

lich geistlichen Einsatzes zurücktreten. „(5) Bei den jüngeren Kirchen, die früher ‚Missionsländer‘ genannt wurden, hat eine Neueinschätzung der historischen Kirche begonnen“ (168). — Ob nicht am Ende dann doch deutlicher noch vom Gespräch der christlichen Kirchen untereinander und dem Gespräch der Kirchen mit der religionslosen Welt hätte gesprochen werden müssen? Doch auch so führt das Buch bis unmittelbar vor dieses Gespräch.

Wittlaer

Hans Waldenfels

00 ✓ *Umanesimo ed evangelizzazione*. Atti della Nona Settimana di Studi Missionari (Milano, 9-13 sett. 1968). Vita e Pensiero, Largo Gemelli, 1, Milano 1969; 195 p., L. 1800

We find in this volume the papers and discussions of this well attended conference (237 delegates), and the results of some of the discussion-groups. Only the communication of UMBERTO MELOTTI, *The Church Amidst Reform and Revolution in Latin America* is lacking, as he could not attend the meeting. On the first day attention was directed to human solidarity according to the biblical message (GALBIATI). The second day was devoted to the theological aspects of humanism (DI ROVASENDA, POGGI, SCARIN). Socio-economic questions relating to humanism were discussed during the third day (LAND, CONTRAN, MELOTTI). The fourth day was dedicated to the relation between integral humanism and evangelization (GHEDDO, MARAZZI, GHIELMI). The final day touched upon questions related to peace and human promotion (GARAVELLO, BAUSOLA, BOVO).

It is rather arduous to judge these contributions three years after they were delivered. There have been many more discussions, articles, and even books devoted to this topic in the interval. I think it better to underline a few ideas presented by the above mentioned speakers and elaborated by others during the last few years. Reading these communications, one can already foresee a future development of the discussion which points to the insight that integral humanism does not exist without religion, and that development is impossible if not integral. That means that it must include mental and above all religious development. Integral humanism and integral development are identical. And religious change is the very centre of integral development and humanism. Hence it has become clear that there might be a new mission of Christianity in this respect through genuine religious dialogue, wherein development-values of other religions and of Christianity are interchanged and freely communicated, stimulate other religions to become development-minded, and help Christianity to understand that development, too, can be brought about in a pluriform way, as new and creative fusions between Christian and local development values originate. Thus in the context of development, which nowadays is striven after by every people, the mission of the Church has to be rethought so that genuine local communities of Christians, of progressive followers of the course of history (which is at the same time a history of salvation) might come about.

As observed above, one can foresee this trend of thinking in some of the communications of the Ninth Missiological Week of Milan. A few examples may be given: "Il dialogo è un principio vitale del nuovo umanesimo plenario, perché esso una funzione maieutica di spiritualità umanistica. Di conseguenza il dialogo, che appartiene in modo essenziale all'esperienza umanistica, deve far parte integrante del metodo missionario" (ENRICO DI ROVASENDA, O.P., p. 17). It is striking to find already in 1968 the term *Maieutics*. Dialogue, indeed, has a

maieutic function, since it challenges the other to discover in himself indigenous development values, inviting him to have them enriched by meeting other values. The same tendency to discover development values within the other appears in the contribution of VINCENZO POGGI, S. J. (Teilhard de Chardin and the Civilization of the Universal of Senghor, p. 32—38), where the proper contribution of Africa towards not a planetarian and monolithic civilization but towards a symbiosis and mutual enrichment of different civilizations is discussed. ANTONIO SCARIN, P. A., also follows this trend of thinking when writing on animistic mentality and human progress (p. 39—49), he discovers a religious humanism in Bantu culture. F. LAND, S. J., illustrates the relation between economic situation and human conduct distinguishing between external and internal development factors (p. 63—70). PIERO GHEDDO, P. I. M. E., puts the question: Preaching the gospel or helping the poor? (p. 99—127), stressing that first man must change: his mentality, his customs, his habits, his familial and social structures etc. He reaches the conclusion that we find here a starting-point for a new mission of the Church. This is excellent, but today one would add that that mentality, which has to change, is a religious mentality, and as such a change is always profound, it has to be obtained through dialogue and in a maieutic way.

It would be good if one of the missiological weeks of Italy, Belgium, Spain or Holland would take up explicitly the problem of the interdependence of religious change and economic, social, political etc. changes, elaborating the proper task of Christianity in this respect. The present reviewer is convinced that only in this way could a new opening for a renewal of the mission of the Churches be prepared.

Nijmegen

Arnulf Camps, O. F. M.

00 ✓ **E. Vo Duc Hanh:** *La place du catholicisme dans les relations entre la France et le Viet-Nam, de 1851 à 1870.* Brill/Leiden 1969; 3 tomes en deux volumes: XII-410 p., XII-339 p., 118 p., fl. 170,—

Neben der unveröffentlichten Dissertation des buddhistischen Historikers CAO HUY THUAN (Paris) über die Anfänge der christlichen Mission in Vietnam liegt nun dieses Werk eines vietnamesischen Gelehrten vor, das sich mit einem Aspekt dieser Missionsgeschichte in einer bestimmten Periode beschäftigt. Nüchtern, aber nicht ohne Engagement, analysiert Vf. ausführlich unter verschiedenen Gesichtspunkten die Rolle, die der Katholizismus in den Beziehungen zwischen Frankreich und Vietnam gespielt hat, und zwar von den Anfängen der französischen Intervention bis 1870. Dieser Zeitabschnitt ist wohl aufgrund der (wenigstens katholischerseits) verfügbaren Quellen gewählt worden; aber auch wohl deshalb, weil am Ende der Regierungszeit Napoleons III. ein Umschwung in der offiziellen französischen Politik vollzogen war. Wenn auch zu Beginn, als die Franzosen erst wenige Handels- und sonstige Interessen in Indochina hatten, der missionarische Elan (als *mission de la France catholique*) weitgehend die Motivation der ersten Interventionen in Indochina gewesen ist, so mußte dieser Kreuzzugs-gedanke doch eindeutig kolonialen Ansprüchen weichen, sobald die Franzosen sich in diesem Gebiet festgesetzt hatten. Den Missionaren kamen die französischen Bemühungen anfangs zu zögernd und vorübergehend, später zu pragmatisch-politisch vor. Versuche des *indirect rule*, unter Mitarbeit der Mandarinen, wurden als strategisch gefährlich und sogar als antichristlich angesehen und gebrandmarkt von manchen Missionaren, die von den Behörden als Fanatiker