

presupposition for everything that follows concerning the lack of truth in religion, I offer this thesis as a starting point: The Christian possesses no monopoly on truth, and also no obligation to forego a confession of truth on the grounds of an arbitrary pluralism. Dialogue and witness do not exclude each other. A confession of truth includes the courage to sift out untruth and speak about it.

It would certainly be a gross prejudice to identify ahead of time the border between truth and untruth as identical to the border between one's own and other religions. If we are serious, we must grant that the borders between truth and untruth run through each of our religions. So often we are both correct and in correct! Criticism of another position, therefore, is made responsibly only on the basis of a decisive self-criticism. Likewise, only thus is an integration of the values of the other possible. That means that within religions not everything is equally true and good. There are also elements in religious teachings, in beliefs and customs, in religious rites and practices, within institutions and authorities that are not true and not good. This applies to Christianity, as well as to all other religions.

Hans Küng, director of the Institute for Ecumenical Research at the University of Tübingen, is one of the Catholic world's leading, and controversial, theologians. The author of such best-selling books as *On Being a Christian* and *Does God Exist?* His 1979 book *Infallible?* led the Vatican to declare that "Küng has departed from the integral truth of Catholic faith, and therefore can no longer be considered as a Catholic theologian nor function as such in a teaching role." Küng was consequently forced to resign from his professorial chair of Catholic Theology at the University of Tübingen. In his forthcoming book, *Christianity and World Religions* (Doubleday), Küng explores the unity and diversity of religion.

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