

*Church, Nation and State in Russia and Ukraine.* Edited by Geoffrey A. Hosking. New York: St. Martin's Press, 1991. 357 pp. \$59.95.

This collection of articles, first presented as papers at a 1988 conference commemorating the millennium of Christianity in Rus', provides a mix of close scholarship, general overviews, and interpretive essays in Russian and Ukrainian religious history.

The most useful contributions in the volume are those based on primary source research. Robert O. Crummey's analysis of spirituality in the writings of the Vyg Fathers—early priestless Old Believers—successfully begins to explore Old Believer religious life. Although the leaders of the famous Vyg community wrote copiously on religious matters, scholars both in Russia and the West have rarely investigated the Old Belief for its spiritual (as opposed to economic or political) importance. In addition, Crummey correctly relates Old Believer religious life to its social development.

Brenda Meehan-Waters's investigation of female Russian Orthodox saints explores the process through which Russian women attained sainthood. This article is perhaps the most methodologically rigorous in the collection. The study of female sanctification (indeed, scholarship on hagiography in general) remains almost unknown in Russian

studies, although it is well developed in the study of Christianity in the West. This essay therefore provides an important service, offering new methods of analysis for Russian Orthodoxy.

Articles by Stephen K. Batalden, David N. Collins, Simon Dixon, and John D. Morison all probe the intersection among church, politics, and society in Russia during the nineteenth and early twentieth centuries. With such broad subjects, however, each of these essays can only introduce its author's research, which one would hope to find fleshed-out in later works.

Batalden, for example, shows how the Russian Bible Society challenged the Holy Synod's authority as an independent religious organization. He also begins to explain the way that technology (introduced by the Bible Society) provided an impetus for social and political change under Alexander I's reign. This topic is particularly ripe for further research.

Collins explores the rich culture of Russia's internal mission, heretofore largely forgotten, and Dixon delineates the increasing social activity of the Church in the late imperial period. Dixon assumes, however, that preaching, temperance work, and charity were Western ideas put into a Russian context. This would seemingly discount, then, the long tradition of mutual aid, temperance and anti-tobacco agitation, and polemical preaching shown most obviously in Old Believer culture, which had developed independent of significant Western influence.

Morison pairs local church schools with seminaries in his analysis of Synodal educational institutions during the 1905-06 revolution. Although this seems obvious at face value, the vast differences in demographic, social, and cultural makeup of the schools makes comparison of their experiences somewhat difficult. His description based on extensive archival research, however, does illustrate in detail how religiously-oriented schools viewed changes in society, imperial policy, and the growth of unions.

Four articles contemplate the theological and philosophical development of Russian religious life. John D. Basil's "Alexander Kireev and Theological Controversy," shows how theology and politics often interacted. As Basil explains, traditional Orthodox perspectives on the *filioque* controversy took on a new spin when some Russian Orthodox wanted to establish relations with the Old Catholics. Articles on "Christianity, the Service Ethic, and Decembrist Thought," by Franklin A. Walker, and "Leo Tolstoy, a Church Critic Influenced by Orthodox Thought," by Pål Kolstø, reaffirm the influence of Orthodoxy (and Christianity in general) on major thinkers of the imperial period without breaking significant new ground.

Paul Valliere's study of "Theological Liberalism" in Russian Orthodoxy attempts to use this concept to explain the debate between social involvement, on one hand, and retreat and isolation from the secular world, on the other. The article indeed describes the tension between competing philosophies in the Russian Church, but fails to define adequately what the author means by "theological liberalism" apart from simple resistance to the status quo. What is theologically liberal, for example, about the desire for parish reform and restructuring?

Another group of articles is comprised of more general overviews. Three of these introduce important themes in a highly neglected field—Ukrainian religious history. Frank E. Sysyn traces elements of modern Ukrainian religious culture to the sixteenth and

seventeenth centuries. In an otherwise good work, Sysyn's linkage of "tradition" to "innovation" is confusing—for example, he says that "The major *tradition* of the period . . . was the *emergence* of new religious forms" (p. 9, emphasis added). John Paul Himka's description of the Greek Catholic Church in Galicia during the nineteenth century and Bohdan R. Bociurkiw's contribution on the Ukrainian Autocephalous Orthodox Church illustrate how religion in Ukraine developed in an atmosphere somewhere between Russian and Western forms of Christianity.

A number of essays chronicle religion during the Soviet period. Since they were written during the height of Gorbachev's *perestroika*, each of these works does have a sense of not knowing how the story ends—conclusions about religion in Russia must be totally reinterpreted since the events of the past years. Of these contributions, Philip Walters' overview of Renovationism in Russian Orthodoxy in the early years of the Soviet period is the most successful. The early relationship of the Church with Bolshevik leadership was indeed a convoluted and difficult one, and Walters succinctly explains the most important individuals and programs. John Dunlop's essay on religious elements in Soviet literature and film, while a useful discussion, calls out for an afterword covering the post-Soviet period.

Raymond Oppenheim's source-study on the smuggled Furov Reports (which showed the extent of Soviet control over the Russian hierarchy) concludes that, inaccuracies and all, the reports probably were authentic. With opened KGB files, however, the Furov Reports pale in relation to new evidence of a "special relationship" between the hierarchy and the government.

Michael A. Meerson claims that the Patriarchal Church lost the chance for an independent existence (the "Novgorod" model) after the 1917 Revolution, opting instead to maintain the "Moscow" model of dependence on the state. Meerson's argument, however, is tarnished by his use of pat generalizations—in describing the Muscovite model, for example, he claims as fact that "Joseph's [of Volokolamsk] ecclesiastical utilitarianism paved the way to the state utilitarianism of the rulers of the Empire of Peter the Great" (p.213). This too easily generalizes a highly complex historical phenomenon. Peter J. S. Duncan complements the Meerson article with a good overview of "Orthodoxy and Russian Nationalism in the USSR, 1917-88."

The most exciting, yet confounding, essay on the Orthodox experience in the USSR is Dimitry V. Pospelovsky's, which argues that Orthodoxy under Soviet dominance grew up as a church of martyrs and converts. This directly contradicts the popular view of the Russian Church made up primarily of *babushki*. Unfortunately, however, this article was written before large amounts of source material have been released from Soviet archives. Thus, while a fascinating theory, Pospelovsky's thesis awaits more definitive empirical evidence.

The editor, Geoffrey A. Hosking, rounds up the main themes of each article in his introduction, correctly making the case for expanded research into religious life in Russia and Ukraine. St. Martin's Press has provided an adequate (though not elegant) design. The index is broad but not comprehensive.

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