

KIRCHE IM OSTEN: STUDIEN ZUR OSTEUROPAISCHEN KIRCHENGESCHICHTE UND KIRCHENKUNDE, vols. 18, 19, and 20. Edited by *Robert Stupperich*, in collaboration with *Ostkircheninstitut*. Göttingen: Vandenhoeck & Ruprecht, 1975–77. Vol. 18: 192 pp. DM 28. Vol. 19: 192 pp. DM 28. Vol. 20: 195 pp. DM 32.

For twenty years, from 1958 until his retirement in 1977, Robert Stupperich edited *Kirche im Osten*, the yearbook of the Ostkircheninstitut of the University of Münster. Under his direction, the annual has emerged as a major journal for the growing number of scholars investigating the history of Christianity in Eastern Europe during the early modern and modern eras. Each issue contains several essays, informative reports on contemporary developments concerning church groups and theology in Eastern Europe, and a few book reviews, while the series as a whole reflects the editor's scholarly interests in the ecumenical movement, the history of Eastern Orthodoxy, and the impact of West European Christianity (especially German Protestantism) upon the churches and cultures of Eastern Europe.

These emphases are exhibited by the contributions to the last three volumes edited by Stupperich. Of the twenty-four essays published, four examine the impact of the Reformation upon East Europeans, six present interpretations of the history of Protestant groups in the region, and most of the remaining articles focus on the history of Orthodoxy. As in the earlier issues of the series, the articles in these three volumes tend to emphasize the broader European context of developments within Eastern Europe and the striking and continuing impact of heterogeneous Christianity upon state and society in the region.

Containing contributions by scholars from both Western and Eastern Europe, as well as by a few from the United States and Canada, Stupperich's annual must be considered an indispensable aid for all those interested in East European or church history. Although the study of the history of religion in Eastern Europe will probably continue to be a difficult enterprise because of the inaccessibility of sources, under Stupperich's direction the yearbook has encouraged such studies and facilitated scholarly exchange by making available representative examples of the best of current research on the history of the various Christian traditions in Eastern Europe. It is to be hoped that the future editor(s) will not only continue the valuable work which Stupperich has begun, but also enhance the utility of the annual by increasing the number of book reviews in each issue and by including a list of recently published books and articles. Because much of the recent research in the field is published in relatively obscure journals, such a list would be a welcome resource.

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NONCONFORMITY AND DISSENT IN THE UKRAINIAN SSR, 1955–1975: AN ANNOTATED BIBLIOGRAPHY. Compiled by *George Liber* and *Anna Mostovych*. Harvard Ukrainian Research Institute, Sources and Documents series. Cambridge, Mass.: Harvard Ukrainian Research Institute, 1978. xl, 245 pp. Paper.

The 1,242 annotated items listed in this work detail Soviet persecution of dissent among Ukrainians, Jews, Catholics, Orthodox, Protestants, and others who for any reason have attempted to exercise their civil rights. Almost all the primary sources listed have circulated as *samvydav* literature in the Ukraine and were first published in the West.

The cumulative effect of the articles, letters, manifestoes, protests, prison poems and memoirs, petitions for mercy, and statements of defiance listed in this bibliography is a paean to the brute courage and endurance of men and women who refuse to bow

to injustice. The annotations recount heartrending events: illegal searches, the fabrication of evidence by the KGB, the commitment of dissenters to psychiatric wards or prison camps, expulsions from writers' unions, universities, and jobs, and harassment of Jews, or monks, or the wives and children of accused or condemned men. Through each item runs a theme of immense significance, the theme of man and his indomitable will to be free in a just society. The struggle continues because the Soviet regime persistently attempts to crush those who dare to dissent, and while some of the victims may indeed be wrong-headed or mad, some are heroes suffering for the highest ideals of mankind. All deserve our deepest sympathy and support.

The fearsome connotations of this ongoing conflict in the Soviet Union should be universally understood. This valuable study will aid scholars who wish to examine the evidence and learn the truth.

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AGATHANGELOS' HISTORY OF THE ARMENIANS. Translated and edited by R. W. Thomson. Albany: State University of New York Press, 1976. xcvi, 527 pp. \$50.00.

Eight years ago Professor Robert Thomson published the long homiletic passage traditionally referred to as *The Teaching of Saint Gregory* (Cambridge, Mass., 1971), extracted from the composite cycle usually known as Agat'angelos' *History of the Armenians*. He has now given us a complete translation of the remaining portions of this problematic yet crucial text which purports to be an eyewitness account of the conversion to Christianity of Greater Armenia, although its surviving Armenian recension was probably compiled some one hundred and fifty years after the fact (about A.D. 460). The general format of the present edition follows the pattern of Professor Thomson's earlier work. The translation is accompanied by a useful introduction, extensive notes, a bibliography, and a valuable index of Biblical quotations and allusions. The text used in both cases is that of the Tiflis 1914 Lukasean edition which reproduced the critical 1909 Tiflis edition with the omission of the *apparatus criticus*. In addition, Professor Thomson has been able to include the text of the 1914 edition—omitted from *The Teaching of Saint Gregory* for technical reasons—alongside his translation. In view of the rarity of both of the Tiflis editions, the inclusion of the Armenian text will prove particularly welcome to scholars, even though the difficulties inherent in its production undoubtedly contributed heavily to the burdensome price of the volume.

Professor Thomson's book provides a solid and readable translation of a difficult work, the prologue of which is especially notorious for its opacity. Opinions will vary, of course, as to the rendition of certain phrases, but Professor Thomson has unquestionably provided English readers with a complete and reliable version of one of the most important sources on early Christian Armenia. Similarly, his introduction, based on a firm knowledge of earlier scholarship, offers sound guidance for such fundamental problems as the concordance and variants of the multiple versions (Armenian, Greek, Arabic, Karshuni, and others) of the Agat'angelos cycle, the place of the text in contemporary fifth-century Armenian literature, and its heavy indebtedness to the Scriptures. Professor Thomson's particular expertise lies in this field, and his wide-ranging and exhaustive familiarity with patristic literature (Greek and Syriac as well as Armenian) serves him well in the tracing and identification of quotations, allusions, and parallels to Scriptural passages, hagiographic material, and other sources. There is probably nothing further to be done in this area.

In view of the numerous references to the Iranian world found in Agat'angelos' *History* and Professor Thomson's own admission that "a proper understanding of the political situation in late third- and early fourth-century Armenia depends on a much