

If, as the author claims, "Jesus" has become "our only angel", it is not entirely clear what the point is of a book of meditations on the angels. Some of them are attractive and thought-provoking, but largely as meditations either on Christ or on human behaviour. There is a fairly explicit desire for some kind of reconciliation of the devil to be acceptable as Christian doctrine. But I fear that most readers will feel either that Boros' angels are too

demythologized or that they are not demythologized enough, and I think that this is inevitable in a book treating of angels as such, but in the belief that angels are all, good and bad alike, overcome and superseded by Christ.

The pictures by Max von Moos do not seem to me to be particularly helpful or relevant, but others may disagree.

SIMON TUGWELL, O.P.

Dr. Koyama is a Protestant theologian of Japanese extraction, with experience of teaching in a variety of Far Eastern countries. His new book is a series of reflections on the basic attitudes appropriate to Christians in a missionary situation, especially that of Asia. He contrasts the stance which he characterises as that of the "crucified mind" with that which he associates with the typical Western attitude of go-getting resourcefulness. The Cross has no handle, it cannot be carried around easily and efficiently like a lunch box. We, and not least missionaries, have been too concerned to be efficient, forgetting that the Christ we have to preach is the crucified Lord, and it is only when we too are crucified that we have any real authority to preach Him. We have made God too sensible, too obvious, and as a result he simply bores people. And we have been too arrogant and simplistic in our conviction that Christ is the only Way, Christianity the only religion. In spite of our boast to be the most incarnate, the

most historical of religions, in fact we have not lived up to this, because we have known too many answers in advance. "If Christianity were seriously concerned with history, it would have listened to the stories of the Asian peoples and thus would have become a most *interesting* faith among the Asian peoples". Dr. Koyama regrets the prevalence of "Jesus is the answer" evangelisation; the true God of Christianity is a God who baffles us by not acting comprehensively and efficiently. He may solve our immediate problems; on the other hand, he may make them worse. That is not the criterion. Christianity is not a "happy ending" religion.

This is a stimulating book, with pertinent comments on mission, not only in Asia, but anywhere; and it challenges us afresh with the centrality of the Cross. And it adumbrates a possible approach to the difficult question of how the missionary stands with regard to other religions.

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