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In sum, writes Lundin, she 'lived the most intensely focused inward life of any major figure in American history' (p. 5). As such, the cerebral Dickinson is a fascinating window on the religious and philosophical crises of the nineteenth century. Lundin's biography is a penetrating contribution to both our understanding of those crises and to a more subtle appreciation of the personal ordeals and artistic genius of Emily Dickinson.

ACADIA UNIVERSITY,  
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GILLIS J. HARP

*Christian social ethics in Ukraine. The legacy of Andrei Sheptytsky.* By Andrii Krawchuk. Pp. xxiv + 404. Edmonton–Ottawa–Toronto: Canadian Institute of Ukrainian Studies Press/Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies/Basilian Press, 1997. \$49.95. 1 895937 04 3; 1 895571 13 8

*Nihil Obstat. Religion, politics, and social change in East–Central Europe and Russia.* By Sabrina P. Ramet. Pp. xi + 425. Durham–London: Duke University Press, 1998. £66.50 (cloth), £22.95 (paper). 0 8223 2056 8; 0 8223 2070 3

Metropolitan Andrei Sheptytsky is virtually an unknown name outside Ukrainian circles. Yet he was one of the great church leaders of the twentieth century, possibly of all time: a man of deep humanitarian motivation, a fearless activist in what became impossible political circumstances, a spiritual leader of a great nation in embryo, above all a dedicated Christian of total integrity. So little is he known to the world at large that, for example, when Anna Reid wrote *Borderland* in 1997, her 'Journey through the history of Ukraine' as she subtitled it, she devoted only four lines to him and had nothing on his role. So this is the biography, at last, of the man who perhaps did more than anyone else in the twentieth century to forge the identity of the Ukrainian nation.

It has been worth the wait. Andrii Krawchuk has finally put the record straight and the only regret is that the provenance of the book, handsomely produced through it is, seems to indicate that it is by a Ukrainian for Ukrainians. It is not: it is for the world and deserves wide readership for the way in which it rectifies one of the many imbalances as twentieth-century church history is viewed in retrospect.

There are indeed many other great men and women, thousands of them martyrs on Soviet soil, who deserve to be much better known, but Metropolitan Andrei Sheptytsky is in a category on his own.

A child of the nineteenth century (born into a Polish aristocratic family in Lviv in 1865) Sheptytsky may yet come to be seen as a seminal figure in the Europe of the twenty-first century, as Ukraine develops to take its rightful place in the new political configuration of a changing continent. His life encompassed a period of political turbulence unparalleled even in that troubled area of central

Europe, and he lived on, after the collapse of the Austro-Hungarian Empire, to fight, as an old man, against, the incursion of Soviet atheism (1939–41) and the horrors of Nazi occupation, replaced by the Soviet re-occupation which occurred just three months before his death at the age of seventy-nine in October 1944.

Sheptytsky's view, now considered heretical by the Moscow Patriarchate and outmoded by the Vatican, was that his emerging nation was uniquely blessed by being the home of the Ukrainian 'Greek Catholic' Church (as it is now most commonly called). He saw this not only as the key factor in the forging of national self-consciousness, but also as a genuine bridge between the Orthodoxy of the East and the Catholicism of the West. He was a true ecumenist who would have been devastated to see the way in which his church is now seen as an impediment to unity – but as one looks at the growing hostility between the Orthodox and the Roman Catholics, the Eastern-Rite Catholics may yet have some surprises in store for the future. Certainly their re-emergence from the catacombs in the Gorbachev era (following their official abolition by Stalin in 1946) has already played a significant role in the forging of the new Ukraine as an independent nation.

This book by a representative of the new generation of Ukrainian scholarship is in every way worthy of its subject.

Sabrina P. Ramet is a much longer-established scholar, well known for her numerous surveys of the religious scene throughout the former communist bloc in Europe. In this book she follows her well-worn path: broad survey, sound exposition, somewhat pedestrian style, few exciting revelations. There is reference to just about the whole published literature relevant to the subject (though I noted no citation of my own study of the Church in the Soviet Union 1985–90, *Gorbachev, Glasnost and the Gospel*, which does indeed deal with the same subject as Ramet's chapters ix and x).

This new book is a little patchy. The author, as in her previous work, is stronger on the Balkans than on Eastern Europe. The thirty-four pages on Yugoslavia contain a clear account of the role religion played in the tragedy of the mid 1990s, a factor which should have been better documented and analysed by the secular journalists massed in the disintegrating country at the time. Though the twenty-five pages on Albania have been somewhat overtaken by events, they form a very useful background to one aspect of a country which seems set on tearing itself apart, just when it seemed to be beginning to stabilise itself and develop its economy.

By contrast, the thirty-three pages on the former Soviet Union, equally divided between Russia and Ukraine, but ignoring several key areas, such as Moldavia, Belarus and the Baltic States, are inadequate. Of these, only two pages cover 'The Russian Orthodox Church since 1991'. Even the non-specialist might have expected considerably more and, beyond an excursus on the re-emergence of antisemitism in Christian circles, there is virtually nothing which illuminates an absorbing subject.

Both these books, however, will find a place on the shelves of a growing library of works on a geographical area of religion which was virtually ignored until two decades ago.

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