

Reviews

The Catholic Church in China by Laszlo Ladany.

New York: Freedom House, 1987. Paperback, 110 pp., US \$5.00.

It is salutary, at a time when China is increasingly seen as a country in the process of discarding its communist ideology and becoming more pragmatic and tolerant, to be reminded that all is not necessarily as it appears on the surface. The author of this book, a Jesuit priest who has spent many years following developments in communist China, makes it quite clear that, so far as religion is concerned, serious restrictions remain on the degree of personal freedom permitted by the regime. It is true that there have been changes in the implementation of the government's religious policies in recent years, with hundreds of Christian churches and other centres of religious activity being reopened, and abundant evidence of a widespread resumption of religious practice especially among the small Christian minority of the population. The immediate priority of the Chinese Communist Party now is to modernise the country's economy, and there is nothing to be gained in present circumstances by alienating those who still maintain their religious beliefs, which, the Party assumes, will in any case eventually wither away of their own accord. The Party remains in supreme control, however, and citizens are not allowed to offer allegiance, even spiritual allegiance, to any authority outside China. Hence, from the regime's point of view, the importance attached to the "Three Self" movement on the Protestant side and, in the case of the Chinese Catholic Church, the continuing ban on any link with Rome.

The author provides a graphic account of the way in which the communist regime set about bringing the Catholic Church to heel in the 1950s. It was made clear from the start that the church would not be allowed to accept any guidance from outside. At the same time, a violent propaganda campaign was launched against a number of orphanages run by religious sisters, who were accused of the large-scale murder of children in their care; foreign missionaries were expelled, in a number of cases after being put on trial for alleged

espionage; and hundreds of Chinese priests were imprisoned. After a campaign lasting several years, during which intense pressure was brought to bear on priests and lay persons alike to reject foreign interference in their religious affairs, it was announced in July 1957 that the official inaugural meeting of the Chinese Catholic Patriotic Association had taken place in Peking. Not long after that, the first two "Patriotic" bishops were consecrated, in defiance of the disapproval of the Holy See. The division within the Chinese Catholic Church which began at that time between the "Patriotic" Catholics and those who remained loyal to Rome has persisted ever since.

So far as the present situation is concerned, the author believes that the Patriotic Association represents only a small minority of the total Catholic population. Its members are, he says, a mixed crowd. Some of those who joined under severe pressure in the '50s now regret doing so, though many also argue that this was the only way in which they could continue to minister to the spiritual needs of the faithful. Others, however, who joined the Association of their own volition are, the author says, shunned by their fellow-Catholics, and some are suspected of betraying colleagues who have remained steadfast. Some "Patriotic" bishops and priests married during the turbulent days of the Cultural Revolution, and such people would of course be in a delicate position if the breach with Rome were ever healed.

At the other end of the spectrum, many priests and lay persons have suffered heroically for the faith, and the author pays tribute to those who have died martyrs' deaths and to men like Ignatius Gong Pingmei, the Bishop of Shanghai, who was released in 1985 after being confined to prison for almost thirty years for his loyalty to the Holy See.

The author examines the accusation that is sometimes levelled against the Holy See that it must take at least some of the blame for the rift with the "Patriotic" Chinese Catholics, on the grounds that it was the Holy See's refusal to give its approval to two candidates nominated by the Chinese for episcopal office in 1958, and its subsequent excommunication of everyone involved in their illicit consecration, which really precipitated the break. He insists that the accusation is groundless: the Patriotic authorities had presented Rome with a fait accompli; there were two validly ordained Chinese bishops in prison at the time, and congresses had been held in many provinces proclaiming the existence of an independent, self-governing church in China. In the circumstances, the Holy See had no alternative but to respond in the way it did.

The author is very critical of the gullibility of foreigners, including many Christians, who have been to China at various times and come back full of praise for it as a country with an ideal society where all the

highest Christian virtues flourish, instead of recognising it for what it really is — a country ruled by a Marxist dictatorship, which has done its best in the past to exterminate Christianity and every other religion. Nor does he have much sympathy with the efforts of such people as Cardinal Jaime Sin, the Archbishop of Manila, who has visited China more than once, apparently in the hope of achieving some kind of reconciliation between the “Patriotic” church and Rome. He suggests that the Cardinal mistook the courteous gestures of his Chinese hosts for a change of mind.

Rather surprisingly, perhaps, the author reserves his strongest criticism for a Chinese bishop — Aloysius Jin Luxian, appointed auxiliary bishop of Shanghai by the “Patriotic” church in 1984 — who is considered in some quarters to be a possible future mediator between the Vatican and the dissident Chinese church. Bishop Jin, unceremoniously dubbed the “Red Bishop” in the book’s index, was arrested in 1953 and spent many years in prison. He was eventually released, however, and has been prominent in recent years both for his work as rector of the newly reopened seminary in Shanghai, and for his membership of several delegations which have represented the Chinese church in visits to foreign countries. The author is sceptical about Bishop Jin’s assertion that he has never been a member of the Catholic Patriotic Association. He suggests that the bishop did not put up a very strong resistance while he was in prison in the ’50s, and refers to stories that he gave information to the authorities which put a number of his fellow-Catholics in danger.

The author’s instinct, based on his experience as a China-watcher of long standing, would seem to be to oppose any attempt to resolve the dispute between Rome and the “Patriotic” Catholics except on the basis of the unconditional submission of the latter to the authority of the Holy See. The trouble is that, since the break occurred in the 1950s, the waters have been muddied by years of propaganda emphasising the grievances of those who have argued that the church, in the past, identified itself too strongly with the interests of foreign powers hostile to China, and that it was far too slow to delegate authority to a Chinese clergy. It will need much patient discussion to remove the misunderstandings which undoubtedly do now exist among some sections of the Chinese church. Fortunately, perhaps, the Vatican seems in no hurry to bring the unhappy controversy to a head, preferring to bide its time in the hope that, eventually, wiser counsels will prevail.

This book would have been more impressive than it is if the author had been less partisan in his approach and if he could have cited more evidence in support of some of his assertions. (The allegations about Bishop Jin are a case in point.) It should be said, too, that the book

contains an unusually large number of textual errors and misspellings of Chinese names. (Shanghai appears as "Shai" no fewer than three times in the space of a single paragraph.) But these shortcomings should not detract from the fact that this is a useful addition to the woefully inadequate amount of literature generally available on a subject of considerable interest and importance.

LAWRENCE BREEN

Rome et Moscou 1900-1950

by Antoine Wenger. Paris: Desclée de Brouwer, 1987. 684 pp., 225F

This is not — despite the title — a book of Vaticanology, still less a book of Kremlinology. It is rather a record, based mainly on French sources, of the work of foreign Assumptionist and Jesuit priests in the Russian Empire and the Soviet Union in the first half of this century. Their work had varying support from the Vatican, although the Pope seems to have been aware of what was going on, but their approach seems more like that of freelance amateurs than of men conducting a systematic Vatican policy. These priests were all consumed with a passion, if not obsession, for the mission of converting the Orthodox Russians to Catholicism. They welcomed the growth of Slav Catholicism — the Eastern rite of Fyodorov was seen as a means of reuniting the Western and Eastern Churches. These priest-enthusiasts took advantage of whatever historical occasion arose — the greater toleration for Catholics after 1905, the use of foreign churches to maintain a foothold in various parts of the country, the decline in support for the Orthodox Church after the compromises of the 1920s — to push their advantage. Inevitably they encountered the bitter hostility of the Orthodox Church (not unexpectedly) and of the Polish Catholics on Russian territory. The Ukrainian Catholics were mainly supportive (especially the Metropolitan of L'viv, Andrei Sheptytsky), and the Germans were hardly affected, living as they did in closed communities.

Wenger — journalist, historian, priest and diplomat — takes us through the story of these priests, concentrating on the work of Michel d'Herbigny and Pie-Eugen Neveu. Their freedom of action, given the Soviet paranoia about foreigners, was remarkable. In spite of restrictions they managed to minister for several years in Moscow and Makeyevka (in Ukraine), under the pretext of catering for foreign churches. Wenger's story depends largely on original Assumptionist archives which provide a wealth of material on the activity of their

members; this material does, however, tend to distort the history of local Catholics. These priests ministered to a small group of foreigners and intellectuals in various centres and only tangentially touched the lives of the vast majority of Catholics on Russian and Soviet territory. The situation on the ground for Polish, German and Eastern-rite Ukrainian Catholics (who made up the majority of Catholics on the interwar Soviet territory) is treated in the book only obliquely and always through the eyes of Frenchmen. Likewise the sections of the book dealing with changing Soviet religious policy are second-hand — the only interesting addition to received knowledge being the interpretation given by Neveu, d'Herbigny and others and their communication of it to the Vatican.

Wenger treats exhaustively the consecration of new bishops by d'Herbigny in Moscow in 1926, already dealt with at length by other historians, including Hansjakob Stehle in his much-criticised book *Eastern Politics of the Vatican 1917-1979*. The only thing new in Wenger's work is the wealth of detail from the Assumptionist files and from d'Herbigny's personal papers. Just as Stehle — whose help is freely acknowledged by Wenger — based his work on this period on German foreign office archives, so Wenger makes good use of diplomatic archives in the French foreign office. Indeed, so heavily is Wenger dependent on these original archive sources that it is not clear if he even has a knowledge of any languages other than French and Italian. The bibliography — which includes many scarcely-relevant books — is largely made up of works in these two languages. There seems to be no use made of Polish or Russian language sources — surely a crucial area in a book of this nature. Even German and English sources are largely ignored.

One major source which Wenger seems unaware of is Zatko's key book, *Descent into Darkness*, which deals thoroughly with the 1923 trial of Mgr Cieplak, apostolic administrator of Mohilev, Mgr Budkiewicz, Exarch Fyodorov and a group of priests. Indeed, Wenger dismisses the episode in little more than a few pages.

In spite of its one-sided approach (perhaps reflecting the title of the book), the work does have its lessons for those concerned for the pastoral welfare of the varied Catholic communities of the present-day Soviet Union: it shows that the heroic work of these foreign priests was only of limited pastoral use in the longterm history of the local Catholic community. Should the thrust of Vatican policy be to serve the spiritual needs of existing Catholics, or should it be to seek unity with, or conversion of, the Orthodox? This book documents the history of the latter. Local Catholics were not always well served and suffered neglect. This dilemma still has to be worked out to produce a coherent Vatican policy towards the pastoral care of

Catholics in the Soviet Union.

Wenger has done a service to historians in producing this mammoth book: he has made accessible the work and thoughts of a small group of heroic foreign priests who were attracted to and went to work among the Russians in the upheavals of the first half of the century. Wenger speaks approvingly and sympathetically of them. It is sad that this movement is only of marginal importance in the history of Soviet Catholicism and that it tells more of the character of the priests than of the situation for local Catholics.

GEORGE HARRISON

Sinagoga — razgromlennaya no nepokoryonnaya

(The Synagogue Shattered but not Defeated)

by Israel Tayar (pseudonym; real name unknown). (Inside, in English: "Y. Tayar. Synagogue shuttered [sic] but not defeated"). Israel: Alya Library, 1987. Paperback, 219 pp.

Before the revolution of 1917, in the small Ukrainian town of Berdichev, there were, according to different sources, between 88 and 140 synagogues. In 1980, according to an official source (the magazine *Nauka i religiya* (Science and Religion)), there were 91 synagogues — in the whole of the Soviet Union.

Sports clubs, "houses of culture", workshops, storehouses, offices, archives, philharmonic societies, teachers' clubs and even a peoples' court are among the establishments housed in former synagogue buildings. But most of such buildings have been simply destroyed or burned down, either by the Nazis during the last war or by various Soviet agencies — for example, city planning departments.

The man behind the pen-name Tayar, most probably a learned rabbi, undertook in 1979-81 a long pilgrimage to Central Asia, the Caucasus, Ukraine, Belorussia and Siberia to find out what remained of the Synagogue in the Soviet Union — or rather of Jewish religious life. We learn from the foreword by Professor M. Zand (formerly a leading Moscow orientalist, now living in Israel) that little is known of the author, beyond the fact that he grew up in Khar'kov, or of the way the manuscript and some photographs reached Israel. We may assume, however, that the way was not an easy one, since the Siberian part of Tayar's sombre travelogue is entirely missing: there are only references to it in the other parts of the book and a few snapshots from Irkutsk, Omsk and Birobidzhan.

Nevertheless, the eyewitness account given by Rev. Tayar is, without the slightest doubt, fully authentic, his tone very calm and his

conclusions strangely optimistic. So optimistic, in fact (against the pitiful background of the reality he encountered), that Professor Zand tries to argue with the author in his foreword: he thinks there is no future whatsoever for Jewish religious life on Soviet territory.

Of all religious denominations, Judaism in the USSR has probably suffered most; it is, therefore, especially interesting to concentrate on the grains of optimism gleaned by the author in his peregrinations.

We learn that in the Transcaucasian republic of Georgia — where fewer than three per cent of all Soviet Jews live — there are 22 synagogues (almost a quarter of the 91 for the whole Soviet Union), and that the small Georgian town of Kuba is proudly called by the local Jews “little Jerusalem”. The synagogue near Kuba is kept, at least inside, in good order, and the worshippers even have such an exceptional luxury as their own rabbi (most synagogues in the Soviet Union have had no rabbi for decades). The author also attended full religious services in Samarkand, Bukhara and Dushanbe — though these were led by laymen.

In many other places the situation is much worse. One passage in the book describing how to find a synagogue in a typical Soviet city is full of sad irony.

This is not easy and is fraught with curious encounters. It is remarkable that the majority of local inhabitants do not know what a synagogue is — and, naturally, have no idea where it may be found. Moreover, many Jews, not only the fully russified ones but also those who are, so to speak, only half assimilated, know nothing about a local synagogue. Some have heard that there is such a thing in their town but still do not know the address.

Here I cannot but recall my own experience — in London. I came to London from the Soviet Union in 1966 and, after a few days, was walking along Kings Road, Chelsea. Suddenly I noticed a blue arrow attached to a lamp-post and pointing at Smith Street, with the words “Chelsea Synagogue” on it. I felt something close to a shock. My first — perfectly idiotic — thought was: “how could it be that the authorities allow such signs to be displayed?” No synagogue in the Soviet Union is, of course, signposted.

What, then, feeds Israel Tayar’s optimism? Maybe, paradoxically, the very miserable plight in which he found the few remaining synagogues in the country with the third largest Jewish population in the world. He repeats many times in his book that if *such* conditions, existing for at least half of the century, could not exterminate Judaism, then nothing could. It is tempting to follow his logic and to say “per aspera ad astra”. But I am not convinced; I am afraid there is an element of wishful thinking in it. Neither would I agree with the

opposite view so categorically proclaimed by Professor Zand. Rather one must be only immensely grateful to Israel Tayar for his feat of investigation and for telling the sad truth to the world. Every religious person — and not only Jews, I am sure — who reads this modest and straightforward book will pray for the shattered Synagogue in the Soviet Union. There is always hope.

LEONID FINKELSTEIN

Saints and Sandinistas

by Andrew Bradstock. London: Epworth Press, 1987.

Paperback, 86 pp., £4.50.

This short book, subtitled “The Catholic Church in Nicaragua and its Response to the Revolution”, is the outcome of research undertaken at the University of Bristol under the supervision of Dr Denys Turner. Dr Bradstock does not show over-much sympathy with the cause of the *Contras*; but he is fairly balanced in his assessment of the Sandinistas on the one hand and the position of those churchmen led by Cardinal Obando y Bravo on the other.

Although the account is adequate as far as it goes, it is too brief to be satisfying. The author’s determination to stray outside the confines of Nicaragua as little as possible means that he misses a good deal of the Central American context which would help to explain what has happened in Nicaragua. There is in the index, for example, no citation of Archbishop Romero of San Salvador, and I noticed none in the text. Yet a reference to the Archbishop’s third pastoral on “The Church, popular organisations and violence” would have illustrated the attitude of a prelate very different from Obando towards the gradual politicisation of the Catholic Church. The author is quite right to highlight the significance of the elevation of Obando to the rank of cardinal, an act which can only be interpreted as a snub to the government in Managua. He is quite wrong, however, if he believes as he appears to do (p. 69) that Obando is the first Central American cardinal. The late and, by the people of his diocese, distinctly unlamented Archbishop Casariego of Guatemala City whom Obando replaced in the Sacred College was a cardinal from 1969. In Rivera y Damas of San Salvador there was a much more obvious choice for elevation to the purple. His election would have been seen in Central America as a tribute to the memory of his martyred predecessor.

Bradstock remarks upon the role of the *Cursillos de Cristiandad* in the radicalisation of the laity, and in the propagation of the basic themes of Liberation Theology. They may indeed have played such a

role, but if so it comes as a surprise to someone like myself whose knowledge of Nicaragua is rather less than it is of some other countries where the *Cursillo* movement is active. The general reputation of this movement is rather more conservative than is indicated here.

Undoubtedly the bishops have some reason for complaint against the Sandinistas, and the junta's initial treatment of the Miskito indians was certainly an offence against their human rights. Bradstock defends the human rights record of the Nicaraguan government but not, I think, staunchly enough. Though there have been abuses, the record is considerably better than in other Latin American states, including those which do not face the incursion of US-backed forces. As he indicates, it was wrong of the church to suggest that the country was engaged in civil war. The majority of the people remain vociferous in their support for the present regime despite conscription (against which Obando protested) and despite extremely difficult economic conditions brought about not simply by the war but by the US trade embargo.

The present US administration's detestation of the Sandinistas is not on the whole shared either by the US Congress or by the US Conference of Catholic Bishops, or by a good many ordinary US citizens. But is President Reagan right in fearing a Marxist government? Bradstock points out that the Catholic contribution to the Sandinista Front has helped to move it away from any rigidly Marxist-Leninist line, if indeed it ever had one. As recent events have demonstrated — including the government's choice of Obando as mediator with the *Contras* — the Sandinistas are more pragmatic than ideological. If the Pope is comparing Nicaragua with Poland, as does Humberto Belli, then the comparison limps.

I suspect the Pope's problems with Nicaragua stem both from his unhappy experience during his March 1983 visit, and from a general unease with Liberation Theology. As the recent encyclical *Sollicitudo rei socialis* seems to indicate, however, John Paul II may be changing his mind about the latter.

MICHAEL WALSH

The Making of the Soviet Citizen.

edited by George Avis. London: Croom Helm, 1987. 251 pp.

Those who made the Russian revolution believed that socialism would transform not only social relations but human nature itself. Whilst some stressed waiting for social change to destroy old patterns of behaviour, many Bolshevik activists favoured an educational and propagandist programme designed to create what has in recent years been described as the "new man". To this end Soviet educational institutions have devoted considerable attention to the process of *vospitaniye*, sometimes translated (generally by those hostile to the system) as "indoctrination", but more properly, if still inadequately, as "upbringing". The end result of this process is to give the citizen "a sense of communist morality, a scientific materialist world outlook, patriotism, collectivism, a socialist orientation to labour, internationalism, atheism, and hostility to bourgeois capitalist regimes and imperialism" (George Avis).

Some of the ways in which the authorities attempt to mould the "new man" (or "new person") are discussed in this collection of essays. Most of the authors try to get away from the "their indoctrination — our education" approach. James Muckle, writing on the moral education of Soviet children, suggests that "the value of the Soviet system is that the values — whether you share them or not — are explicit and for the most part unconcealed." Whilst such programmes of *vospitaniye* cannot but have an impact on those at the receiving end, a number of these essays suggest a considerable disparity between objectives and results. All too often, according to Soviet critics, the shaping of the new citizen is carried out in a "formalistic manner" in a way that has little relevance to the contemporary needs of young people.

Of particular interest to the *RCL* reader will be John Dunstan's chapter on atheist education. He first asks why atheist education is still considered necessary and suggests that it is because religion is perceived as "doctrinally, socially and politically dangerous". From various Soviet sources he draws out a description of religion as likely to take people away from social life, to warp their minds, and to destroy the personalities of their children. To combat this, school teachers are encouraged to inject an atheist component into all their educational activities. In particular teachers of the natural sciences are called upon to make clear the incompatibility of the scientific and religious understandings of the world. Finally Dunstan explores the effectiveness of atheist education, noting the frequent expressions of dissatisfaction on the part of officialdom. In part the problem stems from the growing indifference of society, including the teaching

profession, to religion and atheism. Additionally, those involved with older children and young people are increasingly finding they have to deal with a "new type of believer", often highly intelligent and capable of a reasoned defence of their faith. The other problem mentioned by Dunstan, and explored by the Soviet press since his essay was written, is that scientific atheism has yet to provide answers to the "eternal questions" of life and death.

JOHN ANDERSON

In Memoriam

It is with sadness that we note the deaths of Alexander Lieven and Lord Ramsey, both of whom played a significant role in the early development of Keston College.

Whilst Head of Eastern European Broadcasting at the BBC, Alexander Lieven was for two years a member of the first Council of Management of the Centre for the Study of Religion and Communism, as Keston College was formerly known.

In 1971 Lord Ramsey, then Archbishop of Canterbury, became a patron of the CSRC. He was the first Archbishop to support the College's work, and took a personal interest in it, which has been shared by his successors.

Books Received

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

Adler, Gerhard (Hrsg.), *Tausend Jahre Heiliges Russland: Orthodoxie im Sozialismus*. Freiburg: Verlag Herder, 1987. 190 pp.

Beresford, Melanie, *Vietnam: Politics, Economics and Society*. London: Pinter Publishers, 1988. 242 pp.

Bienert, Walther, *Schaue auf dies neue Volk: Wie die Russen vor tausend Jahren Christen wurden*. Giessen; Basel: Brunnen-Verlag, 1988. 205 pp.

Bojcun, Marko and **Haynes, Viktor**, *The Chernobyl Disaster*. London: Hogarth Press, 1988. 233 pp.

Brown, J. F., *Eastern Europe and Communist Rule*. Durham, NC: Duke University Press, 1988. 562 pp.

By All Parties to the Conflict. Violations of the Laws of War in Afghanistan. A Helsinki Watch/Asia Watch Report. New York: The Helsinki Watch Committee, 1988. 90 pp.

Fürchte dich nicht, du kleine Herde! (Konferenz der mittel- und osteuropäischen Minderheitskirchen im Reformierten Weltbund über das Dokument "Ich werde meine Zeugen sein": Kecskemét, vom 6. bis zum 10. Oktober, 1986.) Budapest: Reformierte Kirche in Ungarn, 1987. 134 pp.

Hughes, Robert, *The Red Dean: the life and riddle of Dr Hewlett Johnson*. Worthing: Churchman Publishing, 1987. 218 pp.

Human Rights Internet Directory. Eastern Europe and the USSR. Edited by Laurie S. Wiseberg. Cambridge, MA: Human Rights Internet, 1987. 304 pp.

Information, Freedom and Censorship. (The ARTICLE 19 World Report 1988.) Harlow: Longman, 1988. 340 pp.

Kalista, Zdeněk, *Veliká noc*. Munich: PmD Publishers, 1987. 79 pp.

Kalista, Zdeněk, *Vzpomínání na Jana Zahradníka*. Munich: Obrys/Kontur-PmD Publishers, 1988. 62 pp.

Kratzel, Prof. Dr Gunter, *Sowjetismus: Moskau und die deutsche Wirrnis*. (Band 14 der Blauen Aktuellen Reihe.) Asendorf: MUT-Verlag, 1987. 199 pp.

Lazecký, František, *Večeře u Kata*. Munich: PmD Publishers, 1988. 62 pp.

Miribel, Élisabeth de, *La mémoire des silences: Vladimir Ghika 1873-1954*. Paris: Fayard, 1987. 210 pp.

Müller, Ludolf, *Die Taufe Russlands: die Frühgeschichte des russischen Christentums bis zum Jahre 988*. (Quellen und Studien zur russischen Geistesgeschichte; Bd. 6.) Munich: Erich Wewel Verlag, 1987. 131 pp.

Pinkus, Benjamin and Ingeborg Fleischhauer, *Die Deutschen in der Sowjetunion: Geschichte einer nationalen Minderheit in 20. Jahrhundert*. (Osteuropa und der internationale Kommunismus. Bd. 17.) Baden-Baden: Nomos Verlagsgesellschaft, 1987. 599 pp.

Pospielovsky, Dimitry V., *Soviet Antireligious Campaigns and Persecutions. Volume 2 of A History of Soviet Atheism in Theory and Practice, and the Believer*. London: Macmillan Press, 1988. 275 pp.

Ramet, Pedro (editor), *Eastern Christianity and Politics in the Twentieth Century*. (Christianity Under Stress, Volume 1.) Durham, NC: Duke University Press, 1988. 471 pp.

Ratushinskaya, Irina, *Grey is the Colour of Hope*. London: Hodder and Stoughton, 1988. 286 pp.

Ratushinskaya, Irina, *Pencil Letter*. London: Bloodaxe Books, 1988. 89 pp.

Vodoff, Vladimir, *Naissance de la chrétienté russe*. Paris: Fayard, 1988. 493 pp.

Soviet Anti-Religious Campaigns and Persecutions

Volume 2
of
A History of Soviet Atheism in Theory and Practice,
and the Believer

by DIMITRY V. POSPIELOVSKY

Dimitry V. Pospelovsky here outlines the theoretical and ideological foundations of Soviet atheism from Feuerbach and Marx to Khrushchev and Andropov, demonstrating that the Soviet intolerance towards any faith in God is an inseparable part of the Marxist-Leninist doctrine and that the persecutions never cease, even during the current showcase tolerance of the top administrations of the state-recognised religious communities, bought by their officials' support for Soviet foreign policies in their public declarations. The book also investigates and demonstrates the life of the believer and of his/her church in the face of persecutions, the ways of survival and growth of the faith in these conditions.

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