

Gorazd Andrejč: *Wittgenstein and Interreligious Disagreement. A Philosophical and Theological Perspective*. New York: Palgrave Macmillan 2016. xii + 278 pages, \$69.99 (Hardback), ISBN 978-1-137-50307-7

Gorazd Andrejč's book is described as a contribution to Wittgensteinian philosophy of religion, Wittgenstein and theology, and theology of interreligious relations. It does not aim to directly engage analytic epistemology of religious disagreement, where steadfasters and concessionists offer contrary (yet arguably equally over-generalized) judgments concerning the "rationality" of holding one's religious beliefs in the face of extensive peer disagreement. Instead, the book aims, with the help of Wittgenstein and recent research on him, "to avoid simplifications of interreligious disagreements" (4) while investigating the life-guiding and depth-grammatical nature of most central religious concepts and beliefs.

Andrejč takes as main conversation partners three Christian theologians "belonging to different schools", George Lindbeck, David Tracy, and David Burrell. They and their treatments of Wittgenstein are primarily the subject of the middle chapters of the book. But these authors along with Paul Tillich and Klaus von Stosch are especially important to Andrejč's final chapter, where the resources of Wittgenstein's "multi-aspectual" approach to religion come together in the author's most direct treatment of religious disagreement. This review will mostly focus on the first chapter's initial set-up and methodology, rather than its conclusions. But I think the book is not only finely-crafted but also quite successful in delivering what readers are promised: lessons "both in terms of interpreting Wittgenstein theologically as well as in terms of the possibilities of applying a (more or less) Wittgensteinian approach in theology to the topics such as interreligious incommensurability, (un)translatability, dialogue, communication, and disagreement" (219).

Andrejč's first chapter introduces and motivates the strong thesis that, contrary to standard opinion, there are more "conceptions of religion" apparent in Wittgenstein's writings than are generally recognized in the literature. For Wittgenstein a 'conception' (*Auffassung*) "is not a straightforward category but a very particular one" (19). The early *non-sensicalist conception* – that depicting religious language as '[running] against the boundaries of language... (LE 11–12)' – is well-recognized, but equally so that Wittgenstein moved away from it in later writings and articulated a *grammaticalist conception*. The grammaticalist conception is likely the one most closely associated with "Wittgensteinian fideism". While such labels might be disputed, Lindbeck, a Lutheran who is described as a co-founder of post-liberal theology along with Karl Barth, appropriated the grammaticalist account, but in ways that Andrejč thinks somewhat