

a wide range of theology, history, and contemporary problems. The writers include many of the best known Protestant missiologists — Professor GENSICHEN, Bishop NEWBIGIN, Bishop NEILL, JOHN V. TAYLOR, and many others. It is a pity that the Catholic contribution is so small but we are at least represented by JOHANNES BECKMANN who contributes a study on *Dialogue with Chinese Religion*. — Like Bengt Sundkler himself this book admirably combines scholarship and determination: an objective study of missionary history with a sense of our continuing call. Among the theological contributions that of PETER BEYERHAUS on *The Ministry of Crossing Frontiers* is outstanding, while among a number of pieces of Africana of very real worth, the extensive study of Doctors AJAYI and AYENDELE on *Writing African Church History* is to be mentioned. Bishop KIBIRA, Bengt Sundkler's successor in Buhaya, speaks movingly of this church today, while HENRY WEMAN has an interesting chapter on recent developments in African church music in both Catholic and Lutheran communions. — A particularly important contribution is the final essay in the book, a study by LESSLIE NEWBIGIN examining afresh the relationship between the call to unity and that to mission. I select three of his remarks to quote and comment on. Firstly, he frankly admits that today "these two words no longer seem to belong together" (p. 257). Surely such an admission, coming from such a man, should shake the presuppositions of the ecumenical movement to their very core; and indeed the possibility of such an admission helps, I think, to explain the present uncertainty in which the organised ecumenical movement finds itself. Secondly, he goes on to claim that the present missionary thinking of Conservative Evangelicals "is much nearer to that of the Roman Catholic Church than it is to current ecumenical thinking" (p. 265). I think it necessary to say here that whatever may have been the case a few years ago, Roman Catholic missionary thinking is today in no way homogeneous. It would be quite mistaken to assimilate it to a single stream in current Protestantism. If there are approaches closely comparable to that of Conservative Evangelicals, there are others far more similar to that now characteristic in Genevan circles of the World Council of Churches. Thirdly, I do believe nevertheless that his plea for "a judicious combination of morphological radicalism with evangelical fundamentalism" (p. 264) as providing the key to a correct missionary strategy for today, is one that should be taken very seriously indeed. — The selective mention of some articles, while inevitable, is somewhat invidious for the quality of the whole book is so high. We must be truly grateful to the editors for producing it and to Dr Sundkler for so helpfully having a sixtieth birthday to justify the whole thing. He has for years provided for very many of us an example and an inspiration in the fields of evangelism, of ecumenism, of ministerial training, and of the scientific study of all that we attempt. The volume closes with a lengthy bibliography of his published writings, 218 items extending from 1933 to 1968. May they extend for many more years yet.

Kitwe (Zambia)

Adrian Hastings

Devanandan, P.D. / Thomas, M.M. (Ed.): *Christian Participation in Nation-Building*. The National Christian Council of India/Bangalore 1960; 325 p. — Bestellschrift: Conseil Oecuménique des Eglises, 150, route de Fernay, Genève

How can christians and the christian churches help towards the building of a Secular State and the establishment of a Socialist pattern of Society in India,

which with political independence has entered a period of rapid political, economic and social changes? Such was the object of the various Study-Conferences organised by the *Institute for the Study of Religion and Society*. In 1956 the Study Conference in Bombay recommended a three year study programme on the christian understanding of and involvement in the political, economic and social development of India. The present book is the Report on the findings of the Study and it presents the consensus of christian thinking (excepting that of the Catholic community) on certain crucial national problems, and on the means of christian social witness in relation to them. This compilation, though necessarily dated with regard to the statistics and some of the problems raised, and though one may not agree fully with all the practical suggestions, is of interest even today and contains insights and suggestions still valuable.

Rome

Joseph Mattam, S.J.

Forster, Karl (Hrsg.): *Das Christentum und die Weltreligionen*. Echter/Würzburg 1965; 117 S., DM 6,20

Die Beiträge: *Das Christentum und die Religionen der Welt* von FRIES (15—37), *Philosophisch-kritische Überlegungen zur Vielheit der Religionen* von SCHLETTE (39—39), *Der Islam in Vergangenheit und Gegenwart* von PARET (71—94) und *Die Lehre des Buddha in Vergangenheit und Gegenwart* von LANCZOWSKI (95—117), sind auf einer Tagung der Katholischen Akademie in Bayern 27./28. April 1963 gehaltene Referate. Ziel der Tagung war, „in das Verstehen großer nichtchristlicher Weltreligionen einzuführen und zugleich den Weg aufzuzeigen, wie der Christ diesen Religionen aufgeschlossen begegnen kann, ohne in den religiösen Relativismus zu verfallen“ (FORSTER, Vorwort, 9). — Die Themen der Vorträge lassen die umsichtige Planung der Tagung erkennen: In einem theologischen und in einem philosophischen Referat wurden einleitend die allgemeinen und grundsätzlichen Fragen aufgeworfen, in weiteren Referaten zwei Weltreligionen konkret vorgestellt. — Unsere Theologie der nichtchristlichen Religionen ist inzwischen in vielen Punkten über das ausgewogene Referat von FRIES hinausgelangt; es fragt sich jedoch, ob sie dabei immer den richtigen Weg beschritten hat. Seine These, daß die Religion durch die Geschöpflichkeit des Menschen, durch die übernatürliche Erhebung und durch den Sündenfall konstituiert sei und demnach die gesamte empirische Wirklichkeit der Religionen in kosmische, ethische und Erlösungsreligionen eingeteilt werden müsse (23f), kann den Religionswissenschaftler nicht überzeugen. Sie dürfte im Gegenteil ein Beispiel für ein gründlich überholtes theologisches Denken sein, das von einem theologischen a priori aus ein großes Gebiet historischer Wirklichkeit zu klassifizieren und zu normieren versucht. — SCHLETTE stellt methodenkritische Überlegungen in den Mittelpunkt. Seine Argumentation ist einfach erfrischend. Der Aufgabe, den Islam oder den Buddhismus in Vergangenheit und Gegenwart in einem kurzen Vortrag darzustellen, dürfte kein Sterblicher gewachsen sein. Im Rahmen des Möglichen ist PARETS Aufsatz ein Meisterstück. Die Vergangenheit wird mit der Gegenwart verknüpft und Wichtiges gerade auch über den gegenwärtigen Islam vorgebracht. Bei LANCZOWSKI vermißt man eine Schilderung des gegenwärtigen Buddhismus.

Münster

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