary rarely appreciates the precision with which intellectuals use words, nor the nuances arising from rich and complex experience. Karol Wojtyła’s artistic and intellectual training are clearly shown to have a bearing on his use of words now in papal encyclicals and speeches. He is an intellectual heavyweight and deserves a heavyweight commentary. However, *The Mind of John Paul II* itself is too often weighed down with wordiness (why continually write “eleemosynary societies” when you mean simply “charities”?). The author describes a touching scene where the young student Karol sits by the boiler in his room, crying over a text of the *Summa Theologiae*, because he can’t understand it. Professor Williams himself could have had a little more sympathy for his readers as they struggle through almost undigested lumps of Max Scheler’s philosophy and that of other Middle European phenomenologists and neo-Thomists.

There are three main divisions to the book. First there is a brief overview of the major events and characters pertinent to Wojtyła’s culture and formation. As one largely ignorant of Polish history, I found this the most instructive and lucid section. Part two deals with his experience in the Polish underground theatre, his university theses and his writings as a bishop. The unsympathetic style of these chapters derives, in part, from the prolonged dialogue with continental traditions

of philosophy, which do not translate well into English idiom. What appears from Wojtyła's dialogue with the likes of Scheler is that he has a better understanding of the plausibility of the secularist, relativist ethics which dominate western culture than many would allow. Also clearly emphasised is his concern to relate the order of revealed truth in a realistic way to the existential order of social and personal experience, without making revelation subordinate.

The dignity of man in his right relation to God; the recognition of absolute Truth, as the guarantee of freedom and solidarity among men; and the double-sided accountability of inalienable rights and absolute duties, are shown to be major themes throughout Wojtyła's professorial and episcopal writings — especially in his several important contributions to the Second Vatican Council.

The last section, on his record as Pope, portrays a man urgently working to realise a vision which can energise a new wave of evangelisation within and beyond the church. It is a vision at once divine and profoundly human, because it is a vision of Christ. Christ confirms the dignity and destiny of Man, revealing to him his true meaning and identity, because He is God identifying himself with men. The Christian too must identify himself with men in their degradation, their broken-heartedness and their poverty. Karol Wojtyła himself sums up the relevance of this vision in his life and his essentially Polish experience fits him to be a herald of Good News for Modern Man. Like his country, he grew up with the struggles and pains that poisoned the bloodstream of Europe through two world wars and the shattering of the vision of truth, which has split the world into the degradation of the West, the broken-heartedness of the East and the poverty of the South.

The author sometimes sees as novel or original in Wojtyła's thinking things which are simply integral to Catholic theology (for example, that there should be revealed data about Man himself which must be taken seriously with regard to salvation) and he has some curious areas of ignorance and prejudice about Catholic teaching — perhaps inevitably over contraception and sexual morality. This is not an uncritical hagiography of the Pope, but it does show convincingly that John Paul II's great humanism, often taken to reveal liberal traits, is of a piece with his traditional Catholic piety and teaching, often seen as conservative and contradictory traits. He is not so much a man of contradictions as a Sign of Contradiction.

CHRISTOPHER MAXWELL-STEWART

Is the Virgin Mary appearing at Medjugorje?
 by René Laurentin and Ljudevit Rupčić OFM.
 Leominster, Herefordshire: Fowler Wright, 1985. £5.95

The remarkable events at Medjugorje (see *RCL* Vol. 10, No. 1, pp. 4-9, and Vol. 12, No. 3, pp. 341-42) are narrated in a straightforward and objective manner by Father Ljudevit Rupčić in an account which was first published at the beginning of 1983 in Yugoslavia. Father Laurentin, a well-known and respected theologian who has made a special study of apparitions and is a recognised expert, has incorporated this account into his book and goes on to consider the events against their background. He writes with respect and care though there are a number of internal contradictions and inexactitudes; on the whole these do not vitiate the weight of his reasoning.

Apparitions of the Blessed Virgin are nothing new. The most famous, of course, are the apparitions to Bernadette Soubirous at Lourdes in 1858 and to three young children at Fatima in Portugal in 1917. These have been accepted by the Vatican as "authentic" and both places have become centres of devotion and pilgrimage. The apparition was seen 18 times at Lourdes and three times at Fatima but nothing like the long succession of around nine hundred occasions at Medjugorje has ever previously occurred; Father Laurentin suggests blandly that since these are taking place in a communist country repetition is necessary for emphasis. There is also the fact (which strikes a non-Catholic) that the Blessed Virgin appears only to Roman Catholic children; the phenomenon has not been manifested to the Orthodox or to Protestants. If there are indeed records of such appearances this reviewer would be glad to hear of them.

Father Laurentin (who speaks no Serbo-Croat) visited Medjugorje for three days at Christmas 1982 and was present in the sacristy during the ecstasy of the "visionaries"; he took numerous photographs, some of which are reproduced in the book, and show the peace and happiness on the faces of the young people. He witnessed their total absorption; he himself pressed Ivanka's arm, and the priest picked up the youngest boy and set him down again. Neither had any recollection of this when they came out of their trance. Otherwise the young people have remained self-possessed in the face of the questioning and interviews they have had and none of them has revealed the "secrets" which the visions confided to them. Is it possible that the events are a mixture of the genuine and the fake, the latter staged by some person or persons wanting to play on the original apparitions? Laurentin is firmly convinced and has convinced this reviewer that no trickery is involved. He sets out all the arguments for and against and concludes that in his view it is safe to believe that the visions are "authentic". The Zagreb Jesuit journal *Obnovljeni Život* (Life Re-

newed) 3.4.1984 devoted a long commentary to the subject, rejecting Father Laurentin's arguments sweepingly and scornfully. The bishops' commission is still sitting and has not yet come to a decision. And there for the moment this extraordinary matter rests.

STELLA ALEXANDER

Church in Transition: Hungary's Catholic Church from 1945 to 1982
edited by Emeric András and Julius Morel. Vienna: Hungarian
Institute for Sociology of Religion, 1983, 434 pp.

Hungarian Catholicism: A Handbook
edited by Emeric András and Julius Morel. Vienna: Hungarian
Institute for Sociology of Religion, 1983, 192 pp.

Notwithstanding the suggestion of its title, *Church in Transition: Hungary's Catholic Church from 1945 to 1982* is not a history. It is instead a collection of 29 previously published essays dealing with a variety of issues related to the life of the Catholic Church in post-war Hungary. The first of the essays was written in 1964 — the year of the "Partial Agreement" between the Hungarian State and the Vatican, which marked the beginning of a new era of improved church-state relations. The last was composed in 1982. They were largely penned by the book's co-editor, Dr Emeric András. Dr András is a Jesuit sociologist who left Hungary in 1956, and who now serves as Director of the Vienna-based Hungarian Institute for Sociology of Religion. Most of the essays are based on some current event or anniversary.

The aim of the publication, in the words of its editors, is "to show the gradual change which has taken place within the church . . . and especially in church politics" (p. 9). In this they have had some success. It is indeed possible to see that the church has slowly moved from a position of resistance to the demands of the state to one of cooperation, and from suffering persecution to enjoying a respectful tolerance. One great strength of *Church in Transition* lies in the broad scope of its subject coverage. There are essays on such themes as church-state relations, basis groups, religious education and evangelism, Marxist research on religion, problems of the laity and of the clergy, and the country's small Greek Catholic Church. Outstanding among András' contributions is the 1980 essay entitled "Basic Characteristics of Hungarian Church Politics". This is an analytical discussion of two fundamental statements made by the Chairman of the State Office for Church Affairs, Imre Miklós, which focus on the role of the church in society, the limits of religious freedom, and the future of church-state relations. András clearly sets forth the prime

demand Miklós makes of the church, that it should actively participate in the construction of a Marxist-socialist order at home and work in the interests of that order abroad — and he records Miklós' satisfaction at the church's performance in this regard. The final essay, "Explanations and Observations", is also commendable as it provides an up-to-date commentary on the effects of secularisation, the changing role of the laity, and Marxist-Christian dialogue. The author concludes that Hungary is something of an experimental station for church-state relations in Eastern Europe, and that the so-called "Hungarian way" amounts to dealing with church-state problems "in a transparent, easily controlled manner amenable to the interests of the State" (p. 428).

Church in Transition, however, has a number of defects. There has been no revision or updating of the 23 essays that were first published in the 1960s and 1970s, despite the confession of the editors that "much of what was valid in the past is now either outdated or must be viewed in a different light" (p. 9). This will undoubtedly produce confusion and false impressions in the minds of some readers. It is recorded, for example, in one 1966 essay that "participation in religious instruction in the schools can often constitute a hindrance to acceptance at university" (p. 68). Yet nowhere is it subsequently mentioned that such discrimination is now the exception rather than the rule, and that the First Secretary of the Hungarian Communist Party, János Kádár, has for some years publicly promoted the cause of social and civil equality for believers. Is the reader also to assume that in the 1980s the Hungarian Bishops' Conference simply implements important decisions made in the "Budapest club" of the Peace Priest Movement on the basis of 1968 testimony? (pp. 103-104.) The book is also marred by what the editors call "a certain amount of overlapping and repetition of facts and data" (p. 10). For instance, similar discussions of the 1964 "Partial Agreement" will be found in three different essays: "The Language of the Facts", "The Situation of the Church in Hungary in 1966" and "More Likely a *Modus Moriendi*?"

The reader would be well advised not to take too seriously the editors' claim to have been guided by "a scientifically-based approach", and to have placed "an undeviating emphasis upon objectivity" (p. 10). *Church in Transition* is essentially a compilation of informed opinions, which are on the whole moderately expressed, and which are at times supported by facts and figures. But the use of "scientific" method is not apparent. Many of the essays have no documentation. One essay departs from scholarly norms to the extent that it credits "Hungarian tourists" as a source for the conclusion that no more than half of the country's population was aware of the Second Vatican Council. The contributions from the 1960s tend to be peppered with unsupported overstatements that demand qualification. We are baldly told in one 1966 essay that "pastoral activities are forbidden" (p. 65). Two years earlier it was written that

Catholic people “are cut off from western sources of culture, and also from religious culture” (p. 28). As for objectivity, few seasoned readers will set the book down without appreciating that it is coloured by a deep-seated conviction of the historical right of the Catholic Church to play the leading role in shaping Hungarian society. Symptoms of resentment towards the prevailing system are to be found in occasional emotive outbursts, such as calling the country “an intellectual internment camp” (p. 28) or by asserting that since the war “a majority of the people in Hungary have . . . been ‘contaminated’ by ideas which up to that time had been foreign to them” (p. 79).

One of the most disappointing chapters is the 1977 essay “Base Groups in Hungary”. While it does make valuable general observations on their origins, functions, and relations with the hierarchies of both the church and the state, one will not find here the names of Father György Bulányi, the *Regnum Marianum* movement, or any other of the country’s numerous basis groups.* Readers will also find that *Church in Transition* has been translated into rather awkward and imprecise English.

The editorial team of András and Morel has been more consistently successful with *Hungarian Catholicism: A Handbook*. This is the first and only reference book of its kind on the Hungarian Catholic Church published in English. It is the result of the revision and expansion of two similar German-language reference books previously published by the Institute. The handbook is divided into five major sections. The first gives an 18-page historical overview of the Church in Hungary from Roman times to the Second World War, including a chronology of significant events since 1945 and a list of beatified and canonised Hungarians. The main emphasis of the historical account is on the strong and ancient roots of the Catholic Church in Hungarian society, and on the illegitimate means used by the state after 1945 to reduce the church’s influence and power. The second section provides data on the dioceses and clergy. Here one can find membership statistics, diocesan histories, biographies of contemporary bishops, and figures for religious orders. The chapter “Hungarian Church Life” discusses religious practice, basis groups, religious education, and a variety of church organisations and services. The fourth section outlines the church’s financial structure. The last chapter contains the texts of the most important laws regulating the church, e.g. the fundamental agreement between church and state of 1950 which disbanded religious orders, and the edicts regulating appointments to church positions. This book will undoubtedly prove to be a valuable reference work for both the scholar and the more casual observer of Hungarian religious affairs.

JOHN V. EIBNER

*See *RCL* Vol. 12, No. 1, pp. 24-36 for an account of these groups — *Ed.*

Lytsar pratsi i obov'yazku. Zbirnyk prysvyachenyy pam'yati prof. Oleksandra Lotots'koho-Bilousenka, edited by Bohdan Hoshovs'ky. Toronto-New York: Yevshan-zillya, 1983. 190 pp., \$10.00

Alexander Lotocki (1870-1939) contributed greatly to Ukrainian political, cultural and ecclesiastical life. The son of a priestly family, he studied at seminaries in Kam'yanets'-Podil's'ky, Tbilisi and Kiev, specialising in the history of the Church and Canon Law. Prevented from following a teaching career in the Russian Orthodox Church's seminaries because of his Ukrainian cultural activities, he entered the Tsarist bureaucracy in the Ministry of State for the Control of Finances. He assisted in organising the Ukrainian Club in the First Duma and in obtaining the revocation of the Ems Ukaz (1876) banning Ukrainian printing. After the Revolution, Lotocki served as Chancellor of State in the Ukrainian autonomous government, State Controller in the Ukrainian National Republic, and Minister of Religions in the Hetmanate government and the Directory government. From 1919-20 he went abroad as Minister Plenipotentiary in Istanbul. Taking part in the last attempt to maintain the Ukrainian government's rule in Ukraine, he joined the exodus of the Ukrainian National Republic into emigration. From 1922-28 he was professor of Canon Law at the Ukrainian Free University in Prague and from 1928 to his death in 1939 he held the chair of history of Orthodox Churches at the University of Warsaw, serving as well after 1930 as the Director of the Ukrainian Scholarly Institute which he founded.

The list of Lotocki's positions only suggests the breadth of his activities and publications. This memorial volume goes far in describing them by publishing and republishing discussions of the many facets of Lotocki's career by prominent Ukrainian scholars, political leaders, and churchmen (Marco Antonovych, Dmytro Doroshenko, Archbishop Anatoly (Dublyans'ky), Bohdan Hoshovs'ky, Ivan Kedryn-Rudnyts'ky, Ivan Korovyts'ky, Borys Lotocki, Metropolitan Mstyslav (Skrypnyk), Tymish Oleksiyuk, Zenon Pelens'ky, Omeljan Pritsak, Vyacheslav Prokopovych, Ivan Tokarzhevs'ky-Karshevych, Oleksander Shul'hyn, Ivan Vlasovs'ky and Pavlo Zaitsev). Over seventy pages of the book consist of bibliographies of Lotocki's works, of reviews and comments about Lotocki, and of works published and prepared by the Ukrainian Scholarly Institute in Warsaw.

Although only the articles by Ivan Vlasovs'ky (on Lotocki as a religious activist) and Archbishop Anatoly (on Lotocki's role in the declaration of the Autocephaly of the Ukrainian Orthodox Church on 1 January 1919) deal exclusively with church affairs, almost all the articles treat some aspect of Lotocki's impact on Ukrainian Orthodoxy. Lotocki's clerical upbringing and his studies occurred during the early phase of Ukrainian

religious rebirth and its struggle with the Russian Orthodox Church. His activities in 1918-20 centred on the movement to form the Ukrainian Autocephalous Orthodox Church and to obtain recognition for it from the civil and religious authorities, above all from the Patriarchate of Constantinople. From 1922 to 1939 Lotocki's publications on Canon Law, on the principles of autocephaly, and on church history provided intellectual support for Ukrainian Orthodoxy, while his translations of Scripture and liturgical services served as the bases for the ukrainisation programme. With the destruction of the Ukrainian Autocephalous Orthodox Church in Soviet Ukraine, his preparation of the seminarians and laymen who led the Ukrainian church revival in the Polish Orthodox Church took on great import. In carrying on this work Lotocki laid the basis for the restoration of the Ukrainian Autocephalous Orthodox Church in Ukraine in 1942 and its continuation in the West. The volume under review provides a good introduction to Lotocki and his tremendous role in Ukrainian religious affairs.

FRANK E. SYSYN

Kirche in Fesseln (The Church in Fetters)

by Josef Rabas

Munich: Sozialwerk der Ackermann-Gemeinde, 1984. 167pp. Pb.

This is the sixth volume in the series *Materialien zur Situation der Katholischen Kirche in der ČSSR* (Materials Dealing with the Situation of the Catholic Church in Czechoslovakia). Several earlier volumes included only documents. Here such items as statistics, excerpts from the Constitution, government laws and reports are appended as documents to the lengthy paraphrases and commentary on materials presented under three themes: A Look at the Past, Preliminary Developments, and The Situation of the Church Today (the latter taking up about two-thirds of the volume). An excellent map showing the regional distribution of Catholic communities begins the second section. The materials show how the Catholic Church entered upon the "Via Dolorosa" which is still its path today. Statistics illustrate the problems. A table in the third section shows the number of congregations (for 1983) in each diocese (a total of 4,432), and the distribution of priests in the same area (a total of 3,285). Another table illustrates the almost total absence of diocesan bishops (there are three, but 13 are needed) and apostolic administrators (two out of 13) for Slovakia alone.

The current situation is described under eleven headings: 1. The hierarchy; 2. State influences on the training of priests; 3. The destruction of the orders; 4. Atheism for everyone; 5. Christian education and theological training; 6. Attacks on religious life; 7. "Catholic Caritas" under the state; 8. Is there still a church press?; 9. The unknown laity;

10. Religious disintegration; 11. The Union of Priests — a “Trojan Horse” within the church. Section 6 includes a special set of documents entitled “Attacks on the Life of the Church”. They include a report about party membership, a memorandum asking for “positive cooperation with the state”, hindrances to pastoral work, and guidelines for religious education.

According to the author, the Catholic Church in Czechoslovakia has suffered from the lack of publicity regarding its difficult position. This documentation of its recent history will help to fill the gap.

LAWRENCE KLIPPENSTEIN

Priestervereinigung “Pacem in terris” — eine kritische Analyse
 (The priest-organisation Pacem in Terris — a critical Analysis)
 Munich: Ackermann-Gemeinde, 1983. 177pp.

Priestervereinigung “Pacem in terris” — eine kritische Analyse comes from the Ackermann-Gemeinde in West Germany and is the fifth volume in their series on the situation of the Roman Catholic Church in Czechoslovakia. The Ackermann-Gemeinde is an organisation of Germans who were expelled by the Czech government from Bohemia in 1946. It might be said that a book on this topic coming from this source is hardly likely to be objective, but the view of most Christians in Czechoslovakia itself is that to be objective about Pacem in Terris is to be opposed to it. The purpose of the book is to give a fully-documented account of the organisation. It begins by describing the historical background and the aims of similar organisations before 1968. At the end we are given the leading documents concerned with this issue, including several letters by Cardinal Tomášek, who is strongly opposed to Pacem in Terris, and the text of the decree from the Congregation of the Clergy in Rome of 8 March 1982 which, although it does not mention Pacem in Terris by name, clearly forbids clergy from belonging to it.

The programme of Pacem in Terris itself is derived from three texts which were produced at the time of the establishment of the organisation in 1970 and 1971. According to the second of these texts, the purpose of Pacem in Terris is to defend “the legal interests and demands of priests in their social and professional context”. It is shown, however, that energetic priests who take their vocation seriously receive no help whatever in the fulfilment of their spiritual and pastoral duties. This, of course, is not surprising since, if that were the purpose of Pacem in Terris, it would not be allowed to exist in any official form.

What is surprising, however, is that two issues raised by Pacem in Terris are often ignored by western Christians. The first is the question of what is meant by “engaging for peace”. Pages 75 to 79 should be read by

every "peacemaker" in the western world, many of whom are still almost totally ignorant of how this concept is manipulated by communist governments. The second is the question of what is meant by "socialism", which Pacem in Terris is careful never to define. That one of its leading aims is the liquidation of religion is common knowledge to the Christians of Eastern Europe, but this fact is conveniently overlooked by the supporters of Pacem in Terris and, for that matter, by many western Christians. The question has been raised whether the Vatican might come to impose excommunication upon anyone who belongs to Pacem in Terris. The expediency of such a move is difficult to judge, but if it were to take place, it would only be confirming what in effect has already been done by most Roman Catholics in Czechoslovakia who take their faith seriously.

ANDREW LENOX-CONYNGHAM

Books Received

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

- Anderson, Paul B.**, *No East or West*. Paris: YMCA Press, 1985. 176 pp.
Dokumenty Komiteta prav Cheloveka. November, 1970-December 1971.
 New York: International League for the Rights of Man, 1972. 252 pp.
- Fugel, Adolf**, *Christen unterm Roten Stern: Dokumentationen — Berichte — Lebensbilder*. Freiburg im Breisgau: Herder, 1984. 125 pp.
- Heard, Albert F.**, *The Russian Church and Russian Dissent comprising Orthodoxy, Dissent and Erratic Sects*. New York: Harper & Brothers, 1887. 310 pp.
- Kahle, Wilhelm**, *Die Begegnung des baltischen Protestantismus mit der russisch-orthodoxen Kirche*. Leiden: E. J. Brill, 1959. 295 pp.
- Krahmal'nikova, Zoya**, *Blagovest: povest'*. Zollikon, Switzerland: G2W, 1983. 190 pp.
- Moroziuk, Russel P.**, *Politicized Ecumenism: Rome, Moscow and the Ukrainian Catholic Church*. Montreal, 1984. 24 pp.
- Oleskiw, Stephen (editor)**, *His Beatitude Josyf Cardinal Slipyj, Confessor of the Faith, Patriarch of the Ukrainian Catholic Church, 17.2.1892-7.9.1984*. London: Ukrainian Central Information Service, 1984. 63 pp.
- Solidarité résiste et signe: Colloque polonais*. Paris: Nouvelle Cité. 206 pp.
- Tischner, Józef**, *The Spirit of Solidarity*. San Francisco: Harper and Row, 1984. 126 pp.
- Woelk, Heifrich and Gerhard**, *A Wilderness Journey: Glimpses of the Mennonite Brethren Church in Russia, 1925-1980*. Fresno, California: Center for Mennonite Brethren Studies, 1982. 169 pp.

Contributors

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Paul Booth is a member of the research staff at Keston College, specialising in the religious situation in Romania.

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

John V. Eibner is a member of the research staff at Keston College, specialising in the religious situation in Hungary.

Lawrence Klippenstein is a member of the research staff at Keston College.

Peter Morrison has been doing research on China since 1965 and has lived there for three years.

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