

given to the four-focus Indian tradition regarding the Apostle Thomas, in some cases shared by Christians and Hindus alike, there can be no reasonable doubt that he evangelized India. And the quest for the historical Thomas can come finally to a close here with the historical certainty about his being truly the Apostle of India (p. 410).

In fine one may say that the Palayur and the Mylapore traditions are taken up by the author as the most convincing evidences for the Apostolate of St. Thomas in South India. He underlines the fact that though *Acts of Thomas* is apocryphal and forms part of fiction, it has reference to some historical facts like the riding of Elephant in India in the work *David Copperfield* of Charles Dickens. He is of the opinion that the arguments brought out by him in his work would definitely open up a dialogue with the scholars in the west and finally the twain may meet in Thomas, the twin. It is possible that the readers may find the Thomistic methodology which the author follows is rather outdated and unpleasant.

On the whole the work of Nedungatt following the Thomistic methodology opens up a new avenue for further research especially the suggestion of two missionary journeys, one to Taxila, the headquarters of Indo-Parthian kingdom and the other to Muziris. The plausible dates suggested are worth investigating. The details of Roman trade with the western and Eastern coast of India which flourished from the first Century B.C. to the third century A.D. will help situate the apostolate of St. Thomas in a better light. Similarly, the recent findings of the excavations conducted in Pattinam, near Cranganore on the Malabar coast will add further evidences to the study. It will be definitely possible to assert the fact that the fact of the apostolate of St. Thomas is not a legend full of lies, and not one concocted by the Portuguese. The prejudices of some sections of Indians are now getting vanished since they would like to underline the fact that Catholicism in India was not the product of Colonialism. They would now try to find evidence to prove that Catholicism was in India even before the arrival of the Portuguese with a view to escape the attacks of anti-colonial activists.

Studies in Syriac Spirituality - By Sebastian Brock

Dharmaram Publications, Dhatmaram College, P.O., Bangalore – 560029; Pages XII + 273, Price Rs. 160; USD 16. Revised, enlarged and updated edition

The first edition of this book, with a limited number of articles, was published in Poona, India, as volume 13 of 'The Syriac Church Series' in 1988. This enlarged and revised edition is published by Dharmaram Publications for Centre for Eastern and Indian Christian Studies (CEICS) at Dharmaram Vidya Kshetram (D.V.K). The present edition has 16 articles with an index of Biblical references, index of Syriac translations and select general index. Prof. Dr. Sebastian Brock is a world famous Syriac scholar and a luminary in the field of Syriac studies. He spares no pains to unearth the treasures of the Syriac tradition to the scholars of the world. His whole life is a *Tapasya* to make known the Syriac tradition to the world.

This book is an attempt to re-examine the foundational and radical elements of Christianity in the context of the modern world to suit to its requirements. The main thrust of the present work is to highlight the richness of the spirituality and theology of the Syriac Christian literature and make available to the public translations of some of the original texts. All through the articles the author stresses the importance of the relevance of the Syriac tradition in theologizing in the modern context. The book also aims at throwing before the readers the challenge of going to the roots of East Christian tradition in evolving a comprehensive Christian theology.

The theological contribution of the poet-theologian St. Ephrem the Syrian, form the topics of discussion of some of the articles. The author says that theologizing is to cultivate an attitude of praise and wonder that allows the Holy Spirit to bring about in each one of us the Kingdom of God. 'The Prayer of the Heart in Syriac Tradition' in two parts, 'Mary and the Eucharist', 'The Priesthood of the Baptized', are some other topics of the articles. The contributions of Jacob of Serugh and Isaac of Nineveh to the East Syriac spirituality and theology are also dealt with in a scholarly way. This book also provides a taste for Eastern theology as some articles deal with the special traits of Eastern theology. The article entitled 'Humanity and the Natural World in the Syriac Tradition' is an original contribution from the part of the author in the process of developing an eco-theology and spirituality.

As the author himself says in the preface, the Syriac Orient is of great significance for us for two reasons: i. 'Syriac Christianity is rooted in the Semitic world out of which the Bible and Christianity sprang. The imagery and thought patterns used by the early Syriac writers have their roots in the cultural milieu of the biblical scholars; ii. Syriac Christianity represents a Christian tradition which has been Asian from its very beginning; i.e. nonwesternised Christianity. Thus Syriac Christianity is the most important witness to an indigenous Asian Christian tradition. It offers a vision which is at the same time profound, fresh and exciting'

The present work is an essential source book to those who are engaged in developing a Indian Christian spirituality. The healthy blending of Indian and Eastern genius is essential to evolve a profound Indian Christian way of life. The efforts of Prof. Sebastian Brock will go a long way in this direction. I wish and pray that our Indian theologians go to the roots of the Christian spirituality. The articles in the book will provide sufficient material in this field. I congratulate the Centre for Eastern and Indian Christian Studies (CEICS) at Dharmaram Vidya Kshetram DVK) for publishing the book and I wish wider readership to the book and best wishes to the author.

Prof. Dr. Francis Thonippara, CMI