

Angebot(e) einer Antwort auf die zur Diskussion stehende Frage aus der jüdisch-christlichen Tradition in neuer Weise wahrnehmbar zu machen. Das Ziel, das die Autorin in allen Überlegungen der Sammlung – nicht nur in dem hier skizzenhaft Vorgestellten – verfolgt, bleibt auch im Ausgriff auf die biblische Offenbarung ein philosophisches, näherhin ein anthropologisches. Sie selbst nennt es mit einem verschiedentlich wiederkehrenden Stichwort den »menschlichen Menschen« (vgl. z.B. 16; 64), den Menschen, der zugleich »identisch« ist und fähig »unbedingt zu hören«, dem »Freiheit und Bindung an einer tiefen Stelle ineinander übergehen: an der Stelle klarer personaler Hingabe« (vgl. 82/83).

Diese Art von »Anthropozentrik« ist für die Vf. Richtmaß der Suche nach fraulicher Identität in der Überwindung aggressiver Abgrenzung vom Anderen, ebenso wie sie Richtmaß ist für eine Neuwahrnehmung der Natur als Schöpfung, d.h. als Gestaltungsaufgabe des Menschen, in der es gilt, den »verdeckten Eros Gottes zur Welt« als dessen Sachwalter zur Erfahrung zu bringen. Von diesem anthropologisch-anthropozentrischen »roten Faden« her erschließt sich auch die Kompetenz der Vf., als Philosophin, als Zeitgenossin und als Christin zu so unterschiedlichen Themen Stellung zu beziehen. Sie leistet mit den vorgelegten Denkanstößen einen für ein breiteres Publikum zugänglichen und anregenden Beitrag zu der gegenwärtig so notwendigen Besinnung auf das, was christliche Identität ausmacht und was als »Geist« im »Zeitgeist« (wieder-)entdeckt zu werden verdient.

Münster

Marianne Heimbach-Steins

Golvers, Noel: *The Astronomia Europaea of Ferdinand Verbiest, S.J. (Dillingen, 1687). Text, Translation, Notes and Commentaries* (Monumenta Serica Monograph Series XXVIII) Steyler Verlag / Nettetal 1993; 547 S.

The Flemish Jesuit Father, Ferdinand Verbiest (1623–1688) arrived in China in 1658. He was a scholar in mathematics and astronomy. In 1660 he was called to Peking by Father Adam Schall von Bell S.J., head of the Imperial Astronomical Bureau, who because of his advanced age was searching for a successor. During the years 1661–1669 the Jesuits in Peking and in other places of China passed through particularly trying times due to an anti-Western mood. They were persecuted, put on trial, arrested and condemned. Schall died in 1666. A new emperor, K'ang-hsi, saw to it that Verbiest was appointed prefect of the Astronomical Bureau in 1669. Verbiest had occupied himself during these years with the construction of mechanical machines and with experiments, tests and observations. After his release he was elevated to the second rank of the mandarin hierarchy as a remuneration for his scientific services to the emperor. He was also active as a diplomat e.g. in the Sino-Russian negotiations concerning the Amur frontier. He died on January 28, 1688, and did not witness two important events – for which he himself had laid the groundwork: peace between Russia and China (1689) and the dict guaranteeing a far-reaching toleration for Catholicism (1692). Some nine works of his hand have been published and numerous letters, documents and scholarly papers have been preserved in many libraries and archives. The *Astronomia Europaea* was composed by him during the years 1679–1680 and contained earlier writings, too. A few copies of the printed edition (1687) have survived.

The author of the present book, NOEL GOLVERS, is a member of the Ferdinand Verbiest Foundation at Louvain, Belgium. He presents us with a reprint of the Latin text (339–447) of the *Astronomia Europaea* of 1687 and with an excellent English version (49–132), followed by extensive notes and commentaries (133–331). 43 illustrations and a long list of sources and literature as also a perfect index – compiled by Roman Malek and Barbara Hoster – conclude the work. On the pages 17–47 the author introduces his scholarly work. The basic data on the

life of Ferdinand Verbiest are sufficiently known and readily accessible. GOLVERS restricts himself to the main events which are essential to a better understanding of the *Astronomia Europaea*. Why did Verbiest insist on publishing his work in Europe? It appears that he did so in order to solicit financial help for the mission and in order to stimulate young members of the Society of Jesus to join him. Both should be convinced of the reinstatement of European astronomy in China (1668–1669) and of the achievements of the Jesuits in Peking in 14 mathematical and mechanical disciplines (1669–1679). Verbiest was convinced of the missionary importance of his scientific work. At the end of the *Astronomia Europaea* he wrote: »Hence, the Christian Religion in China is justly represented as a most August Queen who appears in public with her arms leaning on Astronomy, while all the other Mathematical Sciences crowd around the Virgin at her side, as her most charming companions: because she was first introduced in China through Astronomy, because she was left untouched thanks to Astronomy, and because, after having been banished several times, she was each time called back and successfully restored to her former dignity by Astronomy. Even now, with all the Sciences at her side as her companions, she more easily gains admittance everywhere« (132).

GOLVERS, moreover, offers us in his introduction a detailed analysis of the composition of the *Astronomia* as also an insight into the spread and reception of the work. Thus, we have a detailed study of this classical product of a famous missionary in China. GOLVERS and the *Monumenta Serica* are worthy of much praise!

Wijchen

Arnulf Camps

Hunter, Alan / Rimmington, Don (eds.): *All Under Heaven. Chinese Tradition and Christian Life in the People's Republic of China* (Kerk en Theologie in Context 17) J.H. Kok / Kampen 1992; 139 S.

In den letzten Jahren gewinnt neben der Theologie der Befreiung auch die Idee einer einheimischen Theologie Chinas immer mehr an Bedeutung. Hierbei unterscheidet man den mehr traditionell verankerten Ansatz und den, der sich mit der Lage des Christentums in der VR China auseinandersetzt. Trotz mancher Annäherungen sind die Probleme zwischen den verschiedenen Kirchengruppierungen noch immer nicht gelöst. Immer noch existieren tiefgehende Differenzen zwischen der sogenannten »Patriotischen Kirche« und der »Untergrundkirche«, deren Priester und Bischöfe von Rom mit außergewöhnlichen Vergünstigungen ausgestattet wurden. – Der vorliegende Band bringt eine Sammlung von Abhandlungen und Traktaten zum Thema Religion und zur Lage der Kirchen in China. ALAN HUNTER und DON RIMMINGTON: »Religion and Social Change in Contemporary China« (11–37); KIM-KWONG CHAN: »A Chinese Perspective on the Interpretation of the Chinese Government's Religious Policy« (38–44); STEPHAN FEUCHTWANG: »The Old and the New: A Commentary on the Control of Popular Religion in the PRC (45–54)«; BOB WHYTE: »Some Reflections on Protestant Life in China« (55–68); EDMOND TANG: »A Year of Confrontations: The Catholic Church in China in 1989« (69–79); FENG CHONGYI und GREGOR BENTON: »Chinese Youth Today: The Crisis of Belief« (80–90); ALAN HUNTER und DON RIMMINGTON: »Train up a Child: Attitudes Towards Religion and Atheism among Chinese Students« (91–107); CARVER YU: »The Revelance of Christian Humanism to the Quest for Democracy in China« (108–114); GEORGE HOOD: »What Has Changed? – A Vignette of Shantou« (115–121); ADRIAN HASTINGS: »The Christian-Chinese Encounter« (122–126); FRANCESCA RHYS: »When Dusk Disappeared: Religion in a Contemporary Short Story« (127–135). Es folgen die Bibliographie und eine Liste der Autoren. – Besonders interessant ist die Studie über die Lage der jungen Intelligenzija Chinas (Intelligenzija, nicht Intellektuelle, wie