

secondary characteristics as language, culture, ethnicity, and religion. Sadly, Eastern Europe's recent past offers ample evidence of this truth.

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Christian Social Ethics in Ukraine: The Legacy of Andrei Sheptytsky. By Andrii Krawchuk. Ottawa, Ont.: Sheptytsky Institute, 1997. 404 pp. \$49.95.

For anyone researching the career of Metropolitan Andrei Sheptytsky (1865-1944) or the modern Ukrainian Catholic Church, Andrii Krawchuk's book is an invaluable resource. Non-specialists looking for an introduction to Sheptytsky similar to John Cooney's biography of Francis Cardinal Spellman (*The American Pope*) will be disappointed.

Krawchuk provides incredibly detailed "snapshots" of Sheptytsky's thinking while leading his Ukrainian Catholic flock as Galicia shifted from Austro-Hungarian to Russian to Polish jurisdiction, as well as the challenges posed by Soviet and Nazi occupations. What emerges is Sheptytsky's understanding of citizenship and patriotism in a Christian context: the Ukrainian Catholic must respect the state, but not at the cost of one's allegiance to God, and that a Ukrainian's love of country and culture cannot justify political violence or hatred of others. The tightrope that the Metropolitan walked is seen, for example, in interwar Poland, where Sheptytsky was caught between a Polish government seeking to assimilate its Ukrainian population and Ukrainian nationalists willing to use violence to achieve their ends. Sheptytsky, in contrast, "supported the struggle for Ukrainian rights, but only within the framework of Polish law and Christian morality" (p. 129).

However, Krawchuk assumes that the reader is already familiar with the origins of the Ukrainian Catholic Church and the debates over Ukrainian identity (such as the Russophile controversy prior to World War I). At times, the work takes on the tone of an apology (particularly when dealing with the sensitive period of the Nazi occupation) rather than a neutral evaluation of Sheptytsky's career, whose opinions are often presented without critical evaluation. Sheptytsky denounced the Byzantine/Russian model of church-state relations, yet his statement on the "harmony" of church and state (p. 124) is indistinguishable from Justinian's legislation. Nor can his criticisms of the Orthodox for undue submission to state authority be easily reconciled with his declaration to the Hapsburg Emperor that "Your Excellency's slightest wish is for me a command in which I see the will of God" (p. 39). The only voice in the narrative is Sheptytsky's; other key figures that interacted with Sheptytsky, from the Orthodox Archbishop of Volhynia Evlogii to the Ukrainian nationalists of the 1930s, are presented solely through the prism of Sheptytsky's opin-

ion. The reader is therefore unable to independently determine the basis—and the justification—for Sheptytsky's statements.

Despite the implications of the title, there is little discussion of how Sheptytsky fits into the thousand year traditions of Ukrainian Christianity, both Orthodoxy and Catholicism, or how his own upbringing, as a Roman Catholic Pole, affected his outlook as a Ukrainian prelate. His promotion of clerical celibacy, for example, goes against the tradition of a married clergy in the East (p. 80). Nor is there any sense of how relevant Sheptytsky's legacy is for contemporary Ukrainian Christianity.

Despite these problems, the book enables scholars unfamiliar with Ukrainian to read a number of previously inaccessible sermons and articles. Unfortunately, Krawchuk's work is likely to remain limited to a small circle of East European specialists and those already interested in the Ukrainian Church.

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Civic Agendas and Religious Passion: Châlons-sur-Marne during the French Wars of Religion, 1560-1594. By Mark W. Konnert. Kirksville, Mo.: Sixteenth Century Journal Publishers, 1997. 182 pp. \$40.00.

In the last decade of the religious wars, France was divided by two opposed religious confederations made up of the cities of the Catholic League in the north of the Kingdom and the Huguenot towns in the south. Both urban alliances were in revolt against the French monarchy and its bureaucratic state. Likewise, both founded their political cohesion on opposed but equally intransigent religious ideologies. Mark Konnert's study of a single city, Châlons-sur-Marne, in this period demonstrates that the picture is more complex. Surrounded by League cities in Champagne, Châlons, nonetheless, consistently pursued a policy of loyalty to the king and moderate Catholicism. At the same time the governing elite made a point of tolerating the minority of its citizens who were Huguenots.

Konnert demonstrates that the basis of these apparently unusual policies lay in the peculiar internal and external situation of the town. Through a careful analysis of the political and social history of the city, Konnert helps us to understand the reasons why the urban elite ultimately opted for a policy of civic cohesion and loyalty toward the crown. In so doing Konnert helps us to understand that the cities of the Huguenot alliance and the Catholic League themselves cannot be understood merely by their religious labels. Careful analysis of the internal and external dynamics of these towns is necessary to fully comprehend the historical choices made by their governing elites during this most divisive period of France's history. More generally, Konnert's study represents a challenge to those historians who would reduce the study of the conflicts of this period to a mere conflict of religious ideologies.