

Nach einem kurzen einleitenden deskriptiven Teil über die Neuevangelisierung und ein verändertes neues Europa (13-15), klärt er die Methode und den Forschungsgegenstand (15-20), bevor er im ersten Kapitel die Kontinuität und den Neuaufbruch missionsgeschichtlichen Denkens seit der Reformation in Europa skizziert (21-39).

Im Hauptteil (Kapitel 2-4) untersucht der ehemalige Spanien-Missionar und heutige Theologe F. Walldorf die neuere Geschichte dreier Hauptrichtungen europäischer Missionstheologien: das *römisch-katholische* Konzept der Neuevangelisierung Europas (40-105), Denkansätze in der *Konferenz Europäischer Kirchen* (106-192) und Modelle der europäischen *Lausanner Bewegung* (193-305).

Im fünften Kapitel (306-356) behandelt der Verfasser drei konkrete missionstheologische Modelle für Europa: das ekklesiozentrische Inkulturations-Modell, das prinzipielle von einem latent christlichen Europa ausgeht (307-314), das kosmozentrisch-synthetische Modell, dem die „Inkognito-Präsenz Christi“ im säkularisierten Europa zugrunde liegt (314-322) und das bibliozenrische Übersetzungs-Modell, das von der Normativität des biblischen Evangeliums einerseits und der Übersetzbarkeit des Evangeliums in jede Kultur andererseits ausgeht (322-329).

Das abschließende 6. Kapitel (330-356) wagt den Versuch, Grundlinien einer biblisch-kontextuellen Missionstheologie für Europa wenigstens im Anfang zu zeichnen.

Die ursprünglich als Dissertation gedachte Arbeit schließt mit einem kurzen, hilfreichen Abkürzungsverzeichnis und einer umfangreichen Bibliographie, die Primärquellen und Sekundärliteratur berücksichtigt, die bisher nur einer begrenzten Anzahl von Lesern zugänglich war.

Walldorfs hat es nicht nur verstanden, eine differenzierte und sorgfältige missionstheologische Analyse dreier unterschiedlicher christlicher Bewegungen in Europa darzustellen, sondern sie auch in Beziehung zueinander zu setzen ohne das reformatorisch-pietistische Erbe preiszugeben oder die aufgeworfenen Fragen eines säkularisierten Europas zu ignorieren. Dabei fällt auf, dass die Grundlinien einer biblisch-kontextuellen Missionstheologie auf nur 26 Seiten äußerst knapp ausgefallen sind. Sie bedürfen einer dringenden Vertiefung, damit nicht nur ein missionstheologischer Neuaufbruch, sondern auch ein Aufbruch hin zur Schrift und zum postmodernen Menschen in Europa tatsächlich verheißungsvolle Zeichen der lebendigen Christushoffnung setzt. Das Buch eignet sich hervorragend als Einführungslektüre zum Thema Christsein und Christwerden im säkularisierten Europa.

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Theology and the Dialogue of Religions

Michael Barnes SJ,

Cambridge University Press, 2002. xiv+274pp. £16.95, pb ISBN 0 521 00908 1

SUMMARY

The author aims to suggest a way forward for dialogue between Christians and world religions by showing how this is less to do with synthesis than talking and acting in the messy areas of difference and disagreement. It draws on experience of dialogue, the outward-looking theologies of Vatican II and the philosophies of self and other of Husserl, Lévinas and Ricoeur.

ZUSAMMENFASSUNG

Der Autor will einen Weg vorschlagen, auf dem der Dialog zwischen Christen und den Weltreligionen vorangebracht werden kann. Seiner Ansicht nach geht es weniger um eine Synthese als um Gespräch und Handeln in den schwierigen Bereichen von Unterschiedlichkeit und Uneinigkeit. Das Buch basiert auf Erfahrungen in diesem Dialog, auf der außenorientierten Theologie von Vatikan II, und auf den Philosophien des Selbst und des Anderen bei Husserl, Lévinas und Ricoeur.

RÉSUMÉ

L'auteur se propose d'indiquer une voie pour avancer dans le dialogue entre les chrétiens et les représentants des autres religions. Il soutient que ce n'est pas une affaire de synthèse, mais qu'il s'agit de parler et d'agir dans le domaine chaotique des différences et des désaccords. Il s'appuie sur l'expérience du dialogue, le regard porté sur l'extérieur par les théologies de Vatican II, et les philosophies de soi et des autres comme celles de Husserl, Lévinas et Ricoeur.

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'The other' is at once a post-modern term of mind-bending obscurity and the heart of gospel reality: stranger, potential friend, with whom so much is shared yet who often represents a difference which can only be comprehended in the silence of faith.^(x) Faith in its relative indifference to having everything understood, of valuing supremely that which is mysterious, is about having space for the other, even the religion which makes no sense to us. Inter-faith harmony requires the integrity, or we might say, the strength, stability, of each 'home' faith. Barnes is at his most conservative when he argues against Hick and others that working with a model containing exclusivist/inclusivist/pluralist paradigms always seems to privilege the last of these. A Christian theology of religious pluralism but not a theology of religions is possible. All this sounds quite hopeful.

Cause for alarm is raised in his dealing with the documents of Vatican II. Here he seems to acknowledge, but not work with the patent differences of emphasis

between *Nostra Aetate*, *Dei Verbum*, *Lumen Gentium* and *Gaudium et Spes*. And the theological conclusion is just not careful enough: 'It thus reflects the "single source" theory of revelation of *Dei Verbum*: the revelation of the Word of God, spoken definitively in Jesus Christ, and the work of the Holy Spirit, bringing to fruition the 'seeds of the Word' in creation, represent together a single continuous action of God in the world.' (45) In other words, since revelation comes through the creation order, then, a fortiori, surely it comes through other religions, given the unity of God's action in the world. This is an 'open ecclesiocentric' model. He also seems a lot less traditional in his view that what matters is a pluralism of cultures in which the common theme, the core, the invisible 'religion' gets expressed. The end result of dialogue is practical not conceptual: Dialogue is not as a means to transcendence or some higher 'truth', but is in the practice of the conversation.

The crucial questions are thus 'not, in the first place, about salvation, Church and mission, but more fundamentally about what happens to Christian identity when the self encounters the other by crossing the threshold into another world' (23) – i.e., how the subject is shaped in dialogue. To this I would have to respond with a 'yes' and a 'no'. Yes, it may be that dialogue is not the proper place to work out what salvation means if the various traditions are too incompatible, except in a very broad sense, but no, dialogue is about these issues in that it serves to sharpen (e.g.) Christian minds in what the Christian faith is about, as well as what can be learned from other faiths.

To take one's orientation from *Nostra Aetate* means seeing Christian-Jewish relations as paradigmatic for Christian-other religions, but this overlooks the fact that surely Judaism's kinship with Christianity through 'the covenant' is uncontroversial compared with that of other religions.

The best part of the book is when Barnes helpfully introduces the contributions of Lévinas and Ricoeur (and behind them Heidegger and Husserl) to questions of self-hood and identity-formation through contact with the other. Yet it is not so clear how this is meant to apply to the case of dialogue with other religions. 'The ethical' means that which has a transforming impact on the self, but there then follows a chapter on *Dalit* theology which does not really take up these themes to any convincing extent. Inculturation, arriving at a celebrated messy 'broken middle' is represented by the early Jesuit missionary, de Nobili who saw his calling to be as an Indian holy man, whose example is followed by present-day Catholic ashramites. They do not give a neat synthesis, but stand self-consciously in no-man's land between religious traditions.

How far away from Hick's pluralism are we here? It is unashamedly 'inclusivist' even if that term is avoided. It is one thing to say that faith communities are to be themselves while being 'open' to the wisdom of other faiths ('seeds of the Word'), quite another to attempt

a theological rationale along the lines of the Trinity as a 'template' whereby faith corresponds to the Father, love to the Son and hope to the Spirit. But then the Logos is about salvation already assured and the Spirit about the fulfilling of this, drawing the whole human race into the Father's presence. Negative theology demands that there is more to know about God than what the Son has revealed, although this revelation remains crucial and valid as the foundation. More is yet to be said about God. Meanwhile The Trinity teaches us the interdependence of all things. The Trinity reminds us of the correct disposition and framework for liturgy which is basic; speculation of conceptual theology is to be avoided in favour of theology as doxology. Jesus' face eludes recognisability, which sounds dangerously like a programme for 'Do-It-Yourself' Christologies. Since Christ unites all people to God, Barnes claims we have to commit to 'belonging elsewhere' to all those who by the Ignatian principle have good will in them. With Evdokimov, we know where the Church is, not for us to judge where it is not. It is not about developing a multi-faith Christology, but about a community with virtues and qualities which listen and respond to the Spirit'.

The practice of 'interfaith common action' is given more a little more definition in the mention of a 'multi-faith celebration of Jesus'. This is not the pluralist paradigm, but the inclusivist one, and probably acceptable to only a few Muslims, Buddhists, etc, at least on anything other than a one-off basis. Can we not have cultural communication (and thus 'openness' with other communities) without having to relativise our theology, as the non-realist accounts of the Trinity and a liberal Christology herein contained seem too easily to do?

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Silence and the Word: Negative Theology and Incarnation

Oliver Davies and Denys Turner (eds.)

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SUMMARY

There is a range of essays on the theme of negative theology in its relationship to mysticism and Christian revelation, especially in the Incarnation. The essays are generally of high quality and are provoke thought concerning some very fundamental issues for Christian faith and theology.

ZUSAMMENFASSUNG

Der Sammelband bietet eine Anzahl von Aufsätzen zum Thema der negativen Theologie in ihrer Beziehung zur Mystik und zur christlichen Offenbarung, insbesondere zur Inkarnation. Die Aufsätze sind im Allgemeinen von guter Qualität regen zum Nachdenken über einige fundamentale Fragen des christlichen Glaubens und