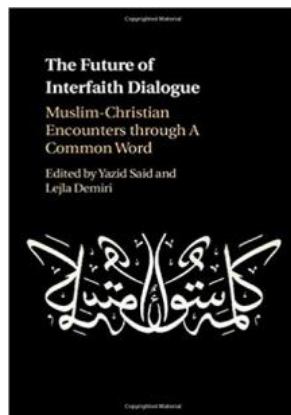


Studii Transilvane poate fi citită atât de istoricii avizați, cât și de pasionați de istorie, interesați de viața și activitatea academicianului Ioan Lupaș și de actul de la 1 Decembrie 1918.

Nicolae DUMBRĂVEȘCU

Yazid Said, Lejla Demiri (eds.), *The Future of Interfaith Dialogue. Muslim-Christian Encounters through A Common Word*, Cambridge, Cambridge University Press, 2018, 288 p.:

One decade after the release of the document *A Common Word between You and Us* (13 October 2007; www.acommonword.com, accessed 25.08.2018), a group of researchers from different geographical spaces, belonging both to the Christian or Muslim religious background, come now to investigate the content of the document and emphasize the way how it contributed to the development of the dialogue between the two important religions of the world inside of a book published under the auspices of Cambridge University Press in 2018.



The eighteenth chapters, segmented at their turn into five parts, are presenting the main historical aspects of the relationships between the two important religions, trying to identify the main points of dialogue and to fundament it using the scriptures for highlighting them, but also to present case-studies or to show examples of implementation of this dialogue. While the two coordinators are coming from Liverpool Hope University (Yazid Said) or Tübingen one (Lejla Demiri), the other authors are coming both from American, European, Asian or African space.

As all the authors show the basis of the peace and stability of the world is the dialogue. In religious space, this means, a lot. Therefore, as Peter Admirand from School of Theology, Philosophy and Music of Dublin City University notes in his research: „*In dialogue, participants serve as witnesses to their faiths, entering such a dialogue with various identifiable markers, such as Buddhist or Jewish, and testifying to such belonging through their words and actions. However, the ultimate aim of interfaith dialogue is not to convince „Other” or one’s so called superior dialogue. Its aims are transformation, purification and clarity-*

even such clarity involves murkier notions of truths, paths and salvations, and spurs on more questions than answers” (p. 145).

Starting from this assumption, but also from other similar ones, the readers are invited to see how the leaders of Muslims and Christians have come from the intra-religious to interreligious dialogue (pp. 31-47), to become familiar with the relationship between a common word and the common Good, in the conception of Rowan Williams (pp. 61-89), or to question their selves about the way how they answer to God’s Word (pp. 90-112). Moreover, difficult questions like the way how the love of neighbour can be achieved in the context of religious trauma (pp. 113-122), are also addressed there. Therefore, Reuven Firestone from Hebrew-Union College-Jewish Institute of Religion in Los Angeles is dealing with this topic. In the beginning, the author marks the fact that: *„Love of God is the epicentre of the document. The command to love God is a difficult and complex notion, and a broad range of understanding have historically been proffered. One can understand love of God as a feeling or an action expressed through meditation or prayer, or feeding the hungry and caring for the environment-preserving and protecting God’s creation in innumerable ways. Many, or most, or perhaps any way to act out one’s love of God will not challenge this foundational command at the heart of the document. Our scriptures and traditions are quite clear about the divine expectation of love of God among all God’s sentient creatures. That does not apply, however, for the second half of the dual command, love of neighbour”* (p. 114).

Later, using quotations from the fundamental documents of the two religions, but also a big amount of examples, he presents the way how this love can be practiced in spite of all difficulties. Same professional use of fundamental documents, but this time from the Christian space, can be seen also in the research of Clare Amos (pp. 204-215), while Pim Valkenberg presents the two representative Qur’anic approaches of Christian-Muslim Dialogue (pp. 192-203).

The last two parts of the book are later dedicated both to something that could be defined as interdisciplinarity or contextual theology. Therefore, while some authors are investigating the way how the aforementioned document has been reflected in different cultural spaces in the articles published in different languages (pp. 217-238), other speak about the way how it has been reflected in Germany (pp. 249-258), about its potential musical use (pp. 259-272), or even about the way how it could be seen and valorised as a pillar of contextual theology (pp. 273-288).

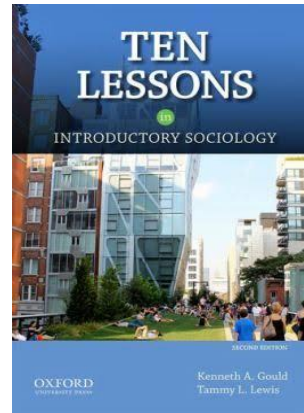
For the huge amount of information, the deep analyses hosted inside of the articles, the accents on interdisciplinary aspects, contemporary ones, practical outcomes of the document and on the

effects of it, but also for its doctrinal, biblical or moral valences, but also for its missionary potential outcomes, the book entitled *The Future of Interfaith Dialogue. Muslim-Christian Encounters through A Common Word*, coordinated by Yazid Said and Lejla Demiri and published at Cambridge University Press in 2018 it is, as we have also tried to emphasize, an important and useful research, that will constitute for sure, an useful tool for future similar investigations.

Iuliu-Marius MORARIU

Kenneth A. Gould, Tammy L. Lewis (eds.), *Ten Lessons in introductory sociology*, 2nd edition, Oxford/New York, Oxford University Press, 2018, 356 p.:

Professors of Sociology in Brooklyn College of the City State University of New York, and authors of previous work on their research field like: *Thirty Readings in Introductory Sociology*, Oxford and New York, Oxford University Press, 2016, Kenneth A. Gould and Tammy L. Lewis, come now in front of the students and in front of all other interested readers with the second edition of: *Ten Lessons in introductory sociology*, Oxford, New York, Oxford University Press, 2018, coordinated by them, after the warmly received first one, released in 2014. They are accompanied by researchers from other centres, like: Stella M. Capek, Naomi Braine, Janine Kay Given Chi, Brian K. Obach, Nancy A. Naples, Jason Konefal or Michael Burawoy.



The new enriched edition starts in a very attractive way, with an „Annotated table of contents” (pp. IX-XV), which presents shortly the aim and the structure of each chapter, making it very attractive and useful for a reader who has no time to read it entirely and for whom the general index from its end (pp. 339-356) it is not the tool helpful enough to find an information.

It must also be mentioned from the very beginning that, in comparison with other normal books prepared to be used by the students in the process of preparation of their exams, this is not only a very attractive conceived one, having a lot of illustrations, recommended extra-lectures and even fragments from representative texts inserted at