

times as many Pentecostals in Romania as in Yugoslavia.) The unity of the Pentecostals, even though forced by the government, is seen as a positive factor in Romania, while Yugoslavia has three separate denominations. The predominance of Germans left the Yugoslavs weak when the Germans had to leave. Yet another factor mentioned is the westernization of Yugoslav culture which has led to the same apathy towards religion as in the West. Similar and even more thorough analysis of Pentecostalism in other communist countries is needed if we are to understand the movement properly.

Much of the book consists of a travelogue. Dr. Durasoff is widely traveled and well qualified to write it. It is an interesting travelogue, and an unusual one in that a number of Pentecostal experiences are related: fellowship in tongues with an Orthodox Pentecostal in the churchyard of an Orthodox cathedral and healing by the laying on of hands in a hotel lobby must be unique in Christian literature on Russia. Yet, not surprisingly, Dr. Durasoff has often found it difficult to make contact with local Pentecostals. He describes mostly the experiences of a Pentecostalist visiting the Soviet Union and Eastern Europe, rather than the joys and sorrows, blessings and tribulations of Pentecostals in communist lands.

Pentecost behind the Iron Curtain is clearly intended for a wide readership, but non-Pentecostals may find it too narrowly denominational in its approach. Pentecostals on the whole find self-analysis difficult (or maybe just uninteresting) and this book lacks an analytical approach to Pentecostalism under communism. Nevertheless, it must be welcomed as an introduction to a huge and fascinating subject, and one which should be of interest to all Christians as the "Third Force" of Pentecost gains ever wider influence in the Christian world.

MICHAEL ROWE

God Is Not Yet Dead by Vitezslav Gardavsky (Pelican) 45p.

It has taken Penguin Books an inordinately long time to publish this classic of the "Prague Spring". It appeared in West Germany in 1968 and the English text is a translation from German rather than from the original Czech. Even so, *God Is Not Yet Dead* deserves its status as a Pelican Original. Gardavsky's thinking is highly original and in no sense out of date. His ideas first appeared in essay form in *Literarni Noviny*, the avant-garde journal which broke the cultural ice in post-Stalinist Czechoslovakia and which was one of the first victims of "normalization".

Until 1968 Gardavsky was professor of philosophy at the Czech Military Academy. He was one of the leading figures in the dialogue

between Christians and Marxists which was one of the creative aspects of Dubcek's "socialism with a human face". In 1968, together with Erica Kadlecova, the remarkable young Marxist Secretary of State for Church Affairs in Dubcek's government, Gardavsky helped to make the Marienbad Christian-Marxist Conference a milestone for both sides.

God Is Not Yet Dead is, for Marxist atheism, what *Honest to God* was for traditional Christians – only more so. In many ways it is a better book. Like John Robinson, Gardavsky seeks to dig to the roots and in doing so finds Marxist atheism severely wanting. At the end of his chapter on the Old Testament and Jewish tradition he comes to the conclusion that "if we think about Marxism systematically, Marx's materialism becomes questionable in the extreme".

I cannot do better in introducing this book than to quote the concluding section of Gardavsky's own introduction :

The decision to dig to the roots has some point if we enquire in a thoroughly concrete and matter-of-fact way into the values which have been created by Christianity, into the inspiration it offers. A condescending and arrogant denial, quite apart from being thoroughly uncritical, is unworthy of the intellectual status of Marxism.

So what does the Bible offer the Marxist? What does Jesus mean to us? What exactly is the Word of God that is ascribed to him? What is the attitude of Marxist thought to such important Christian thinkers as St. Augustine, St. Thomas Aquinas, or Pascal? What do we make of medieval Christianity? These questions may seem rather peculiar to atheist readers: after all, they virtually belong to the realm of theology!

Of course; and that is why they are an essential part of my self-critical study of contemporary Christian theism. But the same arguments compel even the Marxist atheist to sit up and think. He too must examine himself critically if he wants to be more than a simple-minded God-denier.

That is why I have divided this book into three sections. In "Monuments" I reflect on Christianity's historical heritage. . . . The second section aims to give Marxist readers . . . some insight into the way Christianity sees itself. . . . The third and final section takes a look at us, at what we call Marxist atheism, and at what seems to us to be the basis of all our views on man, the world and history. I have called it "Atheism takes a look at itself". . . . Marxism has not so far worked out its attitude to a large number of problems. . . . Such reflection is needed. In this age, which is both full of hope and full of despair, two theses hold good, fitting together like the obverse and reverse of the same coin :

God is not quite dead.
Man is not quite alive.

Probably the point at which Gardavsky wrestles most penetratingly with Marxism's inability to give answers is in his thinking about the meaning of death. For that alone the book would be worthwhile. But let no Christian reader think this is a useful book with which to knock Marxism. Any

honest Christian will be forced to rethink deeply his own prejudices. And the Christian reader is given a lesson in humility by the Marxist writer.

This book is at no point an apologia for Soviet communism, either in theory or practice. That is reason enough why it has no place in a "normalized" Czechoslovakia. The author was lecturing in the United States when the Dubcek era ended. He did not fall for alluring offers in the West, but willingly returned to certain dismissal from his post and the possibility of something worse. He has found work digging up the past on an archeological site – a tolerable condition for a philosopher. There is hardly a word of this book that would need to be re-written in the light of subsequent political events. Christians and communists in power have both thoroughly discredited themselves. That does not lessen my allegiance to Christ or the Marxist's hope of a new humanity. The future will need humble and dedicated people on both sides who are prepared to learn and listen and to work for the liberation of man. Armies can only apparently interrupt the process.

P.O.

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