

Contents

FOREWORD	xxvii
<i>William R Burrows, General Editor, Faith Meets Faith Series</i>	
PREFACE	xxxii
<i>Karl J. Becker and Ilaria Morali</i>	
CONTRIBUTORS	xxxvii
ABBREVIATIONS	xxxix
CHAPTER I	
THE CONCEPT OF RELIGION FROM CICERO TO SCHLEIERMACHER	1
Origins, History, and Problems with the Term	
<i>Peter Henrici</i>	
Introductory Considerations	1
In the Lexicons	1
On the History of “Religions”	1
1 From Roman <i>religio</i> to Christian Usage	2
1.1 The Essence of Roman <i>religio</i> : Marcus Tullius Cicero	2
1.2 Christian Assumption and Reinterpretation of <i>religio</i>	3
1.2.1 Christian Apologists	3
1.2.2 Aurelius Augustinus	5
1.3 Initial conclusions	5
2 <i>Religio</i> in the Middle Ages and the Encounter with Islam	6
2.1 Christian Usage	6
2.2 Contrast with Islamic Views	6
2.2.1 Theological Encounters with Islam	6
2.2.2 The Philosophical Debate: Thomas of Aquinas and Abelard	7
2.2.3 Attempts at Mission Work: Ramon Llull	8
2.2.4 Terminological Conclusion	8
2.3 Various Religions and the Quest for Religious Unity	8
2.3.1 Roger Bacon	8
2.3.2 Nicholas of Cusa	9

CONTENTS

3	The Transition to the Modern Age: <i>naturalis religio</i>	10
3.1	The Blending of Interreligious and Interdenominational Differences and the Notion of “Natural Religion”	10
3.1.1	Jean Bodin	10
3.1.2	Christophe de Cheffontaines and the Postmedieval Apologists	11
3.2	British Deism	12
3.2.1	Herbert of Cherbury	12
3.2.2	John Locke	13
3.2.3	John Toland	13
3.2.4	Matthew Tindal	13
3.2.5	David Hume	14
3.3	Development of Deism in France and Germany	14
3.3.1	Jean-Jacques Rousseau	14
3.3.2	Gotthold Ephraim Lessing	15
4	Beyond Deistic Understanding of Religion: Kant, Hegel, and Schleiermacher	16
4.1	Immanuel Kant	16
4.2	Georg Wilhelm Friedrich Hegel	17
4.3	Religion as Subjective Awareness: Friedrich David Ernst Schleiermacher	18
	Conclusion	20

PART I

The Destiny of the Non-Christian: From Early Reflections to the Contemporary Magisterium

CHAPTER 2

NON-CHRISTIANS IN PATRISTIC THEOLOGY

23

Joseph Carola

Premise 23

1 The Jews 24

1.1 The *Letter of Barnabas* 25

1.2 Justin Martyr and the *Dialogue with Trypho* 25

1.3 Origen 26

1.4 Eusebius of Caesarea 27

1.5 Ambrosiaster 28

1.6 Tyconius 29

1.7 John Chrysostom 30

1.8 Augustine of Hippo 31

1.9 Conclusion 33

2 The Greeks 34

2.1 Justin Martyr 34

2.2 Clement of Alexandria 37

2.3 Eusebius of Caesarea 40

CONTENTS

2.4 Augustine of Hippo	42
2.5 Observations	45
Conclusion	46
CHAPTER 3	
RELIGIONS AND SALVATION	49
Features of Medieval Theology	
<i>Ilaria Morali</i>	
Introductory Considerations	49
1 Religion in the Medieval Conception	51
1.1 Religion as a Peculiar Trait of Christianity	51
1.2 Islam and Judaism	52
2 Christianity and the “Laws”: The Contribution of Guillaume d’Auvergne (d. 1249)	54
2.1 Faith (<i>fides</i>) and Law (<i>lex</i>)	54
2.2 Ritual Ceremonies in a Non-Christian <i>lex</i> and Their Salvific Value	55
2.3 External Worship and Interior Disposition	56
3 Salvation of the Peoples—Salvation of the Infidels (<i>Salus Gentium—Salus Infidelium</i>)	57
The <i>homo viator</i> and Concern for the Salvation of Others	57
3.1 The Question of the Salvation of the Peoples: Preliminary Considerations	58
3.1.1 Prosper of Aquitaine and Fulgentius of Ruspe	58
3.1.2 The Centurion Cornelius: The Relationship between Deeds and Faith	59
3.1.3 The Culture of Idolatry (<i>idolatriae cultura</i>) and the Task of the Christian King	60
3.2 First Speculative Efforts of Monastic Theology: Intermediate Phase	61
3.3 The Contribution of the Scholastics (Third Phase): Focusing the Question	63
3.3.1 Invincible Ignorance, the Faith of the Ancients, the Case of the <i>puer educatus in sylvis</i>	63
3.3.2 The Sole Mediation of Christ for Salvation	64
3.3.3 The Synthesis of St. Thomas	65
Conclusion	68
CHAPTER 4	
THE EARLY MODERN PERIOD (1453-1650)	69
<i>Ilaria Morali</i>	
Introduction: Constellation of Events and Renewed Thinking	69
1 Contributions from the Humanists: Diversity of Cult and Concord among Religions	71
1.1 Nicholas of Cusa (1401-1461)	71
1.2 Marsilio Ficino (1433-1499)	72
1.3 Luis Vives (1492-1540)	72

CONTENTS

2 <i>Salus Indorum</i> : Contributions of the School of Salamanca	73
2.1 Theology of Francisco de Vitoria (1492-1546)	73
2.1.1 The Infidelity of the <i>Indios</i> : Necessity of a New Theological Approach	73
2.1.2 The Contribution of the <i>Relectio Nona</i> and the <i>Relectio de Indis</i>	74
The Relation between Knowledge of God and Religion	74
Conversion to the Good and the Natural Light of Reason	75
2.2 Developments after de Vitoria	76
2.2.1 Openings (D. de Soto and A. de Vega)	76
Disposition toward Justification (<i>dispositio ad justificationem</i>)	76
Sufficiency of Natural Understanding and the Necessity of Faith	77
2.2.2 Partial or Total Closures (M. Cano, D. Bañez)	78
2.3 Continuation of the Tradition from within Catholicism and Unexpected Outside Influences	78
3 The Theology of the Jesuits: The Inheritance of Salamanca and Other Developments	79
3.1 Grace and Infidelity: From Beginnings in F. Toledo to the Analysis of F. Suarez	80
3.1.1 Francisco de Toledo (1552-1596)	80
3.1.2 The Contribution of Francisco Suarez (1548-1617)	81
The Three Orders of Infidels	81
Divine Aids	81
Interpreting the Medieval Axiom, “ <i>facienti quod in se est</i> ”	82
3.2 The Ripalda–de Lugo Controversy over the Faith	83
3.2.1 The Broad Faith (<i>fides lata</i>) according to Juan Martínez de Ripalda (1594-1648)	83
3.2.2 The Reaction of Juan de Lugo (1583-1660)	84
4 <i>Religion</i> in the Framework of a New Theological Sensitivity: The First Signs of Change	85
4.1 Religion in the Suarezian Conception	85
4.2 “Being Saved in One’s Own Religion” according to Leonardus Lessius	86
Conclusion	88

CHAPTER 5

THE TRAVAIL OF IDEAS IN THE THREE CENTURIES PRECEDING VATICAN II (1650-1964) **91**

Ilaria Morali

Introduction	91
1 From the Jesuit Position on Chinese Civil Religion to the Salvific “Ways” of Rousseau	92
1.1 The Controversy regarding Chinese Rites (Premise)	92
1.1.1 Civil Religion in China and the Roman Decree of 1656	93
1.1.2 Le Comte’s Contribution to the Discussion	94
Knowledge of the True God in Ancient China	94

CONTENTS

The Civil and Political Cult of the “Third Sect” (<i>troisième secte</i>)	95
The Relation of Grace, Faith, and Salvation to the Chinese Religion	95
1.2 Developments and Effects of the Controversy	96
1.2.1 The Need for a “Good Interpretation of the Rites and Doctrines of the Chinese”	97
1.2.2 Religious Indifference, “Folly of the Century” (Bossuet) and the Theological Question of Salvation	98
1.2.3 Anti-Christian Arguments for Religious Tolerance	99
Pagan Tolerance and the Intolerance of Christians: A Pattern of Events and Meanings	99
Voltaire’s Critique of Christians’ Intolerance	100
The Rapid Spread of Ideas and Other Developments	101
2 The “Novel” as Threat and Possibility: Reactions of Catholic Theology	102
2.1 Defense of the One, True, Salvific Religion	102
2.1.1 Religion in the <i>Theologia Wirceburgensis</i> (1771)	103
2.1.2 Oneness of Truth, Uniqueness of Religion according to A. Valsecchi (1847)	104
2.1.3 Critique of Theological “Tolerance” (Perrone) or “Dogmatic” Tolerance (Mazzella)	105
2.2 The Search for a General Definition of Religion and a Specific Definition of Christianity	107
2.2.1 The Religions and Christianity as the “Supernatural Religion”	107
2.2.2 Catholicism as Supernatural Religion	108
2.2.3 Religion in Two Theological Dictionaries of the Early Twentieth Century	109
3 From the Salvation of Infidels to the Question of the Salvific Value of the Non-Christian Religions	110
3.1 Concern for the Destiny of the “Other” from the Nineteenth Century to the Twentieth	111
3.2 Henri de Lubac: Religions as <i>Praeparationes Evangelicae</i>	113
3.2.1 A Renewed Climate in France in the 1930s	113
3.2.2 The Mosaic of Religions: The Possibility of Theological Judgment on the Basis of Revelation Alone	113
3.2.3 Religions as <i>Praeparationes Evangelii</i>	114
3.2.4 Supernatural Religious Acts in Natural Religious Systems	115
3.2.5 The Social Dimension of Salvation	115
3.3 Jean Daniélou: God in the History of Religions	116
3.3.1 The Presence of the Word in History and the Naturally Religious Person	116
3.3.2 Christianity and Non-Christian Religions: The Disparity of Orders	116
3.3.3 Cosmic Revelation and Biblical Revelation	117
Conclusion	119

CONTENTS

Religion: Abandonment of the Christian Meaning of the Term and Its Growing Ambiguity	119
The Salvific Value of Religions: An Ideological, Not a Theological, Thesis Exploiting the Principle of Tolerance	119 120
Pluralistic Theology: Neo-Enlightenment Thought Enters Contemporary Catholicism	120
CHAPTER 6	
SALVATION, RELIGIONS, AND DIALOGUE IN THE ROMAN MAGISTERIUM	122
From Pius IX to Vatican II and Postconciliar Popes	
<i>Ilaria Morali</i>	
Introduction	122
I The Past	122
1 Certainties and Doubts	122
1.1 “For us and for our salvation He came down from Heaven . . .”: Salvation as a Certainty of Faith	122
1.2 Strictness and Openings	123
1.2.1 The Florentine Bull <i>Cantate Domino</i> and a Few Interventions of the Holy Office	123
1.2.2 Papal Encyclicals on the Missions between the Nineteenth and the Twentieth Centuries	124
1.2.3 Pius IX and the Negation of Salvific Value of Non-Christian Religions	124
a. The Consistorial Allocution <i>Singulari Quadam</i> (1854)	124
b. Confirmation of the Doctrine in the Discourse <i>Iamdudum cernimus</i> (1861)	125
c. The Encyclical Letter <i>Quanto conficiamur moerore</i> (1863)	125
II Salvation and Religions: The Doctrine of Vatican Council II	125
1 The Necessity of a Correct Approach to the Council	125
2 The Conciliar Doctrine	126
2.1 The Universality of Salvation: Human Activity, the Action of Grace	126
2.1.1 The Condition of Invincible Ignorance	126
2.1.2 The Human Heart and Conscience as the <i>Locus</i> of Divine–Human Encounter	126
2.2 Judgment Regarding Non-Christian Religions	127
2.2.1 “Elements” of Preparation for the Gospel	127
a. Explicit Texts	127
b. Implicit Texts	128
2.2.2 Preparation for the Gospel in the Conciliar Vision	129
2.3 Problematic Points	130
2.3.1 The Mediation of Christ and the True Conciliar Sense of the Expression in AG 7, “Ways known only to God”	130
2.3.2 The “Seeds of the Word” (<i>semina Verbi</i>) according to the Council	130

CONTENTS

III The Papal Magisterium from the Council to the Present: From Paul VI to Benedict XVI	132
1 The Foundations Laid by Paul VI	132
1.1 Allocution to the Council (December 29, 1963)	132
1.2 Selections from <i>Ecclesiam Suam</i> (August 6, 1964)	133
1.3 The Affirmations of <i>Evangelii Nuntiandi</i> (December 8, 1975)	133
2 John Paul II: Characteristic Lines	133
2.1 The Activity of the Holy Spirit outside the Church	134
2.1.1 Statements in <i>Redemptor Hominis</i> (1979)	134
2.1.2 Deeper Reflection in <i>Dominum et Vivificantem</i> (1986)	134
2.1.3 The Explicit Statement of the Theme in <i>Redemptoris Missio</i> (1990)	135
a. The Universal Action of the Spirit	135
b. Presence and Action of the Spirit in the Interiority of Persons and in Reality with a Social Character	135
c. The <i>semina Verbi</i> and <i>praeparatio evangelica</i>	135
d. The Holy Spirit and Prayer	136
2.2 Religions as “Participated Forms of Mediation” (RM 5): A Problematic <i>hapax legomenon</i>	136
2.3 <i>Dominus Iesus</i> (2000)	137
2.3.1 The Character and Scope of the Document	137
2.3.2 Specific Indications	138
a. On Faith	138
b. On Grace	138
c. On Other Religions	139
3 Benedict XVI: Emblematic Lines of a Magisterium Just Underway	140
4 Interreligious Dialogue as the Practical Result of Doctrinal Reflection	141
Conclusion	142
 Appendix. Vatican II’s Use of Patristic Themes regarding Non-Christians <i>Joseph Carola</i>	 143

PART II Framing a Theological Consideration of the Religions

CHAPTER 7

CHRISTIAN FAITH IN GOD

Luis F. Ladaria

1 The God Who Is Close to Humanity: The Possibility of a Knowledge of God Based upon Creation	153
1.1 The Question of God and the Question of Humanity	153
1.2 The Knowledge of God from Creation in the Scriptures	154

CONTENTS

1.3 The Knowledge of God from Creation in the Tradition and the Teaching of the Church	155
2 The Revelation of God in the New Testament	156
2.1 God Manifested in Christ	156
2.2 God, Father of Jesus	157
2.3 Jesus, the Son of God	158
2.4 The Believers in Jesus, Sons of God	159
2.5 The Holy Spirit in the Life of Jesus	160
2.6 The Paschal Mystery and the Revelation of the God of Love: Death, Resurrection, and the Outpouring of the Spirit	161
2.7 The Son and the Holy Spirit in Their Relation to the One God in the New Testament	163
3 Father, Son, and Holy Spirit in the Patristic Period	164
3.1 The First Three Centuries	164
3.2 After the Council of Nicaea	166
4 The Unity and the Trinity in God: Systematical Reflection	170
4.1 The Relations and the Persons: Unity in Distinction, Distinction in Unity	170
4.2 Father, Son, and Holy Spirit	172
4.3 The Divine Essence	175
5 God, One and Three, and the Salvation of Humankind	175
CHAPTER 8	
THE CHRISTIAN CONFESSION OF FAITH IN JESUS CHRIST	179
<i>José Granados</i>	
1 Access to Jesus	180
1.1 Historical-Critical Research on Jesus' Life	180
1.2 Access to Jesus through the Witness of His Disciples	181
1.3 Access to Jesus in His Mysteries	182
2 The Mysteries of Jesus' Life	183
2.1 The Incarnation of the Son of God	183
2.1.1 Preexistence of the Son of God	183
2.1.2 The Mission of the Son	184
2.1.3 The Logos Was Made Flesh	185
2.2 Jesus' Public Ministry	186
2.2.1 The Spirit's Action in Jesus' Life	186
2.2.2 The Baptism in the Jordan	187
2.2.3 Preaching of the Kingdom of God	188
The Message of Jesus	188
The Miracles and the Behavior of Jesus as a Sign	189
2.3 Jesus' Passion and Death	190
2.3.1 Man Rejects God's Salvation	190
2.3.2 God Desires to Redeem His People	191
2.3.3 Suffering, the Way toward Redemption	191

CONTENTS

2.3.4 Christ's Sacrifice, the Way Back to the Father	192
Jesus' Love of God	193
Jesus' Love for His Brothers and Sisters	193
The Spirit of Love in Jesus' Offering	194
2.4 Jesus' Resurrection and Ascension	194
2.4.1 The Final Yes of God to Human History	195
2.4.2 The Resurrection as the Final Act of Jesus' Life of Love	195
2.4.3 The Resurrection as the Beginning of a New Life	196
2.4.4 Christ as the Firstborn from the Dead and Our Participation in His Resurrection	197
2.5 The Second Coming of the Lord	198
3 The Church's Confession of Faith in Jesus Christ	198
3.1 Jesus, True God and True Man	199
3.1.1 Jesus, True Man	199
3.1.2 Jesus, True God: The Council of Nicaea	199
3.2 Union between God and Humanity	200
3.2.1 The Logos and the Flesh	201
3.2.2 One Person, Two Natures	201
3.3 The Theandric Action of Jesus Christ	203
4 Mary, Mother of the Son of God and Collaborator with the Redeemer	204
4.1 Mary, Mother of God	204
4.2 Mary's Collaboration in the Redemption	205

CHAPTER 9

THE HOLY SPIRIT

Savio Hon Tai-Fai

1 Scriptural Foundation	208
1.1 The Spirit of God in the Old Testament	208
1.1.1 Spirit, Wisdom, and Word	208
Spirit	208
Wisdom	209
Word	209
1.1.2 The Spirit of God as Gift	210
1.1.3 The Spirit and the Messiah	211
1.2 The Holy Spirit in the New Testament	212
1.2.1 The Spirit Given to Jesus	212
The Virgin Birth	212
The Baptism of Jesus	213
The Temptation of Jesus	214
The Anointing of Jesus	215
The Prayer Life of Jesus	215
The Power of Jesus over Evil Spirits	215
1.2.2 The Spirit Given by Jesus	215

CONTENTS

During Jesus' Earthly Ministry	215
The Spirit Proceeds from the Father and Is Sent by Jesus	216
Pentecost	217
The Pauline Reflection	217
1.3 Scriptural Synthesis	218
2 The Development of the Doctrine in Church Fathers before the Nicene-Constantinopolitan Creed	219
2.1 Apostolic Fathers	219
2.1.1 Justin the Martyr	219
2.1.2 Irenaeus	220
2.2 Third Century	220
2.2.1 Hippolytus	220
2.2.2 Tertullian	221
2.2.3 Origen	222
2.3 Fourth Century	222
2.3.1 Athanasius	222
2.3.2 St. Basil	223
2.3.3 Gregory of Nazianzus	223
2.3.4 Gregory of Nyssa	224
2.3.5 Didymus the Blind	224
3 The Nicene-Constantinopolitan Creed (325-381)	224
3.1 Preliminary Remarks	224
3.2 Some Key Notions	225
4 Later Theological Reflections	226
4.1 Augustinian Legacy	226
4.2 Thomas Aquinas	226
4.3 <i>Filioque</i> : The Procession of the Holy Spirit	227
5 Exploring New Perspectives	228
CHAPTER 10	
DIVINE REVELATION	230
<i>Antonio López</i>	
Introduction	230
1 Out of the Abundance of Love	231
2 God Encounters Humanity: Incarnation, Scripture, Tradition	233
3 The Church's Ever-Deeper Understanding of the Concept of Revelation	237
4 <i>Gloria Dei Vivens Homo</i>	241
CHAPTER 11	
THE MYSTERY OF HUMANITY	244
<i>Philippe Curbelié and Matthieu Rougé</i>	
Introduction: Humanity as Desired by God	244
1 Creation in Christ	245

CONTENTS

1.1 “Behold the man!” (John 19:5): Christ Reveals the Human Condition	245
1.1.1 “The firstborn among many brethren” (Rom. 8:29)	245
1.1.2 “This is my body, which is for you” (1 Cor. 11:24)	246
1.1.3 “My life, no one takes it away from me, but I lay it down of my own accord” (John 10:18)	247
1.2 “God made man in God’s image” (Gen. 1:27): Man Is Revealed to Himself by Christ	248
1.2.1 “God is spirit” (John 4:24)	248
1.2.2 “God is one” (Deut. 6:4)	250
1.2.3 “God is love” (1 John 4:8)	251
2 Humanity Restored in Christ	252
2.1. Original Grace	252
2.1.1 The Paradox of the Original Condition	252
2.1.2 The Gifts of Immortality and Integrity	253
2.2 Original Sin	254
2.2.1 The Reverse Side of the Good News of Salvation	254
2.2.2 Within the Universality of Redemption Accomplished by Christ	255
2.3 Our Life in Christ	256
Conclusion: Humanity Fulfilled in God	259

CHAPTER 12

THE CHURCH AS MYSTERY, SACRAMENT, AND PEOPLE OF GOD

261

A Community Intended for All Human Beings

Sandra Mazzolini

1 Preliminary Questions on the Reality of the <i>Ekklesīa</i>	262
1.1 The Etymology and Use of the Word <i>Ekklesīa</i>	262
1.2 The Development of Descriptive Definitions of the Church as a Complex Reality	263
2 The Church as Mystery, Sacrament, and People of God in <i>Lumen Gentium</i> Chapters I and II	266
2.1 Elements for interpreting <i>Lumen Gentium</i> Chapters I and II	266
2.2 Terminological Clarifications on Church as Mystery, Sacrament, and People of God	268
2.2.1 Use of Images, Models, and Paradigms in Descriptive Definitions of Church	268
2.2.2 The Church as Mystery of Communion	268
2.2.3 The Sacramental Description of the Church, Christ as Foundation	270
2.2.4 The Church as People of God, a Biblical Perspective	272
Christ as “Founder” of the Church	273
Ordained Ministers and Laity	273
3 The Essentially Universal and Missionary Profile of the Church	274
3.1 The Universal Profile of the Church: Catholicity in a Relational Perspective (LG 13-16)	274

CONTENTS

3.2 The Essentially Missionary Profile of the Church as Mystery, Sacrament, and People of God	276
3.2.1 The Church as Mystery: The Foundation, Content, and Purpose of Its Mission	276
3.2.2 The Church as Sacrament: The Universal Salvific Mediation of the Church	276
3.2.3 The Church as People of God: the Subjects of Mission	278
Conclusion: An Open Perspective	278
CHAPTER 13	
THE MISSION OF THE CHURCH	280
To Gather into One the Scattered Children of God	
<i>Cesare Baldi</i>	
1 An Overview of “Mission” in Today’s World	280
2 Origin and Development of the Term “Mission”	283
2.1 The Appearance of the Term	284
2.2 The First “Temporary Expeditions”	285
2.3 The “Propagation of the Faith” throughout the World	285
2.4 Mission as a Great Work of “Civilization”	286
2.5 Mission as Establishing the Church in “Non-Christian Lands”	287
2.6 Crisis in the Eurocentric Territorial Concept of Mission	289
2.7 Toward a New Concept of Mission	290
3 Foundation, Purpose, and Challenges of Contemporary Mission	291
3.1 The Concept of “Sending” in the Old and New Testaments	292
3.2 Theological Foundations of Missionary Activity	294
3.3 The Specific Nature of Missionary Activity	295
3.4 To Build Unity among the Nations: The Methodological Aspect	297
3.5 The Missionary Method: Gathering in order to Evangelize	298
3.6. Challenges of Mission in the Contemporary World	299
CHAPTER 14	
FAITH AND BELIEF	303
<i>Avery Dulles</i>	
1 Vatican Councils I and II	303
2 The Biblical Basis of Teaching on Faith	305
3 The Theological Tradition: Thomas Aquinas	306
4 The Threefold <i>Credere</i>	307
5 The Reformation	308
6 Rationalism and Skepticism	310
7 Modernism	310
8 The Contemporary Situation	311

CONTENTS

PART III

Theology of Religions after Vatican Council II

CHAPTER 15

TRENDS IN GERMAN, FRENCH, AND ITALIAN WRITINGS ON THEOLOGY OF RELIGIONS 317

I History of German Theology of Religions 317

Karl J. Becker

1 From Fact to Question 317

2 From Empirical Fact to Theological Question 318

3 The Passage to “Theology of Religions” up to Vatican Council II 319

4 The Period Following Vatican Council II 321

4.1 Continuity 321

4.2 The Catholic Encounter with Protestant Theories 322

4.3 Later Catholic Opinions 322

5 Recapitulating the Theme 323

Christianity 324

Religions 324

Legitimate Religion 324

6 New Priorities 324

II Overview of Some Francophone and Italian Trends 325

Ilaria Morali

CHAPTER 16

PLURALIST ARGUMENTS 329

Prominent Tendencies and Methods

Gavin D’Costa

1 Overview of the Key Issues 329

2 John Hick 331

2.1 Hick’s Pluralism 331

Theological and Phenomenological Reasons for Pluralism 331

Philosophical Reasons for Pluralism 331

2.2 Reflections on Hick’s Proposals 333

Philosophical Arguments 333

Theological Arguments 333

3 Paul Knitter 334

3.1 Knitter’s Liberative-Praxis Oriented Pluralism 334

Phenomenological Reasons 334

3.2 Reflections on Knitter’s Position 335

Phenomenological Reasons 335

Theological Arguments 336

CONTENTS

4 Raimundo Panikkar	338
4.1 The Pluriform Pluralism of Raimon Panikkar	338
4.2 Critical Comments on Panikkar's Pluriform Pluralism	339
5 Henrique Pinto	340
5.1 Pinto's Postmodern Pluralism	340
5.2 Reflections on Pinto's Position	341
Philosophical Reasons	341
6 Mystical Experience Arguments	342
6.1 First Form	342
6.2 Second Form	343
7 Summary Conclusions on Pluralism and Christian Theology	343

CHAPTER 17

REFLECTIONS ON THE PHILOSOPHICAL PRESUPPOSITIONS OF THE PLURALIST THEOLOGY OF RELIGIONS 345

Pavel Rebernik

1 Status of the Problem	345
2 The Philosophical Sense of "Presupposition" and the "Hermeneutical Circle" according to Martin Heidegger	348
3 The Hermeneutical Problem: "Faith and Interpretation" in Edward Schillebeeckx	350
4 The "Copernican Revolution" in the Theology of John Hick	354
5 New Paradigm? Some Critical Considerations	356

CHAPTER 18

THEOLOGY OF THE CHRISTIAN ECONOMY OF SALVATION 357

Karl J. Becker

1 Catholic Theology and Its Method	357
1.1 The Question of Pluralism in Catholic Theology	358
1.1.1 The First Group of Questions: Doctrines Clearly Delineated by the Church	358
1.1.2 The Second Group of Questions: Matters Awaiting Resolution	359
1.1.3 Clarifying the Two Principal Questions	359
1.2 The First Principal Answer: The Originality of the Diffusion of Revelation	360
1.2.1 How Has the Diffusion of Revelation Taken Place?	360
Before the Arrival of Christ	360
The "Inner Way"—Development of the Teaching	361
The "External Way"—Establishing God's Path within History	362
During the Time of Christ	362
The "Inner Way"—The Teaching	362
The "External Way"—Divine Embeddedness in All Humankind	363

CONTENTS

The Time after Christ	363
The “Inner Path” of the Transmission in Words	363
Transmission as the Development of an Order of Truths	364
The “External Way” of Transmission in the Development of Church’s Autonomy	364
1.3. The Second Principal Response: The Reason for This Type of Propagation	365
1.3.1 Preparation for the Answer: Human Nature and History	365
The Enlightenment Conception of Humanity	365
The Conception of Humanity in Creation and Revelation	366
1.3.2 The Answer: Life in This Human Nature along the Way of Revelation	366
In the Time before Christ	366
In the Time of Christ	367
In the Period after Christ	367
2 The Second Principal Answer: The Significance of the Religions in the Christian Economy of Salvation	368
2.1 Revelation’s Concept of the Meaning of Other Religions	368
2.1.1 Religions in the Time before Christ	368
Non-Abrahamic and Non-Mosaic Religions	368
The Faith of the Old Testament as <i>Praeparatio Evangelica</i>	369
2.1.2 The Time of Christ	369
2.1.3 The Time after Christ according to the Fathers, in the Middle Ages, and Vatican II	370
2.2 Theological Considerations on the Religions in the Christian Economy of Salvation	371
2.2.1 The Origin of Other Religions	372
Derivation from Human Nature	372
Derivation from the Spirit of God	373
2.2.2 The Effect and the Contribution of Other Religions	374
In the Development of Nature	374
In a Revelation	374
In Grace	375
In Salvation	375
2.2.3 The Significance of the Religions	376
As Preparation for Christianity	376
For Catholic Christianity	378

CONTENTS

PART IV

Particular Religions in Their Own Right and in Relation to Catholic Faith

CHAPTER 19

A THEOLOGICAL REFLECTION ON INTERRELIGIOUS DIALOGUE

383

Michael L. Fitzgerald

- 1 Foundations for Interreligious Dialogue 384
 - 1.1 A Paucity of Documents 384
 - 1.2 An Element of the Church's Mission 384
 - 1.3 The Trinitarian Dimension 385
 - 1.4 The Role of the Church 387
- 2 The Goal of Dialogue 388
- 3 Some Weaknesses of the Documents 389
- 4 The Possibility of Theological Dialogue 390
- 5 Theological Questions Raised by Dialogue 392
- 6 Religions and Salvation 393

CHAPTER 20

ENGAGING THE JEWISH PEOPLE

395

Forty Years since *Nostra Aetate*

David M. Neuhaus

- 1 "Who do you say that you are?" Jewish Views of Jews and Judaism 396
 - 1.1 Implications 396
 - 1.2 Jewish Self-Definition 396
 - 1.3 Jewish and Christian Realities 398
- 2 Convergence and Divergence between Judaism and Catholicism 398
 - 2.1 Correcting Distorted Images 398
 - 2.2 A Shared Patrimony 400
 - 2.3 Omission and Oversight 402
 - 2.4 Different Readings 403
 - 2.5 And the Others Too 406
- 3 *Praeparatio Evangelica*: Dialogue and Mission 406
 - 3.1 Preparing for the Good News 406
 - 3.2 The Question of Salvation 408
 - 3.3 The Way of Salvation 411
 - 3.4 Jesus as Savior of the World 412
- Conclusion: Engaging the Jewish People in the Contemporary Context 412

CHAPTER 21

CONFUCIANISM AND CHRISTIANITY

414

Umberto Bresciani

- 1 What Is Confucianism? 414
 - 1.1 The Name "Confucianism" 414

CONTENTS

1.2 Historical Development	415
1.3 Basic Outlook	416
1.3.1 Heaven	416
1.3.2 Human Nature	417
1.3.3 <i>Ren</i> and <i>Li</i>	418
1.3.4 Moral Cultivation	418
1.3.5 Harmony	420
1.4 Is Confucianism a Religion?	421
1.5 How Confucians View Other Religions	422
2 Similarities and Differences between Confucianism and Christianity	424
2.1 Similarities	424
2.2 Differences	425
2.3 No Personal God?	425
2.4 No Redemption?	426
2.5 No Idea of Sin?	427
2.6 No Prayer?	428
2.7 No Afterlife?	429
2.8 No Inspired Scripture?	429
3 How Can Christianity Relate to Confucianism?	430
3.1 Harmonization	430
3.2 A Concrete Example of Harmonization	432
3.3 Complementarity	433
3.4 A Concrete Example of Complementarity: Sages and Saints	435
3.5 Identifying Difficulties	435
Conclusion: The Path Ahead	436

CHAPTER 22

BUDDHISM AND CHRISTIANITY	438
I A Synthetic Presentation of Buddhism	438
<i>Francis Brassard</i>	
1 The Three Jewels	438
1.1 The Buddha	438
1.2 The <i>Dharma</i>	439
1.3 The <i>Sangha</i>	439
2 Is Buddhism a Religion?	440
3 Is There a Unitary View of Buddhism?	441
II A Christian-Catholic Appraisal of Buddhism	443
<i>Franco Sottocornola and Maria A. De Giorgi</i>	
I A Comparative Analysis	443
1.1 The Originating Events	443
1.2 A Different Concept of the Intimate Nature of Things	445
1.3 A Different Anthropological Approach	446
1.4 Salvation in Buddhism and in Christianity	447

CONTENTS

1.5 The Way to Salvation/Liberation in the Buddha and in the Christ	448
1.6 Converging Points	449
1.6.1 Transcendence	449
1.6.2 Detachment	449
1.6.3 A High Moral Standard of Life	450
1.6.4 Monasticism	450
1.7 Elements for a Comparative Synthesis	450
2 Buddhism in the Light of Christian Faith	451
2.1 A Note on Methodology: The Christian Perspective	451
2.2 Attempts at a Christian Interpretation of Buddhism	452
2.3 The <i>Theo</i> -logical Question as an Opportunity, Not a Hindrance	452
2.4 Christ, the Servant of All	454
2.5 Buddhism in the History of Salvation	455
2.5.1 The Practice of Buddhism and the Fruits of the Holy Spirit	455
2.5.2 Kenōsis and the Paschal Mystery in the Zen Tradition	456
2.5.3 Amida and the Christ	456
2.5.4 The Possible Contribution of Buddhism to Christianity	457
CHAPTER 23	
HINDUISM AND CHRISTIANITY	459
I God in the <i>Rigveda</i>	459
<i>Bhagyalata Pataskar</i>	
1 Brief Survey of the Topic	459
2 God: Two Words, <i>deva</i> and <i>devatā</i> in the Vedas	460
3 To the Rigvedic Seers God Means	461
3.1 God as Having Unparalleled Superhuman Character	461
3.2 God as a Force Controlling Natural Events and Human Life	461
3.3 God as the Benevolent One	461
3.4 God as Friendly, Caring, Loving, and Accessible	462
3.5 God as Having Form and Figure, with Whom Dialogue Is Possible	462
4 God or Gods? Creator God?	462
II God in the <i>Upanishads</i>	463
<i>Subhash Anand</i>	
1 The <i>Upanishadic</i> Concept of God	463
1.1 God as <i>Brahman</i> : The Greatest Reality	464
1.2 God as <i>Ātman</i> : The Ultimate Subjectivity	465
1.3 God as <i>Purusha</i> : The Highest Person	466
1.4 God as <i>Māyin</i> : The Mystery of Creation	467
2 <i>Brahma-jijñāsā</i> : The Knowledge of God	467
2.1 <i>Darsana</i>	468
2.2 <i>Śravaṇa</i>	468

CONTENTS

2.3	<i>Guru</i>	468
2.4	<i>Manana</i>	468
2.5	<i>Nididhyāsana</i>	469
III	Self-Realization as God-Realization	469
	<i>Christopher Shelke</i>	
1	Some Presuppositions	470
1.1	The Term “Self”	470
1.2	Common Understanding among the Hindus	470
1.3	Perfection by Means of Self	471
2	The Meaning of <i>Ātman</i>	472
2.1	The Term Itself	472
2.2	<i>Ātman</i> as the Absolute	472
2.3	The Supreme <i>Ātman</i> in Relation to Finite Beings	473
3	<i>Vasudeva</i> : The Indwelling God	476
4	The <i>Mārgas</i>	478
5	Human Activity	479
5.1	Three Different <i>Mārgas</i>	479
5.2	The Model of Human Activity	480
5.3	Imitation of God through Action	481
IV	Appendix to the Chapter Catholic Engagement with Hinduism	
	Some Concluding Observations	483
	<i>Karl J. Becker and Gavin D’Costa</i>	
CHAPTER 24		
ISLAM AS IT UNDERSTANDS ITSELF		487
	<i>Maurice Borrmans</i>	
1	The Creed of Islam	488
1.1	Belief	488
1.1.1	Belief in God	488
1.1.2	Belief in God’s Angels	489
1.1.3	Belief in God’s Books	489
1.1.4	Belief in God’s Prophets and Messengers	490
	Abraham	490
	Moses	491
	Jesus	491
	Muhammad	492
1.1.5	Belief in the Afterlife	493
1.1.6	Belief in Predestination	494
1.2	The Five “Pillars” of Islam	494
1.3	Morality and the Law	495
1.4	The Strange Human Condition	496

CONTENTS

1.5 The Policy of the “Perfect City” and toward the “Others”	497
1.6 Unity and Diversity	498
2 Similarities and Differences	500
2.1 What Is the Mystery of God?	500
2.2 What Revelation Is in View?	501
2.3 Which Jesus Is under Discussion?	502
2.4 What Is a Human Being?	503
2.5 How to Envisage Society in This World?	504
2.6 How Does Each of the Two Religions Present Itself?	505
3 Spiritual Perspectives and Possible Convergences	506
3.1 In Search of the Mystery of God	506
3.2 In Search of a Worship in Spirit and in Truth	506
3.3 The Dream of a Perfect Realisation of Humans in Society	507
3.4 In Search of Prophetic Examples	508
CONCLUSION: LOOKING BACKWARD AND FORWARD	509
<i>Karl J. Becker and Ilaria Morali</i>	
NOTES	513
INDEX OF NAMES	601