

people, both carrying the mantle of Israel with differing valences to that title, is a helpful contribution that provides a foundation for future investigation and development.

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*Traces of the Trinity: Signs, Sacraments, and Sharing God's Life.* By Andrew Robinson. Cambridge, UK: James Clarke, 2014. Pp. xi + 178. £19.50.

The impetus for this book was a review by Keith Ward of Robinson's previous work, *God and the World of Signs* (2010), which draws heavily on the semiotics of Charles Sanders Peirce. Ward thought the book relied too much on Peirce and wished R. had espoused his own account, which perhaps would be both more promising and less cryptic than the sometimes abstract vocabulary of Peirce's work. The book attempts to do just that by (1) offering a semiotic model of the Trinity, (2) showing how this model facilitates understanding of participation in God's life, and (3) proposing a "way of seeing" the world as bearing traces of the triune God.

R. combines technical sophistication with clear prose accessible to nonspecialists as well as specialists. The material he treats might be expanded to fill several volumes of a semiotic systematic Christian theology. Topics include: the Trinity, Incarnation, the problem of evil, atonement theory, ecclesiology, spirituality, theological anthropology, metaphysics, relationality, linguistic functionality, sacraments, semiotics, divine presence, spirituality, and more. R. suggests that the fundamental structure of reality is semiotic. Signs, which have the same basic structure as all reality, connect us to that reality. We constantly engage in the activities of making and interpreting them.

Three "elemental grounds" surface when the sign-object relation and interpretation are examined: quality, otherness, and mediation. These three not only underpin the structure of signs but also resonate with the three Persons of the Trinity, thereby informing R.'s "semiotic model of the Trinity" (158). In turn, this semiosis of the Trinity "models *perichoresis*" (158) or the mutual indwelling dance of the trinitarian persons. Further, this "dance of signs" (159) is characteristic of all reality, including humans and other living things going as far back as the simplest organisms. This text virtually sings in part III where R., a general practitioner of medicine and trained in the sciences, draws on the fields of hard science and medicine to demonstrate his semiotic view of reality. He intelligently shows how the origin of life and the increasingly emergent complexity of organisms reflect the capacity of all life (especially human life) to practice signification.

Not surprisingly, and as the title suggests, R. understands the world to "bear the imprint of" the creative activities of the Trinity (125). He refers to these imprints as "vestiges," and suggests they offer a more coherent understanding of the Trinity's creative work in the world without denying the absolute transcendence and radical immanence of God in creation. R. finds "it more attractive to conjecture that the

structure of the world, including the recurring threefold pattern that can be discerned within the structure of signs, reflects the direct and continuous creative work of the persons of the Trinity” (123). A general critique of this work (and perhaps of all theologies that do not explicitly address the reality of differing religious ways of seeing or religious plurality) is that it remains open to being accused of imposing its Christian trinitarian narrative onto the world. This is probably fine with the reservation that it is unrealistic to expect a non-Trinitarian and/or a non-Christian to see the world this way. I suspect R. would not be deterred by this: I understand him as speaking primarily to those who are open to maintaining the importance of trinitarian thought within the Christian understanding of the cosmos.

For a book with “sacrament” in the title, and one that aims to get at the root of signification and symbolic functionality, R.’s book lacks a sufficiently deep discussion of the concept of sacramentality—although R. does reflect on the Eucharist and baptism with the understanding of sacrament as a sign that actualizes the kingdom of God. While I find nothing groundbreaking in R.’s sacramental theology, it does great service by reminding us that these two sacraments serve as templates or examples of the signification process that can take place in the everyday spirituality involved in our feeling, thought, and habit of interpreting signs as imaging God. This move gives rise to the possibility—one of the most intriguing and promising thrusts of the texts, and one of the more attractive aspects that resonates with me—of “a spirituality of ordinary experience, a mysticism of the everyday” (162). R. only hints at this everyday mysticism on the last few pages (and for which he provides a few pages of meditations). Going forward, I hope he is able to expand on this in a book on this topic alone. And doing so, I suspect, will be the next step in the process of translating Peirce’s technical work into an accessible concrete everyday practical theology.

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*Never Wholly Other: A Muslima Theology of Religious Pluralism.* By Jerusha Tanner Lamptey. New York: Oxford University, 2014. Pp. xv + 333. \$74.

Lamptey’s first book offers a fascinating Muslim approach to questions of religious diversity and the salvific status of religious others from within a Qur’anic worldview. The book begins with a survey of some historical and contemporary Muslim approaches to religious diversity that L. generally finds wanting due to excessive emphasis on either similarity or difference between religions. Part 2 of the book focuses on the contributions to the question of leading Muslim feminists (Riffat Hassan, Asma Barlas, and Amina Wadud), as well as of feminist thinkers from other religions (Rosemary Radford Ruether, Marjorie Suchocki, Judith Plaskow, Kate MaCarthy, Ursula King, Rita Gross, Jeannine Hill Fletcher, Kwok Pui Lan, and Kathleen McGarvey). From these authors, L. derives an emphasis on identity theory and notions of relationality as the basis for a more integrated and flexible understanding of religious sameness and