

- 29. *Mission, Dialog und friedliche Koexistenz = Mission, Dialogue, and Peaceful Co-Existence. Zusammenleben in einer multireligiösen und säkularen Gesellschaft = Living Together in a Multireligious and Secular Society. Situation, Initiativen und Perspektiven für die Zukunft = Situation, Initiatives, and Prospects for the Future.*** Hrsg. von = Edited by Andrea KÖNIG. Frankfurt am Main, Peter Lang, 2010. 361 pp.

It was the Lutheran systematic theologian at the University of Regensburg's "Institut für Evangelische Theologie", Prof. Hans Schwarz (b. 1939), who launched the 2010 summer school that is being documented in this volume. The school had chosen a timely topic: How does the church's missionary life go together with the human aspiration to have people from different religions live together peacefully? 26 theologians gave papers during the week-long programme. The speakers came from the following countries: Canada, Mainland China (4 speakers), Germany (again, 4), Hong Kong, Hungary, India (3), Indonesia, Myanmar (2), Nigeria, the Philippines (again, 2), Rumania, and two each from South Korea and the USA.

The talks were presented either in English or in German. Various theological topics were discussed, each time reflecting on contemporary missionary contexts. These themes were covered: Inner mission (Matthias Heesch), Liturgy (Thomas Kothmann), Postmodernity (Santhosh Sahayadoss), Unity and Diversity (Terry Dohm), Women (Rajula Annie Watson), Baptism (Hubert Manohar Watson), Religious Education (Michael Fricke), General Education (Jens Colditz), Jewish Scholarship (Kurt Anders Richardson), Theology of the Cross (Craig L. Nessian), Peaceful Coexistence (Hla Aung), The Hemispheres (Limuel Equiña), Ecumenism (Russel Briese), Christian Philosophy (Koang-Sik Chon), Conflicts (Osayande Omoikaro), Multi-religiosity (Binsar Nainggolan), Pneumatology of Peace (Saw Hlaing Bwa), Luther studies (Joo-Hoon Choi), Homosexuality (Pilgrim W.K. Lo), Feminist theology (Deuk-Chil Kwon), Hymnals (Cheol-Ryun Kim), Social work

(Chan-Ho Yang). These contributions chose a decidedly historical perspective: Ancient Jerusalem (Előd Hodossy-Takács), Tolerance (Dumitru Meghesan), Faith and Experience (Ho-Koang Jang), Hellenization (Melvin Mngana).

The first two contributions were written in German by Protestant theologians from Regensburg. They may be less accessible to an international readership and will, therefore, be presented here.

The successor to Prof. Schwarz on Regensburg's Protestant Chair of Systematic Theology and Present-day Challenges is Prof. Heesch. He reminds us of a missionary reality that can easily be forgotten in international meetings on evangelization. Heesch presents what Johann Hinrich Wichern († 1881) called "inner mission", i.e. "that practical orientation out of Christian responsibility that strives for the propagation and deepening of the Faith within one's own socio-cultural context" (p. 13). In it, diaconal practice and faith proclamation go together organically. Though a typical formation of modern Protestantism (p. 26), inner mission offers a paradigm applicable in other contexts, too. It presupposes a diagnosis of its own time and provides, subsequently, a vision. Both the analysis and the vision are remarkable. Wichern saw that Christianity in Germany after the French Revolution had drastically lost, not only people but plausibility. An obvious reaction to this would be to complain about an unbelieving world and then look for safe reservations, niches where Christianity could live on unharmed, unchallenged. The movement of *inner mission*, however, seized the diagnosis of its time as an occasion to reconsider productively what the essence of Christianity really is. Wichern saw that Christianity, both as institution and as individual conviction, need not be plausible; Christianity is, rather, the non-evident ("das Nicht-Selbstverständliche"). Then, mission is growing out of a perceived tension between the Gospel and its present context.

Thomas Kothmann teaches at the Chair of Religious Education (*Religionspädagogik und Didaktik des Religionsunterrichts*). His paper is a new attempt to lay out a systematic theology of liturgy, an extraordinarily rare venture in Lutheran contexts. He draws on Peter Brunner († 1981), the only Lutheran to develop a liturgical dogmatics. Kothmann reminds his readers of a distinction proposed by Melancthon: Liturgy is "sacramentum" and "sacrificium", that is, first God's action in the Lord's word and the Lord's supper; and, subsequently, human response in prayer and confession. (Hymns have sacramental and sacrificial character.) Kothmann is not quoting one single Orthodox or Catholic author; he would have found plenty of inspiration there. But the value of his contribution is precisely that he sketches the dogmatics of liturgy out of Luther's own writings (and those of his followers). But in how far is Christian liturgy missionary? It has an indirectly missionary effect. Christians receive a triple missionary gift during the celebration: assurance, growth and motivation in the Faith. One might have added gifts like understanding and, mainly, orientation. It is absolutely vital for the comprehension of the Church's life to see it as sacramentally at work. Kothmann is, therefore, doing a great service to Lutherans. He situates all Christian activity within the anticipation of the final banquet and is thus uttering an also ecumenically helpful view of what it means to be part of the pilgrim Church. – *Felix Körner, SI.*