

## FROM THE EDITOR-IN-CHIEF

### **Axel M. Oaks Takacs**

This issue marks the second published under our new operating structure alongside Interreligious Studies Media. We continue to transform our organization to facilitate a sustained stewardship of the *Journal of Interreligious Studies* and its sibling media: Interreligious Studies Press, Inter/Sections podcast, State of Formation blog, and more.

We will continue to share more in the coming months. However, for now, I introduce this current issue, which features four articles and six book reviews.

In “Christopraxis and Qur’anopraxis: A Comparative Study on Practical Theology as Lived Experience with the Divine Action,” Siavash Asadi places a novel term, “Qur’anopraxis,” in dialogue with Christopraxis to frame practical theology as a lived encounter with divine action, i.e., “God’s coming to people,” through a Gadamerian hermeneutic and critical-realist lens. By comparing Jesus’ role in Christianity with the Qur’an (and the *sunnah*) in Islam and mapping first- and second-order “emmanual” experiences, the article advances a method for interreligious practical theology that keeps the theory–praxis dialectic at its core.

Alison Forster, in “Cataphatic *Śūnyatā*? A Pure Land Alternative to Dialogue Between Eckhart and Japanese Buddhism,” reframes Buddhist–Christian dialogue by moving beyond the familiar paradox-of-language lens to a “dharmalogical hermeneutic” that foregrounds lived subjectivity and its apophatic–cataphatic tilt. By setting Ueda Shizuteru’s apophatic Zen against a Pure Land–inflected, cataphatic reading of *śūnyatā*, she argues that Meister Eckhart’s theology stands closer to emptiness than often assumed, which opens fresh, compassion-forward pathways for interreligious comparison.

In “Fraternal Pluralism: Pope Francis’s Contributions and Precedents,” Matthew Cavedon traces Pope Francis’s “fraternal pluralism,” a thick, encounter-driven Catholic vision of religious difference, back to Vatican II and the magisterium, showing how it matures earlier “thin” pluralism into appreciative, cooperative relationships. Surveying non-Christians, other

Christians, and dissenting Catholics, he argues this paradigm is here to stay, expanding Catholic engagement from ecumenism to ecological kinship even as it stops short of an internal governance model.

“A Kantian-Type Moral Argument for Postulatory Religious Pluralism: Elements of Christianity and Sufism as Postulated Religious Beliefs in Contemporary Western Culture,” by Joseph Prud’homme, recasts the Kantian moral argument as a *postulatory* case for theism, claiming that agents are morally warranted to affirm God (and to do so in congregationally embodied ways) because such belief reliably fortifies moral life (through free-will affirmation, divine accountability, forgiveness, awe, and communal support). Extending from general theism to particularity, it proposes a postulatory religious pluralism in which elements of Christianity and Sufi Islam can be affirmed in parallel, stimulating moral excellence while prioritizing the practical over creedal and addressing worries about inconsistency and heteronomy.

The issue closes with six book reviews:

- *Everyday Encounters: Humanizing Dialogue in Theory and Practice*, by Hans Gustafson; reviewed by Renee L. Bowling
- *Ratzinger on Religious Pluralism*, by Sameer Advani; reviewed by Matthew Cavedon
- *Indian and Western Philosophical Concepts in Religion*, edited by Pankaj Jain and Jeffery D. Long; reviewed by Preeta Banerjee
- *Beyond Dialogue: Building Bonds Between Christians and Muslims*, by Craig Considine; reviewed by Ryan Keating
- *The Paradox of Trauma and Growth in Pastoral and Spiritual Care: Night Blooming*, by Mary Beth Werdel; reviewed by Kevin McCarty
- *Estranged Pioneers: Race, Faith, and Leadership in a Diverse World*, by Korie Little Edwards and Rebecca Y. Kim; reviewed by Thomas Goodhue

This issue would not have come together without the proficient and superb work of Lydia Bremer-McCollum (Assistant Editor), Sze-Long A. Wong (Design and Production Editor), Mark Spinnenweber (Graduate Research Fellow), and Aubrey Chavez (Graduate Intern). My sincere gratitude is extended to all of them.

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