

an equal footing in the effort to make real in the world the 'one, holy, Catholic and apostolic Church' into which we are all, equally, baptized. There are signs that more and more of our separated brethren wish to ascribe a peculiar oecumenical and ecclesial importance

to Rome: it may well be that the greatest contribution Roman Catholics can make to oecumenism will be a readiness to think out more deeply, together with them, just what we mean by our claim to be 'the Catholic Church'.

SIMON TUGWELL, O.P.

OUTLOOK FOR CHRISTIANITY, ed. L. G. Champion. *Lutterworth Press*, 1967. 168 pp. 35s.

Outlook for Christianity is an excellent Festschrift, presented to Dr Ernest Payne on his retirement from being General Secretary of the Baptist Union of Great Britain and Ireland. The essays are all of a very high standard, and add up to an oecumenical book in the fullest sense, whose perspective is not just interdenominational, but also world-wide—there are several most informative essays on the state of Christianity in Asia and Australia, and the first essay of all ('Historical Perspective' by K. S. Latourette) gives an interesting and refreshingly optimistic over-all picture (perhaps he is too optimistic: pentecostal movements in Latin American may be evidence of vitality, but is it Christian vitality? And it remains to be seen whether institutions originally inspired by Christian values will retain their authentic vigour in an increasingly dechristianized world).

The bent of the book is broadly historical, and some of it should be of great interest to Catholics, who often seem to be trying to catch

up belatedly on several centuries of Protestant development. We have much to learn from the Free Churches' rediscovery of liturgy and of the catholicity of Christianity, on both of which there are essays; and Neville Clarke's essay on the crisis of biblical theology is highly relevant to us. Nor is the book limited to matters of purely ecclesiastical concern: there is some excellent discussion of problems like education, which face us all in the world today.

The book also contains some serious theology, including two papers on the purpose and method of missions today, and a paper on oecumenism by W. A. Visser 't Hooft, who, as we should expect, identifies the fundamental issue very exactly: 'in all our churches we are suffering from the same heresy; the idea that the church belongs to me. We say *my* church, *our* church. . . . We all need to be converted to the biblical idea that the church is the people of God, the body of Jesus Christ.'

SIMON TUGWELL, O.P.

CONVERSION TO THE WORLD, by H. J. Schultz. Translated and introduced by Paul Oestreicher. *S.C.M. Press*. 12s. 6d.

The sense that reality and substance are present in the secular, technological world and that ecclesiastical institutions are hollow and spiritually frustrating is confirmed by writers and experience on all sides. Sanity, integrity, holiness and God can be found only in full commitment to the world. Yesterday's symbols impose on us a series of false dualities, heaven and earth, soul and body, sacred and profane. The godly is unreal and the real is ungodly. These divisions can be healed only by the abandonment of static, ineffective, middle-class institutions and by a social and political re-incarnation of the Church in the world, so radical that post-Christian Christianity will be wholly secular, anonymous and incognito. Salvation by incarnation is the root of Christianity and total absorption in the secular is at

once radically orthodox and the only means of survival. Herr Schultz, Head of Religious Broadcasting, South German Radio, makes his plea for these new perspectives in a well-informed and popular way. He combines insights derived from modern philosophers and theologians, particularly Bonhoeffer, in a highly personal manner and it is instructive to find a German layman reaching conclusions similar to those of Charles Davis. The future place of essential and distinctive ecclesial institutions tends to be underplayed in the discussion of remedies for the evils of the present system. Paul Oestreicher's excellent introduction compensates well for the generality of the text and should be read for its own sake.

WILLIAM HALTON