

Editorial

RCL celebrates its tenth anniversary with a new cover and some special items to mark this important milestone. With the publication of three substantial issues in 1982 we feel that the journal is well and truly back on its feet again, and the 1983 subscription is being held at £15. The Editorial Board of *RCL* is looking forward to the next ten years, in which we shall do our best to maintain the journal's high standard of objective but compassionate coverage of countries where religious believers all too often cannot speak out freely on their own behalf.

Meanwhile, this issue looks back over some important aspects of the last decade. *RCL*'s first ten years are recalled by Professor Leonard Schapiro (see pp. 4-5), a staunch supporter and adviser of Keston College from its earliest days. An article by Philip Walters (pp. 6-24) looks at Christians in the Soviet Union and Eastern Europe during the last ten years, and reminds us of the two main features of religious life in these countries. On the one hand, undiminished traditional piety coupled with continuing evidence of spiritual renewal; and on the other, firm political control over all aspects of religious life, with persecution of religious activists varying in intensity from country to country. "Requiescant in Pace" (pp. 83-88) lists some of the believers who have died during the last decade. Many died violently, worn out by years in labour camps or murdered or driven to suicide by state officials. Others, however, died peacefully in old age after a lifetime of faithful service to their churches. Finally, a review of the second edition of *Discretion and Valour* (pp. 109-12), first published in 1974 just after *RCL* was launched, shows that the West has learned much more now about religious believers in Eastern Europe — but has not learned all it could.

We hope that the new, visually more striking cover of *RCL* will draw new readers, and also that our regular subscribers will find its unchanged content up to the standard they have come to expect. We found that we could print a photograph on our cover without increasing costs significantly, and hope that this will focus the roving eye of the general public on to our concerns. Perhaps our subscribers will help by seeing that *RCL* is prominently displayed?

We are grateful to Humphrey Stone for designing our new cover (as he did our last one). Readers may like to know that the typeface of the cover now corresponds to that of the contents, being based on the Times Roman type designed by Stanley Morison, a Roman Catholic who was imprisoned during the First World War as a conscientious objector. This is a happy coincidence, since one of the most significant items in this issue of *RCL* consists of two documents about the controversy in the Hungarian Catholic Church over pacifism, among other issues (pp. 95-108). This is an issue which exercises many churches but not all sides of the debate in Hungary have penetrated abroad. This is rectified by publication of these unofficially produced documents.

We continue to publish longer analytical articles, made possible by our new longer format. In this issue we cover the present state and the history of Buddhism in the Soviet Union (pp. 36-48), accompanied by excellent photographs (facing pp. 48 and 49). We also have an article on the "Oasis" or Light-Life movement in Poland (pp. 49-66), which reveals something of the spiritual vitality of the Polish Catholic Church and its resolve to make a Christian contribution to the life of the troubled Polish nation. Moreover, in line with *RCL*'s policy of attempting to cover countries not presently studied at Keston College, we publish a brief overview of the Catholic Church in Cuba (pp. 67-72), a subject rarely covered in other publications.

Two short articles in this issue aim to keep our readers up to date with the current situation in the Soviet Union. With the Red Army bogged down in Afghanistan and the Islamic revival in south-west Asia continuing, we look at the mood of Soviet Muslims and official policy towards them (pp. 31-35). And the death of President Brezhnev has prompted us to look back at religious policy in the USSR during the years of his rule (pp. 25-30).

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J.E.