

Bohdan R. Bociurkiw. *The Ukrainian Greek Catholic Church and the Soviet State (1939-1950)*. Edmonton and Toronto: CIUS Press, 1996. xvi, 310 pp. Photographs. Maps. Glossary. Bibliography. Index. \$39.95, cloth.

Bohdan Bociurkiw dedicated his life to the study of nationalism and religion in Ukraine. It is fitting therefore that his final work would be this comprehensive analysis of the fate of the Ukrainian Greek Catholic Church under the Soviets. It is fortuitous for us that he lived long enough to incorporate in this book information gleaned from sources that were unavailable until the demise of the USSR. As a result, we have a study that summarizes three and a half decades of research and insight, and establishes a foundation upon which other scholars will be able to build. Bociurkiw's contribution is a true gift to the academy. No one knows the history and the documentary evidence as well as he did. As a result of his efforts scholars will have an easier time outlining the future direction of the field.

Bociurkiw's mastery is evident in his first chapter, "The Uniate/Greek Catholic Church in Ukraine: A Historical Introduction." Its thirty pages constitute a well written and most concise summary of the history of the Ukrainian Greek Catholic Church prior to the World War II. Many professors will direct their students to this solid synopsis. The rest of the book delves more delicately into the struggle for survival of the Greek Catholic Church during the turbulent war and the establishment of Soviet rule in Western Ukraine. Bociurkiw's account contains extensive quotations drawn mainly from formerly secret Soviet archives. It illustrates the ongoing engagement of Soviet authorities in a two-pronged struggle with Ukrainian

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nationalism on the one-hand and the Greek Catholic Church on the other. One of the interesting sub-texts of Bociurkiw's account is a refutation of the anti-Uniate propaganda prepared by Soviet authors. Most noteworthy is his de-bunking of Iaroslav Halan's work of (p. 107), as are his extensive notes on the career of NKGB lieutenant-colonel cum plenipotentiary for religious affairs and propagandist—Serhii Tarasovych Danylenko (pp. 76–78). Bociurkiw's chronicling of Nikita Khrushchev's role in the demise of the Galician Church deserves the attention of Soviet history students.

Thanks to Bociurkiw's research, we can better appreciate the events that influenced Sheptyts'kyi's attitude towards the Soviet authorities; Slipyi's attempt at a *modus vivendi* and the December 1944 Lviv delegation to Stalin; the KGB's involvement in the preparations for the Lviv Sobor of 1946; and the somewhat arms-length involvement of the Orthodox hierarchy in the plans of the secret police.

To be sure, Bociurkiw's work does not close the book on the story of the demise of the Ukrainian Greek Catholic Church. But it does identify important new directions for scholarly research. Bociurkiw demonstrates that the Soviet depiction of the Galician Church as an arm of the Ukrainian nationalists was sheer propaganda. However, what was in fact the relationship between this Church and the OUN-UPA forces? More complex now than before Bociurkiw's appears the role of Havryil Kostel'nyk. We knew that he had not submitted to Soviet coercion in 1939 (p. 26, n. 101). We also knew that he had supported nationalist elements (p. 121, n. 72). However, Bociurkiw convincingly argues the case for questioning the sincerity of Kostel'nyk's conversion to Orthodoxy (pp. 242–243) and suggests, moreover, that it was motivated by the hope of securing the Church's survival even if it had to accept a new label (p. 133 f.). The complexity of Kostel'nyk's character and motivations is clear; we await the painter who will be able to bring all these aspects together in a cohesive portrait of the man. The volume leaves one with the impression that the Russian Orthodox Church was less of a player in the drama—i.e., a reluctant instrument of the State. Valuable work remains to be done on the role of the Russian Orthodox Church in this period: what was the extent of dissent over the apparent pliability of the hierarchy, and did the Russian church have a theological plan for the integration of Ukrainian Catholics?

Bociurkiw's work stands before us like the image of St. George's Cathedral on the cover of his book: strong, firm and able to weather many a storm. No one will be able to study the history of the Soviet state in this period without referring to it. Students of the dynamics between religion, nationalism, and communism will truly benefit from Bociurkiw's magisterial contribution.