

**AN ANALYSIS OF THE PUBLISHING ACTIVITY OF KESTON INSTITUTE IN THE
CONTEXT OF ITS LAST THREE YEARS OF OPERATION IN OXFORD (2003-2006)**

by Davorin Peterlin

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Resume

By way of introduction, the study will give an outline of the history of Keston Institute (KI). It will then identify the period of three years (2003-2006) as the period during which KI attempted to integrate in the academic life of the Oxford University under the new director. The period ended with the effective closing down of the institution in its historical shape and with regard to many of its previous activities. On the surface this decision had to do with increasing financial difficulties, but it is the author's contention that on another level it was an outcome of a clash of two differing views on the philosophy of KI's mandate. The publishing output in the period under investigation will be singled out and analysed according to the temporal and geographical coverage of the contents of the KI publications. The conclusions will be shown to reflect the tensions present within KI in this period with regard to the possible future philosophy of research and the publishing policy of KI. One option which was advocating a wider geographical range and more contemporary topics (i.e. including the bulk of the former Eastern Europe, Europe in general but also North Korea and China) and, to some degree, a more overt use of the sociology of religion. The option eventually prevailed which supported a narrower perspective focusing on the topics dealing with the former Soviet Union, primarily Russia and the Ukraine, from a historical point of view, although also including some contemporary surveys (limited to that area). The study concludes with an outline of the subsequent (post-)history of KI which corroborates the results of the analysis and illustrates the practical outcomes of the decisions taken on the questions of research and publishing the journal between 2003-2005.

In October 2009 the Evangelical Theological Seminary awarded two doctorates *honoris causa* to two people as a recognition of their academic work and lasting international contribution in the area related to ecumenical relations and religious freedom. One of the two people thus honored was Dr. Canon Michael Bourdeaux of England. This recognition was well overdue, and it is somewhat surprising that the initiative came from an institution located in the geographical area which has not been in the center of Bourdeaux's work (although not outside of it by any means) and not from an institution from, say, Russia, Ukraine, Lithuania or Romania. To all who knew Bourdeaux this occasion brought in focus Keston Institute (hereafter KI), the premier support base

of Bourdeaux's activity over several decades.

This article will survey the period of three years (2003-2006) as the period during which KI launched an attempt to integrate in the academic life of the Oxford University under the new director. The period ended with the effective closing down of the institution in its historical shape and with regard to many of its previous activities. On the surface the decision to close KI in its previous form had to do with increasing financial difficulties, but it is the contention of the author, who was the Director of KI at the time and an active protagonist of these events, that on another level it was the outcome of a clash of two differing views on the philosophy of KI's overall mandate. The publishing output in the period under investigation will be singled out and analysed according to the temporal and geographical coverage of the contents of the KI publications. The conclusions will be shown to reflect the tensions present within KI in this period between KI staff and Board of Management with regard to the possible future philosophy of research and the publishing policy of KI. One option was advocating a wider geographical range and more contemporary topics (i.e. including the bulk of the former Eastern Europe, Europe in general but also North Korea and China) and, to some degree, a more overt use of the sociology of religion. The other option felt more at ease with a narrower perspective focusing on the topics dealing with the former Soviet Union, primarily Russia and the Ukraine, from a historical point of view, although also including some contemporary surveys (limited to that area).

Keston Institute: Brief Historical Survey

The Centre for the Study of Religion and Communism was founded in 1969. It changed its name into "Keston College" when the institution moved into the premises of the earlier elementary school in the village of Keston south of London. The name was changed again in 1991 when Keston moved to the city of Oxford. In that University context the term "college" conjured up an image which did not correspond to the institution's shape and contents, and from that time to 2006 the institution was called "Keston Institute."

The founder of Keston (together with Sir John Lawrence with the help of Professor Leonard Schapiro and Professor Peter Reddaway) is an Anglican Canon Dr. Michael Bourdeaux who as a student of Russian language visited the former Soviet Union in 1964. In an event of almost mythical character he was engaged in a clandestine conversation with two Ukrainian peasant women who entreated him to "be the voice of those who do not have the voice." He took to heart this commission to report on the oppression and persecution of religious believers by the Communist authorities and set up an operation which became one of the most prominent and reliable sources of information about the fate of Christian but also other believers beyond the "Iron Curtain," in the Soviet Union, Eastern block countries and other European Communist countries. This information included reports about surveillance, arrests, torture, trials, life-long and other prison sentences, gulag experiences, etc. In the 1980s Keston employed over twenty specialists: political analysts, linguists, historians and experts for matters of religious freedom who analyzed gathered material. Their reports were published in a journal and in an information bulletin, as well as in a more elaborated form in the monographs authored by experts associated with the work of Keston. Those reports and monographs studiously avoided sensationalism and presented reliable, confirmed and often unknown or unacknowledged facts. As such they represented a significant contribution to the overall awareness of the attitude of the Communist authorities towards religion and its

practitioners.¹

After the fall of Communism in Eastern Europe KI was forced to think through its mission from a fresh perspective. In this sense it widened its interest by including the study of societies and countries that came into being after the dissolution of the former Communist state structures and ideologies. The penultimate Director of KI was Lawrence Uzzell, journalist and the advocate of the cause of religious freedom. He supported and developed the activity of disseminating news about breaches of religious freedoms in post-communist countries. The main vehicle in this advocacy activity was the electronic mailing service called Keston News Service (KNS) from 1996 to 2002 when it ceased operating.² Several reasons for this decision have been quoted, but the decisive one was the conviction of the KI Board of Management that Uzell was turning KI into a campaigning agency, which is not the original or true remit of KI. At the beginning of 2003 Uzell resigned his position and in this was followed by the whole team gathered around KNS. This service continued its operation later in 2003 under the designation "Forum 18" (a reference to Article 18 of the Universal Declaration of Human Rights) independently of KI and under the auspices of a Scandinavian outfit.

The person who succeeded Uzzell as director of KI in 2003 was Dr. Davorin Peterlin who was also employed as Research Fellow at Regent's Park College, one of the constitutive colleges of the University. The goal of this appointment was that KI try to strengthen its connections with Oxford University and affirm itself as a research center that makes a significant contribution to the overall academic offering of the University. All activities introduced and revived in this period served this purpose. The premier vehicle for achieving this goal was a new KI program initiated in this period which included a series of open lectures on topics relevant to KI's areas of interest. It took place at Regent's Park College and was entitled "Keston Colloquia at Regent's Park College: Religion, State and Society." Lecturers included the employees of KI and guest speakers.³ Many of them were the beneficiaries of KI's one-month scholarships which KI awarded. About a dozen scholarships were awarded in this period to students, scholars and journalists from the former Communist countries who needed to use the KI library and archive for their research projects.

Keston Institute Publishing⁴ 2003 – 2006

The publishing activity of KI, which in the period 2003-2006 consisted of six members of staff (Dr. Davorin Peterlin, Director, Dr. Philip Walters, Head of Research, Malcolm Walker, Librarian/Archivist, Mark Pargeter, Company Secretary, Andrew Holman, Bookkeeper and Julian Martin, IT Director), included periodicals, a series of several volumes of an encyclopaedia, one shorter occasional publication and an e-journal. The present survey will deal with these publications in this order. The analysis of the contents of each of these publications will be prefaced by a brief historical introduction.

Frontier

The journal started being published in 1987 and was discontinued in 2002. It was published several times a year. In later years it appeared in the large A4 format and included photographs,

¹ A short history of Keston (in Croatian) can be found in Davorin Peterlin, "Crkva u svijetu: Kestonski institut za proučavanje religije i komunizma," *Riječki teološki časopis* 2/28 (2006): 623-630. The primary online source of information about KI is www.keston.org.uk. This current website replaced the previous version after the closing of the residential activity of KI in Oxford, England.

² All news ever published by KNS has remained the property of KI and is available at the KI website.

³ See Appendix 1 for the complete list of speakers and topics.

⁴ See Appendix 4 for the complete list of publications related to Keston College/Institute.

newsflashes and brief articles. It must be observed that after the start of the KNS service in 1996 the most recent or most significant newsflashes appeared first or only in the KNS form.

Frontier was re-launched in the Summer 2003 after the KI Annual General Assembly adopted and approved the guidelines about the new strategic development of KI (see above). The format was changed to a A5 size, the number of articles was increased and the articles became longer. The number of pages of the first issue of the new series was 40. The editorial staff included Philip Walters, Head of Research (and effectively the chief editor), Xenia Dennen, Chairwoman of the Board of Management (who provided the editorial of this first issue of *Frontier*), Mark Pargeter, Company Secretary, and Tom Bewley as the technical editor. The second issue lists as members of editorial staff also Davorin Peterlin, Director (newly appointed) and Julian Martin for cover design. The composition of the Editorial staff remained unchanged in the next three years and the length of all subsequent issues also largely remained the same except in the last five issues when it gradually increased to as many as 52 pages.

In 2003 two issues of *Frontier* were published, in 2004 four issues, in 2005 five issues, and in 2006 two issues, for a total of 13 issues. Two issues were topical: No. 7a focused on North Korea and No. 12 dealt with the Euro-Asian republics of the former USSR.

The authorship of the *Frontier* editorials was distributed as follows: No.1 Xenia Dennen; Nos. 2-4 Philip Walters; No. 5 Davorin Peterlin and Mark Pargeter; Nos. 6, 7, 7a Davorin Peterlin; No. 8 Philip Walters; No. 9 Davorin Peterlin; Nos. 10-12 Philip Walters. The alteration between Philip Walters and Davorin Peterlin is explained by the fact of Walters' serious illness due to which Peterlin took over as the editor in the sense of obtaining articles and putting together the contents of several issues, while Walters continued to actually edit most of the received texts, though not all. More important is the fact that after the first issue the members of the Board of Management were not involved in the shaping of the contents of the journal (as was the case with No. 1) but that all the decisions about the contents were made by KI staff, primarily Walters and Peterlin (and to some degree Pargeter).

The journal was sold to subscribers while the members of KI who financially supported the work of KI received free copies. Readers could also access individual articles on-line on a pay-per-view basis. This option was activated in the second half of 2004 as a possible source of additional income (but with meager results) and was based on the observation by a number of readers who wrote to KI to protest the increased length of articles. These readers often observed that the *Frontier* texts had gradually become longer and more technical. As a result, the contents of these articles became less attractive to many traditional KI supporters who had perhaps been more used to pithy short newsflashes about Christians suffering under Communism than to thoroughgoing analyses of complex issues. The Editorial staff several times rejected the advice of the Board of Management to consider "lowering the level" of the texts as they considered that instead of trying to woo back traditional and aging KI supporters they should persevere in attempting to attract a more demanding academic readership. In order to give the reader a better picture of the contents of *Frontier* the author provides in Appendix 2 the names of authors and titles of all major articles from the thirteen issues of *Frontier*, excluding book reviews, short reports and obituaries. This restriction is imposed by the length of space available and in no way reflects negative value judgment on other forms of authors left out.⁵

⁵ On the contrary, as a church historian I want to affirm the value of all texts dealing with, and containing information useful for historical research. It ought to be underlined that Bourdeaux has arguably perfected the genre of church history obituary, of which he has published dozens if not hundreds in the past several decades. Book reviews are also excluded from this survey, but they appear in the overall statistics as they also point to the focus of the journal.

Contributors to *Frontier* included members of the Board of Management (primarily Dennen and Bourdeaux, with few guest appearances of others), Editorial staff (primarily Walters, Peterlin, Pargeter, in that order of frequency), and several former members of KI staff or Board of Management. The editors of *Frontier* particularly relied on two other groups of contributors: “traditional” supporters of KI or people “traditionally” related to KI, and the presenters of papers in the Keston Colloquia series.⁶

The total number of articles (excluding editorials) is about 90. A typical issue includes texts such as editorial, obituaries, various reports, travel reports, book reviews, review articles and research articles. More indicative than literary genres for our purposes is the geographical distribution of topics dealt with in articles in *Frontier*. A statistical review according to the year of publication follows:

<p>2003 (Nos. 1,2) Countries of the former USSR 7 Europe 1 Poland Keston 1 Total 9</p>	<p>2004 (Nos. 3, 4, 5, 6) Countries of the former USSR 14 Europe 3 Bulgaria Estonia Croatia Other countries 6 China 3 Cuba 1 North Korea Tibet Keston 4 Total 27</p>
<p>2005 (Nos. 7, 8, 9, 10) Countries of the former USSR 14 Europe 12 Albania 1 Bulgaria 3 Montenegro/Croatia 1 Romania 1 Czech Republic 1 Macedonia 1 Slovenia 1 Serbia 1 Europe (general) 2 Other countries 4 China 1 North Korea 3 Keston 1</p>	<p>2005 (No. 7a) North Korea 5 Total 34</p>

⁶ Papers marked with the asterisk (*) in Appendix 1 were subsequently published in *Frontier* as articles. The last several papers were not published due to the fact that the Editorial staff were advised about the decision to discontinue the publication of *Frontier* in the near future, by Summer 2006.

2006 (11,12)	
Countries of the former USSR	10
Europe	6
Bosnia	1
Croatia	1
Latvia	1
Lithuania	2
Europe (general)	1
Other countries	2
North Korea	2
Keston	1
<i>Total</i>	<i>19</i>

Issues 7a and 12 were topical issues dealing respectively with North Korea and Euro-Asian countries of the former USSR. However, even with including articles from these issues in the overall statistics, several observations can be made. First, starting with 2003 when the majority of articles were related to the countries of the former USSR, one can observe a steady increase in the percentage of articles dealing with the former Communist countries from the European territory outside the former USSR. In 2004 the texts dealing with the countries of the former USSR make 50% of all articles, and in 2005 just over one third. The statistics for 2006 are somewhat skewed because the last issue, No. 12, was a topical issue dealing with the countries of the former USSR, and it was conceived as the last in the series of *Frontier* to be published anyway, when all considerations about the future publishing policies were abandoned. The observation about the steady increase of articles dealing with European post-communist countries is actually rooted in the editorial decision made by the *Frontier* editorial staff and in some sense in opposition to the tendencies manifested by the members of the Board of Management who advocated contrary views. It is a simple fact that the vast majority of texts dealing with the countries of the former USSR were written and submitted by Dennen and Bourdeaux (and Walters who wrote a few articles in addition to the topical issue No. 12). In a sense, then, the Director and Editorial staff were implementing their own policy decision, and were it not for the steady influx of texts written by the two members of the Board of Management, *Frontier* would have had a much larger coverage of the European post-communist countries. The ideological reason for this editorial staff policy was the realization that in the UK and abroad KI was identified almost exclusively with interest in the former Soviet Union and too little with other former Communist countries,⁷ and the KI Director and staff wanted to reverse this perception. Further, the KI Director and staff opined that the prevailing approach to the issues of the countries of the former USSR suffers from too manifest interest for the past to the detriment of facing more recent and relevant issues.

Second, the relatively significant and growing interest in and coverage of China and North Korea was deliberate and intentional. It ensued from the research interest in those countries by Pargeter and to some degree Walters, but also Peterlin after his trip to South Korea in 2005 where he became better acquainted with the state of affairs and relevant issues. In addition, the Director and Head of Research considered that KI can and should venture into this region still dominated by the oppressive form of Communist ideology. They even prepared a related draft research proposal for the Templeton Foundation, but due to the less than lukewarm support from the Board

⁷ In her research interests Dennen was almost exclusively focused on the USSR. Bourdeaux's primary interest was in USSR, but he has historically shown interest also in countries such as Lithuania, Romania, Poland, with other countries receiving very little personal attention.

of Management,⁸ the announcement of the redundancies and the pending move of KI, the proposal which received a moderately affirmative response from Templeton had to be abandoned.⁹

It has already been mentioned that the *Frontier* Editorial Staff attempted to attract a more demanding academic readership. That is why major articles in *Frontier* gradually acquired a more extensive critical apparatus and more detailed footnotes, and why *Frontier's* editorial policy slowly but steadily migrated towards its “older brother,” another journal published by KI, i.e. *Religion, State and Society*.

Religion, State and Society

The journal *Religion in Communist Lands* (RCL) was founded by the then research assistant Xenia Dennen in 1973 who served as its first editor. The journal published reports and short articles about the state of religion in the former Soviet Union and other Communist countries. The list of all major articles published in RCL in this period were later stored on the KI website in electronic form. In 1992 the journal changed its title into *Religion, State & Society* (RSS) and Dr. Philip Walters became its editor. The complete list of titles of articles from RSS from 1992 to 1998 was later stored in the electronic form on the KI website. In 1992 Keston also made an arrangement with an external publishing house, later to be taken over by Taylor and Francis from Oxford, but the control over contents and editorial policy of RSS remained with KI, effectively with Walters. From the very beginning, under Walters' editorship RSS developed into a unique international scholarly peer-reviewed journal dealing exclusively with religious phenomena under Communism and in post-communist countries.¹⁰ Its approach to topics under scrutiny has included various academic disciplines, from history to linguistics, and politics to sociology of religion and others. In order to give the reader a better picture of the contents of RSS the author provides in Appendix 3 the names of authors and titles of all major articles from the thirteen issues of RSS, excluding book reviews, short reports and obituaries.¹¹

The total number of articles (excluding editorials and book reviews) published in RSS from the latter part of 2003 (the appointment of Peterlin as Director of Keston), i.e. including issues 3 and 4 from that year, to the summer of 2006 (the end of KI control over the contents and editorial policy of RSS), i.e. issues 1 and 2 for that year, is 56. The geographical distribution of topics dealt with in articles in RSS follows with the statistical review according to the year of publication.

⁸ The arguments of the Board of management were threefold: First, they observed that no staff of KI had true expertise in North Korea. Second, they argued that KI had never dealt with North Korea and that there was no point in starting with something so novel now. Third, they maintained that energy should instead be focused on a proposal to Templeton which would focus on the former USSR or the funding on the digitization of the KI archive. The Director and Head of Research argued, first that among them they have enough knowledge which they can adjust and apply to North Korea, and that the project proposal envisaged the use of local and international experts anyway; that although KI never truly dealt with North Korea, the Communist rule there is one of the last hard-core Communist tyrannies in the world and that it was altogether in the spirit of the original remit of KI to focus on it; and third, the Templeton had in no uncertain terms rejected the approaches by KI which put forward the two afore mentioned foci with the explanation that they are “too historical” and that Templeton does not support such endeavors.

⁹ The author still has the draft document of the proposal in his keeping.

¹⁰ Taylor and Francis describes the thematic range of RSS in this way: “Marxism and Communism; Religion; Russia – The Former Soviet Union and East European Studies.”

¹¹ All articles published in RSS from 1992 onwards were listed and are available in the electronic form on the Taylor and Francis website on a pay-per-view basis.

2003 (3,4) Countries of the former USSR 5 Europe 2 Bulgaria 1 Europe 1 Other countries 1 Islamic countries 1 <i>Total</i> 8	2004 (1-4) Countries of the former USSR 7 Europe 9 Bulgaria 1 Poland 1 Romania 2 Slovenia 3 Serbia 1 Central Europe 1 Other countries 2 Hong Kong 1 China 2 <i>Total</i> 19
2005 (1-4) Countries of the former USSR 12 Europe 5 Bulgaria 1 Poland 1 Romania 1 Serbia 1 Turkey 1 Other countries 2 China 2 Other 1 <i>Total</i> 20	2006 (1) Countries of the former USSR 2 Europe 2 Lithuania 1 Serbia 1 2006 (2) Jehovah's Witnesses in Nazi and Communist Germany 5 <i>Total</i> 9

In comparison with the first series of *Frontier* (until 2002), *RSS* generally extended its interest to a number of countries worldwide, i. e. beyond the countries of the former Soviet Union and Eastern Europe. The statistical information for the period under investigation confirms this observation and shows a geographical distribution of topics roughly similar to that of the issues of the new series of *Frontier*, that is, with significant attention being paid to countries of Central Europe and the inclusion of the topic of Jehovah's Witnesses in Nazi and Communist Germany in the one topical issue in this period.

Several kinds of complaints were directed at *RSS* in this period by the KI Board of Management. One was that *RSS* was exceedingly technical and academic and that it has gradually become uninteresting to the traditional supporters of KI. This was basically correct, but it was not the development which had occurred in the last year or two but over a longer period, and in an attempt to provide a unique forum for the study of religion in Communist and post-communist countries. The other suggestion was that the issues of *RSS* in this period had become shorter, but it was easily explained away by pointing to the switch to thinner paper. The most sensitive complaint revolved around the role of the editor who had over time won a rather high degree of independence, even of the KI Board of Management and of the Director. Some members of the Board felt that they should, almost by default, be secured the right to publish their contributions, and that the editor was effectively blocking that. To the contrary, the editor pointed out the fact that their contributions were as welcome as those of any other contributors, but that he would submit their contributions to the same procedure of peer review. Thus their contributions would be published only after positive reports from external reviewers, as customary and generally

applicable.¹² On another level, the independence of the editorial life of RSS vis-a-vis KI was temporarily and partially alleviated by the inclusion of a page entitled “New Books in the Library of Keston Institute.” In addition to the obvious purpose of alerting the readership of interesting new titles in the area, the purpose of this list was presumably also to show more overtly the relation of the renegade journal with the mother institution. The section was introduced in RSS 32/1 (March 2004), appeared in five successive issues of RSS, and then silently dropped out after the issue 33/4 (December 2005).

Financially the most serious complaint about RSS concerned the reports about RSS's circulation/subscription obtained from the publishing house Taylor and Francis. These did reveal that the number of subscribers of RSS, individual as well as institutional, fell somewhat in the last few years. This was significant because it reflected the decreased income for KI. On the other hand, Taylor and Francis pointed to the fact that their RSS website recorded an ever-increasing number of hits, and that the number of individual articles, downloaded upon payment, also steadily increased. The problem for KI was, though, that all income generated in this way went to Taylor and Francis, while the income from the subscription sale of the printed version of RSS, the price of which was quite prohibitive, decreased.

Энциклопедия современной религиозной жизни России
(*Encyclopaedia of Religious Life in Russia Today*)

Parallel to the publishing efforts of KI resulting from the work of the KI office in England, another project, which started in 1996, was run parallel but abroad. The project of mapping out all aspects of religious life in the former Soviet Union, was lead by a sociologist of religion Sergei Borisovich Filatov, a member of the Russian Academy of Arts and Sciences (with editorial involvement of Bourdeaux and Dennen taking part in field trips on several occasions, but no KI staff in this period). Leading a team of younger sociologists, Filatov did extensive field work and summarized his findings which were published in several volumes. After the preliminary volume dealing with methodological issues, four volumes were published which dealt with various religious groups, from native folk religiosity to the Russian Orthodox Church.¹³ In the period 2003-2006 work was continuing on the so-called “geographical” volumes which would deal separately with each of the numerous Russian administrative areas. Two volumes out of the projected four were published in this period.

This thorough and extensive work was published in Russian in Russia by several printers. In the period 2003-2006 there was much talk about the possibility of securing funding for the translation of the volumes into English, even in an abbreviated form, in order to make the findings available to non-Russian readers in the West. However, despite several approaches to different potential donors in the West, funding was not forthcoming. In addition, and significantly, the project itself was originally envisaged to be completed much earlier but extensive investigation resulted in its prolongation, which resulted in the steady and significant outflow of KI funds.

¹² In this period only one member of the KI members of the Board of Management published a major article in RSS. See Ann Shukman's article in RSS 34/1 (March 2006). The article went through a peer-review process. From among the KI staff Walters wrote all editorials and Peterlin published two book reviews.

¹³ Volume 1 covers Orthodoxy (Moscow Patriarchate, Free Orthodox, ROCA, Catacomb – True Orthodox Church, Christians etc.); Old Believers; Spiritual Christianity: Dukhobors, Molokans; Armenian Apostolic Church; Oriental Orthodox (Syrian); Catholic Church. Volume 2 covers Protestant denominations: Anglicans; Lutherans; Reformed Church; Methodists; Baptists and Evangelical Christians; Plymouth Brethren; Pentecostals and Charismatics; Christian Scientists; Jehovah's Witnesses; Mormons; The Church of Christ (Boston movement); Etika povedeniya (Behaviour Ethics). Volumes 3 & 4 contain information on all non-Christian religions, for example, Judaism, Islam, Buddhism, Hinduism, the Rerikh movement, the Vissarionovites, the White Brotherhood, paganism.

E-journal *Русское ревью* (Russian review)

A side-product of the work of the KI "Russian team" was the idea to start an e-journal with Filatov as its main editor. Articles to be included in the journal were predominantly authored by Filatov and the members of his team in Russia, and dealt exclusively with topics related to the Russian religious scene. Further, they were written and published in Russian only with no translation into English, which limited their usefulness to readers who could read Russian. It was eventually agreed that the full texts of the articles would be posted on KI web-site and access would be free of charge. No translation into English was planned and no publication of the printed version.

The articles started to be published in April 2005 and were published monthly or bi-monthly. Typically, Filatov would send the texts to Peterlin who would liaise with the KI IT manager who posted the articles on KI website. It is evident that the Director and KI staff had no real control over, or influence on, this aspect of KI publishing activity. This occasionally created tension with the Board of Management because the KI staff felt that there was a parallel KI activity in Russia which was a drain of KI funding (because the "Russian" KI staff were paid for their work) and which was run by KI Board of Management and independently of KI staff. Until the summer of 2006 a total of 92 articles were posted.¹⁴

Other Publications

In the period 2003-2006 KI staff and Board members published a few articles in various journals not related to KI. However, these are relatively few in number and mostly unrelated to KI. Most importantly, no record of these is available so they are not included in this survey.

It is worth recording that despite impressive publishing production in previous years and decades, KI did not publish a single monograph title in the period 2003-2006 (excepting the *Encyclopaedia* volumes). The only exception to this rule is Kenneth Medhurst, *Faith in Europe*. London: Churches Together in England and Ireland, 2004. This booklet (about 60 pages) is included here for the sake of the completeness of the survey and because its was partially funded by KI. Even though the author was not related to KI, it was deemed that the publicity related to the publication of this book, to be used widely in various Christian denominations in England, would offset the funds invested.

Aftermath

During the first half of 2006 the KI Board of Management gradually made redundant all Oxford KI staff (apart from the librarian/archivist) citing irreparable financial circumstances. Previous KI related projects were cancelled, such as Keston colloquia. *Frontier* was discontinued except that Walters prepared and edited the last issue No. 12 which came out at the end of 2006. *RSS* was sold to Taylor and Francis but Walters continued to serve as the journal's editor under a different contract made directly with Taylor and Francis, which secured editorial continuity, academic rigor and topical relevance to the journal. Thus all England-based printed publications were cancelled or sold to a third party and all England-based activities (such as colloquia and short-term scholarship program) discontinued. All library holdings and archival materials were subsequently moved to The Dawson Institute for Church and State at Baylor University in Waco, Texas, USA, where they have been housed in "The Keston Center for Religion, Politics and Society." This arrangement will secure the ongoing use and usefulness of KI holdings within a context supportive of this kind of research, but the move was quite final with regard to the

¹⁴ These and all subsequent articles can still be accessed via www.keston.org.uk.

material's accessibility in the UK (and Europe!) as KI's historic home-base, especially for potential researchers from the former Communist countries for whom the cost of travel to the United States might be considerably higher than the cost of travel from within Europe.

Somewhat surprisingly for those who were more familiar with the history from 2003 to 2006, some activities of KI continued. The project of the *Encyclopaedia of Religious Life in Russia Today* was successfully brought to completion with the final volume published in 2008, bringing the number of volumes to the total of nine (Introduction, four topically-arranged volumes and four geographically-arranged volumes). Undoubtedly the project was financed by KI to its successful completion. The e-journal *Russian review/Русское ревью* has continued to be edited by Filatov and continued to be posted on the KI website until the present. It provides, free of charge, invaluable information and studies of various aspects of religious life in Russia/former Soviet Union countries.

Preparing for the future already in the Summer of 2006, KI Chairman Xenia Dennen edited and published in electronic form the first issue of *Newsletter* in which she reported on her recent trips to Russia and discussed the future of KI. Since then a total of nine issues of *Newsletter* were published under her editorship, containing various articles and reports of trips to Russia, some related to the work of *Encyclopaedia* and others not. Speaking of KI practical programs from 2003-2006, it appears that the scholarship program, which was discontinued for some time, has been re-introduced and is operating successfully, but the author has not been able to obtain more information about it.

Conclusions

It is evident that in the period 2003-2006 KI manifested a relatively lively publishing (and other) activity for a relatively small outfit. The above survey of the publishing output has already hinted at several problems KI faced in this period. First, income from traditional supporters and sources was diminishing and expenses were mounting. "English" KI publications were trying to woo non-traditional KI supporters and sought to diversify geographically (Europe, oppressive systems throughout the world such as China and North Korea), temporally (emphasis on the present state in addition to more historically-intoned studies) and increase academic interdisciplinarity. On the other hand, some members of KI Board of Management favored a narrower perspective focusing on the topics dealing with the former Soviet Union, primarily Russia and the Ukraine, from a historical point of view, although also including some contemporary surveys (limited to that area). The corollary of this option is the active support to the work of the "Russian" "branch." This search for KI identity, which had in the years immediately preceding the period 2003-2006 decisively excluded as its traits the campaigning for religious freedom and journalism, has lead the KI Board of Management to the situation in which KI's archival material is located in the United States, most of the traditional supporters and long-term KI Board of Management live in the UK, in which there are no KI associated publications apart from those on the KI website, and where most KI research work is done in Russia by the "Russian" team overseen by the Chairman of Keston Institute. This is a perfectly logical outcome of the history of KI publishing in the period 2003-2006 marked by the search for a new identity and by the tensions between two rather different perceptions of KI's ongoing role.

Appendix 1: Keston Colloquia at Regent's Park College: Religion, State and Society

Place: Collier Room, Regent's Park College, Oxford

Time: Thursday, 13:00-14:00

Frequency: three times per term

Format: 30-40 min presentation, 20-30 minutes interaction time
Moderator: Davorin Peterlin, Keston Institute
The papers will be printed in KI journal Frontier
Papers marked by the asterisk () were subsequently published in Frontier*

Presenters for Hilary term 2004:

- 29 January Ann Shukman, The conversation about the Holy Spirit between St Seraphim and Motovilov: some issues concerning the text and its publication*
- 19 February William G. Carey, Tolstoy and the Orthodox Church*
- 11 March Philip Walters, Georgia: Current Religious Situation*

Presenters for Trinity term 2004:

- 6 May Xenia Dennen, The Project of the Encyclopaedia of Russian Religion*
- 27 May Mark Pargeter, From religion to Belief: Religion in China*
- 17 June Malcolm Walker, The "Samizdat" Phenomenon: A Retrospective Look*

Presenters for Michaelmas Term 2004:

- 21 October Maxim Likhonov, The legal status of religious groups in Russia*
- 11 November Zahari Konkyov, The state of the Bulgarian Orthodox Church after* democratic changes (1989-2004)*
- 2 December Jonathan Luxmore, Rethinking Christendom: the Church and the New Europe*

Presenters for Hilary term 2005:

- 28 January Kristian Angelov, "I am an Orthodox, yet I am an atheist": Religious in Bulgaria in the period 1989-2004* Freedom
- 17 February Valbona Marchis, The beginnings of Christian evangelical mission in Albania* Reflections
- 10 March Vasile Marchis, Missions in the contemporary Romanian context: from an evangelical perspective

Presenters for Trinity Term 2005:

- 5 May Barbara Potrata, Politics and contemporary spiritualities: A Slovenian case* Communism
- 26 May Sarah Bowers, Visualising transcendence: A case study of the spirituality of young people in Kyiv, Ukraine*
- 16 June Kostake Milkov, Orthodoxy and Protestantism in dialogue in Post-Macedonia*

Presenters for Michaelmas Term 2005

- 20 October Alternative religiosity in the post-communist Russia*
Demyan Belyaev, Heidelberg, Germany
- 11 November "Golden Age": A religious pattern in Marxism
Daniel Cirstea, Bucarest University, Romania
- 1 December Brother Chernozubov: A case study in Soviet historiography, Siberian sectarianism and Christian suffering
Dr. Davorin Peterlin, Regent's Park College, Oxford

Presenters for Hilary Term 2006:

- 16 February Devil's Confessors and Owners of the Truth: Church Heritage of Soviet Times
Zanda Mankusa, University of Greifswald, Germany
- 2 March Secularization or Twin Toleration? Redefining Church-State Relations in Post-Communism
Dr. Lavinia Stan, Centre for Post-Communist Studies, St. Francis

Appendix 2: Major Articles Published in *Frontier* 2003-2006

No. 1

Peter Reddaway, "The Mission of Keston Institute"
Michael Bourdeaux, "Keston: A Vision for the Future"
"The Holy Synod and the Prospects for the Election of a New Patriarch in Russia"
Mikhail Roshchin, "Among the Ismailis of the Pamir"
Tatyana Titova, "Rasputin and Ivan the Terrible to be Canonised?"
Peter Reddaway, "Putin's Russia: Report on a Lecture"

No. 2

Philip Walters, "Religious Strife in Georgia"
Fr. Slawomir Nowosad, "Deo et Patriae – for God and Fatherland: the Work of the Catholic University of Lublin"
Ann Shukman, "St Serafim of Sarov: Some Reflections on the Centenary of his Canonisation"
Archbishop Rowan Williams, "St Serafim of Sarov: 'One of the Greatest Gifts that Russia has Given to the Universal Church'"
Alekssei Malashenko, "Muslims in Multiconfessional Russia: A Complex Picture"
Michael Bourdeaux, "Metropolitan Anthony of Sourozh"

No. 3

Oleg Nedumov, "The Georgian Orthodox Church and the Georgian Revolution: Following the Serbian Model?"
Janice Broun, "Schism in Bulgaria and the New Law on Confessions"
Michael Denison, "Religion in Post-Soviet Central Asia"
Xenia Dennen, "Will Buddhism Become the National Religion of the Altai People?"
Tatyana Titova, "Are Relations between the Russian Orthodox Church and the Roman Catholic Church Improving?"
Michael Rank, "Buddhism under Threat in Tibet"

No. 4

Michael Bourdeaux, "Castro and the Church"
Janice Broun, "Metropolitan Nikodim of Leningrad and Ecumenism"
William Carey, "Tolstoy and the Orthodox Church"
Philip Walters, "Georgia: Prospects for Religious Freedom"
Xenia Dennen, "It is Very Dangerous to Publicise the Truth, Especially When a State is Founded on a Lie"
Michael Rank, "North Korea Opens up – in the House of Lords"
Michael Rank, "Chinese Daoist Leader Dies"

No. 5

Michael Bourdeaux, "From Martyrdom to Freedom: Lithuania and the Baltic States – Communism and Beyond"
Davorin Peterlin, "When Church and State Collide: Several Perspectives"
Xenia Dennen, "Religious Life in Russia Today: the Story of the Keston Encyclopaedia"
Mark Pargeter, "From Religion to Faith in China"
Malcolm Walker, "'Samizdat,' the Phenomenon: a Retrospective Look"
Roman Lunkin, "Religion in Russia's Federal Regions: Pragmatism or Witch-hunt?"

No. 6

Mark Pargeter, "Was Father Men a Dissident?"
Xenia Dennen, "Restoration of a Dream Destroyed: an Orthodox Community in the Siberian Steppes"
Jasmin Milić, "The Development of the Reformed Church in Croatia"
Olga Sibireva, "Seventh Day Adventists in Provincial Russia: Ryazan"
Nikolai Mitrokhin, "The Russian Orthodox Church and Secondary Schooling Today"
Mark Pargeter, "Bishop Ting Revisited"

Xenia Dennen, "A Russian Ecclesiastical Battle in Kursk"

No. 7

Xenia Dennen, "Russia's Far North: Christianity Today in the Komi Republic"

Max Likhanov, "The Legal Status of Religious Groups in Russia"

Bishop Hugh Montefiore: "Alexander Men"

Angela Ilić, "Church State Relations in Present-day Serbia"

No. 7a

Davorin Peterlin, "Violations of Religious Freedoms in North Korea"

Joanna Hosaniak, "Human Disaster: The Situation inside North Korea"

Yeon Young Ok, "Waiting for my Life as a Fugitive to End"

(name withheld) "The Magpie Republic. An Aid Worker goes to North Korea"

No. 8

Jonathan Luxmoore, "Rethinking Christendom: the Church and the New Europe"

Zahari Konkyov, "The Religious Situation in Bulgaria Now, with Special Reference to the Orthodox Church in the Period 1989-2004"

Kristian Angelov, "The Social and Religious Situation in Bulgaria Today, with Special Reference to the Protestant Church"

Philip Walters, "Religious Freedom in Armenia Today: the Historical Context"

Miroslav Lehky, "The Case of Father Premysl Coufal"

Sergei Averintsev, "Overcoming Totalitarianism: Reconnoitring the Ground"

Johannes Dyck, "Faith of the Valley of the Death"

Janice Broun, "Holiness and the Sheep Who have Gone Astray"

Mark Pargeter: "The Keston Archive: Living and Growing"

No. 9

Sarah Dunlop, "Visualising Transcendence: A Case Study of the Spirituality of Young People in Kyiv, Ukraine"

Valbona Marchis, "Protestantism in Albania until Communist Times"

Philip Walters, "From Communist Bloc to European Union: Challenges, Opportunities and Changes For the Churches in Eastern Europe"

Tatiana Vaksberg, "Bulgaria Trapped by its Own History"

Lawrence Klippenstein, "Who are the 'Mennonites of Russia'?"

Janice Broun, "Trials of a Typist"

Arvan Gordon, "Bishop Ting: A Memoir"

No. 10

Kostake Milkov, "Orthodoxy and Protestantism in Dialogue in Post-Communist Macedonia"

Barbara Potrata, "Neopaganism, Nationalistic Myths and State Symbols in Slovenia"

Davorin Peterlin, "Orthodox Split in Montenegro and the Establishment of the Montenegrin Orthodox Church in Croatia"

Roman Lunkin, "The Kuban and the Ideal of a Cossak Orthodox Land"

Xenia Dennen, "Report from the Russian Provinces: Vyatka"

Tatyana Titova, "Is the Vatican Taking a New Line towards Moscow?"

Janice Broun, "Ioan Suci, Martyr Bishop"

Mikhail Roshchin, "Islam in North Ossetia"

Mikhail Roshchin, "The 'Wahhabi' Insurgents in Dagestan"

Mark Pargeter, "Wasył Boltwyn: A Memoir"

No. 11

Demyan Belyaev, "Alternative Religiosity in Postcommunist Russia"

Xenia Dennen: "Boris Talantov: A Hero of His Time"

Xenia Dennen, "Contemplative Prayer in the Diocese of Nizhni Novgorod"

Christopher Cviic, "The Mysterious Missions of Fr. Poglajen: A Personal Memoir"

Fyodor Raychynets, "Ecumenical Dialogue in Bosnia: Idle Declarations or Reality?"
 Vladimir Matveyev, "Uman in Ukraine: A Place of Pilgrimage for the Bratzlav Hassidim"
 Vladimir Matveyev, "Karaites in Crimea"
 Deniss Hanovs and Valdis Teraudkalns, "Interfaith Dialogue Then and Now: Changes in Cooperation among Religious Groups in Latvia"
 Tatyana Titova, "Nationalism and Xenophobia on the Rise in Russia"
 Malcolm Walker, "Samizdat in Archives and Research"
 Davorin Peterlin, "Church and State in Postcommunist Eastern Europe"
 Davorin Peterlin, "North Korea is Leaking Information on Violations of Religious Freedoms"
 Lee Min-Bok, "Personal Religious Experiences in North Korea: my Faith and Work"

No. 12

The author does not have a copy of this issue in his possession

Appendix 3: Major Articles Published in *Religion, State and Society* 2003-2006

No 31/3

Mitja Velikonja, "Slovenian and Polish Religio-National Mythologies: A Comparative Analysis"

Daniel P. Payne, "The Clash of Civilisations: The Church of Greece, the European Union and the Question of Human Rights"

Catherine Wanner, "Advocating New Moralities: Conversion to Evangelicalism in Ukraine"

Serge Keleher, "Response to Sophia Senyk, 'The Ukrainian Greek Catholic Church Today: Universal Values versus Nationalist Doctrines'"

No 31/4

Alexander Agadjanian, "Breakthrough to Modernity, Apologia for Traditionalism: the Russian Orthodox View of Society and Culture in Comparative Perspective"

Hamza Atess, "Towards a Distinctive Model? Reconciling the Views of Contemporary Muslim Thinkers on an Ideal State for Muslim Societies"

Sergei Filatov, Aleksandra Stepina, "Lutheranism in Russia: Amidst Protestantism, Orthodoxy and Catholicism"

Joseph Baron, "Response to Filatov and Stepina on Lutheranism in Russia"

No 32/1

Martin Slobodník, "Destruction and revival: the fate of the Tibetan Buddhist monastery Labrang in the People's Republic of China"

Lap-yan Kung, "Politics and religions in Hong Kong after 1997: whether tension or equilibrium is needed"

Frans Hoppenbrouwers, "The principal victim: Catholic antisemitism and the holocaust in Central Europe"

Helene J. Sinnreich, "Reading the writing on the wall: a textual analysis of Łódź graffiti"

Walter Comins-Richmond, "Legal pluralism in the Northwest Caucasus: the role of Sharia courts"

No 32/2

Zoe Knox, "Postsoviet challenges to the Moscow patriarchate, 1991-2001"

Alexey D. Krindatch, "Patterns of religious change in postsoviet Russia: major trends from 1998 to 2003"

Christopher Marsh; Paul Froese, "The state of freedom in Russia: a regional analysis of freedom of religion, media and markets"

Sergej Flere, "Slovenia: at a distance from a perfect religious market"

Cristian G. Romocea, "Reconciliation in the ethnic conflict in Transylvania: theological, political and social aspects"

Jason Tsz-shun lam, "The emergence of scholars studying christianity in mainland China"

No 32/3

Janice Broun, "The Bulgarian Orthodox Church: the continuing schism and the religious, social and political environment"

Gerd Stricker, "Lutheranism in Russia and the Soviet Union: another response to Filatov and Stepina"

Natalia Shlikhta, "'Greek Catholic'-'Orthodox'-'Soviet': a symbiosis or a conflict of identities?"

Silviu E. Rogobete, "Morality and tradition in postcommunist Orthodox lands: on the universality of human rights, with

special reference to Romania”

Wil Van Den Bercken, “Theological education for laypeople in Russia, Belarus’ and Ukraine: a survey of Orthodox and Catholic Institutions”

No 32/4

Tatjana Rakar, “The development of denominational educational institutions in Slovenia”

Bojan Aleksov, “Religious education in Serbia”

Barbara Potrata, “New Age, socialism and other millenarianisms: affirming and struggling with (post)socialism”

No 33/1

Douglas Rogers, “Introductory Essay: The Anthropology of Religion after Socialism”

Melissa L. Caldwell, “A New Role for Religion in Russia’s New Consumer Age: the Case of Moscow”

Sonja Luehrmann, “Recycling Cultural Construction: Desecularisation in Postsoviet Mari El”

Marjorie Mandelstam Balzer, “Whose Steeple is Higher? Religious Competition in Siberia”

Russell Zanca, “Believing in God at Your Own Risk: Religion and Terrorisms in Uzbekistan”

No 33/2

Kim-Kwong Chan, “Religion in China in the Twenty-first Century: Some Scenarios”

Susan McCarthy, “If Allah Wills It: Integration, Isolation and Muslim Authenticity in Yunnan Province in China”

Emmanuel Karagiannis, “Political Islam and Social Movement Theory: The Case of Hizb ut-Tahrir in Kyrgyzstan”

John D. Basil, “Church-State Relations in Russia: Orthodoxy and Federation Law, 1990 – 2004”

Stanislaw Burdziej, “Religion and Politics: Religious Values in the Polish Public Square since 1989”

No 33/3

Andrij Yurash, “Orthodox-Greek Catholic Relations in Galicia and their Influence on the Religious Situation in Ukraine”

Perry L. Glanzer, “Postsoviet Moral Education in Russia’s State Schools: God, Country and Controversy”

Pauline W. Schrooyen, “The Call for ‘Christian Politics’ in the Publitsistika of Vladimir Solov’ev: The Examples of the Question of Church Union and the National Question”

Katrien Hertog, “A Self-fulfilling Prophecy: The Seeds of Islamic Radicalisation in Chechnya”

Alima Bissenova, “Central Asian Encounters in the Middle East: Nationalism, Islam and Postcoloniality in Al-Azhar”

No 33/4

Angela Ilić, “On the road towards religious pluralism? Church and state in Serbia”

Peter Petkoff, “Church-state relations under the Bulgarian denominations act 2002: Religious pluralism and established church and the impact of other models of law on religion”

Hakan Olgun, “Religion-state relations in Turkey, the prospect of European union membership and the Lutheran doctrine of the ‘two kingdoms’”

Lavinia Stan, Lucian Turcescu, “Pulpits, ballots and party cards: Religion and elections in Romania”

Andrij Yurash, “Orthodoxy and the 2004 Ukrainian presidential electoral campaign”

No 34/1

Jovan Byford, “Distinguishing ‘Anti-Judaism’ from ‘Antisemitism’: Recent Championing of Serbian Bishop Nikolaj Velimirović”

Sergei Filatov, Roman Lunkin, “Statistics on Religion in Russia: The Reality behind the Figures”

Ann Shukman, “Metropolitan Sergi Stragorodsky: The case of the representative individual”

Arūnas Streikus, “Lithuanian Catholic clergy and the KGB”

No 34/2

Johannes S. Wrobel, “Jehovah’s Witnesses in National Socialist concentration camps, 1933 – 45”

Hans-Hermann Dirksen, “‘All over the world Jehovah’s Witnesses are the touchstone for the existence of true democracy’: Persecution of a religious minority in the German Democratic Republic”

Mike Dennis, “Surviving the Stasi: Jehovah’s Witnesses in Communist East Germany, 1965 to 1989”

Johannes S. Wrobel, “Jehovah’s Witnesses in Germany: Prisoners during the Communist Era”

Annegret Dirksen, “Children of Jehovah’s Witnesses under Two Dictatorships”

Appendix 4: All Publications Related to Keston College/Institute (in chronological order)

- Michael Bourdeaux, *Opium of the People: The Christian Religion in the USSR*. London: Faber and Faber, 1965.
- Michael Bourdeaux, *Religious Ferment in Russia: Protestant Opposition to Soviet Religious Policy*. London: Macmillan, 1968.
- Michael Bourdeaux, *Religious Minorities in the Soviet Union (1960-70)*. London: Minority Rights Group, 1970.
- Michael Bourdeaux, *Patriarch and Prophets: Persecution of the Russian Orthodox Church*. London: Mowbrays, 1970.
- Michael Bourdeaux, *Faith on Trial in Russia*. London: Hodder and Stoughton, 1971.
- Xenia Howard-Johnston and Michael Bourdeaux, eds. *Aida of Leningrad: The Story of Aida Skripnikova*. London: Mowbrays, 1972.
- Gerhard Simon, *Church, State and Opposition in the USSR*. London: C. Hurst & Company, 1974.
- Georgi Vins, eng. prijevod Jane Ellis, *Three Generations of Suffering*. London: Hodder and Stoughton, 1976.
- Michael Bourdeaux i Katharine Murray, *Young Christians in Russia*. London: Marshall Morgan and Scott, 1976.
- Jane Ellis (Eng. trans.), *An Early Soviet Saint: The Life of Father Zachariah*. London: Mowbrays, 1976.
- Hans Brandenburg, *The Meek and the Mighty: The Emergence of the Evangelical Movement in Russia*. London: Mowbrays, 1976.
- Michael Bourdeaux, Hans Hebly, Eugen Voss, eds. *Religious Liberty in the Soviet Union: WCC and USSR, a post-Nairobi documentation*. Keston College, 1976.
- Dennis J. Dunn, *The Catholic Church and the Soviet Government, 1939-1949*. Boulder, Colorado: East European Quarterly, 1977.
- Marite Sapiets (Eng. trans.). *The Unknown Homeland*. London: Mowbrays, 1978.
- Gleb Yakunin and Lev Regelson, *Letters from Moscow: Religion and Human Rights in the USSR*. San Francisco: H. S. Dakin Company, 1978.
- Michael Bourdeaux, *Land of Crosses: The struggle for religious freedom in Lithuania, 1939-78*. Chulmleigh: Augustine Publishing Company, 1979.
- Jane Ellis, *Georgi Vins and his Family: A record in letters, poems and photographs*. Keston College, 1979.
- Dennis J. Dunn, *Detente and Papal-Communist Relations, 1962-1978*. Boulder, Colorado: Westview Press, 1979.
- Robert M. Yule, ed. *Religion in Communist Countries: A Bibliography of Books in English*. Wellington: The New Zealand Society for the Study of Religion and Communism, 1979.
- Michael Bourdeaux i Michael Rowe, ed. *May One Believe - in Russia? Violations of Religious Liberty in the Soviet Union*. London: Darton, Longman and Todd, 1980.
- Jurij Dobczansky (Eng. trans. and ed.), *Vasyl Romanyuk: A Voice in the Wilderness*. Wheaton, Illinois: Society for the Study of Religion under Communism, 1980.
- Alan Scarfe, ed., Maria Belaieff, Eng. trans. *Christian Committee for the Defense of Believers' Rights in the USSR: A Selection of Documents in Translation*. Glendale, California: Door of Hope Press; Orange, California: Society for the Study of Religion under Communism, 1982.
- Alexander Tomsy, *Catholic Poland*. Keston College, 1982.
- Michael Bourdeaux, *Risen Indeed: Lessons in Faith from the USSR*. London: Darton, Longman and Todd, 1983.
- Christian Prisoners in the USSR 1983/4*. Keston College, 1983.
- Jenny Robertson, *Be Our Voice: The Story of Michael Bourdeaux and Keston College*. London: Darton, Longman and Todd, 1984.
- Grazyna Sikorska, *A Martyr for the Truth: Jerzy Popieluszko*. London: Fount, 1985.
- Philip Walters and Jane Balengarth, compilers, *Light through the Curtain: Poland, Czechoslovakia, USSR, Romania - testaments of faith and courage*. Tring: Lion Publishing, 1985.
- Lorna Bourdeaux, *Valeri Barinov: The Trumpet Cal*. Basingstoke: Marshalls, 1985.
- Jane Ellis, *The Russian Orthodox Church: A Contemporary History*. Beckenham: Croom Helm, 1986.
- For My Name's Sake: Selections from the writings of Iosyp Terelya*. Keston College, 1986.
- A Desperate Cry: Alexander Ogorodnikov*. Keston College, 1986.
- Religious Prisoners in the USSR*. Keston College, 1987.
- Lorna i Michael Bourdeaux, *Ten Growing Soviet Churches*. MARC Europe, 1987.
- Philip Walters, ed. *World Christianity: Eastern Europe*. Eastbourne: Monarch Publications, 1988.
- The Prisoner's Lantern: Meditations by a Christian Prisoner in Ethiopia*. Keston College, 1988.
- Michael Bourdeaux, *Gorbachev Glasnost & the Gospel*. London: Hodder and Stoughton, 1990.
- Marite Sapiets, *True Witness: The story of Seventh Day Adventists in the Soviet Union*. Keston College, 1990.
- Michael Bourdeaux, *The Role of Religion in the Fall of Soviet Communism*. London: Centre for Policy Studies, 1992.
- Michael Bourdeaux, ed. *The Politics of Religion in Russia and the New States of Eurasia*. Armonk, New York: M. E. Sharpe, 1995.
- Jane Ellis, *The Russian Orthodox Church: Triumphalism and Defensiveness*. London: Macmillan, 1996.
- John Witte Jr. i Michael Bourdeaux, ur. *Proselytism and Orthodoxy: The New War for Souls*. Maryknoll, New York: Orbis Books, 1999.
- Kenneth Medhurst, *Faith in Europe*. London: Profile Books, 2004; Churches Together in England and Ireland, 2004 (partly sponsored by Keston Institute)
- Sergei Filatov, chief ed. *An Encyclopaedia of Religious Life in Russia Today*. Seven volumes. Various publishers, 2002-2009.