

Unit 3: Religious History

Objectives

At the end of this unit, you will

Be aware of the following

- Family, kin-based nature of Central/South Central Europe (SCE) society
- Historical lack of educated clergy for Muslim and Orthodox SCE peoples
- Government efforts to undermine church influence under Tito's Federal Republic
- Croatia's cultural and religious links to western Europe through politics, education, economic and Roman Catholic ties
- Importance of monasteries as guards of Serb literature, culture, and art
- Select SCE locations of religious importance

Identify

- Zadruga
- Archbishop Stepinac, Pope John Paul II
- St. Sava Nemanjich, Patriarch Pavle
- Bogomil, Bosniak, Counter-Reformation
- Medjugorje

Realize

- High degree of organization practiced by the Roman Catholic Church in SCE
- Impact of World War II atrocities continue to today
- Symbolic impact of Pope John Paul II's April 1997 visit to Sarajevo
- World War II persecution of Orthodox and Roman Catholic priests
- Long-standing credibility instilled on Serb Orthodoxy by current state of religion in life of SCE peoples

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Central/South Central Europe (SCE) "sits at a crossroads, a meeting place of East and West, Islam and Christianity, Orthodoxy and Roman Catholicism."

-- Jeffrey Jappinga, "Reformed Croats at the Crossroads." Perspectives, Aug/Sep 1994, p. 13.

My father "tried to do everything possible to attract people to Islam, but it was very difficult under the circumstances of communism. Communism poisoned the people."

-- Iman Senad Agic, "A Bosnian Muslim speaks out," Christian Century, 2-9 Aug 1995, p. 745.

Events in SCE--and Bosnia and Herzegovina particularly--demonstrate the accuracy of Harvard professor Samuel Huntington's assertion,

"In coping with identity crisis, what counts for people are blood and belief, faith and family. People rally to those with similar ancestry, religion, language, values and institutions and distance themselves from those with different ones." (The Clash of Civilizations and the Remaking of World Order, p. 126).



This unit surveys the religious history of the peoples of Bosnia and Herzegovina. It treats perspectives helpful in understanding religion in SCE--Roman Catholic, Orthodox, Islam and thought/practice of other groups. The conclusion looks at the overall impact and influence of religion on current day-to-day life.

1. Underlying perspectives

a. Family-based nature of religion Throughout much of SCE, especially in isolated mountainous regions, the *zadruga* (zhahd-roo-geh), a kin-based corporate group, was historically the traditional framework for holding society together. In rural Balkan areas, the *zadruga* persisted until well after World War II. It maintained cultural integrity of peoples living under centuries of foreign domination.

"Religious practices centered on the individual zadruga and not on the parish church." (L. of C. Country Study--Yugoslavia, p. 98). Religious thought and practice was primarily a family affair. Clan well-being and survival was its aim. Doctrinal orthodoxy received minor attention. Linkage to broader church organization was optional. Folk superstitions and world views intertwined with traditional faith practice. In part, such a religious worldview endures to this day in many rural areas.

b. Lack of educated clergy Church hierarchies often viewed SCE as a frontier. Sophisticated, highly educated clergy were not the norm for the region, Croatia and Slovenia being the exceptions.



Patriarchal *zadruga* leaders--lacking formal education--became heads of local clan-based religious bodies. Under Communist rule, training for Orthodox priests became especially difficult. As a result, church leaders easily became captives to ethnic and nationalistic passions at the expense of honoring their historic religious practice.

c. Communist impact Early on in Tito's regime, the government made efforts to curtail church influence. Special government-sponsored weekend activities and entertainment competed with church attendance. Religious beliefs--and those who practiced them--were ridiculed in schools.

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"Church-state relations in the postwar period were often tense when the government attempted to reduce church influence. From 1945 to the early 1950s, the authorities carried out antichurch campaigns that imprisoned, tortured, and killed many members of the clergy. The government subsequently established a general policy of rapprochement, but until the 1980s the state still exerted pressure on many religious communities. Yugoslavs who openly practiced a religious faith often were limited to low-paying, low-status jobs..."



Political liberalization in the late 1980s brought Yugoslavia's religious communities a level of freedom unprecedented in the post-war period. The spring of 1990 marked the beginning of a religious revival throughout the country." (L. of C. Country Study--Yugoslavia, pp. 107, 108).

2. Roman Catholic Practice

a. Impact Dating back to Roman rule and missionary influence, the Roman Catholic Church was and remains the most highly organized religious community.

Due in part to being an exception to the "uneducated clergy" policy, Catholic influence served "as a powerful agent for the creation and preservation of Croatian nationalism" (L. of C. Country Study--Yugoslavia). One of these Catholic clergy, Bishop Josip Strossmayer (b. @ 1815, d. 1905), inspired refined thought and culture throughout Croatia and within the Southern Slavs. Faith, romantic idealism, the creation of the Yugoslav Academy of Art and Science, and steps taken to reconcile the Catholic and Orthodox churches were a few of his achievements.



In its commitment to spread faith to the frontiers of Catholicism, [as elsewhere in Europe,] a very well-educated clergy put the Croatian language into writing and used it in pastoral work from the time of the Counter-Reformation. Roman Catholicism provided Croatia with a religious and cultural link--[along with science, politics, commerce, education and judicial connections]--to western Europe, and provided continuity during periods of Venetian, Ottoman, and Austro-Hungarian rule."

b. Clouded history In the eyes of some Serb peoples, the "down side" of Catholic practice, particularly in Croatia, sees impassioned believers who allow their "social and religious zeal to go well beyond the bounds of Roman Catholic doctrine. Like their Orthodox and Muslim counterparts, they have engaged in varying degrees of persecution and forced conversion when the political climate was in their favor" (Harms, p. 3). Especially controversial are Serb accusations linking some Catholics with the Ustase during the years of Nazi occupation.

"The atrocities of World War II are still very much an issue between Serbs and Croats. Particularly at the center of focus is the late archbishop of Zagreb, Alojzije Stepinac (ah-loj-zee-yeh steph-ee-nahts)." (Harms, pp. 3,4).

c. Archbishop Stepinac Seeing Catholic and Orthodox ways of life as nationalistic props, irreconcilable with Yugoslav nationalism, Tito abolished religious education, promoted atheism, suppressed religious houses and confiscated Church property.

In the fall of 1945, Zagreb's Catholic Archbishop Alojzije Stepinac, voiced opposition to Tito's practice of contending with Catholic practice. In a 20 Oct 1945 open pastoral letter, Stepinac also described the 273 clergy killed since the Partisan takeover, the 169

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imprisoned and another 89 still missing and presumed dead.

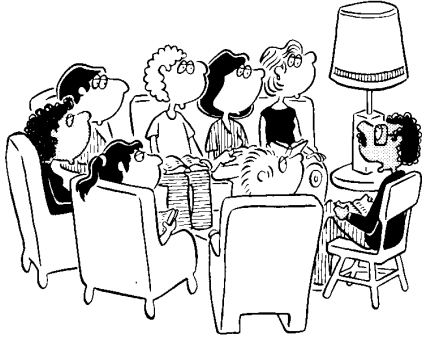
In October 1998, Pope John Paul II beatified Cardinal Stepinac for his spiritual leadership and heroic fortitude shown during World War II and after. Beatification is a major step in elevation to sainthood.



Tito advocated an independent Croatian Catholic Church with no ties to Rome. Archbishop Stepinac refused acknowledgment of this independent Croatian Catholic Church. Tito then imprisoned the Archbishop under fabricated war crimes accusations.

Seeking the Churches' help for domestic and international problems, Tito released Stepinac from jail in 1951. Exiled to his birthplace, Archbishop Stepinac was made Cardinal by Pope Pius XII in 1952, causing Tito to break diplomatic ties with the Pope, Pius XII. The archbishop died in 1960. (See Stuart Mews, Religion in Politics, p. 326 and Marcus Tanner, Croatia--A Nation Forged in War, pp. 155-157).

d. Papal visit On 13 April 1997, Pope John Paul II celebrated a historic mass before 35,000 participants at Sarajevo's Kosovo stadium. Prior to the mass, he met with representatives from Bosnia's Orthodox, Muslim, and Jewish communities, offering a message of reconciliation.



In encouraging the various bodies to continue pursuing dialogue together, the Pope said, "For the edifice of peace to be solid, against the background of so much blood and hatred, it will have to build on the courage of forgiveness." (Celestine Bohlen, "35,000 Attend a Papal Mass in Stadium," New York Times, 14 April 1997, p. A1).

3. Orthodoxy

a. Early roots In common with Roman Catholic practice, Orthodoxy traces its beginnings to Pentecost, when the Holy Spirit descended upon early church apostles. Emperor Constantine legalized Christianity throughout the empire in 313 A.D. In 330, he moved the capital of the empire to Constantinople. This city continues to be the official center of Orthodoxy.



In the 9th century, the Slavs of Moravia underwent conversion by Greek missionaries St. Cyril and St. Methodius. Successful mission efforts to Bulgaria, Serbia and Russia soon followed.

In 1054 A.D., the Eastern (Orthodox) and Western (Roman Catholic) divided, due in part to accepting leadership from submission to the Pope in Rome or Patriarch in Constantinople. As mentioned earlier in Unit 2 (Historical Overview), societal and political factors, as much as doctrinal belief, contributed to the division of the church into the Roman and Orthodox branches in 1054. Catholics followed leadership from Rome (the pope).

The Orthodox drew from Constantine's fourth century establishment of Constantinople as a major seat of church government, and tended to allow for national lines of church authority. Both Orthodoxy

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and Roman Catholic practitioners saw themselves as being in continuity with early church apostles.

b. St. Sava Nemanjac Serbian Orthodoxy officially begins with its founding by St. Sava, brother of the first king of Serbia, in the 12th century. After Crusaders captured Constantinople, Sava established a separate Serbian church within the Orthodox Eastern tradition. St. Sava coined the slogan "Only Unity Saves the Serbs" (Samo Sloga Srbina Spasava) symbolized by the cross surrounded by four Cyrillic S's.

c. Interwar Period. According to Christopher Cviic, for over 21 years an Eastern European correspondent for The Economist, Croatia gained a short lived autonomous status within Yugoslavia in 1939. Many of the Serb minority within Croatia supported establishment of this new status--though Serbs in Serbia proper rejected it. The Serbian Orthodox Church hierarchy, in keeping with her practice of refusing to allow the Roman Catholic Church equal standing with Serbian Orthodoxy--likewise rejected Croatian autonomy proposals (See "Croatia's Violent Birth," p. 371).



Monasteries became repositories of Serbian literature, culture and art. In monasteries "the identity of the Serbian nation has been forged, nurtured and zealously guarded. The struggle by the Serbs over the centuries to survive foreign occupation...is intimately bound up with the life of the church." (Chris Hedges, "If the Wall Could Speak, Serb Epic Would Unfold," New York Times, 10 Nov 1997, p. A4).

d. World War II persecution *"The brutal religious persecution of Orthodox priests in World War II enhanced the church's popular standing throughout Serbia."* (L. of C. Country Study--Yugoslavia, pp. 110, 111). Under the Nazi regime, bishops and metropolitans (Orthodox leaders of provinces) were incarcerated. Those who were free had their movements monitored.

According to Andras Riedlmayer of Harvard University, within Serbia former royal Yugoslavian, General Milan Nedich, practiced a similar campaign of persecution. He "operated concentration camps for Jews, non-Serbs, and his Serb political opponents...The first experiments in mass executions of camp inmates by poison gas were carried out in Serbia, which became the first Nazi satellite in occupied Europe to declare itself "Judenrein" ("cleansed" of Jews). ("A Brief History of Bosnia-Herzegovina," p. 4).

Germany created the puppet Independent State of Croatia (Nezavisna Drzava Hrvatska--NDH) under Ante Pavelic (ahn-teh pahv-ehl-leets). Though information sources during this period may rely too heavily on propaganda espoused by one side or the other, the Library of Congress Country Study reports Pavelic's *"Ustase storm troopers began eliminating...Serbs, Jews, and Gypsies in the NDH through forced religious conversion, deportation, and extreme violence. The NDH was backed enthusiastically by some Croatian Catholic clergy, including the archbishop of Sarajevo; some Franciscan priests enlisted in the Ustase and participated in massacres. The archbishop of Zagreb, Alojzije Stepinac, publicly welcomed and appeared with Pavelic while privately protesting NDH atrocities. Many Catholic priests, however, condemned the violence and helped Orthodox Serbs to practice their religion in secret."* (L. of C. Country Study--Yugoslavia, pp. 37-39). Up to one quarter of Orthodox churches and monasteries were destroyed.

e. Clouded history



The "down side" of Serbian Orthodox history sees clergy who lack "the educational standards required for Catholic clergy. During times of persecution, Orthodox clergy positions have often been filled by untrained lay leaders. This, combined with its penchant toward nationalism, has resulted in a church in which doctrine, tradition, and legend are virtually indistinguishable." (Harms, p. 5).

Some within the Serbian Orthodox Church collaborated with the Nazis, with some priests supporting persecution of Jewish citizens. According to Philip Cohen, an August 1941 "Appeal to the Serbian Nation" called for loyalty to the occupying Nazis. The first three signatories were bishops of the Serbian Orthodox Church. Some Orthodox priests publicly blessed government sponsored anti-Semitic rallies. (See "Holocaust History Misappropriated," Midstream, Nov. 1992, p. 18).

Many Serbian Orthodox priests, while lacking credibility as spiritual advisers, did share both good and bad times with their parishioners. They became champions of nationalism and political action.

f. Current realities To many Serbian peoples, the Orthodox Church is presently an ideological and spiritual bulwark in the midst of economic and political collapse.

After the fall of the Communist state, the fusion of "nation, self and religion"--so present in the Orthodox faith--helped trigger the present conflict. Some church leaders went so far as to denounce Serbian President Slobodan Milosevic for "betraying the Serbian people" by signing the Dayton peace accord. (See "In Nationalist Doves, Serbs at Worship" by Chris Hedges, New York Times, 10 March 1997).



Although little apparent persecution currently exists within the Serbian Jewish community, anti-Semitic expressions still surface within some Serbian Orthodox Church publications (see Cohen, p. 19).

In September 1995, 12 Orthodox leaders met on the Greek island of Patmos and issued a statement condemning "nationalist fanaticism" in the name of the Church. As outlined in the meeting's published statement, such fanaticism "leads to division and hatred and to the repression of the 'sacred rights of freedom and dignity' of minorities everywhere." Patriarch Pavle, who heads the Serbian Orthodox Church, signed the declaration. (See "Orthodox leaders reject 'nationalist fanaticism'" in Christian Century, 18 Oct 1995, p. 956).

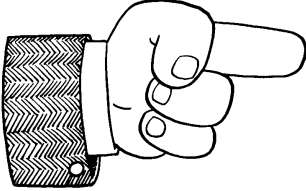
4. Islam

a. Bogomil lineage *"The heretical Bogomil (boh-goh-meel) faith played an important early role in Bosnian politics. Ban Kulin (bahn koo-leen, 1180-1204) and other nobles struggled to broaden Bosnian autonomy, rejected the Catholic and Orthodox faiths, and embraced Bogomilism, a dualistic offshoot of Christianity. The Bogomils enraged the papacy, and the Catholic kings of Hungary persecuted them to exterminate the heresy and secure Hungarian rule over Bosnia. Kulin recanted his conversion under torture, but the Bogomil faith survived crusades, civil war, and...propaganda."* (L. of C. Country Study--Yugoslavia, p. 23).

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With the arrival of the Ottomans in the 15th century, many Orthodox and Roman Catholics fled Bosnia. Bogomil nobles, however, converted to Islam, thus retaining land and feudal privileges.

b. Bosniaks (Bosnian Muslims)



Historically, Bosniaks (Bosnian Muslims) were unique within the Muslim community of Europe. They are identified not by language or ethnicity, but by religious name.

Within the Balkans, Muslims "were not new settlers, but Serbs and Croats who accepted the Islamic religion and kept their Slavic surnames.

Conversion to Islam was far more common in the towns, though the countryside saw the emergence of a class of feudal Muslim landowners who lorded over both Christian and Muslim serfs into the 19th century" (Gawrych, p. 81). Often Bosniaks became the "people in the middle," not aligning themselves rigorously with one political faction or another.

c. Unification efforts "In 1930 Yugoslavia's separate Muslim groups united under the authority of a single ulama, the Rais-ul Ulama (rah-ess uhl uhl-ah-mah), who enforced Islamic religious and legal dogma and managed the affairs of the Islamic community. Headquartered in Sarajevo, Yugoslavia's Islamic community included about 3,000 religious leaders and 3,000 mosques in the 1980s." (L. of C. Country Study--Yugoslavia, p. 112).

d. Post World War II status "Relations of the postwar communist government with the Islamic community were less troubled than those with the Orthodox or Roman Catholic churches. Yugoslavia's Islamic leaders generally had kept a low profile during World War II, although the authorities condemned the mufti of Zagreb to death for allegedly inciting Muslims to murder Serbs. In the 1960s and 1970s, Tito used Yugoslavia's Islamic community to maintain friendly relations with

oil-producing Arab countries because Yugoslavia needed access to inexpensive oil.” (L. of C. Country Study-- Yugoslavia, p. 112).

e. Current realities During the latest conflict, churches and mosques were often the first targets to be completely destroyed in villages and towns. Objects of religious art and significance would be piled in heaps in the middle of mosques and churches-- then desecrated by enemy forces-- and be left in shelled out sanctuaries to cause distress for the faithful.



Reports from IFOR American soldiers indicate many of the mosques decimated during the civil war are currently being rebuilt, often with funding from wealthy Muslim oil producing states.

5. Other Faiths

a. Protestant *“During the Protestant Reformation, a number of Protestant communities arose in regions now included in [the former] Yugoslavia. Many initial Protestant conversions were later reversed in the Counterreformation, especially in Slovenia and Croatia.*



The most notable exceptions were the Calvinist communities of Vojvodina (voy-voh-dee-nah). The surviving Calvinist Reformed Church in Vojvodina was mostly Hungarian in membership...

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In the twentieth century, numerous Protestant faiths, including newer groups such as the Seventh-Day Adventists and Jehovah's Witnesses, also found a foothold..." (L. of C. Country Study--Yugoslavia, p. 113).

b. Jewish *"Much of Yugoslavia's prewar Jewish community was destroyed in the Holocaust, and many of the survivors emigrated to Israel after 1948. Yugoslavia's 1931 census recorded a Jewish population of 68,405. By contrast only 6,835 persons identified themselves as Jews by nationality in the census of 1948, and in 1981 the number of Jews had shrunk to 5,638. The remaining Jewish community was organized into twenty-nine communes affiliated with the Belgrade-based Federation of Jewish Communities of Yugoslavia." (L. of C. Country Study--Yugoslavia, p. 113).*

In a 7 Oct 1991 "Appeal to Our Jewish Brothers and Sisters," the Council of the Jewish Community in Zagreb outlined the indignities of the recent conflict inflicted upon all Croatian citizens. In addition, the appeal expressed "fullest support to the efforts and declared policy of the Government of the Republic of Croatia of building a new and democratic society in which human, political, civil, national and religious rights of every citizen and group will be protected" (Nenad Porgas, Council of the Jewish Community in Zagreb).

6. Religion in Life Descriptions vary as to the how religion impacts the daily lives of Balkan peoples. The Library of Congress Country Study--Yugoslavia, gives the following picture.

"Religious belief declined significantly in Yugoslavia after World War II, but the drop was not uniform throughout the country. In the censuses of 1921 and 1948, religious believers accounted for over 99 percent of the population. Secularization followed closely the postwar government programs of modernization, urbanization, and vigorous antireligious propaganda. A 1964 survey (Yugoslavia's last nationwide study of religion through 1990) described 70.3 percent of Yugoslavs as religious believers.

The areas with the highest percentage of religious believers were Kosovo (91 percent of the population) and Bosnia and Herzegovina (83.8 percent); those with the lowest were Slovenia (65.4 percent), Serbia (63.7 percent), and Croatia (63.6 percent).



Although hard figures were not available, in the late 1980s signs indicated a resurgence of religious belief, especially among young people." (p. 108)

Anecdotal information is often less than enthusiastic concerning the depth of religious thought and practice. In an article entitled "Bosnia's Last Best Hope," Scott Anderson describes the religion of three close friends who live in Sarajevo. In their early 20s, each one endured the ravages of the recent civil war.

"All consider themselves moderately religious...but it is a religiosity that doesn't require much heavy lifting: no proscriptions against smoking or drinking or dating, no thought to praying five times a day or going to church on Sunday or arguing the righteousness of one's faith over another." (New York Times Magazine, 8 Sep 1996, p. 49).

Theologian Paul Mojzes, in his "Travels in the Balkans: In Croatia, neither war nor peace," describes a conversation he had with a Croatian traveler with whom he shared a train compartment. Again, this anecdotal account points to the nominal faith practice--whether Serbian Orthodox, Roman Catholic or Muslim--within the region. Mr. Mojzes' acquaintance on the train was a Catholic, a good friend of his neighbor who was a priest. Yet..."he himself has no reason to attend church since he is a good man...ironically and tragically, he wears his decidedly vague Roman Catholic identity as a badge of loyalty for which, curiously, he is willing both to kill and to die." (Christian Century, 15-22 Jun 1994, p. 609).

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Whatever the religious persuasion or depth of belief in this war torn region, the challenge for faith is an immense one. *"Imaging a new future means entering a healing process for an entire population. Grief over the dead in this war will itself require a lifetime of therapy."* (Commission of Churches on International Affairs, Tragedy in Bosnia, p. 48).



"Remain calm during a crisis."

Appendix: Locations of Religious Importance

1. Sarajevo (sah-rah-yeh-voh) Before the current conflict, home of the highest authority of the SCE Muslim community (the Supreme Assembly). The major European Islamic school of theology is also located here.

2. Skopje (skop-yeh) A group of Muslim scholars who assist the Reis-uh-ulama (supreme Balkan Islamic religious leader) is located in this city.

3. Medjugorje (mehd-yoo-gohr-yeh) Millions of Roman Catholic pilgrims visit this town, where four young villagers claim to have daily visits from the Virgin Mary since 1981. At 1840 hours each day she appears with messages for the world.

The Parish Church of St. James is the gathering point for pilgrims. Apparitions occur usually on Monday and Friday. According to the Lonely Planet's Eastern Europe on a Shoestring guide, Medjugorje is "flush with tour buses, duty free shops, souvenir stands, car rental offices, travel agencies, furnished apartments, restaurants, traffic jams and shiny Mercedes taxis" (p. 838).

Medjugorje is 20 km south-south west of Mostar.

4. Kosovo (koh-soh-voh) The core of the medieval Serbian kingdom, site of the Battle of Kosovo on 28 June 1389. The actual site of the battlefield is 5 km west-southwest of Pristina along Highway 9.

The church office for Serbian Patriarch Pavle is located in Pec (pehtz), a city in the Kosovo region. Patriarch Pavle writes that Kosovo must be protected "for its spiritual, national and cultural significance for the Serbian people; it is what Jerusalem is for the Jewish people." (Janice Brown, "Saving a Nation," Christian Century, 4 Nov 1992, p. 989).

Vocabulary List: Religious History

Bogomil (boh-goh-meel) Early Slavic religious practice which borrowed themes from Christianity and Greek philosophical thought. Deemed heretical by church authorities, the Bogomils, though landowners and community leaders, were persecuted. When the Ottomans came, many Bogomils converted to Islam.

Medjugorje (mehd-yoo-gohr-yeh) Village, southwest of Mostar, where since 1981, villagers claim daily visits from the Virgin Mary.

Patriarch Pavle Current head of the Serbian Orthodox Church.

Pope John Paul II Current Pope who made a historic Sarajevo visit in 1997. In celebrating mass for some 35,000 participants, the Pope offered a message of reconciliation to the fractured ethnic factions of the former Yugoslavia.

St. Sava Nemanjac Founder of the Serbian Orthodox Church in the 12th century. He coined the slogan, "Only Unity Saves the Serbs."

Stepinac, Archbishop Croatian Roman Catholic leader who refused to acknowledge Tito's Croatian Catholic Church. Stepinac was thrown in prison, freed, made a Cardinal by Pope Pius XII, and died in 1960, never fully reconciled with the Communist government.

Zadruga (zahd-roo-geh) Kin-based corporate group, often patriarchal, which is the traditional framework for holding society together in rural SCE areas. Many generations live together in what appears as a clan organization. Property, land and machinery belong to the group, not individuals.

Review Quiz: Religious History



Part 1--Multiple Choice Place the letter of the most correct answer in the blank provided.

1. _____ Historically religious practice in SCE centered on the
 - a. local church.
 - b. zadruga.
 - c. Pope living in Rome.

2. _____ The SCE country historically possessing the most highly educated clergy is
 - a. Bosnia and Herzegovina.
 - b. Macedonia.
 - c. Croatia.

3. _____ Due to lack of educated clergy, church leaders often
 - a. sought deeper ties to their historic religious practice.
 - b. were more tolerant of differing points of view.
 - c. became captives to ethnic and nationalistic passions.

4. _____ In Croatia, historically Roman Catholic influence
 - a. served as an agent to create and preserve strong culture and nationalism.
 - b. met hard times and made few inroads.
 - c. was only nominally felt.

5. _____ Serbian mistrust of Catholic hierarchy stems
 - a. in part, from historical alliance by some members with the Ustashe in WW II.
 - b. almost totally from doctrinal disputes.
 - c. partly from suspicion of anything originating in Italy.

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6. _____ Early on in the Tito regime, Archbishop Stepinac of Zagreb
- suggested formation of an independent Croatian Catholic Church.
 - fully supported Tito's government and policies.
 - refused to recognize a Croatian Catholic Church which was independent from Rome.
7. _____ Pope John Paul II's visit to Sarajevo emphasized
- eye for an eye, tooth for a tooth reprisals.
 - reconciliation and forgiveness.
 - revenge.
8. _____ Both Orthodox and Roman Catholic Christianity
- trace beginnings to Pentecost and the early church.
 - share a common official center of practice--Rome.
 - are so similar, linguists need little understanding of their thoughts and practice.
9. _____ The official center for many Orthodox groups is
- Rome.
 - Peoria.
 - Constantinople.
10. _____ What event prompted St. Sava's founding of the Serbian Orthodox church in the 12th century?
- Ottoman invaders captured Belgrade
 - Crusaders captured Constantinople
 - Disagreements with Magyar (Hungarian) nobles over language in church liturgy
11. _____ are the repositories of Serbian literature, culture, and art.
- State-run museums
 - Colleges and universities
 - Monasteries

12. _____ The brutal persecution of Serbian Orthodox priests during WWII

- a. proved the adage, "You can't fight fire with fire."
- b. enhanced and strengthened the church's popular standing throughout Serbia.
- c. caused Serbian peoples to abandon their faith.

13. _____ What best describes historic Serbian Orthodox faith and practice?

- a. Doctrine, tradition, and legend are practically indistinguishable.
- b. Doctrine is well defined and precisely observed.
- c. Orthodox priests rigorously separate historical tradition from medieval legend.

14. _____ For many Serb peoples, during the present economic, political and military collapse, the Orthodox Church is seen as

- a. an outdated, out of touch, antiquated institution.
- b. an ideological and spiritual bulwark.
- c. having little impact on the realities of the present crisis.

15. _____ At the Sept. 1995 meeting of Orthodox Church leaders at Patmos, where nationalist fanaticism in the name of the church was condemned, Patriarch Pavle of the Serbian Orthodox Church

- a. refused to sign the statement.
- b. protested the gathering and wasn't there.
- c. signed the declaration.

16. _____ When the Ottomans arrived in Bosnia in the 15th century, many Bogomil nobles

- a. converted to Islam, retaining their land and feudal privileges.
- b. fled Bosnia.
- c. fought against the Ottomans at the Battle of Skopje.

17. _____ Headquarters of the Bosnian Islamic community is

- a. Sarajevo.
- b. Banja Luka.
- c. Tuzla.

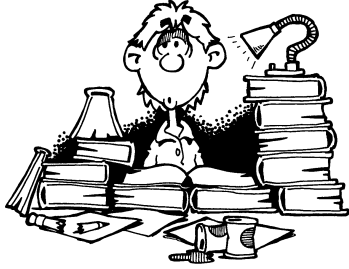
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18. _____ During the most recent Balkan conflict, what structures were often the first targets?
- a. City halls
 - b. Roman Catholic Churches and Islamic Mosques
 - c. Fire departments
19. _____ The site of a WWII death camp, where both Serbs and Croats claim atrocities were done to them, is
- a. Banja Luka.
 - b. Brcko.
 - c. Jasenovac.
20. _____ A shrine for many Roman Catholic pilgrims is the town of
- a. Rijeka.
 - b. Banja Luka.
 - c. Medjugorje.

Part 2--True/False Place a T or an F in the blank provided.



1. _____ The zadruga (kin-based corporate group) continued well after WWII in SCE.
2. _____ Folk superstitions and world views often interfere with traditional SCE faith practice.
3. _____ Early in Tito's regime, the government made strong efforts to bolster and support church and mosque practice.
4. _____ Of religious bodies, the Roman Catholic Church was and is the most highly organized religious community throughout SCE.
5. _____ The atrocities of WWII no longer impact Serb and Croat relations.
6. _____ Slobodan Milosevic coined the slogan "Only Unity Saves the Serbs."
7. _____ During WWII, many Catholic priests condemned violence against Orthodox Serbs, and helped Orthodox members practice their faith in secret.
8. _____ Historically, Orthodox priests shared both good and bad times with their parishioners.
9. _____ Bosnian Muslims are identified by language and ethnicity.
10. _____ Bosniak is the current, rather widely approved term used to describe Bosnian Muslims.



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(For resources for further study, see bibliographies in Unit 2: Historical Overview).

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"Some people call these the 'five B's'. The first one is--be honest. Tell the truth, do what is right. The rewards are many, though it won't always be the easy thing to do. Be decisive. Consider the facts, weigh the consequences, check that inner compass, and then make a decision. Don't be wishy-washy, but don't be afraid to listen to criticism. Be upbeat. Enthusiasm is infectious, and doesn't cost a penny and it pays huge dividends when times are challenging. Be a team player. Know your position and play it well. It conveys to sports--it conveys to life--and it conveys to a career in the service. Help those around you to be better at what they do. Don't be afraid to tell the rest of the team when it is steering the wrong course. Finally, be committed. Be committed to being the very best person that you can be."

Chief of Naval Operations, Admiral Jay L. Johnson, remarks at the U.S. Naval Academy, 31 July 1997

