Books showing the missiological reflection in India are, unfortunately, not very well known in Europe. It is a pity because many of them represent a high level of thought. The same can be said for the book mentioned above. Although this item is a collection of just ten articles and shows a number of perspectives, in synthesis, it gives an interesting look at the issue of missiological education in India. A few of the published articles can also have a great value for theological reflection in Europe or other continents. The book is divided into three parts, not by volume, but by content. The first and second parts each contain two articles and the third six. The first part is devoted to a historical perspective (Historical Section). The second deals more with methodological issues even though it is called the philosophical section. The third and longest section focuses on different perspectives of looking at the issue of missiological education and reflection in different circles (Perspectives Section).

The first text was written by Dr. Siga Arles. This text is an article which essentially was a keynote address during the consultations and aims to show the Historical Developments of Missiological Education in India starting with William Carey through the development of this reflection in the nineteenth and twentieth centuries up to the current situation of missiological education in contemporary India. The text presents the historical development of the missionary preparation in various seminaries and institutions, special forms of missionary preparation and the structure of the ecumenical missionary education. This text presents a historical aspect. It is a good summary especially for people who do not know the Christian realities of India.

The author of the second text is also Dr. Siga Arles. His second text is entitled Impact of the International Missionary Council in Reshaping Missiological Education. The first part shows the 19th-century development of missiological thought and then focuses on the impact of the International Missionary Council on missionary preparation on the global level. While the first text focused on the situation in India, this text places the Indian reality in the overall world context. India had played an important role in this process.

The part called philosophical begins with a long text (pp. 41-72) written by Mark Laing. His contribution was entitled Recovering Missiological Ecclesiology in Theological Education. He writes this text from the perspective of an active lecturer (at Union Biblical Seminary) and as a researcher of the history of the missions. This text is a little provocative. It first shows, as most Christian reflections developed in the context of the “Christian continent”, missiology separated from ecclesiology and thus “pushed” to the periphery of theological reflection. The classic doctrine of the Church was “missionless ecclesiology.” This is not only a problem of “the West” because such an understanding had been exported and replicated throughout the world (though the author writes mainly from the Protestant point of view). The second part of the article shows the factors that should lead us to a more adequate missionary dimension of ecclesiology. This should reflect itself in the programs of theological studies.

The fourth chapter is presented by Frampton F. Fox. He also combines in his text the prospects of researcher and professor (he teaches Missiology at Union Biblical Seminary). This text, interesting from the methodological status of missiology in the study programs, was entitled The Fifth Discipline: The Marginalization of Missiology in the Seminary. He analyzes how missiological education had been marginalized during formation in the seminaries. He gives five reasons for this. It seems that especially the third reason – the late arrival of Missiology on the academic scene – is important. They tried to glue Missiology to one of the four already existing areas (Biblical Studies, Church History, Systematic Theology and Practical Theology.) But, as he states, it has a clear enough characteristic that permits it to be treated as a “fifth” discipline. To this theoretical perspective the author adds his own survey carried out among various people associated with academic formation (missiological and other) to show the value of missiology and confirm that
it still has not found its rightful place and identity in many centers of theological reflection. He also proposes to bring missiology back to the center of theological debates.

The third part of the book shows a different perspective on the issue of the presence of missiological reflection in theological education. In the first part, J.T.K. Daniel takes up the question of the presence of missiological education in secular institutions. His text *The Missiological Education in the Secular Christian Colleges and Its Impact* shows a perspective of an experienced lecturer (a professor of mathematics and chaplain at Madras Christian College), but also of a man for whom an important dimension of secular schools run by Christians is also openness to other cultures and religions while giving Christian witness to followers of other religions and traditions. This is particularly important in the course of social transformation which is taking place in Indian society. Among practical applications and guidance he says that Christian education should promote a culture of freedom of conscience as well as finding ways to create an atmosphere of a society made up of various traditions. This requires a greater contribution of local philosophers and theologians. Also for these types of schools, to have a theological reflection with missiology is needed.

Perhaps for a Catholic reader the next text does not contain many new things. Joseph Valimangalam (lecturer at Catholic Regional Seminary in Baroda, Gujarat State) in his text, *Missiological Education in the Catholic Church in India*, shows the Catholic tradition in regards to the subject of the book. First he briefly recalls the teaching of the popes of the last century, who often recalled the need of missiological reflection, especially the presence of Missiology lectures in seminaries which form future priests. The author also presents his view on the need of Missiology training in all institutions of theological studies. The article also mentions the challenge of a changing contemporary context of the missions, the relationship of theology to missiology and challenges for the future of the local church and missions. Finally, the author takes up the issue of the contextualization of missionary education among the Catholics in India.

The following text is presented to us by C. Barnabas. It carries the title *The Status of Missiological Education in the Missionary Training Centres of Indian Institute of Missiology*. As the name suggests, he writes from the perspective of director of the Indian Institute of Missiology, who is trying to develop missiology studies at all levels of higher education in India. In the background of the discussions on the development of missiological education at various centers in India, he shows the evolution of the Indian Institute of Missiology. He speaks about its creation, the development of missiological education, the development of programs at the IIM as well as the status of missiology in affiliated centers.

As the General Secretary of the India Mission Association, K. Rajendra is a person well aware of the problems on the front lines of missionary activity in India. In his article *The Status of Missiological Education in the Missionary Society in India*, he presents the history of the creation and operation of the Indian Church Movements as well as the Indian Mission Agencies. He shows the development of various institutions which deal with mission preparation and their current challenges. At the end he gives suggestions for the faculties of theology, missiology and missionary practice that should be considered in the context of contemporary Asia.

The next article has a slightly different character, written by Jesudason Baskar Jeyaraj. The author writes about missiology education in a very broad sense. This is shown by the very title of his text: *Nation Building with the People of Other Faiths: A Need for New Models of Missiological Education*. Since he is himself involved in various organizations and institutions, this helps him look at missions from a slightly different angle. He starts from the assumption that the content, form and method of missionary activity are a result of the vision of the mission, Church or education. For this reason he first defines what he understands by *Missio Dei*, by missiology and missiological education. Next he portrays the forms of missiological formation in India. His original point of interest is the question of how to interest others in the missions and how to present them to people of other religions in order to build and strengthen the Indian society along with people of other religions.
The last article is written by Dasan Jeyaraj. The published text is a continuation of his doctoral research supported by his rich pastoral experience. As the title of his presentation states: *Followers of Jesus Christ Outside the Church and Missiological Education*, it deals with people who do not want to be formally members of the community of the Church, but for whom the person of Jesus Christ is an important reference point in their lives. He portrays this phenomenon statistically and suggests that this less developed aspect in missiological reflection deserves greater attention. Also such persons should be given the proposal of missiological education.

It seems that such a system of presenting missiological formation which was presented in this work can be useful for historical researchers (first part), theory (second part), but also contains a variety (from six different perspectives) of looks at specific issues regarding the formation of missiology in theological studies. Many of the issues that specifically deal with India have importance in relation to other continents as well. – *Wojciech Kluj*, OMI.