

BOHDAN ROSTYSLAV BOCIURKIW. *The Ukrainian Greek Catholic Church and the Soviet State (1939–1950)*. Edmonton, Alberta: Canadian Institute of Ukrainian Studies. 1996. Pp. xvi, 310. \$39.95.

Relations between the Catholic Church and the Soviet State were usually strained. Even today, a stroll by St. Louis des Français Church in Moscow, one of the few Roman Catholic churches to survive the nightmare of Stalinist persecution, reveals evidence of the hostile relationship: a metal frame, which held a surveillance camera pointed at the church, still dangles from the wall of a nearby police building. The Ukrainian Greek Catholic Church, a unique church that celebrated the liturgy of the Orthodox world but accepted union with Rome and straddled the geographic and cultural divisions between Orthodox and Catholic civilizations, faced not just persecution but annihilation.

Bohdan Rostyslav Bociurkiw has written the definitive history of the Ukrainian Greek Catholic Church in the Soviet Union between 1939 and 1950. Drawing on a rich depository of sources, including newly opened archives in Ukraine and Russia; eye-witness interviews; archival materials in Rome; and unpublished memoirs, notably those of the former head of the church, Iosyf Cardinal Slipyi, who was exiled to Rome in 1963, Bociurkiw clearly and painstakingly recounts the Soviet government's persecution and repression of the Ukrainian Greek Catholic Church, especially in the regions of Galicia and Transcarpathia, which were annexed to the Soviet Union after World War II. Bociurkiw shows who was responsible for the suppression of the Ukrainian Greek Catholic Church, why it was attacked, and how the campaign was carried out. His study is a brilliant example of historical scholarship, a case-study of how to use and interpret sources. It is not only a richly detailed examination of church-state relations but also a probing analysis of Soviet and Russian nationalities policies. Ironically, the only gap in his research is the Vatican archives, which are closed except for the selected documents published in *Actes et documents du Saint Siège relatifs à la seconde guerre mondiale* (1967–1974).

Bociurkiw shows that the repression of the Ukrainian Greek Catholic Church during Joseph Stalin's regime was attributable to three forces: Marxist-Leninist ideology, Stalin's opposition to any independent institution, and Russian hostility to Ukrainian nationalism. Bociurkiw is especially informative in describing the nexus between tsars and commissars and patriarchs in terms of fostering Russification and repressing Ukrainian nationalism. The role of the Russian Ortho-

What were the sources and instruments of Sovnarkom's power? How were they used in policy campaigns? Watson addresses these important political questions only obliquely. There is revealing information here on the frequency and topics of Sovnarkom meetings and on personnel and organizational changes at the apex of the Soviet state but very little on how Sovnarkom influenced the making and implementation of policy. One longs for a more explicit and extensive analysis of Sovnarkom's role as mediator—if that is quite the right term—between the central party leadership and the state's executive agencies, which served as the building blocks of Soviet bureaucratic power. As the author acknowledges in his preface, further evidence on Sovnarkom in the Stalinist political system lies in newly accessible state and party archives, material that could not be integrated into this work. With unpublished and secret decrees from these archives, one hopes that Watson will indeed produce a promised "separate piece of work" that builds on the impressive empirical foundation laid in this book.

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