

ing in other Christian denominations. As a special value of this book I would like to point out three things. First, the author's outstanding theological understanding of the relationship between Israel and the Church, where the author manages to evade the traps of replacement theology, dispensationalism, nor spiritualizing OT Scriptures, but he provides an argued explanation of the role of Jews in God's plan of salvation, which is not lost in Christianity. Second, the author's review of the link between Nazism and Islamic anti-semitism in these times of prevalent "political correctness" is a praiseworthy act of facing the truth about Islam. Of course, this does not imply that Israel of today is perfect, but this chapter does help us understand the context of the Israeli-Arabic conflict, where it is obvious that not all problems between the Jews and the Arabic world began with the establishment of the Israeli state in 1948. Third, the author's representation of Islam, where the origin of the Muslim faith is associated with the spiritual world, is also not the typical way of saying things today, and it would most certainly be looked kindly upon by the current Pope Francis.

The book is definitely intended for a broader audience who is interested in this topic, especially for believers, but certain portions of the book can be used in theological education; especially first four chapters, which are theological, and chapters eight and nine, which deal with end time events (eschatology). Because of its subject, this book is not only relevant in terms of understanding church doctrine, but also in terms of what is happening in the world today, since we are still part of the history of salvation that is unfolding before our eyes. And if the author is right, this means that the second coming of Jesus can will be preceded by the building of the Temple in Jerusalem, as well as the mustering of armies around Jerusalem, which will result in Jesus' second coming. In any case, make sure you read this book before that happens.

Ervin Budiselić

**The Trent Legacy:
Catholic Renewal and Confessionalisation in Croatian Lands**

Matica Hrvatska, Zagreb, 2016, 526 pages

From the stand of Christian history and Church unity, today we can freely say that the Council of Trent was a "belated" Church Council. A reminder: it was Martin Luther who took almost half a century before he asked for convening a church council in order to debate the open theological issues and limit the self-will of the Roman curia, with the goal of bringing the necessary reforms into the Western Church.

Unfortunately, negative reactions and the Pope's resistance gave rise to the unstoppable social and spiritual changes, which eventually escalated in division,

which has lasted until our day.

The belated convening of an incomplete church council (a negligible number of Protestants appeared there) in the Italian alpine town of Trento in 1545 was an attempt to find a solution for the survival and renewal of those parts of the Church which remained faithful to the Bishop of Rome, and to provide a response to the Protestant criticism and teaching. With all the interruptions, the Council of Trent convened for almost eighteen years.

As a way of marking the 450th anniversary of the end of this important event from the beginnings of the Modern age, several relevant Croatian institutions (Matica Hrvatska, Catholic Theological Seminary from Zagreb, and The Jesuit Philosophical Seminary), organized a scientific gathering called, *The Trent Legacy: Catholic Renewal and Confessionalisation in Croatian Lands*. The gathering was held on December 6th and 7th 2013 in the Golden Hall of the *Croatian Institute for History*, and one of the indications of the importance of this topic in the context of Croatia is the general sponsorship given to the gathering by the *Croatian Bishops' Conference*, as well as *The Board of Education, Science and Culture of the Croatian Parliament*.

The gathering was divided into six sections, where experts from the relevant institutions and disciplines attempted to research, analyze, and assess the influence of the Trent Council decisions for the area covered by the so-called "Croatian lands." The papers and research have been published in the form of an anthology in 2016 by Matica Hrvatska.

Aside from the religious, theological, and liturgical aspects, the anthology shows that the gathering regarding the *Tridentinum* was an attempt to put forward some political, cultural, and social implications, that the conclusions from the council left for the area of Croatia as early as the second half of the 16th century.

According to the research efforts that were put forth, it is about a series of historical events and reactions, which had different aspects of activities in a specific region where Eastern and Western Christianity collide, and which was dubbed "*Antemurale Christianitatis*" by the Pope of the day, because it was fighting directly against the Ottomanic offensive, which was extremely Islamic in its nature, and by default was dubbed "heretical."

The research results which were published in the *Trent Legacy* anthology show that the process of the post-council renewal within this "bulwark" was not a homogenous project after all that was free from internal crises and problems, and to even open criticism from the highest instances at the time.

It is evident from the anthology that we can speak about the *Trent Legacy* in Croatian lands primarily as a historic project which lasted for almost two centuries, during which its influence had different aspects: from the regional ones to

the theological, cultural, and intellectual particularities brought about by various reform bringers; from individuals to church orders.

The gathering and the anthology are characterized by the interdisciplinary variety from several areas of historic and humanistic sciences. The editors and lecturers were considerate towards the influences and scope of the Trent renewal in various contexts: from changes in the structure of liturgy and the discipline of the clerics, through to sacral arts, to the influence on the everyday life of “common” believing people, such as marital issues. The works deal with various historical figures from the Croatian “Trent Legacy,” such as Juraj Drašković or Bartol Kašić, as well as almost unknown writers, such as the Franciscan Abraham Zelenić, who left a valuable legacy in the form of a valuable Kajkavian spiritual and ascetic document, *Zercalo duše* (Mirror of the Soul). Further on, the anthology deals with reactions, and even resistance to the conclusions of the Tridentinum from a series of various spiritual and personal prisms of the time.

The aspect that is of interest to this periodical is the relationship of the bringers of the Trent renewal toward Croatian Protestantism, which is described by professor Stanko Jambrek, and the high value is also provided by articles which describe the educational dimension of Tridentinum, which brought the Jesuit Academy, ie., the forerunner of today’s University, to Croatia.

The publishing of this anthology is very important in the context of historical understanding of the decisions from the Trent Council among Croats. It is evident from the published articles that the two-century post-council renewal managed to bring about changes which were evident in all aspects of the Catholic Church, as well as its influence on society, culture, and politics in the Croatian regions.

Unlike the short-lived phenomenon of the Reformation, Tridentinum was a long-term project which has been deprived of any major spiritual and intellectual resistance in the Croatian lands, which meant there was no need for establishing religious tolerance which managed to take hold in Europe after the Peace of Westphalia.

The *Trent Legacy* anthology has been very well prepared, with a historiographically relevant foreword, and it represents a significant contribution to the research of history of Christianity among Croats, and to the historical and theological understanding of the activities of the Church and society in Croatia from the Modern ages until today.

Vatroslav Župančić