

in particular the avoidance of virtually all taxation by transnational corporations through the use of shell companies, “transfer payments,” and similar ploys, thus stripping legitimate revenue from governments and peoples while crushing local businesses that do pay tax. Third, a brief allusion to “distorted” profit maximization (79) may sell short a foundational question. What is the distinction between reasonable profit and the socially and environmentally destructive imperative of maximum profit and/or growth? The question remains acute: To what extent can global business be “good business?”

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Friendship across Religions: Theological Perspectives on Interreligious Friendship. Edited by Alon Goshen-Gottstein. Lanham, MD: Lexington Books, 2015. Pp. lii + 181. \$85.

This book grew out of a 2012 gathering of the Elijah Board of World Religious Leaders at Oxford (UK). The nine chapters and conclusion reflect the contributors’ theoretical and theological understandings of friendship as supported by the resources found in their respective traditions. These include impressive voices that draw on Judaism (Alon Goshen-Gottstein and Meir Sendor), Christianity (Mirsolav Volf, Ryan McAnnally-Linz, and Johann M. Vento), Islam (Timothy J. Gianotti), Hinduism (Anantanand Rambachan), Sikhism (Eleanor Nesbit and Balwant Singh Dhillon), and Buddhism (Maria Reis Habito and Ruben L. F. Habito). Major themes that emerge across the essays include theoretical models of friendship, the differences between religious understandings of friendship (especially the sharp differences that emerge between the so-called Abrahamic and non-Abrahamic traditions), the challenges of interreligious friendship, the benefit and promise of interreligious friendship, and practical considerations for cultivating friendships across religions. Rising to the top among the concerns and lessons proffered by these essays are (1) “the single greatest concern in relation to interreligious friendship is the need to protect religious authenticity and identity. Only when one’s identity is secure can there be sufficient trust to cultivate interreligious friendship” (xxxvii); and (2) “by far the most common good that [the] authors ascribe to interreligious friendship can be captured in terms of the key word: *understanding*” (xliv), for instance, a more evenhanded understanding of other faiths and an enriched understanding of our own faith. Better understanding of self and other, on its own, is enough reason to value highly the importance of interreligious friendship and to include this text in any contemporary canon on interreligious studies. The volume concludes with a useful eightfold shared manifesto on interreligious friendship which can also be publically accessed at elijah-interfaith.org/addressing-the-world/friendship-across-religions.

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