

history of American civil religion through the lens of one of the most well-known hymns of the nineteenth century

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Ukrainian bishop, American Church. Constantine Bohachevsky and the Ukrainian Catholic Church. By Martha Bohachevsky-Chomiak. Pp. xxii + 535 incl. frontispiece and 13 figs. Washington, DC: Catholic University of America Press, 2018. \$75. 978 0 8132 3159 4

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Martha Bohachevsky-Chomiak's biography of her uncle, Constantine Bohachevsky (1884–1961), is a window into a period of transition for Ukrainian Catholics from being Eastern European immigrants to being ethnic Americans, recounted through the experience of one well-positioned individual. Accounts of the internal tensions within Eastern European immigrant communities are uncommon and through her biography Bohachevsky-Chomiak details the challenges and controversies that Bishop Bohachevsky faced between his taking responsibility for the nascent Ukrainian Catholic Church in the United States in 1924 and his death in 1961. Bohachevsky-Chomiak details how, as bishop, Constantine realised that the Church in America was in danger of becoming a conveyance for socio-political agendas tied to events in Ukraine, rather than, as he believed it should be, a Church serving the spiritual needs of Ukrainians in the United States. She shows how he had the foresight to recognise that the social and political ties to Europe were changing, even dissolving, and that the cohesion of the Ukrainian Catholic community was at stake and needed a new focus. He instead emphasised institutional loyalty to the pope, and focused on building communal institutions in the United States, such as schools for Ukrainian Catholics. Bohachevsky-Chomiak demonstrates how, through his own experience of dealing with other Ukrainian Catholic clergy and bishops in Europe, as well as in the Vatican, Bishop Constantine carried his emphasis on institutional development beyond the community in the US and laid the groundwork for a conference of Ukrainian Catholic bishops which he hoped would help to shore up the Greek Catholic presence within the Vatican hierarchy, and to develop its existing presence in the Americas, namely in Brazil and Canada. Bohachevsky-Chomiak treats the opposition of Latin rite American bishops almost in passing. However, it was opposition from American bishops such as John Ireland, not just to ethnic Roman Catholic parishes, but also to the presence of Eastern rite Catholics in the United States, that resulted in the conversion of Alexis Toth and his congregations to Orthodoxy in 1892. Toth remained an active missionary until his death in 1909, drawing large numbers of Greek Catholics to the Orthodox Church. Bohachevsky-Chomiak observes that Bishop Bohachevsky struggled to stem the flow of Ukrainian Catholics to the Orthodox, but only hints at the complex causes. Bohachevsky resisted Latinisation within the Church, and reformed ritual and praxis to weed out those Western rite practices that had crept in; a drive he started while still a priest in Ukraine. However, he was pragmatic, and sometimes compromised, as with the controversial issues of the Julian *versus* the Gregorian calendar, and the use of enclosed confessionals. Martha

Bohachevsky-Chomiak's account of her uncle's contribution to the establishment of the Greek Catholic Church in the United States is a broad ranging text. On occasion, it understandably risks slipping into hagiography, and at some points would have benefitted from a more direct account of Constantine's own words. However, the story of Eastern Christianity in the United States is largely ignored by church histories, making this a rare and useful account.

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Catholics on the barricades. Poland, France, and 'revolution', 1891–1956. By Piotr H. Kosicki. (The Yale-Hoover Series on Authoritarian Regimes.) Pp. xxviii + 391 incl. 13 figs. New Haven–London: Yale University Press, 2018. £37. 978 0 300 22551 8
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Piotr Kosicki has created a narrative arc that spans the Social Catholicism of the *fin de siècle* through the Catholic Socialism of the mid-1950s. In its telling he identifies the intellectual contributions of Thomism, personalist thought, theological renewal and innovative pastoral practices. This is a story, however, not primarily about intellectual Catholicism, a not unfamiliar one of Catholicism's attempts over the period to come to terms with modernity philosophically and theologically, but of Catholic intellectuals. It expresses another side of that struggle with modernity, privileging the social and political aspects of the narrative, and the institutionalised means through which Catholic intellectuals attempted to address those dimensions of modernity.

French Catholicism proved to be an epicentre of innovative initiatives, from Modernism to the *Nouvelle théologie*, from Marc Sangnier's *Sillon* to the worker priest movement. France was also the site of movements resistant to such initiatives, with its contributions to integralism with Action Française. Kosicki's narrative arc encompasses ways in which Polish Catholic intellectuals encountered the Catholic Church in the first half of the twentieth century in terms of what they had learned from generations of French Catholics. It also explores the other side of that story: what Polish Catholic intellectuals taught the French in return.

The story takes the form of a collective intellectual biography (a helpful cast of characters is provided for the reader at pp. xxi–xxviii). It has its beginnings in the rise of nationalism and Socialism at the end of the nineteenth century, with the Social Catholicism propagated by *Rerum Novarum* providing a serious alternative to integral nationalism. The Thomist concept of the 'human person' was regarded by both French and Polish thinkers as an important component of their quest for a just political and economic order. Personalism, in its varied guises, runs like a thread through the narrative, and the contributions of Jacques Maritain and Emmanuel Mounier are given prominence.

The core of the book deals with the establishment of Communist regimes in postwar Central and Eastern Europe, the rise and fall of Stalinism in the Soviet bloc and the diversity of responses of French and Polish Catholics to those events. In Poland especially, responses were significantly led by lay activists, a lay activism fed by resistance efforts during the Second World War, and at times in tension with the Polish hierarchy during the period of Stalinisation (1953–6) and with the Vatican over the status of the Polish 'recovered territories' – not resolved until the 1970s.