

tasks of peace, development, liberation, and justice. If Song's approach were as reflective as it is inspiring, the book would be more satisfying, because it would be more conscious of the interrelation of its many fragmentary insights. Can this be done without substituting Western formal logic for the logic of Asian – or Melanesian – images? I believe it can, and this is one of the main challenges facing the authors of contextual theologies.

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WITVLIET, Theo, *A Place in the Sun: An Introduction to Liberation Theology*, Maryknoll NY: Orbis Books, 1985, 182 pp.

Liberation theology has found its appropriate historical context in Witvliet's book, translated from the Dutch (1984) by John Bowden. This book, of only 182 pages, is a fascinating recipe for liberation theologies in the so-called "Third World" countries. The book is very rich in a number of ways.

First, unlike too many theological works by theologians, who place too much emphasis on theological "assumptions", and let such assumptions dictate the meaning (indoctrination?) of the context, the author carefully selects and summons the historical situational contexts, and lets liberation theology speak from within the context: in Latin America, liberation theology speaks against economic and military oppression; in USA and South Africa, it speaks within the context of racism and apartheid, respectively; and in Asia, liberation theology speaks in the midst of many religions. The author's first chapter, "The Historical Context", where he provides "contact contexts" between the "West" and the "Third World", is particularly helpful as a historical background to the book as a whole.

Second, the book is simple enough to be read and understood by both the theologian and the laity. Although the book is carefully selective in its treatment of history and liberation theology in each region, and does not claim to be highly documented for academics,