

the latter are different in tone and style—and are more pastoral—than the theological works of the former (5, 128–29).

The reception of the encyclicals is reviewed and some of the more substantive critiques of each are discussed. R. is reticent about revealing his own hand in these discussions, although less so in his first chapter introducing Pope Benedict and in his final chapter investigating some of his “characteristic themes” (105). I wondered about the necessity of these two chapters, however, since the first is preceded by an introduction to the theological virtues that positions the reader perfectly for R.’s treatment of these in the chapters on the encyclicals themselves. The last chapter examines themes that, although they are relevant for the encyclicals, are already covered elsewhere in English. The dual authorship of *Lumen Fidei* is deftly handled: the name “Francis” is used, but the presence of Benedict is often, and accurately, highlighted. This is because R. is a recognized and sure-footed guide to his thought, as this book demonstrates.

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Interreligious Dialogue. An Anthology of Voices Bridging Cultural and Religious Divides.
Edited by Christoffer H. Grundmann. Winona, MN: Anselm Academic, 2015. Pp.
209. \$23.95.

This anthology of short texts on various aspects of interreligious dialogue is intended as an introduction to the subject mainly for undergraduate students. It attempts to cover both the more theoretical foundations and some concrete examples of the dialogue between religions, and to draw from various religions in the process. Though the majority of the articles are written from a Christian perspective, there are also pieces by important Jewish, Hindu, Muslim, and Buddhist scholars. Most of the contributors are well-known figures in the field: Paul Knitter, Jonathan Sachs, Seyyed Hossein Nasr, and Thomas Merton. The editor has also included interesting pieces by lesser-known scholars such as George Gispert-Sauch or Andrew Wingate who reflect on the topic from many years of deep personal engagement in dialogue. The editor offers short biographical introductions to each of the articles.

Because the volume brings together basic and introductory articles on interreligious dialogue, they are at times a little repetitive, touching upon some of the same basic attitudes necessary for dialogue: openness, trust, listening, witnessing, and so forth. All of the articles argue for the importance of interreligious dialogue and take for granted the possibility of deep mutual understanding between members of different religions. As the volume seeks to offer an uplifting and inspiring message about the dialogue between religions, it skirts over some of its more challenging dimensions. The one article (by Thomas Merton) that reflects more critically or self-critically on the limits or lack of understanding the other pertains not to interreligious dialogue but to the dialogue with unbelievers.

The collection of articles offers a helpful resource for undergraduate introductory courses on interreligious dialogue. The epilogue offers some tips for “how to get moving” in the pursuit of genuine dialogue as well as additional websites and resources for those interested in further exploration of the topic.

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A Concise Encyclopaedia of Christianity in India. Edited by Errol D’Lima, SJ. Pune and Mumbai: Jnana-Deepa Vidyapeeth and St. Pauls, 2014. Pp. xv + 825. \$88.

This volume, under the auspices of the Jnana-Deepa Vidyapeeth in Pune, for decades now the most influential Catholic theological institution of higher learning in India, introduces the reader, for the first time in a single volume, to Indian Christianity’s “historical development, practices and living communities” (viii). All the contributors are Indian. While not intended for the theological expert, a great many of the entries have nonetheless been composed by some of the most authoritative voices in contemporary Indian Christian theology, fortunately presented in easily understandable language while retaining considerable depth. Examples are “Indian Christian Theology” by Michael Amaladoss, “Inter-Religious Dialogue” by Sebastian Painadath, “Christianity and the Indian Renaissance of the Nineteenth Century” by Subhash Anand, “Christianity and Buddhism” by Noel Sheth, “Indian Christian Art” by Jyoti Sahi, and “Christians and Human Rights” by Jacob Kavunkal. Factual accuracy is also given high priority: articles on particular churches are authored only by representatives of those communities. Theological topics central to a more general Christian self-understanding are also included, although they sometimes incorporate only little or nothing at all from the Indian context, e.g. “Salvation,” “Sacraments and Sacramentals,” “Eucharist,” “Spirits (Angels and Devils),” and “Mission Theology.”

Some questions and puzzles remain. The originally intended seven hundred topics of this volume were reduced by more than half, leaving the reader to wonder what was finally omitted and for what reasons. Two glaring omissions are “Revelation” and “Women in the Church.” Also, persons are oddly listed by the first letter of their first name or by the first letter of their title, rather than by their full name. The encyclopedia also lacks a list of the volume’s authors and the articles they composed.

The volume nonetheless contains a wealth of information on a geographical area of Christianity that is too little known.

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