

The Journal of Interreligious Studies

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We remain grateful to Dr. Stephanie Varnon-Hughes and Rabbi Joshua M. Z. Stanton for their vision and commitment to interreligious engagement by founding the Journal under its original title, the Journal of Interreligious Dialogue, in 2009.

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From the Editor-in-Chief

I am delighted to have managed and edited the publication of another collection of rolling submissions. Issue 38 presents a diverse, rich, and intellectually stimulating set of seven peer-reviewed articles and six book reviews.

Marianne Moyaert, in “Towards a New Program for Interfaith Learning,” reflects on a shift in interreligious pedagogy. She examines an approach focusing on interpersonal learning (sharing personal stories, for instance) and critically complements it with an approach that underscores the power of institutional structures to shape normative thinking. Exercising the former without the latter occludes how structures unequally distribute power.

James Wu, in “Poetry, Music, and Rituality,” offers an exercise in Christian-Confucian comparative theology to underscore the intricate relationship among rituality, music, and poetry in both traditions. This exercise is directed at the practical context of Christians living in a Confucian society and therefore pertains to a concrete space in which Christians must negotiate their engagement and connection with Confucian practices.

Thomas Cattoi, in “Byzantine Fractals?,” applies Perry Schmidt-Leukel’s fractal understanding of religious pluralism to a conversation between Eastern Christian traditions and Buddhist traditions. In analyzing and comparing the Palamite controversies regarding the essence-energies distinction of late Byzantine and the Tibetan Buddhist discussion regarding the Buddha bodies, Cattoi tests Schmidt-Leukel’s fractal understanding against two traditions not often compared with each other.

Paul D. Numrich, in “Selective Appeal to the Negus Narratives,” shifts our attention to the Abyssinian context (modern-day Ethiopia) and explores how a narrative is deployed by Muslims and Christians in diverse and often contradictory ways to support competing political and religious goals. He then proposes a balanced selectivity more conducive to deep understanding between Muslims and Christians.

David Kwon, in “A Confucian Contribution to the Catholic Just War Tradition,” examines Catholic just war theory in light of Confucian traditions of just war to critique and correct the former’s understanding of legitimate authority. Confucian positions on human nature and the virtues correct the Catholic position regarding legitimate authority, which has often been understood merely in legislative terms.

Steven Shankman, in “Gandhi, the Jewish People, and Supersessionism,” examines the genealogy of the phrase, “an eye for an eye will make the whole world blind,” allegedly attributed to Mahatma Gandhi. He critically assesses Gandhi’s persistent supersessionism when it comes to Jews and Judaism and how it perpetuates dangerous antisemitic stereotypes.

Salwa Alinat-Abed and Laila Abed Rabho, in “Connected but Cautious,” draw from extensive field research and in-depth interviews with Jewish and Muslim women participating in interfaith dialogue in the context of Israel and Palestine. In their examination, they assess how the dialogue makes political and feminist statements simultaneously. The authors distinguish the

religious and political markers the women share and the ones that set them apart. It provides a necessary presentation of women-led interfaith dialogue in the context of Israel and Palestine.

These articles are then followed by six book reviews:

- Paul Hedges reviews *A Christian Theology of Suffering in the Context of Theravada Buddhism in Thailand*, by Satanun Boonyakiat.
- Christian Krokus reviews *A New Spirit in Christian-Muslim Relations in India: Three Jesuit Pioneers*, by Joseph Victor Edwin, S.J.
- Axel Takacs reviews *Translating Wisdom: Hindu-Muslim Intellectual Interactions in Early Modern South Asia*, by Shankar Nair.
- Jason Welle reviews *Faith Encounters of the Third Kind: Humility and Hospitality in Interfaith Dialogue*, by David J. Brewer.
- Michael VanZandt Collins reviews *Christian Monastic Life in Early Islam*, by Bradley Bowman.
- Axel Takacs offers a book review essay regarding *Circling the Elephant: A Comparative Theology of Religious Diversity*, by John J. Thatamanil.

Gratitude

This issue would not have come together without the exceptional work of Lucinda Mosher (Senior Editor) and Joshua Neuberger (Research Fellow).

To scholars and our other readers, thank you for your continued support and interest in the *Journal of Interreligious Studies*. We have more issues lined up for 2023. For now, enjoy this one!

Axel M. Oaks Takacs, Th.D.
Editor-in-Chief
Journal of Interreligious Studies