

FOREWORD

BISHOP KULANDRAN some time ago did me the honour of asking me to write a foreword to a forthcoming book of his on Grace in Christianity and Hinduism. Although at the time of the request I did not know the contents of the book, I readily agreed to do so. On account of the personal contacts I had enjoyed with the author (unfortunately rare) I was convinced beforehand that it would at any rate be a book that would have pith and a sense of direction. Moreover, I enjoyed the idea of paying back a little to the author my gratitude for his critical review of my *Religion and the Christian Faith*, in which I was especially delighted by his humorous and witty remarks about the essential stand I took.

Now coming to write the requested foreword, after having read the manuscript, I do not in the least regret my promise. My expectations have come true. I do not conceive of writing a foreword in the sense of prefacing the book with a critical analysis and motivated evaluation of the way in which the subject has been treated. A foreword is something different from a review. Bishop Kulandran has chosen a very pertinent subject in regard to Christianity and Hinduism. It is a matter for high appreciation that a man in his position, who must be overburdened with practical work, has seen his way to produce a volume which gives ample evidence that he has spared no trouble to study the pivotal subject of Grace, in Christianity and Hinduism, thoroughly and with real profit. The book shows that the author has real theological acumen and, especially in his extensive section on the rich variety of "Schools of Grace" in Hinduism, is animated by the desire of fair presentation and understanding. The historical section on Hinduism is a new and important contribution to the subject and not merely a repetition of what has often been said before.

The concluding chapters, which sum up the book, are of course very commendable reading, because they testify to the author's ability to perform the subtle task of defining the agreements and disagreements on the subject in Hinduism and

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Christianity. It is to be hoped that this valuable contribution to a real dialogue between Christianity and Hinduism, written by a man who belongs by birth and experience to the Indian world, will find a genuine response on both sides, Hindu and Christian. It deserves it.

H. KRAEMER

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