

A few critical observations. The frequent summaries and the explicit links between chapters and parts of the chapters make the work repetitive and the reading tedious at times. Although there is similarity between Edwin Lewis' teaching on the Eucharist and today's theories of 'transsignification' and 'transfinalization', we cannot say that the latter just 'revive' the former (p. 158 + footnote 86). Occasionally Dr. Pathil seems to underestimate the value of precise theological-doctrinal formulations (p. 165 last para and footnote 101; p. 422 and the usage of substantial on pp. 421 and 426).

I cannot accept the simple identifications of the Messianic Kingdom and the Church, as the brackets seem to suggest (330. p.). Do the author's reservations regarding the Christological method hold good for particular Christologies or for Christology as such? (p. 345). This reviewer holds that not just man's *understanding* of the world has changed, but his whole approach, his whole attitude to the world and is therefore constitutive in the inter-contextual method. I am surprised that a theologian of the Third World, evaluating the inter-contextual method, does not put greater emphasis on the definiteness of the Gospel imperatives (p. 393-394) and that the one (united) Church's servant role in the world is not explicitly mentioned as a goal of the Ecumenical Movement (p. 423-434).

To cover 50 years of development in Faith and Order Theology is an ambitious project. Dr. Kuncheria Pathil has done admirably well. I only regret that he has not given greater prominence to the Indian contribution, particularly the growth towards the Church of South India, the first union of episcopal and non-episcopal churches, in which some prominent Faith and Order men played leading roles. The late E. V. Mathew and M. M. Thomas, for several years the Presidents of the Central Committee of the World Council of Churches, surely deserved mention in connection with the Contextual Method. The print and the lay-out is generally pleasant, though somewhat monotonous; it is a pity that the printer's devil has been quite active in certain parts of the book.