In the space of a few pages the book presents the views of some of the important theological figures of our age (that is, not school theologians but those who have been reflecting on the signs of the times and interpreting them contextually) regarding the historical influences and events, the present context and its pressing priorities, the important trends that have begun, the abiding importance of some issues and the future vision for the new century - all this with regard to the process of theologizing contextually. Perhaps Albert Nolan from South Africa speaks for all who take such theologizing seriously when he states: "My theology has changed from a typical theology of abstract and eternal truths to a
contextual theology, that is to say, a theology which is fully aware of the context within which and for which one is doing theology." (200-201)

We cannot go into details but perhaps some samples could give us an inkling of what these theologians have to say about their own theology and consequently of the value of this publication:

Michael Amaladoss confesses: "The opening up to the other religions have (sic!) also led me to develop a theology of interreligious dialogue." (22).

Jan A. B. Jongeneel, Urecht, the Netherlands hazards the guess that: "Finally, third millennium Christianity will need many people who will be loyal to non-Christians and the whole of creation. In the coming era, third millennium Christians will have to build bridges between the churches and the adherents of other religions, worldviews, and ideologies... In addition: bridgebuilders can also be found outside the church. In the third millennium, there will again be non-Christians who, like Martin Buber and Mahatma Gandhi, will propagate positive attitudes to Jesus Christ... I am convinced that the number of people outside the church who will admire Christ will grow; at the same time, I have the feeling that an even greater number of people will treat him as outdated. Therefore, third millennium Christianity needs thorough theological reflection on both Christ-outside-the gate and Christ's ongoing relevance in the 'Aquarian Age'." (144-145)

Peter Kanyadago (Kampala, Uganda) sees among others the following tasks as needing priority: "There is also the urgent task of reconciling people and finding peaceful means of preventing and solving conflicts. Reconciliation needs to be carried out in areas where people have wronged each other. This is urgently needed even after military and political solutions have been used or found. The healing of wounds and scars takes a long time to effect, and theology cannot afford to be absent in this vital area... Interreligious dialogue which goes beyond the ecumenical one is another urgent theological task. In this regard, the Christians need to find concrete means of dialoguing with Islam to avoid the temptation of putting all Moslems in the bad camp, a temptation which unfortunately has a historical reference in the relations between the West and Moslems." (149-150)

Peter K. H. Lee (Hong Kong, China) sees the following ideas as being essential to the heritage of theology in the twentieth century: "(a) Contextualization, which takes seriously not only the current socio-political realities but inherited cultural patterns and which allows for cultural transformation as well as religious interaction. It requires continuous struggling with the hermeneutic problem of bringing the text (in the book/person) to bear on the context (which is ever-changing), (b) The spirituality traditions (Orthodox, Catholic, Protestant and contemporary, as well as Christianized Asian, African and other religious traditions), (c) The Wisdom traditions (the Old Testament, Intertestament Period, the New Testament as well as Christian openness to Wisdom in other religions), (d) Incarnational theology, (e) Ecological theology, (f) Restatements of the Doctrine of the Trinity." (157-158)

Laurenti Magesa (Tarime, Tanzania) says that "Fundamentalism world-wide and tribalism in Africa have made me deeply aware of the need to listen to the other point of view, even in theology, and to be wary of excessive dogmatism. In other words, they have impressed on me the necessity of constant dialogue as a way to true peace." (164)

José M. de Mesa from the Philippines has the following to say: "This crucial significance of experience and its different aspects led me to understand how theology needed to dialogue with disciplines other than (western) philosophy. Against the background of our experience of western cultural imperialism in the Philippines, cultural anthropology became for me the entry point to understand human experiences better, to
adequately distance myself from dominant western theological thought and resist being defined or overwhelmed by it." (176)

John S. Pobee of the World Council of Churches in Geneva speaking of the influences that shaped his theology says: "Anglicanism's commitment to the vernacular paradigm, scripture, tradition and historic episcopate have influenced my style of going about theology. Out of this comes, for example, the quest after an African Anglican hermeneutic for reading scripture. What this had taught me is that while we should be mindful of tradition handed down because it is essential part of one's identity, fidelity to tradition should not mean enslavement to the letter of the law." (215)

Of the four theologians from the USA three of them have written in Spanish and the fourth C.S. Song believes: "Jesus' reign of God calls for a change in my theological position from the church-centered position to people-centered position, from doctrine-centered position to people's stories-centered position, from redemption centered position to creation-centered position." (252)

Says Archie de Souza of Karachi, Pakistan: "... an Islamic Anthropology has to be appreciated for its own intrinsic value. The relationship of 'man' to 'God' has also to consider the Islamic perspective. We have to harmonize a Christian and Islamic Anthropology to theologize in a meaningful way, in our context." (256)

I shall not quote any of the German, French or Spanish theologians, except Andrés Torres Queiruga (Santiago de Compostela, Spain) who states: "El fenómeno de la secularización, el encuentro con los teólogos de la liberación, el contacto con la religiosidad hindú (sobre todo a través de Tony de Melo) forman igualmente parte importante de mi camino teológico." (270-271)

Though Theologie im III. Millennium abounds in grammatical errors (space does not permit me to give the references) it should not detract from the usefulness of the book which is both interesting and valuable. Interesting because of the personal nature of the statements of these great frontier-theologians. And valuable because it highlights differences in approach and accent as well as the common concerns of theologians world-wide.

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