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Als Fazit kann man anführen, dass es gelungen ist, eine wichtige visuelle historische Quelle zur Missions- und Kolonialgeschichte Somalias zu erschließen und einem interessierten Leserkreis zur Verfügung zu stellen. Es ist faszinierend, nicht nur die Illustrationen zur Kenntnis zu nehmen, sondern auch die Mühen und das Engagement zu erkennen, die Hans-Ulrich Duwendag und Wolfgang Völker an den Tag gelegt haben, um das bisher unveröffentlichte Bildmaterial aus dem Archiv der Franziskaner, aus Privatbesitz und aus dem antiquarischen Handel von Mogadischu vor Ausbruch des Bürgerkrieges 1991 zu finden und auszuwählen, dann aufzubereiten und zu veröffentlichen. Ebenso ist den zumeist unbekanntesten Fotografen zu danken, die in den 1970er- und 1980er-Jahren historische Bauten (die heute zum größten Teil zerstört sind) mit der Fotokamera festhielten und von denen einige ebenfalls Aufnahme in den Bildband fanden, um somit dessen Aussage vervollkommen zu können. Somit ist eine Dokumentation entstanden, die es nach der Zerstörung der Kathedrale von Mogadischu und des dort untergebrachten Archivs der Franziskaner nicht mehr geben könnte. Kurz vor den Zerstörungen infolge eines Bürgerkrieges konnten die Fotodokumente in Sicherheit gebracht werden. Die notwendigen inhaltlichen Verbindungen zwischen den Kapiteln und fotografischen Abbildungen zeugen von tiefer Kennerschaft der Thematik und von der Empathie der beiden Verfasser/Herausgeber für Land und Leute.

Ein wirklich lesens- und ansehenswertes Buch.

Ulrich van der Heyden

FABRIZIO MERONI (ed.), *Missio ad Gentes in the Acts of the Apostles, Mission&Formation*, Roma: Urbaniana University Press 2019, 271 pp. ISBN 9788840150543

In the wake of Pope Francis' call for a missionary awakening of the church on the occasion of the 100th anniversary of *Maximum illud*, the Pontifical Missionary Union (PMU) set out to collect the series of essays on mission contained in this book. Published in June 2019, it was supposed to serve as a theoretical grounding of *mission ad gentes* from the study of the Acts of the Apostles. The dozen of articles were compiled by New Testament scholars related to PUM from all over the world, most of them written in English, two in French and two in Spanish.

The authors generally present their reading of Acts within the wider context of Luke's work. Thus, the circles of Jerusalem, the narrative structures around Peter and Paul and the protagonism of the Holy Spirit are highlighted on several accounts. The figure of Cornelius is seen as a central moment for mission. Ordinarily, Paul's Areopagus encounter is understood as a success story, with its approach to Hellenistic culture (e.g., O'Mahony's "Let the Spirit Lead: Missionary Lessons from the *Acts of the Apostles*," pp. 13-25). But in celebrating the Areopagus speech none of the authors mentions Paul's

omission of Jesus' message of the kingdom of God, his suffering and death in Acts 17,31, where he jumps directly into resurrection—such a cultural adaptation of the gospel message to the requirements of a culturally different audience might be interesting to pursue for mission *ad gentes*.

I liked H. Steichele's contribution describing the path from the announcement to the Jews to the opening up for the gentiles ("The Path to the Gentiles in the *Acts of the Apostles*. A Challenge and Source of Encouragement for the Church Today"; pp. 99-116). In her contribution, there is a reference to the difficulty of a lot of missiological discourse today regarding *missio ad gentes*, which is considered to have been colonialist and imperialist in principle and which should be overcome by a more dialogical approach as a *missio inter gentes*, drawing on J. Tan's book on this topic. However, this doubt regarding the *ad gentes* perspective does not receive any major attention, rather the *ad gentes* view seems to be undisputed in the book.

For the German and English language, Steichele's observation is interesting: "It is striking that, whenever Acts speaks of those to whom the Christian proclamation is addressed in the non-Jewish cultural area, it almost invariably uses the term 'Gentiles' (Greek: *ethne*; Latin: *gentes*). [...] In many translations of, and commentaries on, the *Acts of the Apostles*, the term 'heathens' is used, rather than 'Gentiles,' to highlight the religious differences with respect to the Jews. However, since the term 'heathen' sounds derogatory to modern ears, it is pleasing to see that in the original Greek version of the *Acts of the Apostles* the far more neutral term 'Gentiles' (*ethne*) is used and not 'heathens'" (p. 101). The funny thing is that the word /heathen/ comes into German and English through Wulfila's 4th-century Gothic rendering of /*ethne*/: While it is true that "heathen" sounds derogatory in modern ears, it is the same word as the inoffensive word "gentile."

For me, an outstanding article is Paulin Poucota's "La Pentecôte samaritaine ou le début de la Mission *ad Gentes* (Ac 8:14-25)" (in French, p. 209-224). The author sets the historical context for Samaria and its distance to Judea which had important influences on Jesus's own practice of mission. It is a long way from the apostles' praying for heavenly fire on the Samaritans (Luke 9:54) to their Spirit-led approach in Acts 8. Through his careful analysis and presentation of the context and history, the author shows that the Holy Spirit set a new Pentecost there and thus, mission brought about the reconciliation between the Jews and the gentiles/Samaritans. Such perspectives of reconciliation are important also for the African churches and several recent documents point to that same direction for mission.

In general, the book might have benefitted from a more careful editing (several obvious and rather avoidable typing errors) and planning. The repetitions of the basic structure of Luke/Acts and Acts itself in several articles help to get the idea, but of course, more detailed topics could have been tackled in more depth if tasks had been distributed. Nevertheless, the book might help to creatively read the Acts and stimulate readers to trust the Spirit for an ever-new mission *ad gentes* and to the ends of the earth.

Christian Tauchner, SVD