

# Reviews

**Religions in Yugoslavia.** Binoza, Zagreb, 1971. 167 pp.

This useful handbook is a joint production by representatives of the principal religious communities in Yugoslavia and members of the Republican Commission for Religious Affairs of the Peoples' Republic of Croatia, and is edited by Dr. Zlatko Frid, President of the Commission. This official cooperation of Marxists and religious believers in a communist country alone makes the book unique and a valuable source of information. The Marxist authors have perhaps been allowed to express their particular point of view of historical events, especially during and immediately after the war, with fewer inhibitions than the others, but this is the only criticism one can make about the objectivity of this book. The writers are well known and respected scholars in the field of religion and sociology.

The first chapter by Ivan Ceranic, a member of the Commission for Religious Affairs of Croatia, is a useful compendium of facts about all the religious communities, based on data supplied by the religious communities themselves. The organizational structure of each religious community, the number of dioceses, parishes, church buildings, clergy, both secular and religious, and nuns, religious seminaries and theological faculties, with the numbers of students in each, are all given, and the names of all religious publications, their circulation, and the names of the editors. The only statistic not given is the size of each religious community. Since the war, only the 1953 census listed religious adherence, and its figures are now out of date. Religion and nationality to a large extent overlap in Yugoslavia, and it is difficult to disentangle religious belief from nationality.

The second chapter, by Dr. Ivan Lazic, secretary of the Commission for Religious Affairs, is a brief historical account of the churches in the south Slav lands, the events of the war as they affected the churches, and the present legal and constitutional position of the religious communities. It is useful to have the terms of the earliest official pronouncements on religion made by the war-time provisional government, the provisions of the Constitution concerning religion, those of the Law on the Legal Status of the Religious Communities, and of the Protocol signed between the Yugoslav Government and the Vatican in 1966.

Chapter three on Religion and the Church under Socialism by Dr. Esad Cimic (University of Sarajevo) gives the philosophical case for humanist Marxist atheism and relates it to Yugoslav self-managing socialism.

The next three chapters deal with ecumenism from the point of view of the Catholic Church (T. Sagi-Bunic), the Orthodox Church (Cedomir Draskovic – he and the former are professors at theological faculties) and the Protestants (Dr. Josip Horak, President of the Baptist Church). Dr. Djozo Hussein, professor at the Islamic Medresa in Sarajevo, writes a chapter about the relations of the Islamic Religious Community with the Christian religious communities. Dr. Sagi-Bunic puts ecumenism in Yugoslavia in its historical perspective and deals with ecumenism within Yugoslavia, principally between the Catholic and Orthodox Churches. Dr. Draskovic reflects the suspicions of the Orthodox Church towards a rapprochement with the Catholic Church and the difficulties which the Serbian Orthodox Church finds in a dialogue with Yugoslav Catholics after the events of the Second World War; he puts more emphasis on encounters between Orthodoxy in general and the Catholic Church, and writes about the three post-war Pan-Orthodox Conferences and the dispatch of Orthodox observers to the Second Vatican Council.

There are two chapters on the Christian-Marxist dialogue, the first by Dr. V. Bajsic, dean of the Catholic Theological Faculty in Zagreb, and the second by Zdenko Roter, director of the Centre for Research into Religion and Communism of the Faculty of Political Science, University of Ljubljana. Both are active participants in the Christian-Marxist dialogue which, until recently, has been remarkably active in Yugoslavia. Dr. Zlatko Frid writes a brief concluding chapter.

The book is published in Croatian, English, French and German editions.

S.A.

**Pentecost Behind the Iron Curtain** by Steve Durasoff. Logos International, Plainfield, N.J., 1972, 128 pp. \$1.50.

This book is at the same time disappointing and worthy of attention: disappointing in that it throws less light on the subject of the Pentecostalist movement in Eastern Europe than its title suggests; yet worthy of attention as the subject is almost completely unknown to the Western reader.

Dr. Durasoff's earlier book, *The Russian Protestants*, and Professor Hollenweger's study of Pentecostalism throughout the world, *The Pentecostals*, both contain brief historical surveys of the Soviet Pentecostalist