Throughout the twentieth century, religion in Europe has become increasingly private, and, thus, shifted away from public practice (Davie, 2005: 54). In the late twentieth century, immigrants moving to Europe brought in many different religious traditions, predominantly Islam (Nielsen, 1997), and therefore religious discourse has become a public concern (Bader, 2003). In this way, religion is privately practiced but a public concern. Therefore, we can begin from a general acceptance of religion as a private matter, but there is a prima facie acceptance of increasing religious diversity as a public matter. With this acceptance, it is necessary to develop more tools for interfaith dialogue.

Asserting a need for interfaith dialogue tools is not a deterministic suggestion mandating more interfaith interaction. Instead, this assertion recognizes interaction between people of different faiths that is already present. The 2005 controversy over cartoons depicting the Islamic prophet Muhammad in the Danish newspaper Jyllands-Posten is one such case. Muslims were outraged because images of the prophet Muhammad are forbidden according to religious law. On the other hand, secular Danes were not offended by the cartoons. This kind of misunderstanding is one example that demonstrates a need for more models of interfaith dialogue.

By looking back through religious history, there is the potential to construct a model, based on early Christian eschatology, which can be helpful in interfaith dialogue. The model is most effective among the three Abrahamic religions because of their shared roots. However, when exploring a new model, it is important to recognize increasing diversity will make application particular, not universal. In the context of early twenty-first-century Europe, people publicly practice and adhere to increasingly
diverse religious traditions. Because the model in this paper is based on early Christian eschatology, the model is entitled *eschatological dialogue*. The aim of presenting a new model is to provide people who engage in the study of religion an additional tool for approaching interfaith dialogue. Recognizing the model's limitations is as important as understanding how it works.

Eschatological dialogue is grounded in one aspect of a significant strand within early Christian eschatology, and this aspect of early Christianity includes an expectation of an end of time. The expectation is based on the statement found in the Nicene and Apostles' Creeds, “He [*sic*] will come again to judge the living and the dead,” with “He” being God in the hypostasis of Jesus Christ. If these two creeds are to be understood as authoritative for early Christianity, the creedal promise “Christ will come” indicates that in early Christianity there was a universal belief in an end of time.

While eschatological dialogue generally conforms to Christian orthodoxy, my proposed theoretical application has heterodox implications and is applicable to interfaith dialogue. The proposition in eschatological dialogue connects present behavior with an anticipated future, with the emphasis placed on present behavior. The *anticipated future* is vague, and different futures could function similarly in the model, without effectively changing the motivation for a prescribed present behavior. Eschatological dialogue is most applicable to dialogue among the Abrahamic religions, but the eschatological emphasis might exacerbate differences. However, I hope to address this issue. In the conclusion, I will present an example of how eschatological dialogue can be applied to an inter-faith dialogue about human rights.

The Model

The construction of models should be approached with caution because, as George Box observed, “All models are wrong; some models are useful” (Box, 1979). The model outlined in this paper is intended to foster further development of interreligious dialogue, so, in this way, the model has the potential to be helpful. However, the model is not conclusive and, if pressed too far, will quickly reveal the ambiguity of interreligious dialogue.

Juan Luis Segundo, a Uruguayan Jesuit priest who was largely known for his work in liberation theology, suggests that religion evolves and changes. In particular, he wrote about changes in Christian theology over time. E.g. During one century, theologians argued for biblical support of slavery, but when slavery was no longer economically viable, theologians recognized a biblical call for human rights. Cf. (Segundo, 1978).