

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 McCarthy, 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

difference. In part III L. develops her own Muslima theology of religious pluralism, building on Toshihiko Izutsu's semantic approach to the Qur'an, but approaching some of the central Qur'anic categories in more dynamic and less hierarchical terms.

Further developing Barlas's distinction between lateral and hierarchical distinctions and attention to *taqwā* (God consciousness) as the ultimate criterion of judgment, L. argues that the categories that have traditionally been used to distinguish Muslims from religious others (*īmān*, *hanīf*, *islām* versus *shirk*, *kufī*, *nifāq*) are to be applied dynamically—within, rather than across, religions.

L.'s goal is to question and undo the idea of fixed boundaries between religions as the basis for determining similarities, differences, and even eschatological judgment. She does this through focusing on Qur'anic verses that point to the diversity of religions as part of creation and reflective of God's will and intention. Using a synchronic semantic analysis, L. interprets the term *umma* (religious community) as referring to any religious group following a messenger sent by God. The followers of Mohammed are thus regarded as one among many *umam*. To broaden the scope of inclusion, L. questions the traditional referent of the Qur'anic notion of "religions of the scripture" to possibly include religions other than Judaism and Christianity. And to avoid supersessionism, she rejects the idea of a partial revelation in other religions that would be completed by the revelation through Mohammed. All this is meant to preclude any sense of hierarchical distinction between religions.

L. offers a genuinely open Islamic approach to the religious other, recognizing the possibility of attaining to the highest religious goal of *taqwā* in any religion, while grounding that possibility firmly in the Qur'an. She thus avoids the pitfalls of relativism while still advancing a pluralistic understanding of the text. This is a major achievement and an important contribution to Islamic theology of religions.

In her desire to erase religious boundaries, however, L. seems at times to confuse theological ideals with religious realities, minimalizing the real differences that exist between religions. While religious boundaries may not be fixed and static, they are nevertheless real, expressing themselves in various doctrinal, ritual, and institutional ways. Boundaries also come to the fore in the categories according to which members of one religion assess the religious and spiritual attainment of other religions. The category of *taqwā* represents a distinctly Qur'anic criterion that marks the distinction between an Islamic and, for example, a Buddhist approach to religious diversity. In that respect, L.'s approach may be regarded as a clear example of open inclusivism, a category she does not acknowledge in her attempt to dismiss traditional approaches to religious diversity as focusing only on similarity or difference.

The title, *Never Wholly Other*, is wonderfully evocative. The book does not, however, fully clarify what is meant by those words. L. uses the string of hyphenated words "the Other-who-can-never-be-wholly-other" at several points in the text without much context or elaboration. Implied is probably a reference to various levels of human interconnectedness, and/or to a spiritual unity in God. But L. could have dwelt more on her use of the expression, considering its importance in the book as a whole.

These comments in no way take away from L.'s accomplishment. The book offers a very useful overview of various Muslim approaches to the religious other, as well as

a provocative and carefully articulated new approach that will undoubtedly challenge and inspire many other theologians who seek to develop a more open attitude toward the religious other.

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Bridges: Documents of the Christian–Jewish Dialogue. Volume 1, *The Road to Reconciliation (1945–1985)*. Volume 2, *Building a New Relationship (1986–2013)*. Edited by Franklin Sherman. New York: Paulist, 2011 and 2014. Pp. xx + 442. Pp. xix + 540. \$29.95 ea.

We are deeply indebted to Sherman for having organized this collection and translation of the major international and national documents of Christian–Jewish dialogue from 1945 to 2013. Former dean of the Lutheran School of Theology in Chicago, S. is the founding director of the Institute for Jewish–Christian Understanding at Muhlenberg College and one of the Protestant pioneers in that understanding. The three introductions in each volume by scholars from the Protestant (Alice Eckardt), Catholic (Philip Cunningham), and Jewish (Michael Kogan) traditions are outstanding guides to the meaning and context of the hundreds of statements assembled here. The major themes of the documents include the issue of the Jewish covenant’s eternal endurance, interpretations of the Christian Bible, the history of anti-Judaism and anti-Semitism, especially the Holocaust, approaches to the Land and State of Israel, as well as programs devoted to the education of the members of churches and synagogues. Cunningham’s organization of Catholic statements is a helpful template for the various overlapping movements that cross the 70 years of statements: a repudiation of the traditional Christian teaching of contempt for Judaism; the ramifications of this repudiation for the different fields of theology; a penitential regret for the harm inflicted on Jews by previous Christian teaching; and, finally, the creation of a Christian theology that recognizes the salvific covenant of Jewish experience. Alice Eckardt wisely recommends that we think of these various statements as new epistles that aim to convert Christians to fresh ways of thinking and relating to the Jewish faith and people.

The volumes contain the major statements of the mainstream Protestant churches in Europe, the United States, and Australia. The Catholic materials include the principal papal documents from Pope Paul VI to Pope Francis as well as important speeches from Cardinals Walter Kasper and Kurt Koch, the former and current presidents of the Pontifical Commission for Religious Relations with the Jews. In addition there are significant excerpts from declarations of such Vatican offices as the Biblical Commission (*The Interpretation of the Bible in the Church and the Jewish People and Their Sacred Scriptures in the Christian Bible*), as well as the Secretariat of State’s Fundamental Agreement between the Holy See and the State of Israel.