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An Anonymous Christianity: The Wider Ecumenism

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than that supplied by the few pages of introduction, the reader is scarcely in a position to weigh the respective value, or even the real significance, of the testimonies selected here. The issues were passionately-debated ones, and both the questioning senators of both sides and the witnesses themselves were often tendentious in questions and replies. The informed student of the period, however, may find the book a handy compilation for its selected topics. It might have been more useful had page references to the original U.S. Senate publication been given.

JOHN N. SCHUMACHER

AN ANONYMOUS CHRISTIANITY

THE WIDER ECUMENISM. By Eugene Hillman, C.S.Sp. New York: Herder and Herder, 1968. 159 pp.

This book combines traditional Roman Catholic missiology with a bold theological posture toward men of other faiths. On the one hand, Father Hillman holds to the notion of missions as the church's activity in the non-Western world, while, on the other hand, he believes that "the citizenship of heaven is made up largely from that vast majority of human beings who did not belong juridically to the church on earth" (p. 58).

Affirming Karl Rahner's statement that "grace works for the most part anonymously," Hillman's thesis is that, "Surely then, if grace works for the most part anonymously, and all grace is always and only the same grace of Christ, we may speak of an 'anonymous Christianity,' an authentic life of grace (and not entirely hidden), among those whose historical situation makes it impossible for them to have more than an implicit faith in Christ" (p. 38). "The opportunities [of salvation]," he says, "are commonly, and indeed overwhelmingly, available to all, by reason of the universally victorious and superabounding grace of Christ" (p. 58). The author believes that "Every religion serves God's saving purpose in history... Every religious act is a saving act, in so far as it directs men to a greater love for one another" (p. 71). "The world," he says, "will never be 'more saved' than it is right now. For Jesus is the Lord of all" (p. 124).

Why then the urgency of the Christian world mission, of witnessing to Christ and planting the church among men of other faiths in all the nations? This, of course, is the crucial question, and it is the point at which Father Hillman's study falls short. He believes that everyone is already redeemed (p. 85). Why then the need for

a missionary church? His reply: the church is called to witness as a "sacramental symbol of mankind's salvation" (p. 84). Is this symbolical representation or sacramental symbolism accurate and adequate to define and describe the missionary nature of the Church?

In a concluding chapter on the problems of cultural adaptation and the indigenization of the church, Father Hillman is provocative and persuasive. He deplores the fact that "many missionaries are forced to function like the members of private clubs...[and] lavish Apostolic Delegations — places for Roman proconsuls — are a disconcerting symbol of the church's 'official' approach to the evangelization of the poor" (p. 137).

The author distinguishes between the Church of Christ and the "Italian tribal cult", warning that the church in mission lands must not end up "the way it appears to be in Rome: ornate cathedrals turned into museums with a surplus of robed curators whose 'full-scale live reproductions of the pageantry of the Renaissance Court' provide one of the unique tourist attractions of the twentieth century" (p. 138).

In conclusion, Father Hillman proposes an "ever-widening cultural ecumenism," that will keep the church moving faithfully, according to her own original intention. He recounts how the effort of Ricci and de Nobili might well have transformed the whole subsequent history of the world. "But the effort was foiled by the provincialism of the Church's European princes and proconsuls...the Roman keepers of Europe's religion...Until the recent Council, the practices of the church in Italy have been generally regarded as normative for the rest of the world" (pp. 151-152). "The Judaizers," he says, "have long since been replaced by Europeanizers. But the *oikoumene* remains; and it is still, for the most part, untouched by Christianity" (p. 158).

GERALD H. ANDERSON

THE HEMINGWAY MYSTIQUE

HEMINGWAY: THE INWARD TERRAIN. By Richard B. Hovey.
Seattle and London: University of Washington Press, 1968. xxiv,
248 pp.

The reaction to Hemingway's death has been not unlike the reaction to the explosion of a bomb: there is a shocked silence for a few seconds, followed afterwards by an uncontrollable loosening of tongues. Hemingway's suicide in 1961 produced as profound a shock as has