

Joseph Lobo, *Encountering Jesus Christ in India: An Alternative Way of Doing Christology in a Cry-for-Life Situation Based on the Writings of George M. Soares-Prabhu*, Bangalore: Asian Trading Corporation, 2004, pages: xv + 481, ISBN: 81-7086-358-9.

Encountering Jesus Christ in India tries to develop a contextual Christology in line with the thinking of Vatican II and it is based on the writing of George M. Soares-Prabu on biblical Christology. He says that the main aim of one religion is to transform the human mind to lead a good life in the community. Soares-Prabu pointed out the bad situation of religion, especially in India. The main problems of Indian Christians are not adopting the Indian style to the sacraments. Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel. He explains various reasons why religion has not been effective in transforming human life.

In first chapter the author explains the socio-economic, cultural, and religious background of India. India is known as the cradle of the religions. Caste system is a burning burden of India. B. R. Ambedkar once remarked that in Europe one sees a division of labours but in India there is division of labourers. The left ideologies and of Gandhian principles could not bring a sustainable holistic transformation in the Indian society. The author takes and recasts these ideas from the Soares Prabhu. Although all ideals are true and good, some exaggeration of one or the other brought in the lack of human concern among the Indian religions.

In the second chapter, he undertakes a critical study of the Christological development. Here, he pools contributions from various persons which have been contributory to the development of Christianity, from the Greek philosophy to the modern philosophy. An added reason for limiting this treatment is said to be the fact that the Christological articulations of the councils that took place during the period of Nicaea, Ephesus, and Chalcedon.

In the third chapter, Lobo argues that the exegetico-theological method suggested by George Soares-Prabhu is of vital importance to develop such a discourse in the Indian context; he discusses the philosophical and biblical bases of contextual Christology (theology), some essential elements of a metaphorical Christology discourse, and explains the methodological considerations of Soares-Prabhu. Finally, he

examines how this method becomes essential for developing a metaphorical and Christological discourse in the Indian context.

The fourth chapter undertakes a description of the relevant theology for India which, according to him, should make use of the evocative language of metaphors. Mystery of our salvation in Jesus Christ is transformative, rather than merely informative. Here, he undertakes a discussion of some important problematic issues regarding theological language. He compares the Old Testament and the New Testament approaches and the metaphorical usages.

Faith in deed, he concludes following Soares-Prabhu, endures, while theology can and should change, insofar as faith is a human response to, and is enabled by, God's self-revelation. This, indeed, is a good and interesting book to understand the ground-breaking theological outlook of Soares-Prabhu which has been very much influential in the formulation of an Indian Christology.

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