

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

movement. This book fails to meet the promise of its title to tell us more, though it does add a little new information (which the scholar would like to see substantiated by sources) both about the history and about the present situation of Soviet Pentecostals. It is interesting that in the early years in Odessa many of the converts were Jews. The most significant recent development mentioned is the registration of independent Pentecostal congregations since 1966 by the Soviet authorities. Unfortunately Dr. Durasoff gives no further details of this. He describes two Pentecostal congregations which he visited. In one of them he was invited to preach. His account of this registered congregation confirms much of what Soviet writers described. He only met a few members of the unregistered congregation and was not allowed by the leaders to attend the meeting (the secret assembly in the woods is also a familiar feature in Soviet descriptions of Pentecostals). But, in the chapter "Pentecostals in the Soviet Press", Soviet accusations of mental illness, sexual immorality and human sacrifice are dismissed as fabrications. A serious study of Soviet Pentecostalism must examine these charges. After years of constant persecution many Pentecostals have become totally isolated from fellow Pentecostals and other Christians. Without a fellowship or a viable leadership to correct them, some Pentecostals have fallen into the same errors as some Western Pentecostals: overemphasis on prophecy, in which it can become hard to distinguish between the inspired and the deranged; and the doctrine of eternal security, which has led some to believe that even deliberate sexual licence cannot prevent their salvation, once they have been converted and baptised in the Spirit. In a situation where persecution perpetuates theological ignorance and fanaticism, is it not possible that the example of Abraham and Isaac might inspire some to offer their children as sacrifices to God?

In the second half of the book the Pentecostal movement in the Eastern European countries is fleetingly surveyed. The historical background is almost completely absent (the enthusiastic researcher could gain some historical insight from the appropriate sections of Professor Hollenweger's *Handbuch der Pfingstbewegung* (Handbook of the Pentecostal movement) but, unfortunately, this work is unpublished and there is no available study of Pentecostalism in Eastern Europe). Dr. Durasoff does little to fill the gap in our knowledge: the occasional historical passages can hardly do more than whet the reader's appetite. There is little analysis of the historical, social or religious reasons for the success of Pentecostalism in some countries and its insignificant impact in others. Why should the neighbouring countries of Romania and Yugoslavia, with equal populations, have such different Pentecostal movements? (There are twenty

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