

This volume is essential to anyone concerned with issues of historical theory as they relate to the possibility of Christian history. The presence of women contributors and the interaction with postmodern questions give this volume a unique cast and make it of special contemporary relevance. Although most of the essays deal with the issue of perspective, future writers need in particular to build on Frederick's discussion of narrative form. As Ewa Domańska's recent collection (*Encounters: Philosophy of History after Postmodernism* [Virginia, 1998]) of interviews with historical theorists demonstrates, the "aesthetic" question is the next frontier that historians, Christian or otherwise, must explore.

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Witte, John, Jr., and Michael Bourdeaux, eds. *Proselytism and Orthodoxy in Russia*. Maryknoll, NY: Orbis, 1999. xiv + 353 pp. Paperback, \$20.00.

This symposium brings together the latest scholarship on the new Russian laws regarding religion and human rights, with valuable suggestions for foreign missionaries coming to Russia. Witte (J.D., Harvard) is the Professor of Law and Ethics and Director of the Law and Religion Program at Emory University, and author or editor of eleven books and numerous articles. Bourdeaux (Ph.D., Lambeth) is founder and Director Emeritus of Keston Institute, Oxford, a specialist in Russian history and religion, and a long-time advocate for religious freedom in Communist Russia. Bourdeaux is the author of seven books (most prominently *Gorbachev, Glasnost, and the Gospel* [1990]) and numerous articles.

This volume on Russia is among the first titles in a new book series, "Religion and Human Rights." The new situation in Russia has brought on a "new war for souls" between indigenous and foreign religious groups. With the political transformation of Russia in the past two decades, foreign religious groups were granted rights to enter previously inaccessible regions. The question raised in this volume is: How does a community of faith balance its own right to expand with another community's right to do the same? The book deals with the new legal culture of religious favoritism for some and religious repression of others. Its diverse authors provide a highly informative analysis of both religious and legal opinions on issues of worship and belief in post-Soviet Russia. Although most of the authors approach Russian religious history from Western perspectives, the book is essentially free of the stereotypes and biases that usually accompany such endeavors.

Philip Walters and Firuz Kazemzadeh (chaps. 1 and 12) provide a historical perspective on the relationships in Russia between the gospel and culture and church and state. Those seeking to understand the modern stance of Russian society as rooted in centuries of ideological domination by the Russian Orthodox Church will find these two articles a required resource. The historical background provided explains well the recent attempt to reestablish Orthodoxy as the "national" religion of the Russian people.

James Billington and Michael Bourdeaux (chaps. 2 and 10) recount the roles of different religious groups, including the Orthodox Church, in the transformation of the Soviet state.

Alexsandr Shchipkov (chap. 4) examines the general development of

interdenominational relations in Russia since 1917, analyzing areas of potential religious conflict in present-day Russia. Sergei Filatov and Lyudmila Vorontsova (both Roman Catholic, chap. 5), Mikhail Kulakov (Seventh-day Adventist, chap. 8) and Yuriy Tabak (Jewish, chap. 7) provide accounts of representative religious groups and movements in Russia. Harold Berman, Jeremy Gunn, Lauren Homer, and Lawrence Uzzell (chaps. 13-15) provide firsthand accounts of recent provincial and national laws on religion and their flagrant violations of basic constitutional and human rights. Mark Elliott and Anita Deyneka (chap. 11) describe the increase of Western missionaries in Russia. Donna Artz (chap. 6) recounts the plight of the burgeoning population of Russian Muslims. In a concluding section (chaps. 16-17), Deyneka and Uzzell offer guidelines for greater sensibility and mutual understanding among foreign mission groups and among local religious and political leaders in Russia.

The article "Seventh-day Adventists" by Mikhail M. Kulakov will be of special interest to some readers. M. Kulakov, founder and first director of Zaokski Theological Seminary, shares his views on the diverse contemporary trends within the Adventist Church in Russia. His analysis reflects the broad variety of responses and feelings within the Adventist community in Russia, which confirms his evaluation that "the Adventist community is not monolithic in its thinking" (153). Kulakov's article provides rich material for those looking to reevaluate both the advantages and the shortcomings of the church's recent attempts to reach the people of the former Soviet republics. Such issues as the development of educational programs and flexible, culturally sensitive administrative structures, and natural social integration are rightly placed by the author at the center of emerging strategies.

The second part of this book reviews the most important legislation of the Russian Federation regulating the legal status of churches and religious associations. The authors have provided a great service in collecting, classifying, and evaluating the major laws on "religious organizations" issued between 1990 and 1997. T. Jeremy Gunn presents a factual analysis of the dynamic of restrictive legislation (chap. 13). Gunn rightly indicates that Russia has taken a significant step backward toward the era when the religious rights of citizens and noncitizens were oppressed by the state. The value of this article is in presenting legislative activities within Russia in relation to international legislation on freedom of thought, conscience, and belief. This comparison helps both Russian and international human rights advocates to identify violations of basic freedoms.

The way the new law of September 26, 1997, is being applied in different regions of Russia is thoroughly presented by Lauren B. Homer and Lawrence A. Uzzell (chap. 15). They show that regional supplementary regulations, along with the desire of local administrations "not to offend" the Orthodox clergy have increased violations of human rights that already resulted from the basic law.

One of the most disturbing parts of this book is chapter 14 by Harold J. Berman. Although Berman deals with the same legislative acts discussed by T. Jeremy Gunn, Berman differs significantly from Gunn in his evaluation of the new law. Berman supports the legislation "which gives the so-called traditional religions a preferred position and a right to special support by the state" (278). His argument, that the proselytizing of Russian Christians by foreign Christians is an "anti-Christian" activity

which should be suppressed, is highly disputable, both from the perspective of international law—a fact that he himself recognizes—and from the “religious position”—the argument he seems to prefer. This “religious position,” however, is best formulated by a popular Russian religious motto: “I am Orthodox because I am Russian.” The attempt to justify the suppression of foreign evangelistic endeavors, by referring to the presumably monolithic Orthodox historical roots of the Russian people, is both superfluous and historically incorrect. At best, it reflects the history of the violent oppression that the Russian church has consistently exercised toward religious dissent—a fact well documented by historians and once more confirmed in chapter 12 by Firuz Kazemzadeh.

Berman’s position is partly provoked by unethical practices on the part of some American Protestant missionaries in Russia and by their lack of respect toward the Russian national culture. The final chapters (16 and 17), by Lawrence A. Uzzell and Anita Deyneka, incorporate valuable guidelines for foreign missionaries in Russia.

Those seeking to understand the most recent developments in relationships between religion and human rights in Russia will find this book an indispensable resource.

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