

der genealogischen Methode — zu erfahren. Dazu wäre ein Blick über die Grenzen des deutschen Sprachraums hinaus wohl doch hilfreich gewesen.

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MISSIOLOGIA

BARNES, MICHAEL, *Interreligious Learning. Dialogue, Spirituality and the Christian Imagination*, Cambridge University Press, New York 2012; pp. 292. US\$ 99.00. ISBN 978-1-107-43536-0.

Prof. Barnes, S.I., is a scholar in religions of India and a theologian at Heythrop College (London). He has accompanied and reflected on interfaith encounters for decades. Ten years before the publication of the present book, his famous *Theology and the Dialogue of Religions* came out. Now, he reviews his own subsequent development. He unfolds his theory, but he is, at the same time, mapping his itinerary. Every chapter starts from another point of view, and quite literally so: from another geographical spot. But where does his path lead? First, the reader might fear that Barnes' book will turn out to be yet another attempt at «finally solving the trilemma in theology of religions»: either exclusivism, or inclusivism, or pluralism. Barnes does offer a new concept, attitude and paradigm, but his claim is not to have solved all problems. What he proposes — by living it in Southall (p. xv), by telling us about it, and by explicating its underlying dynamics — is: interreligious learning; the «“reaching out” in faith» (p. 263) to the religious other in «theological humility» (p. 240). Learning is the readiness to receive, and be changed by, what I haven't had myself; so, quite expectably, the book is full of touching quotes and memories. Learning is an ever unfinished advancing; so the book's claim is precisely not that here comes the final solution to the interfaith challenge.

The obvious objection to *Interreligious Learning* is to accuse it of so radically misunderstanding dialogue and humility as to forget about proclaiming Christ. That, however, is neither Barnes' experience nor his perspective. If interreligious encounters are truly moments of learning, everyone will learn; in his words: «Dialogue involves listening and being taught but it also demands the responsibility of actively teaching and challenging» (p. 237).

Barnes suggest that interreligious encounters gain depth through three dynamics. He calls them meetings, crossings, and imaginings. Under meetings, he offers his concept of what is often — and debatably — called «religions», or, «religious traditions». They are really, he observes, «schools of faith» (p. 45). This is helpfully suggestive. It challenges us to take account of the diverse pedagogical and intellectual cultures, and, on the other side, their common attempt at living faith. If a

religion is a «school of faith», it is, furthermore, a space of encounter provided by a tradition, and, therefore, a forum of learning with a natural plurality.

Under crossings, Barnes is reconsidering what happens when people from different «schools of faith» meet. What thereby comes into being, is the «school of schools». The virtue now needed is «the art of translation» (p. 95). Translation is moving, in a double sense: crossing the geographical and social boundaries that separate communities, and entering into a process of learning (p. 107). The art of translation is finding forms that allow people from other faiths to understand me (p. 261); but it also means to «learn to wait in hope upon the prior action of the Spirit» (p. 174).

The third dynamic is imaginations. The key inspiration behind it is Charles Taylor's talk of «social imagineries» (p. 201). Barnes tries to uncover the schemes and dreams that underly the various schools of faith and their forms of life. In our rituals, he states with Mark Juergensmeyer, we celebrate the great conflict between good and evil; we celebrate it, rather than living it out in violent action. Rituals «anchor a community in time and teach it to take time» (p. 219). Where ritual traditions lose relevance, religiously motivated militancy is more likely to thrive.

The book is an attempt to keep theology and spirituality in dialogue. Rowan Williams takes theology to be «the work of the religious intellect» (p. 7); and Raimundo Panikkar sees spirituality as «the right channelling of desire» (p. 171) — a channelling towards other-centeredness which is, however, not achieved but given (p. 143). What happens, now, when theology and spirituality start interacting in our interfaith encounters? Barnes' first answer is, of course: that will be a moment of interreligious learning; but what are we learning then? Christians discover that the stories of the others do not devalue the Christian story but enlighten it. Christians come to treasure the symbol's expressive capacities: in the Bible, in art, in liturgy. Christians identify, beyond their own realm, elements of truth that speak to them. Christians feed back the fruits of their interreligious encounters into the prayers and thoughts of the Church, thus keeping her alive as a community of learning; learning, that is, to answer Jesus' question: Who do you think I am? (p. 239).

If wisdom is the reconciliation of intellect and desire, this is a wise book.

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BARTHOLOMEOS I, PATRIARCA ECUMENICO, *La via del dialogo e della pace*, ed. Qiqajon, Comunità di Bose, Magnano 2014; pp.146. € 15,00. ISBN 978-88-8227418-4.

Il libro rappresenta la prima raccolta pubblicata in Italia dei testi del Patriarca Ecumenico Bartholomeos I (1940). Si compone di 12 capitoli più un Prologo ed un Epilogo.

Tre appaiono gli argomenti che caratterizzano il pensiero del Patriarca all'interno della raccolta e che si intrecciano lungo tutta l'estensione del testo: 1. La tutela del creato; 2. Il dialogo fra le religioni; 3. La pace fra i popoli. Si tratta di tre questioni