

der Kirche Indiens bemüht. Hoffentlich setzt er damit den Beginn einer theologischen Reflexion indischer Prägung.

Zürich

Felix A. Plattner SJ

Amalorpavadass, D.S. (Ed.): *Post-Vatican Liturgical Renewal in India*. National Catechetical and Liturgical Centre (St. Mary's Town) / Bangalore-5, India 1968; 257 p

Der Leiter des Katechetisch-liturgischen Sekretariats in Bangalore veröffentlicht hier die wichtigsten Dokumente über die nachkonziliäre Liturgiereform in Indien (1963—68). Die Suche nach einer „authentischen indischen Liturgie“ erweist sich bei den so vielgestaltigen kulturellen Verhältnissen im Subkontinent als sehr komplexes Unternehmen, und doch hängt von der Lösung dieses Problems die für die indische Kirche so wichtige Frage des Zusammenfindens der drei Riten-Gruppen weitgehend ab. Die neuen Entwicklungen, die in einem weiteren Band dargestellt werden sollen, geben gute Hoffnung.

Zürich

Felix A. Plattner SJ

Amalorpavadass, D.S.: The Theology of "Indirect Evangelisation". National Catechetical and Liturgical Centre/Bangalore-5 (St. Mary's Town), India 1969; 20 p.

Der Titel trifft nicht ganz das Anliegen. Der Vortrag des indischen Theologen enthält einen überzeugenden Appell zugunsten einer ganzheitlichen Missionsauffassung, die die einseitige Betonung des Wortes gegenüber der Tat, der Seele gegenüber dem Leib, des einzelnen gegenüber der Gesellschaft, des Ewigen und Geistlichen gegenüber dem Zeitlichen und Weltlichen zugunsten eines wirklich inkarnatorischen Verständnisses des Missions- und Kirchenauftrages überwindet. Dabei gelingt der Appell in doppelter Weise: Er kann sich auf das 2. Vatikanische Konzil beziehen, das zum vollen Verständnis christlicher Botschaft in Wort und Tat, Verkündigung und Dienst zurückgerufen hat, und auf die konkrete Situation etwa Indiens, die eine situationsgerechte Verwirklichung des christlichen Auftrags fordert. Im Sinne dieses Appells stellt die Unterscheidung von direkter und indirekter Evangelisation eine Herabminderung der Tatmission gegenüber der Wortverkündigung dar. Die genuine indische Stimme verdient in einer Übersetzung einer breiteren Öffentlichkeit hörbar gemacht zu werden.

Wittlaer

Hans Waldenfels SJ

The Church Crossing Frontiers. Essays on the nature of mission, in honour of BENGT SUNDKLER (= Studia Missionalia Upsaliensia, XI). Gleerup/Lund 1969. — Auslieferung für Deutschland: Vandenhoeck & Ruprecht/Göttingen; 284 p., DM 39,—

This collection of essays, edited by PETER BEYERHAUS and CARL HALLENCREUTZ, has been written for BENGT SUNDKLER on the occasion of his sixtieth birthday. Dr. SUNDKLER is perhaps the most influential living figure in the field of missiology, having made a whole series of most notable contributions in a wide variety of fields, and this tribute is very fitting. It is also really worthy of its purpose for the essays are of an extremely high standard, and they cover

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,