

criticism on the fringes of the establishment, Praxis challenged the Party's political viability.

The essays in Part II are well-documented and use official Soviet literature, *samizdat*, and Vatican sources. The contributions by B. Bociurkiw and V. Markus on Lithuanian Catholics and Ukrainian Uniates respectively show that in these areas, where religion and nationalism are intertwined, religious dissent brings together religious and national hopes and enjoys considerable support among the population. The relative "laicization" of these religious protest movements may endanger the regime since religious dissent could bring with it national, political, and social discontent. E. Wynot's study of the Roman Catholic Church and the Polish State during the inter-war period stresses the way in which the Catholic bishops differentiated between the Pilsudski and later governments as, on the one hand, a political movement which they despised, and on the other, as a ruling force in Poland which guaranteed stability and independence. This helps us understand Catholicism's pragmatic policy towards Polish communists and its present role as a decisive balancing factor which ensures stability in Poland and at least relative independence from the USSR.

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*The Orthodox Church in the Ecumenical Movement:  
Documents and statements 1902-1975*

edited by Constantin G. Patelos,

World Council of Churches, Geneva, 360 pp., £8.25.

*The Russians and the World Council of Churches*

by J. A. Hebly, Christian Journals Limited, Belfast, 181 pp., £1.50.

In 1961, as a result of the ecumenical relationship which had grown up with non-Orthodox churches since 1945, the Russian Orthodox Church finally submitted an application to join the World Council of Churches (WCC). This was accepted at the New Delhi Assembly by an overwhelming majority. Some of the formal documents covering the important period when the Cold War was at its height, are contained in *The Orthodox Church in the Ecumenical Movement*, an official Geneva publication, though earlier and later years are given far greater attention. In the section dealing with actual membership Constantin Patelos is most informative. A mere perusal of these formal official exchanges in themselves will not yield much information, but anyone prepared to subject the texts to patient analysis will find plenty of cut and thrust, especially in the Russian Orthodox theological approach to ecumenism. There is no