

Hallencreutz, Carl F.: *Swedish Missions*. Svenska Missionsrådet/Stockholm (Tegnérsgatan 8) 1968; 80 p.

Cette brochure a été publiée à l'occasion de la quatrième Assemblée du W.C.C. Elle porte le nom de son rédacteur final, mais elle est préalablement le fruit des études d'un groupe dirigé par le professeur B. SUNDKLER. — Dans les deux premiers chapitres, le Dr HALLENCREUTZ explique l'histoire de l'Eglise et des missions de Suède, ce qui permet de comprendre le pluralisme actuel de ces missions. Le 3^e chap. expose le développement de ces missions au XX^e siècle. Le chap. 4 est le plus caractéristique, car il précise les contributions des missionnaires suédois à divers aspects scientifiques que comporte aussi l'annonce de l'Evangile: Cultures des peuples, linguistique, ethnographie, et aussi plus directement: traductions de la Bible et études sur les Jeunes Eglises. Le chap. 5 expose les problèmes actuels de relations: avec les Eglises sœurs d'Afrique, d'Asie, et d'Amérique latine; avec le mouvement œcuménique; avec les institutions internationales de développement. L'œcuménisme dont il est question se situe à l'intérieur des groupes appartenant au W.C.C. — La brochure, qui est très documentée et très clairement charpentée, quoique sommaire en si peu de pages, nous renseigne de façon très utile; les tableaux de la fin ne contribuent pas peu à cet effet. Le nombre des pasteurs et évangélistes proprement dits se situe entre 350 et 400; celui des auxiliaires est nettement plus grand.

Louvain/Rome

Joseph Masson, S.J.

Haule, Cosmas: *Bantu "Witchcraft" and Christian Morality*. The Encounter of Bantu Uchawi with Christian Morality. An Anthropological and Theological Study (Nouvelle Revue de Science Missionnaire, Supplémenta, 16). Schöneck-Beckenried (Suisse) 1969; XXVIII + 187 p.

For beginners this is certainly an exciting book. The reader does not get trapped in complicated diagrams, figures and tables. Even definitions or descriptions of the scientific terms used in the text do not go beyond the grasp of the common reader. Furthermore, the anecdotes and common-sense descriptions of magical techniques make interesting reading. Sorcery pervades everything. It is in everyday life, in every ritual and in all personal and societal functions. HAULE insists quite rightly that witchcraft is a force that pervades all behavioral patterns. In chapter four of part two, HAULE compares Bantu sorcery and Christian morality, pointing out, however, that the baffling phenomenon of Bantu magic cannot be adequately classified in the obsolete categories of traditional theology. By the way, it might be both interesting and revealing to trace the roots of traditional concepts of witchcraft and sorcery. In part three, HAULE gives some advice for handling the problem in practice. One wonders, however, if *health science* will prove very useful in discussing with people the real meaning of their magical beliefs and practices, to say nothing of the discussions with witchdoctors. Some scientific objections can be raised. First of all, HAULE is concerned with the theory and practice of witchcraft in South-west Tanzania, but he says little about the ethnic composition of that part of Tanzania. Secondly, one wonders if the Swahili-vehicle is the best tool for handling concepts and beliefs so deeply rooted in traditional mental structures. In my opinion, it is preferable to limit that kind of research to a small, politically and socially unified territory. In that way, one's study has a real chance of reaching the basic mental attitudes underlying magic and sorcery, with the result that reflections about pastoral adaptation will be much

more to the point. Furthermore, an analysis of social groups is virtually missing, for it covers scarcely four pages; and there is nothing at all about the prevailing kinship systems, lineages, clans or other groupings. There is practically nothing about political organization. Certainly, all of these things have a strong bearing on witchcraft as it is applied in these societies. Another major objection is this. The keen reader will feel uneasy after the first few pages because he will begin to wonder if any serious fieldwork preceded the composition of this book. The fact that the author was born in a Tanzanian village can be as much of a disadvantage as an advantage in this kind of research. Scientific analysis of beliefs and values requires sufficient emotional distance. One deeply involved in the object of his research is not always in the best position to reach well-founded conclusions; and perhaps he is worse off than the cold, unemotional analyst who avoids all emotional involvement. At any rate, a few anecdotes (most of them on hearsay evidence) and a string of quotations are a poor substitute for systematic field-research and scientific analysis. HAULE himself makes no claim to have said the last word in the matter, but merely hopes to raise interest in further studies. In as much as that is the ultimate aim of the book, the author has fully succeeded.

Mortsel (Belgium)

J. A. Theuws, O.F.M.

Heinrichs, Maurus, OFM: *Franziskus von Assisi im Spiegel japanischer Literatur*. Coelde/Werl 1969; 245 S., DM 14,50

Some introductory chapters deal with the appeal of St. Francis among Japanese intellectuals and also with elements in the Japanese tradition which show some similarity to the Franciscan ideal. The main body of the book is devoted to a study of non-Christian authors and their writings on St. Francis. Every text is preceded by an introduction and followed by a penetrating appraisal. The authors studied are Abe Jirō, Kurata Hyakuzō, Osawa Akira, Shimomura Toratarō, Horigome Yōzō, Nishitani Keiji and Nishida Kitarō. This study shows, in a very limited but important way, the influence of Christianity on Japan. The critical notes of the author and the translated texts make for interesting and informative reading.

Tokyo

Francis Uyttendaele, C.I.C.M.

Henry, A.-M., O.P.: *La force de l'Évangile*. Mame/Paris 1967; 367 p.

Die Kirche ist ihrem Wesen nach missionarisch; dennoch weckt das Wort *Glaubensverbreitung* in dieser Zeit Mißtrauen und Unbehagen. Vf. greift diese Problematik auf und ist bemüht, auf gemeinverständliche Weise diesen Fragenkreis zu erhellen, zunächst durch klare Begriffsbestimmungen: Evangelium, Apostel, Predigt, Verkündigung, Mission, Pastoral, Kerygma, Katechese. Anschließend behandelt er die christliche Botschaft und ihre zeitgemäße Verkündigung, wendet sich den Adressaten der Botschaft zu sowie denen, die mit der Verkündigung betraut sind, wobei der Aufgabe der Frau ein eigenes Kapitel gewidmet ist. Eine bibliographische Übersicht beschließt das wertvolle Buch. Wenn Vf. auch auf wissenschaftlichen Apparat verzichtet hat, so wird doch deutlich, wie sehr er mit der heutigen theologischen Problematik vertraut ist. Man könnte allerdings die Frage erheben, ob die Aufgabe der Kirche nicht zu ausschließlich als Dienst am Wort dargestellt wird und Sakramentendienst sowie Hirtenamt nicht etwas ausführlicher hätten behandelt werden müssen.

Lüttich

Karl Gatzweiler