Vinay Samuel. In a concluding chapter Hwa Yung points to several genres, methods and concerns which are important in the Asian context.

This study is very useful as a survey of present Asian theology from the perspective of an Asian theologian. Of course several intriguing questions remain. I mention three of them. First, it seems to me that the basic concept of a missionary church the way Hwa Yung uses it, has been borrowed from the West, and particularly from North America. Should that basic concept not be part of the discussion between Asia and the West Hwa Yung wants to start? And would it not be necessary to go deeper into the Jewish roots of the church in order to find an alternative meaning of ‘mission’? Secondly, Hwa Yung rightly calls into question the influence of the Enlightenment and of Greek dualism in Western theology. Yet he indicates that Karl Barth already tried to transcend the problems caused by the Enlightenment, and later Newbigin did the same (52-57). Unfortunately Hwa Yung does not pursue Barth’s lines of thinking. Those of Newbigin, Bosch and Hiebert are later on called helpful in ‘identifying the hidden presuppositions behind much of Western theology’ (234). Here it seems there is a certain ambiguity in Hwa Yung’s thinking. On the one hand he wants to reject Western theology as not fitting in the Asian context, yet on the other hand he needs Western theology in the process of (re)constructing Asian theology. How Asian should theology in Asia be? Finally I was surprised to notice that the Malaysian theologian Hwa Yung does not include any example from Indonesia in the row of theologians he discusses. Important studies of several Indonesians, like Harun Hadiwijono, Andreas Yewangoe and Eka Darmaputra are available in English. What is the background of this apparent lack of contacts between Christians in two neighbouring countries, both of which have a vast Islamic majority? Hopefully at another place Dr. Hwa Yung can start a discussion with Indonesian theologians! - Alle Hoekema


In a double sense this study is a kind of triptych. It consists of two parts, but the first part, which served as a Ph.D. thesis in 1988, has two sections which offer insight into the theology of Wayan Mastra (Bali, Indonesia) and Vinay Samuel (Bangalore, India) respectively, till 1983. A comparison of the two theologians, both of whom operate in a predominantly Hindu context, concludes the end of these sections. A second, separate part deals with Samuel’s theology from 1983 onwards till now. In another sense this study is a triptych as well, since it evaluates Hendrik Kraemer’s theology (and more generally, [evangelical] western theology) as seen through the
eyes of Mastra and especially Samuel. Of course such a venture carries a certain risk: can it give each of the three panels of the triptych, and each of these three subjects his due? Generally spoken, the author has succeeded well in his task, though it is clear that his major interest is with Vinay Samuel, whose co-worker he has been for many years.

Mastra devoted an important part of his not-published thesis *The Salvation of non-believers* (Dubuque, Iowa, 1970) to a critique of Kraemer's theological insights in the period between 1930-1940. He blames Kraemer for denying the young Balinese church any possibility to integrate in the Balinese culture. Mastra's starting point is the religious experience which is part of the daily cultural context. The relation between the Christian church and that culture has to be one of harmony and continuity, and there should not be a dichotomy between nature and grace. Kraemer's idea of discontinuity caused a sense of deprivation of dignity among the Christians. Mastra's thinking on the other hand can be summarized as a theology of blessing. Within the context of the harmonious Balinese society the small church is called to become a blessing to others. In evaluating Mastra's point of view, Sugden wears Samuel's glasses. The local, cultural-religious context is also important in Samuel's eyes, but one should accept positively that Kraemer's context as an expatriate, thirty, forty years earlier, was a different one. Also, Sugden asks in how far Mastra recognizes the falleness of human culture.

I add three remarks here. Neither Sugden nor Mastra raise the fundamental issue in how far the secluded religious, cultural and political situation of Bali around 1930 (the colonial time) differed from the one of the open, pluralistic, Pancasila society in 1970 (or 1998, for that matter). Secondly, Mastra and Sugden hardly pay attention to the decisive role of several East-Javanese evangelists who in the thirties shaped the church on Bali probably more directly than Kraemer himself did, and who tried as well as they could to honour the Balinese culture in church life. Unfortunately the extensive correspondence between Kraemer and Ephraim Tartib, Nekamia and Darmoadi never has become a separate subject of research till now. It may well be that the negative picture of Kraemer will be corrected once such research has been published. Finally I was unable to find references of other Indonesian theologians who have written critical analyses of Kraemer such as P.D. Latuihamallo, J.L.Ch. Abineno and Th. Sumartana. They could have added a well needed broader context as to the Indonesian situation.

In the second section of part one, and in the second part of this study Sugden analyzes Canon Vinay Samuel's work. Samuel worked for many years outside his Anglican parish among the poor in India, trying to give them above all a new feeling of dignity. Though his life follows quite different patterns from that of Mastra, the key concept of 'dignity' reflects