

are given a general introduction to each of the main parts, and then it is further subdivided and occasionally subsections are introduced with a discussion about the placing of the passage in the context (13:1-7), or about the subject matter (14:1-15:13). Next comes a translation of the subsection in language which is as close to the Greek as English permits. Questions about the text and syntax and problems of translation are fully explored in the course of interpretation and conclusions are not pre-empted by the translation itself. Various hypotheses are clearly expounded, fairly weighed and conclusions stated. Professor Cranfield draws on a wealth of interpretations, from the time of Origen to that of Käsemann, to shed light on the text. His own interpretation frequently finds support in the work of Calvin. He provides the student of Romans with an indispensable aid, full of helpful erudition, a worthy successor to the ICC volume by Sanday and Headlam. For the most part, at the end of each subsection, he briefly draws together detailed comments and discusses the significance of the passage. At the end of the commentary, in the second essay, he returns to some aspects of the theology which he thinks need further elucidation. This second essay, therefore, is in no sense a summary of Pauline theology in Romans. It deals briefly with the following subjects: God's righteousness from faith to faith, the death and resurrection of Jesus, 'in Christ', Christology, the Holy Spirit, eschatology, death understood as a consequence of sin, the Old Testament Law, the use of the Old Testament. Occasionally, Professor Cranfield disappoints the student in not drawing out the implications of the detailed comments, or in doing so too briefly. One example must suffice. In the discussion of chapter

13:1-7, 'The believer's obligation to the state', in the exegesis of v. 2, Professor Cranfield does not hesitate to write of disobedience to the state when obedience conflicts with God's law, but his comments on v. 3ff point to difficulties which arise from the fact that Paul himself does not consider the possibility of the state acting unjustly. This matter should have been raised again and discussed in the light of the whole section after the exegesis of v.7. However, it should be said that these occasional disappointments are felt only because Professor Cranfield normally provides such a thorough exposition.

In the introduction to Volume 1, Professor Cranfield had listed various questions he wished the reader to bear in mind when considering Paul's purpose(s) in writing Romans. It comes as no surprise that, in his concluding essay on the subject, he emphasises very strongly the unity of the epistle and the coherent theological structure and orderliness of the central section, which he sees as a summary of the Gospel Paul preaches, a summary which serves as an introduction to a church in which he was known only by reputation: '1:16b-15:13 is a theological whole from which nothing can be taken away without some measure of disfigurement or distortion.' (p 819). He therefore rejects suggestions that some portions of the epistle are of peripheral interest, or that sections were primarily written in response to particular situations in Rome. The primary motivation is theological.

This commentary provides no short cuts for students. It demands from them the same serious study that characterises the work of Professor Cranfield himself.

MARGARET PAMMENT

CHURCH AND STATE IN YUGOSLAVIA SINCE 1945 by Stella Alexander. *Cambridge University Press, 1979. pp xxi + 351. £15.00*

In this book Stella Alexander makes a cool, thoroughly researched appraisal of the changing relationship between Tito's Communist republic and the Roman Catholic and Serbian Orthodox Churches, which are treated separately and in detail. She raises, but does not discuss at length, the problem of the connexions between

religion and nationalism. When Yugoslavia was set up in 1919 there were those for whom the new state was just the old Serbia writ large, and those for whom the new state embodied a union of equal South Slav peoples. These political tensions have also to be seen in the light of the deep-rooted hostility between the

northern Slovene and Croatian Roman Catholics on the one hand, the Serbian and Macedonian Orthodox on the other. Mrs Alexander shows how a central, tragic episode in recent Yugoslav history was the Nazi conquest and break-up of the country in 1941, which put in power the Croatian collaborator, Ante Pavelic, who seems to have set out to kill, deport or 'convert' to Catholicism every Orthodox Serb living in what was technically Croatian territory. The Catholic Archbishop of Zagreb, Stepinac, was too much the Croatian to remain totally uncommitted to this sudden outburst of nationalism; he never accepted the victory of a wider South Slav identity which Tito's Communist republic represented, and his post-war trial and detention until his death in 1960 may be seen as more than anything else a political necessity from the Communist point of view. The Communists found the Serbian Orthodox Church no easier to handle, not least because the Serbs resented the support which the Communists gave, again for political reasons, to the Macedonian Orthodox Church's demand for autocephaly. Communist policy was to keep the Churches, *as institutions*, out of Yugoslav internal politics, to insist on the kind of separation between private religious faith, political activity, and public ecclesiastical behaviour which has haunted the secular politician's mind since at least the sixteenth century. As Mrs Alexander says, however, there was a constant conflict in the Yugoslav Party between comparatively tolerant Marxists who expected religion to wither away as men became disalienated, and impatient, hardline opponents of the Churches who were eager to attack, and sometimes used violence. Once Tito had broken with Russia, however, he needed to come to terms with Rome; the Second Vatican Council offered the opportunity, although Tito's decision, which may have been prompted by John XXIII, to allow Stepinac's funeral to take place in Zagreb Cathedral in 1960 was the symbolic turning-point. The Protocol of 1966, not of course a concordat, guaranteed the free

performance of religious rites, and the jurisdiction of the Holy See (including episcopal appointments) over the Yugoslav Church, while the Vatican accepted that the clergy would not abuse their function for political ends, and condemned acts of political terrorism (the last point arose from Communist anxiety about the activities of a few priests in emigre circles). As in other parts of the Balkans since 1945, Catholicism had outstayed the Marxist assault.

Yet one wonders if this is enough? As Mrs Alexander points out, the revival of Croatian and Serbian nationalism in the 1970s led to the imprisonment of Catholic priests for nationalist activities, and a Serbian Orthodox bishop also went to prison for an injudicious sermon in 1972. Is religious freedom the most important issue in the Balkans – or is freedom from nationalism more important still? Mrs Alexander quotes an incident which happened in 1963, when Paul VI had opened the Second Session of the Vatican Council by saying that in the past the Catholic Church had quarrelled with fellow christians, and had begged their forgiveness. Spurred by this example, the Bishop of Banja Luka, in whose see the Orthodox Bishop Platon had been killed in 1941, issued a Christmas message acknowledging the crimes of the past, and offering and asking for forgiveness. 'Eighteen years after the end of the war and over twenty years after the terrible events of 1941 it might have been considered that this was none too soon; but it provoked deep anger among Catholic Croats, and in his own diocese some priests refused to read it from the pulpit, or read only extracts'. The question of 'Church and State' raises not only issues of jurisdiction, but also issues like the theological significance of nationalism. Mrs Alexander's excellent study underlines once again how easily christians share the idolatries of their generation.

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