

Augustine's rule of faith and rule of love as fundamental to any scriptural interpretation and the necessity of such interpretation being done in the context of the church. He is critical of any a priori hermeneutics or biblical criticism done apart from Augustine's twofold rule of faith and love. As A. sees it, a theological interpretation of Scripture needs to be carried out in the context of a church, and claims that interpretation is inseparable from the communication of its content to a people in a sermon as the paradigm for such handing on the result of such interpretation.

Chapter 4, "Community, Hermeneutics, Rhetoric," describes the faith community within which scriptural interpretation is to be done by the sort of a posteriori hermeneutics that A. espouses and the need for the passing on of the word of God in preaching. A. sees these three as inseparable in *De doctrina christiana* and clearly thinks that they should, at least ideally, be inseparable in real life. Chapter 5 emphasizes Scripture as the word of God who speaks to us through them; thus the interpretation needs to be theological in the sense that it communicates the word of God understood under the rules of faith and love to a community of believers. At the end, A. summarizes his conclusions about the relevance of *De doctrina christiana* for biblical interpretation in the contemporary church.

A., I believe, presents a convincing reading of Augustine's work and argues persuasively for its usefulness in contemporary preaching. I wish that he had given us more examples of how one might use Augustine's ideas for preaching on various passages of Scripture. The examples he offered were not as helpful as I desired. I was also puzzled by A.'s claim that Augustine dispensed "with notion of 'the law and the prophets,' replacing it with 'history and the prophets,'" thus doing away with the law "as a binding institution" (133).

Marquette University, Milwaukee

ROLAND J. TESKE, S.J. (EMERITUS)

STEPPING STONES TO OTHER RELIGIONS: A CHRISTIAN THEOLOGY OF INTER-RELIGIOUS DIALOGUE. By Dermot A. Lane. Maryknoll, NY: Orbis, 2011. Pp. 328. \$40.

In this eminently clear and careful work, Lane presents what he considers to be the theological platform needed for truly fruitful interreligious dialogue. After describing the cultural and religious context—globalized and postmodern—in which theology is undertaken today, he reviews a number of official church documents, starting with Vatican II, that deal with the church's relationship with other religions. When theology operates with the premise that Christ is the absolute and unique savior—when interreligious dialogue opens with Christology—the theologian is at an impasse. We wind up asking, L. explains, how the saving grace of the

Christ-event reaches and sanctifies those people who have never heard of Christ; trying to answer that question requires considerable theological gymnastics. Doing theology with an awareness of and attentiveness to the religious other might easily be the major intellectual and spiritual challenge for Christian thinkers in the 21st century. L. provides “stepping stones” as we move along, rather than firm answers, suggesting that we need to change our spiritual perspective and enlarge our theological, ecclesiological, and pneumatological imagination. Instead of starting our reflection with Christology, we need to start with an adequate theology of the Holy Spirit, or what L. refers to as a “Pneumatology of revelation.” In all this, L.’s indebtedness particularly to Rahner is clear.

Once the church grants that God’s saving grace has been present in the world since the creation of the human race, then clearly salvation had to have a history long before the coming of Jesus. And if that saving grace has been at work both within the human heart and within human societies and cultures (including the religions of the world, and above all Israel’s), then God’s self-communication through the Spirit has a real history beyond Christian faith. And this fact needs to inform all christological reflection today. L. insists many times that this effort must remain faithful to the church’s core belief about Jesus, although in the end it is not clear to me how Christian claims about the uniqueness and definitiveness of Jesus are not going to draw us back to at least some degree of theological exclusivism. On the one hand, Christianity is not about to abandon or water down “its conviction about the fullness of God’s self-revelation in the Christ-event” (121). On the other hand, “there is an awareness within Christian faith and practice that there is something missing” (121). L. handles this tension by calling attention to the not-yet character of the Christian narrative. The Christ-event is still unfolding; Christ, we believe, will come again. In other words, let us carry on the theological task within a religiously pluralistic context, acknowledging (joyfully) the presence of grace and faith in religions besides our own. But we are still left with the question of uniqueness.

After explaining why it is so essential to root Christology in the Jewishness of Jesus, L. asks, “How do Christians express the uniqueness and universality of the Christ-event alongside a recognition of the ongoing integrity of God’s covenant with Israel?” (284). But the same question could be posed with respect to humanity at large: how to express the uniqueness and universality of the life, death, and resurrection of Jesus alongside a recognition of the ongoing integrity of God’s cosmic covenant with creation?

One question the book raises for me is this: If Christology needs to be situated within Pneumatology, then does the same Pneumatology pull us to imagine and consider “God” beyond and outside the biblical narrative? A second question was prompted by a quotation L. gives from the 1991

document Dialogue and Proclamation, from the Vatican's Pontifical Council for Interreligious Dialogue: "Christians must remember that God has also manifested himself in some way to the followers of other religious traditions" (120). Why would God do this, if not to save and redeem them? This self-revelation does not occur *despite* those religions, but *through* them. If one were to argue that those religions are provisional, then something similar would have to be said about Christianity as we know it: so long as we are in history, everything is provisional until Christ comes again. Humanity, together with its religions, is still very much a work in progress. L.'s call for the adoption of a pneumatological imagination is refreshing; we do not want to be boxed in by questions that were framed in a very different doctrinal setting, before the church became so conscious of the religious other. Although he does not answer some of the tough questions his book raises, L. admirably sets out the contemporary theological terrain and points our vision in a hopeful direction—the enduring legacy of *Nostra aetate*.

Holy Cross College, Worcester, MA

WILLIAM REISER, S.J.

MUSLIMS, CHRISTIANS, AND JESUS. By Mona Siddiqui. New Haven, Yale University, 2013. Pp. 285. \$32.50.

Three distinguished Christian scholars, including Rowan Williams, provide glowing tributes on the dust-jacket of this new book by Siddiqui, a professor at Edinburgh University, a leading Muslim supporter of interfaith dialogue, and a gifted communicator noted particularly for her contributions to BBC Radio's *Thought for the Day*.

Certainly we can easily understand the appeal of this book to Christians committed to dialogue with Muslims. S. covers a number of topics at the core of the theological encounter between Christianity and Islam, such as the nature of prophecy, the identities and roles of Jesus and Mary, the relationship between law and love, and the cross. Throughout the volume it is apparent that S. has read much more widely in Christian theology than is common among Muslims, even Muslims who take part regularly in dialogue with Christians. She is able to present what Christians have written about Islam with a fair degree of objectivity, even when dealing with material that many Muslims would feel obliged to excoriate, such as Barth's dismissive account of the God of Islam in his *Dogmatics*, or the negative comments of missionaries like Samuel Zwemer (1867–1952). That S. has made the effort to listen with real empathy to Christians is most clear in her concluding "Reflections on the Cross," where she records the personal reflections from Christian friends on what the Cross means to them. Although she cannot share their perspectives fully, she is moved by their testimony and speaks of what she has learned from it. She thus sets an