

Andrii KRAWCHUK, *Christian Social Ethics in Ukraine: The Legacy of Andrei Sheptytsky*. Edmonton: Canadian Institute of Ukrainian Studies Press / Ottawa: Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies / Toronto: The Basilian Press, 1997. Pp. xxiv + 404. 23.5 x 16 cm. \$49.95. ISBN 1-895937-04.

The episcopal career of Andrei Sheptytsky (1865-1944) covered the last 45 years of his life, during all of which time he was, after a brief span as bishop of Stanyslaviv, Archbishop of Lviv and Greek (Byzantine) Catholic Metropolitan of Eastern Galicia, or Western Ukraine. This placed him, says Andrii Krawchuk, at the helm of a church (Ukrainian Greek Catholic) "situated at the crossroads of two Christian cultures - Orthodox, tsarist Russia to the east and Latin-rite Catholic Poland to the west" (p. xiii).

The basic focus of K.'s book is how, as bishop and metropolitan, Sheptytsky met the pastoral challenges posed by the series of rapid and turbulent political and social changes then affecting his part of the world. The seminal moments for Sheptytsky in that time of upheaval begin with his dealings with the Austrian state, followed by the outbreak of the First World War, occupation of Galicia by Russia, the collapse of the Austro-Hungarian and Russian empires, Ukraine's short-lived independence in 1918, the Polish-Ukrainian war of 1918-1919, Eastern Galicia's annexation to Poland in 1923, the outbreak of World War II, occupation by the Soviets in September 1939, German occupation in June 1941, and the return of the Soviets just prior to Sheptytsky's death.

Applying categories developed by Glen H. Stassen, for each period K. follows a threefold analytical process of reconstructing Sheptytsky's empirical and ethical assessment of a situation or problem, the rules and principles he employed in his ethical reasoning, and the course of action he took in implementing his ethical decisions. Throughout, Sheptytsky clung firmly to a tradition "which refused to compartmentalize or separate moral theology from the total Christian life of prayer, and which took the community of worship and faith as the point of departure in its ethical reflection on society" (p. xiii).

The main considerations Sheptytsky addressed while Eastern Galicia was still under Austria were political activism by priests, church-state relations, and patriotism. During World War I and its immediate aftermath, the concerns were church unity, reorganization of the clergy, and the future of the region. From 1923 to the outbreak of World War II, Sheptytsky's social writings and activity focused on the struggle against communism, his church's position vis-à-vis the Polish state, and its response to Ukrainian nationalism. Under Soviet occupation he had to assess the reality imposed by an officially atheistic state, propose guidelines for social action within that context (including accommodation to the state's insistence on political non-interference, but resistance when the Church's rights were compromised), and seek ways to implement those guidelines. During the German occupation Sheptytsky addressed the issues of Nazi-sanctioned violence (especially toward Jews), Ukrainian collaboration with that violence, and unity between Greek Catholics and Orthodox in Ukrainian lands.

Krawchuk's book clearly shows how Sheptytsky had to fight, not only for basic religious rights against hostile regimes, but also for the rights of Eastern Catholics and, generally, of Ukrainians in Galicia. This was not out of a purely ethnic perspective: as the book points out, Sheptytsky's help was not confined to Ukrainians nor even to Christians. Thus, far from being guided by a nationalist political ideology, his ethical reflection on social issues was based, "not in any a priori commitment to some political ideology, but in his painstaking efforts to assess the central social and political problems of Galicia and then to address them by implementing the social message of the Gospel and Catholic social teaching" (p. xix). K. therefore concludes that Sheptytsky's "responses involved the articulation of creative alternatives to the atheistic variants [...], alternatives grounded in the fundamental Christian principle of love. This insight permits a critical reassessment of the Metropolitan's allegedly militant nationalism and anti-communism" (p. 249).

Sheptytsky's social thought has been explored before, but previous studies have been limited to one book and a few articles, none of them in English. Using data whose recovery was itself a major task, K. has sought to restore Sheptytsky's image within present-day Ukraine, as well as make him better known elsewhere, among Christians of Eastern and Western traditions alike. Thus he has consulted material in both North America and Europe - virtually all the works, including unpublished correspondence, by Sheptytsky relating to socio-political issues. The result is a comprehensive list of Sheptytsky's known published writings, including

information on their location, reprints, translations, and pertinent literature, and a select list of his correspondence.

Works of theology bearing on or emanating from the Ukrainian Catholic tradition are relatively rare, and need to increase in number and scope if that tradition is to appear theologically credible to both Orthodox Christians and Roman Catholics. This book will, I think, be a major contribution to an area much in need of development: moral theology in Eastern Christian traditions (even – better: especially – taking into account that in Eastern Christian thought moral theology does not stand apart from the total Christian life of prayer). It is also timely in view of current debates regarding individual vs. communal rights, the use of violence, liberation theology, and ecumenism. At the very least, it will serve to restore Sheptytsky's image within present-day Ukraine and to make him better known elsewhere.

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Mario BENIGNI – Goffredo ZANCHI, *Le bon pape Jean*. Traduit de l'italien par Daniel DEMONGEOT [= *Giovanni XXIII*. Cinisello B. (Milan), Edizioni San Paolo, s.r.l., 2000]. [Paris], Albin Michel, [©2000]. 384 p. 22,5 x 14,5 cm. 145 FF / 35,95\$. ISBN 2-226-11655-9.

La récente béatification de Jean XXIII a donné lieu à la publication ou à la réédition de nombreuses biographies consacrées à ce pape aimé entre tous. Toutes, bien entendu, ne sont pas de la même qualité. La présente, signée Mario Benigni et Goffredo Zanchi, a le mérite de présenter un Angelo Roncalli «intime», vu en quelque sorte de l'intérieur, révélant par le fait même une dimension du personnage qui était restée jusqu'ici passablement dans l'ombre. C'est que les deux auteurs, en particulier Mario Benigni, vice-postulateur de la cause du regretté Jean XXIII, ont eu accès à de nombreuses sources, par exemple les journaux personnels d'Angelo Roncalli, qui n'avaient été jusqu'ici que partiellement exploitées. Sur les faits et gestes du pape leur livre n'apporte rien de très neuf, mais sur la façon dont Jean XXIII se voyait et voyait son époque, il a beaucoup à offrir aux lecteurs qui continuent encore aujourd'hui à s'interroger sur le «mystère» Roncalli. Ce livre ne remplace d'aucune façon la magistrale biographie de Peter Hebblethwaite, mais il lui apporte un très utile et honnête complément. La traduction de Daniel Demongeot est de bonne qualité, mais on ne peut que déplorer la décision de l'éditeur d'avoir laissé tomber de nombreux passages de l'édition originale italienne pour des raisons qui, il faut le dire, ne paraissent pas très convaincantes.

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