

the intense, bright, hyper-intelligent Hopkins storing away words and phrases, and recording in tortuous, nervous phraseology, his peculiar and intense way of seeing natural scenery. He meditates upon a word: 'Altogether "peak" is a good word. For sunlight through shutter, locks of hair, rays in brass knobs etc.'; he stores away, without comment, a phrase—'He shook with racing notes the standing air'; he records a natural scene with his usual visionary oddness—'Hedges springing richly. Elms in small leaf with more or less opacity. White poplars most beautiful in small grey crisp spray-like leaf. Cowslips capriciously colouring meadows in creamy drifts.' Much of the material in his Journal was to appear, some-

times years later in his poems, wrought and 'inscaped' to a high pitch of linguistic intensity.

This book is based upon the recently produced fourth edition of the poems. All the main poems are here, including 'The Shepherd's brow . . .' which is now in the canon. Some early poems are included such as 'Winter in the Gulf Stream' and 'The Alchemist', so unconsciously symbolic of Hopkins' inner isolation. Perhaps 'Moonrise' should have been added to the selection from the Fragments but one cannot have everything. There appears to be a misprint on the note on 'The Alchemist', line 39, but this is a very minor blemish indeed on a scholarly and well-produced volume.

DONALD MCCHESNEY

THE WAY TO UNITY AFTER THE COUNCIL, by Augustin Cardinal Bea. *Geoffrey Chapman Ltd.* 1967. 256 pp. 25s.

The Way to Unity after the Council is a sort of 'oecumenism without tears' for Catholics; it provides a clear, careful and thorough account of the relevant conciliar documents, in simple but theological terms. It is not an adventurous book, but it may well be useful as an introduction to serious oecumenism, for Catholics who have not yet quite caught on. But, for all that, it is a disappointingly unoecumenical book (even Cardinal Bea nods sometimes—and let that be a warning to us all!). Our separated brethren cannot but be hurt by its patronizing and smug tone ('even the non-Catholic oecumenical movement was becoming ever more aware of the necessity of making no concession to religious indifferentism'—after the great stand taken by the World Council of Churches under Dr Visser 't Hooft this is nothing but an insult). There is even a new brand of oecumenical triumphalism ('the first result of our analysis will be the profound joy of knowing that these hundreds of millions of fellow Christians are at least to some extent in communion, even if imperfectly, with the Catholic Church').

But my chief regret is that Cardinal Bea does not really do justice to the ecclesiological revolution involved in the acceptance of oecumenism. Not that this is easy—the Decree on Oecumenism wrestles with a quite inadequate terminological apparatus, we are still only at the beginning of the exploration. But it is symptomatic that the Cardinal reverts to the old phrase 'non-Catholics', which was abandoned by the Council. This is much more important than might appear at first sight, for it typifies the change of attitude demanded of us. We may no longer make a simple equation

between the theological entity which is the 'one, holy, Catholic and apostolic Church', and the socio-political phenomenon of the Roman Catholic Church. (This is a delicate matter, open to misunderstanding; in time we must evolve a fuller terminology to cope with it.) The Church as a theological entity is eternally guaranteed by God's creative and infallible fiat, indefectibly holy, 'without spot or wrinkle' (Eph. 5, 27). The canonical, institutional 'face' of this theological entity is the Roman Catholic Church: that is our claim to be the Catholic Church. But this human society, although in this sense it is the Church, can, and does constantly, fall away from its own theological nature: it must become holy, without spot or wrinkle (*de Oec.* 4). It is *semper purificanda* (*Lum. Gent.* 8). The exact coincidence of what we may call the 'existential Church' with the 'theological Church' will only be achieved in the pleroma (cf. *de Oec.* 4).

The Roman Catholic Church as institution (in the strict sense, not the left-wing pejorative sense) is, we believe, protected against falling away from its own theological nature; it is unfailingly the sacrament of unity. But as a human society it enjoys no such guarantee. It can fail to make real and effective the unity which belongs to it. And *de Oecumenismo* teaches unmistakably that Catholics as well as other Christians are guilty of sins against unity (3). Catholics and other Christians are all involved together in the effort to become truer to Christ's one and undivided Church (4). The Roman Catholic Church needs the separated brethren in order to make effective its own catholicity (4). We must be prepared to join with them on

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