Appendix B

Suggestions for Further Reading

Wesley J. Wildman

The Comparative Religious Ideas Project was designed to involve students both as participants in the seminar meetings and in background tasks. One of the more adventurous student projects has been the development of a set of twelve annotated bibliographies on a number of topics relevant to the project. These bibliographies are suggestions for further reading in each topic covered. I am grateful to the students involved in the annotation project: Marylu Bunting, John Darling, Greg Farr, Andrew Irvine, He Xiang, Mark Mann, Matt McLaughlin, David McMahon, Glen Messer, James Miller, and Kirk Wulf. I am also grateful for the suggestions of books to annotate that we received from Profs. Jensine Andresen, John Berthrong, Frank Clooney, Jonathan Klawans, and Frank Korom. The first bibliography in this volume contains suggestions for further reading on the topic of the volume, religious truth. Subsequently there are tradition-specific bibliographies on Judaism, Christianity, and Islam. Each contains annotations on reference works, primary texts in English translation, and secondary sources that discuss various aspects of the tradition. The next bibliography contains annotated suggestions for further reading in the area of schemes of comparative categories that have or might one day attain classical status in the academic study of religion. Then there is a bibliography
containing suggestions for introductory reading in religious studies that is especially intended for those wanting to deepen their general knowledge of religion. The final bibliography contains annotated suggestions for further reading in the area of comparative method, which is intended to help those wanting to evaluate the method used in this project against other approaches to the comparison of religious ideas.

—Wesley J. Wildman

Annotated Bibliography: Religious Truth


Abraham introduces this book by distinguishing ecclesial canons and epistemic criteria. The former he characterizes as "means of grace and salvation," which "presuppose a complex vision of creation and redemption" (2). The latter are "crafted means of articulating the justification of one's beliefs" (ibid.). Abraham's thesis is that, while canon and criteria exhibit theological connections, modern Christian theology typically reduces the notion and role of canon to those of a criterion, with destructive consequences for any cohesive authority within the Christian tradition. The argument proceeds by a theological and philosophical history of Christian thought about canonicity, and ends with a schematic proposal for the re-examination of premodern distinctions that firmly place epistemic criteria in the role of methodical aids in the understanding of canon.


Arguing from philosophical realism, the position that reality exists independent from human thoughts about it, Adler contends that since there is one reality there must be a unity of truth about that reality. Hence, while the diversity of reality may cause different religions to formulate different views, these views if true must be complementary. If two religions hold contradictory views concerning reality, only one view can be true since there is only one reality. Thus, Adler concludes, while pluralism of complementary views should be tolerated, a religious pluralism that tolerates contradictory views must be rejected.


Alston argues, first, that a kind of religious experience he dubs "Christian mystical practice" (CMP) is genuine perceptual experience, albeit not reliant on the physical senses. Alston characterizes CMP as a social prac-
tice leading to the formation and testing of beliefs about the object of perception, and on this basis claims for it an epistemic value on a par with sense perception. He concludes that beliefs formed through CMP could be shown to be unreliable only by criteria developed in continuing CMP. A detailed theory of the truth of such beliefs is not provided. Alston concedes that the existence of vital religious communities besides Christianity challenges his account of the mode of mystical perception and its reliability.


This collection of essays seeks to overcome two shortcomings in the current literature on relativism: first, the overpolarization between relativism and absolutism and, second, the overemphasis on Western sources in the explication of relativism. The first section of essays seeks a middle path between absolutism and relativism through critiques of Rorty, Wittgenstein, and an evaluation of the logical pitfalls of a thoroughgoing relativism. The second section of essays includes topic studies of relativism and absolutism in non-Western sources including Maimonides and Jung as well as Indian Buddhist, Muslim, and Taoist traditions.


The polarity invoked in the subtitle refers all experience of religious ultimacy either to a reality external to the self or resident in the depth of (self-)consciousness. It was proposed as a heuristic device for a 1978–80 seminar, “Monotheism and the World Religions.” At issue is whether and how apparently conflicting truth claims among the world’s religions might be reconcilable. Part I considers the polarity in monotheistic traditions; Part II, Hinduism and Buddhism. Harvey Cox’s concluding reflection points to the emerging need for a theory of truth-in-dialogue and a sensitivity to all experience as endowed with a religious dimension.


Biderman argues “that scripture, by its presumed significance and uniqueness, serves a central epistemological role in religious traditions” (3). For Biderman, this means that scriptures are understood religiously as sources of true knowledge, both factual and valuational, about reality. To think about scripture in this way goes beyond two alternative theoretical approaches, the textual and functional, which Biderman reviews and criticizes in favor of the epistemological interpretation. Studies of classical and modern Midrash in Jewish tradition and the orthodox approach to
Hindu scriptures of the Mīmāṃsa school exhibit the thesis, but in contrasting perspectives. The contrasts illuminate the issue of harmony and disharmony between between empirical and scriptural knowledge.


The editors have gathered essays that reflect, they claim, a contemporary trend toward a "more reasonable . . . rationality" (xiv), that is, a range of accounts of rationality that are cognizant and respectful of empirical limits, cultural variance, contextual relevance, and practical "fuzziness" in the deliverances of reason. Part I contains five essays addressing the nature of rationality, in relation to logic, ethics, politics and the sciences, asceticism, and contextualization. Part II consists of seven comparative essays studying theories of rationality across the world's major religious traditions.


Brockelman advances a case for religious truth as a matter of transformation in accord with mythic narratives. Religions serve this mythic expression and/or disclosure of cultural life-worlds. Brockelman recommends this view as a way to overcome the "modern" split of subjective and objective knowledge that, he claims, results in the dilemma of confessional fundamentalism on the one hand and skepticism on the other. His main influences are continental phenomenology and American narrative theology.


Carnes argues that the methodology of theology, and thus its formal criteria for truth, is the same as that of mathematics. This means that theology and science are theoretical enterprises on a par with each other, although the "facts" that they observe and understand are different. Science is concerned with "ordinary experience," theology with "religious experience." Since in each enterprise, observation is theory-laden, neither science nor theology is normative with respect to the field of experience it observes. Theological truth, then, is a matter of the meaningfulness—that is, the coherence and practical satisfaction that a set of religious beliefs offers (cf. 120).

Christian takes the approach of analytic philosophy to show "how religious utterances can express genuine truth-claims" (1). By "utterances" is meant statements proposing something for belief. This is a major development (not Christian's alone) out of a philosophical tradition that, as in the case of Ayer, declared religious statements to be meaningless. The truth of religious proposals is a matter of reasonable certainty—a criterion that attempts to integrate demands for conformity to evidence and for the guidance of coherent and appropriate conduct.


In this passionate and incisive volume, Cragg pursues the question of how personal "inner faith" is changed and challenged in inter-faith encounter via thirteen biographical studies of people (four Muslim, four Christian, two Jewish, and two Indian) intimately and daily involved in such encounter. None among these figures is a professional theologian or mystic, for Cragg sought those whose encounter was of a necessary and experiential nature and those who thus had to come to terms with this encounter not on an academic level but on a sincere personal level that potentially 'troubled' their own faith. All but nineteenth-century English missionary Martyn Henry are twentieth-century figures and many of these latter are involved in literature or the arts including Charles Freer Andrews, Elie Wiesel, Salman Rushdie, Salah 'Abd al-Sabur, and T. S. Eliot.


The essays in this collection date from the late 1970s and 1980s. They focus largely on methodological questions about how to do cross-cultural philosophy, and how to judge whether it is being done well. A preoccupation among the essays is with whether such a thing as cross-cultural truth can be recognized, or if particular truths are necessarily sacrificed for the sake of one perspective. The volume offers the encouragement that, as a nascent discipline, cross-cultural philosophy of religion is no less pluralistic than its field of inquiry. This is especially evident in the persistence of the essayists in looking for concrete resources for comparative thinking already in use in religious traditions: the topical divisions of the book address "Religious pluralism and cross-cultural truth," "Criteria of cross-cultural truth in religion," "Models of cross-cultural truth in religion," and "Hermeneutics of cross-cultural truth in religion."

Deutsch develops a constructive theory of truth out of his own lengthy engagement with Western philosophy and Advaita Vedānta. Truth is the valuable achievement of “rightness,” that is, something is true when it realizes its own intention. In accordance with this, Deutsch starts with the experience of truth in art and religion, and from there develops an account of truth in propositional language. In Vedāntic terms, it is a theory of truth appropriate to the plurality of conventional reality; it does not attempt to adjudicate on what is true absolutely. This truth is wordless liberation.


In this overview and condensation of his larger work, *The Foundations of Belief,* Dewart argues that contemporary debates in Catholic theology are caused by a fundamental difference in the way scholars view the relationship between language and reality. He outlines the “semantic” and “syntactic” views of this relationship. The former holds that thought is prior to language and thus language is a mere means of communicating truth, while the latter holds that language is prior to thought, the condition of thought, and thus truth is a function of linguistic interrelationships and clarity. Dewart defends the syntactic view and argues that theologians should be concerned with articulating reality fully and thus truthfully.


DiCenzo traces a theory of truth relevant to historical and existential (i.e., interpretative) processes. He begins his study with an overview of “Aspects of the problem of truth in the history of thought,” which traces a path from correspondence theories of truth to coherence theories to a critique of coherence. This is followed by an examination of Heidegger’s ontology and the view of truth as disclosure that arises from it. Next, DiCenzo explicates Gadamer’s historical hermeneutics as a process by which truth is disclosed before turning to Ricoeur’s work on language as a “world-disclosing” medium.

This volume collects some of the most influential twentieth-century philosophical and anthropological reflections on religion, together with critical responses. The pieces are arranged in a thematic sequence from Logical Positivism to Functionalism to Relativism. The editors aim to promote critical reception of the theoretical tradition in the study of religion while showing that tradition's continuing hold upon religious studies. In a fourth section, four essays point toward an alternative, "holistic" and semantic approach to the study of religious truth and meaning. In this latter approach, "the inherent rationality of a . . . religious system consists in the relations that constitute the various elements of the system" (5). Further suggested readings are appended to each section.


Here, Griffin and Smith undertake an extended debate and critique of one another's views. They open their debate in the first chapter with biographical sketches and argue that they agree on a basic level with one another. They go on, however, in chapters two through five to belie that pleaded agreement. Griffin sets the debate going in chapter 2 where he sets his process view of an everlasting and relational God against Smith's perennialist view of a primordial, perfect, and wholly other God. He finds no less than six internal and seven external problems with Smith's view. In chapter three Smith replies, but in chapter four Griffin contends that at least seven problems still remain in Smith's conception. Smith again replies in chapter five. Throughout, careful attention is paid to the metaphysical differences between these two views as well as to the stakes, ontological and existential, that are involved in the adoption of either. While not a survey of either the perennialist (Smith) or the postmodern, process (Griffin) position, the book makes clear the fundamental commitments of each.


Griffiths argues that frank debate over the cross-cultural truth of religious doctrines is an obligatory component of dialogue between religious traditions. Doctrine-expressing sentences that intend to state truth about reality are an essential part of religious discourse. The marks of such truth claims are: (1) comprehensibility to both insiders and outsiders; (2) a measure of commensurability with doctrinal statements in other traditions and thus; (3) capacity of being incompatible with doctrines of other traditions. Griffiths advocates for "negative" apologetics (a means to greater consistency and clarity within a tradition) and "positive"
apologetics (argument for the superiority of one's own doctrines), and sets out conditions for the propriety of each mode. A final chapter conducts a case study in comparing Buddhist and Christian doctrines of the self.


This collection of essays indicates the broad range of approaches taken in phenomenology of religion by its division into five sections: Existential, Hermeneutic, Ethical, Deconstructive, and Transcendental. Husserl, Heidegger, Levinas, Ricoeur, and Derrida are all important reference figures for the collection. Guerrière provides an introduction to phenomenology and its concerns. The most useful essays for non-specialists are Dupré's, on religious and philosophical truth, Clayton’s, on religious and scientific truth, and Farley’s, on the purpose of religious truth.


The fundamental issue in this book on Advaita epistemology is explicating the difference between delusory consciousness and the pure consciousness that sees reality as it truly is—that is, the non-duality of Ātman and Brahman. The author provides a transliteration and translation of the chapter on perception from Dharmaraja's classical work on this topic, and makes free use of its traditional commentary in her own explanation and interpretation of the topic in relation to other Indian schools. A fairly technical work in twentieth century (Neo-)Vedānta.


Heim's primary thesis is that "there is a real diversity of religious ends" (6), that is, that the religions—and the "salutations" they promote—are genuinely plural. In Part I, Heim critically reviews the pluralistic hypotheses of Hick, W. C. Smith, and Knitter, arguing that their pluralism is insufficiently thoroughgoing. In Part II, he presents and tests his theory with respect to philosophical debates in epistemology, history and sociology of religion, and ethical challenges. He concludes that there are many true religions and that each is, for its adherents, the only way. Religious truth, then, is wrapped up with salvation.


Here, Hick restates his "pluralistic hypothesis" and addresses key philosophical and theological criticism that this hypothesis has evoked. The pluralistic hypothesis states that all religious traditions are equally valid
responses to the transcendent “Real.” In the philosophical section, Hick addresses, among other criticisms, the criticism that his hypothesis does not account for the different and conflicting truth claims of various religions. He argues that what is different are rather the concepts, particular to each tradition, that differently structure the engagement of the one Real. While the structure of the engagement is different, the truth claim that each tradition engages the Real is fundamentally the same and thus not conflictual. In the theological section, Hick confronts the criticism that his hypothesis undermines doctrines of salvific uniqueness and religious superiority. He admits flatly that his hypothesis does do this, but that this undermining is a necessary consequence with which sincere pluralists will have to reckon. The final chapter presents Hick’s vision for a much liberalized Christianity of 2056 in which worshipers will view Jesus as a moral teacher and draw their scriptural lessons from the texts of many traditions.


This collection of essays explores the question of the commensurability or incommensurability of religious traditions. R. C. Zaeher argues in the opening chapter that the truths of each religion flow from the Holy Spirit. Ninian Smartt, attempting to correct misperceptions of Hinduism, urges that the differences between religions ought not be glossed over. Others take up the task of comparison: Geoffrey Parrinder between the *Bhagavad Gītā* and the Christian notion of the Bible as the Word of God; and Cantwell Smith between the Islamic and Christian views of truth and reality.


Arguing from a historical perspective, Hofmeister surveys figures and schools in analytic theories of religion. He hopes to show that each subsequent figure or school moved the analytic theory forward by taking up the unresolved questions of prior figures and schools. The survey includes the Vienna Circle, A. J. Ayer, Wittgenstein, Anthony Flew’s gardener parable, Hare’s view of religions as unfalsifiable worldviews, Jame Fross’ analysis of analogical language, and Malcolm and Hartshorne’s defense of the ontological argument.


This collection of thirty seven essays by a roster of important philosophers and theologians stems from a 1960 meeting. An essay by Tillich,
Suggestions for Further Reading


In this extended essay, Jaki argues that while all truth must begin with objects, the consideration of objects necessarily leads to metaphysics. In so doing, he hopes to wrest philosophy from science by showing that the quantitative measurements of objects that science provides do not exhaust the possible knowledge of objects. Most notably, Jaki argues that science cannot provide accounts of causation, change, freewill, and purpose, all of which he takes to require metaphysics. For this reason, he argues that philosophers must like science be concerned with objects but most seek the whole truth of objects including that truth that is metaphysical.


Lindbeck here asserts an analogy between religion and language. In his cultural-linguistic theory of religion, doctrines symbolize truth claims. They form a sort of grammar, which gives coherence to the belief system that comprises a faith tradition. Becoming religious means becoming skilled in the 'language' of one's own religion. The author intends to open the topic of religious doctrine to an ecumenical dialogue by means of his use of this theory.


This collection compiles essays written to celebrate the twenty-fifth anniversary of the *International Journal for Philosophy of Religion*. Most contributors comment on what they see as the key problems or questions presently facing philosophy of religion. William P. Alston argues that philosophy of religion still confronts the question of the factual status of religious statements. He denies the correspondence theory of truth (that linguistic truth can be adjudicated relative to its correspondence to an independence reality), assets that religious truth is dependent on mind, and defends the reality of Christian Mystical Experience (CMP), while yet acknowledging the difficulty for this latter notion in account for religious diversity. John E. Smith contends that philosophy of religion still needs
theology to prevent it from becoming overly formal and professionally overspecialized, while theology needs philosophy of religion to prevent it from becoming fundamentalist and superstitious. Robert C. Neville holds that philosophy of religion must remain the critic of religion's metaphysics and that the most pressing need is for comparative categories that avoid "disciplinary nominalism" and "vicious reductionism." Other contributors include David B. Burrell, Richard Swinburne, and Phillip Quinn.


In these, his Gifford Lectures, Nasr argues that the Western tradition is in need of a resacralization of knowledge that his Islamic tradition can provide. In the tradition of Coomaraswamy, Schuon, and Huxley, he argues that every religious tradition is a repository for the perennial truth of God. All religions are thus unified in that they find their source "first and foremost in the Absolute, which is at once truth and reality and the origin of all revelation and of all truth." In this perspective, knowledge that is divorced from an understanding of the divine cannot be considered knowledge at all.


Netland hopes to provide a "defense of Christian exclusivism—a prolegomenon to an evangelical theology of religions." He traces the development of dialogue between Christianity and other religions and outlines the three major stances (exclusivism, inclusivism, and pluralism) that Christians have adopted in these dialogues. He argues, however, that religious truth is propositional and therefore only exclusivism is a logical possibility. In the case of two conflicting propositions, only one can be the case. Nevertheless, he urges evangelicals to adopt an attitude of humility and tolerance in inevitable situations of dialogue.


Neville defends the pragmatic view that the truth of symbols is the carryover of value from the interpreted to the interpreter. Religious symbols are thus true in the degree to which they enable religious practitioners to engage the divine. Since the form of this engagement is different in different contexts, the nature of the carryover of value, the truth of the symbol, will also be different. In short, religious symbols are true in different respects depending on the context in which they are engaged, be it
devotional, cultic, theological, or public. Neville illustrates this theory with a careful analysis of the truth of the Christian symbol of the Eucharist as people engage it in various contexts.


In these essays, Phillips assesses and critiques the recent non-foundationalist epistemologies of Plantinga, Rorty, Lindbeck, and Berger. He argues that each author remains foundational because each merely substitutes one theory of foundation for another, whether this substitute is theological, linguistic, or sociological. Moreover, in this substitution, each author neglects or denies the complexity of individual religious practices and beliefs. Phillips argues that the true non-foundationalist will not ask “what is God” but “how can humans talk about God?” The task of the theologian or philosopher is thus to illustrate the interrelationship of concepts and thereby contribute to non-foundational conceptual clarity rather than foundational, empirical certainty.


This readable introduction to debates between realist and idealist schools of Indian metaphysics is meant for novice students and expert scholars alike. While idealists hold that truth is a function of mind or consciousness, realists hold that knowledge is a function of reality independent of mind. Phillips provides two introductory chapters on the Upaniṣadic background of twelfth- and fourteenth-century idealist and realist exemplifiers Śrīharsa and the Nyāya Nyāya or New Logic school, respectively. In his third and fourth chapters, he argues that the motivations and contexts of the Advaitan idealist Śrīharsa and the realist Nyāya Nyāya school are more complex than scholars have usually assumed. Śrīharsa, while concerned to respond to the Nyāya “Logic” school, was also a positive idealist philosopher who drew on Buddhist as well as Upaniṣadic material. Nyāya Nyāya, on the other hand, was not simply a realist reaction to Śrīharsa, but a true refinement and innovation of the Nyāya school’s argumentation.


Randall outlines three historical views of religious knowledge (that it is gained through revelation, though experience of a higher realm, or that it is primarily functional “know-how”). He defends that third view arguing that this functional “know-how” helps individuals and groups to unify, sanctify, and clarify their values and context. “Knowing God” thus refers
to knowing which values orient individuals and groups. The theologian must examine these values, testing them against natural science, and thereby enabling them to more fully unify the individual’s or group’s experience of the world.


This collection of essays addresses three themes, “The Nature of Religious Knowledge,” “Religious Truth Claims Considered,” and “Philosophy of Religion and Contemporary Culture.” Contributors include Cornel West, Charles Hartshorne, Ninian Smart, Anthony Flew, Gordon Kaufman, and Jurgan Moltmann, among others.


Runzo examines various conceptions of relativism and argues that conceptual relativism is the only coherent form of relativism. It holds that assertions are true or false only relative to the conceptual system in which they are asserted. He describes and critiques three strategies (an appeal to experience, an appeal to metaphysics, and an appeal to kerygmatic authority) that theologians have employed to counter relativism. While Runzo finds each of these strategies inadequate, he sees faith as a fourth strategy. Following William James’s definition of faith, he argues that faith is an answer to relativism since a believer’s faith provides him or her with a coherent system of belief.


This work argues through a collection of essays that the question of the possibility of religious knowledge is directly related to the question of whether religious language can be considered true or false and in what sense. McPherson and Ayer argue that religious language is non-sense because it does not refer to anything that is verifiable through sense perception. Combie delineates “logical idiosyncrasies” and “anomalous formal properties” of religious language, but argues that these allow believers to “grasp meaning” and help them to delimit the “reference range” of religious language. Tillich argues that, if taken literally, religious language is absurd, but if taken symbolically, religious language can be profoundly meaningful. Buber and Bultmann argue that religious language is true only in the experience of relational encounter with God, which encounter radically relativizes all human efforts to name God literally or definitively.

Sherry argues that religions are not one language game but a collection of language games. He hopes to correct the misperception that Wittgenstein's concept of language games implied a single language game for each tradition. The philosopher's job, in Sherry's view, is to locate, relate, and validate these collections of language games. Moreover, Sherry argues that religious truth no less than other categories of truth attempts to "correctly define some actual state of affairs."


Smart argues that "what people believe is an important aspect of reality whether or not what they believe is true." He contends that those involved in the field of comparative religions should enlarge their preview to world view in general, since ideology, such as atheism and Marxism, functions for their adherents in much the same way as religions, making the world intelligible and meaningful to them. Worldviews share six dimensions, according to Smart, including the philosophical, the mythic, the ethical, the ritual, the experiential, and the social. He explores each of these in relation to major secular and religious worldviews.


Smart explores five major issues in philosophy of religion with reference to five major philosophers. He begins with the problem of argument and truth within the context of discussion of Hume's view of miracles. Next, he explores causation and the question of human freedom with the assistance of Kant. Next, Smart discusses the question of the existence of God via a dialogue between Thomas Aquinas's "proofs" and Kant's reactions to them. Finally, he explores the issue of revelation and religious experience with reference to Rudolf Otto and the problem of evil with reference to F. R. Tennet.


Smith argues that the question of religious truth is primarily a question of personal faith. Religious truth is particular to particular people at particular times. Therefore, the Qur'an, as Smith contends in one chapter, is the Word of God for a Muslim in Mecca while it may not be for a Christian in New York. In this sense, religions can be more or less true given that different people will hold them to be true in different respects and degrees. Smith concludes that such a personal understanding of truth
has the potential to make interfaith dialogue more possible and productive since it acknowledges the truth of each religion for its adherents.


Truth is concrete, Sölle contends, in that it is always experienced in specific contexts. Christianity itself is a religion of concrete truth since it proclaims the incarnation as the revelation of the truth of God. Sölle fears, however, that Christianity has lost its hold on truth as concrete as it has become institutional and separated from the liberation struggle of individuals. She urges reform of the church and sees the existence of people working in solidarity for liberation, a church outside the church, as a sign of hope.


Sontag argues that a situation of cultural and intellectual uncertainty characterizes the twentieth-century context of the search for truth. He attributes this uncertainty to developments in quantum and theoretical physics as well as philosophy and linguistics. While truth may henceforth be fragile, dependent, and inexhaustive, Sontag maintains that there is still truth analogous to the truth of psychoanalytic interpretations of dreams that are true be do not exhaust the possible meaning of the dreams. He concludes such inferential and aesthetic notions of truth are more appropriate to the context of uncertainty.


Streng studies the the term *sunyata* (“emptiness”) as it is used by the second-century Indian Buddhist philosopher, Nāgārjuna, to express the nature of ultimate reality. Nāgārjuna’s thought is distinctive in its denial that ultimate truth requires a correspondingly ultimate reality, for both conventional and ultimate reality are “empty.” Streng traces the relations of *sunyata* to other central topics in Buddhist metaphysics. He then considers the norms and rules guiding Nāgārjuna’s religious dialectic. Finally, he explicates the religious meaning of emptiness and develops a theory that the truth of religious knowledge is as a means for ultimate transformation.


This work is a survey of the non-foundationalist movement in philosophy (reviewing Quine, Davidson, Rorty, Sellars, and Berstan) and theology
(reviewing Frei, Thiemann, Tanner, and Lindbeck). This survey serves as a preparation for Thiel’s argument that theology must be contextual and acutely aware of the “contingency and revisability of all knowledge.” Theologians should be forthright about their presuppositions and appeal to the “holistic justification” of the Bible as a witness rather than an objective authority.


In this work, Tracy addresses the question of religious truth in the context of ecumenicity and pluralism. He argues for and employs his proposed method, “analogical, theological imagination.” Religious truth, Tracy contends, is analogous to the truth of literary classics that articulate universal meanings as interpreted in the particular forms of a culture. The event of Jesus Christ defined as the present liberation of the believer mediated through the theological meanings of the tradition’s memory if the Christian classic. Tracy argues that fruitful interfaith dialogue could take place is believers from each tradition could analogically and imaginatively step into and experience the classics of other religions while carefully attending to the similarities and the differences with their own tradition.


Based on a lecture Troeltsch gave in 1901, this book is a classic statement of the problems that still set much of the agenda of contemporary Christian theology. What character can the “absoluteness” of Christianity possess given the evidence that Christianity, as much as any other religion, changes through history? Not only this, but the claims Christianity makes in its own behalf change, too. Troeltsch analyzes alternative conceptions of absoluteness and proposes a version based on the claim that Christianity exhibits and inculcates to a superior degree such normative religious values as can be proposed from a study of the world’s religions.


Van Huyssteen argues that theology has a place in the secular university because its truth is akin to scientific truth in that it may be judged to a greater or lesser degree as experientially falsifiable. He seeks a holism whereby religious beliefs would be tested on the truth of their depiction
of reality, their critical and problem-solving ability, and their constructive and progressive nature. He finds justification for this approach in the philosophy of science, particularly Thoman Kuhn. In addition, he explores how Pannenberg and Sauter have attempted to unite religion and science and argues that his own methodology is more satisfactory since it makes knowledge of science not only compatible with but also indispensable to theology. Indeed, the theologian must, in Van Huysteens view, consult science in order to test the truthfulness of his or her theological picture to the actual world.


On the assumption that one must understand what each religion means by truth before fruitful dialogue may occur, Vroom takes an inclusive and wholistic survey of the definitions of truth in Islam, Hinduism, Buddhism, Judaism, and Christianity. He finds that five types of definitions can be found throughout the traditions. These five types of truth include: *doctrina* or basically accepted truths, *verita* or truths understood over time, *vera religio* or lived truths, *intellectus verus* or truths resulting from momentary enlightenment, and *veritas* or the transcendent itself, which is the norm and source of all other truths. He concludes that the full understanding of a religion will only result from an experience of that religion in all five facets of its truth. Therefore a holistic and experiential dialogue is needed rather than a mere comparison of doctrines. He finally cautions that all religions have some conception of the fundamental limitations of human’s ability to understand and thus urges great patience on the part of dialogue participants.


For the sake of clarity in contemporary debates, Walker explains the coherence theory of truth with special reference to its key proponents and their motivations for promoting the theory. The coherence theory of truth states that the truth of a proposition is its coherence with a set of beliefs that the individual sees as her or her fundamental beliefs about a subject. Spinoza, Kant, Fichte, Hegel, and Wittgenstein are reviewed as expounding coherence theories and Descartes as arguing for a variant of the coherence theory. While Walker demonstrates to his own satisfaction that the coherence theory is not patently absurd as recent philosophers, such as Russell, have assumed, he still finds coherence basically untenable and opts for a provisional correspondence theory that holds
that the truth of a proposition is its correspondence to reality independent of the proposition.


Truth is to be found in all the world religions, and is seen by the quality of life of their adherents, says Watt, a pre-eminent Islamist and himself a Christian. The diversity among the religions can be explained by the inadequacies of human thought and language to understand the world and express convictions about it. Moreover, factual differences among the religions (and factual disagreements within a tradition) are not the measure of truth, since religions aim to uncover significance in the world for the sake of changing lives. Watt then considers truth in the biblical testaments and in other religious traditions, before considering challenges all the religions face in common. A clear expression of one view for laypeople.


The authors approach religious knowing from the perspective of cognitive psychology. They argue that religious knowing is not a different kind of knowing but analogous to aesthetic knowing and personal insight. They note that the religious person learns of God in much the same way that people undergoing psychoanalysis learn about themselves. They further argue that religious knowing is not concerned with knowing a reality other than that of the everyday world, but rather is concerned with learning to interpret the everyday world religiously.


Whittaker argues that religious truth claims are akin to principles. They are "indemonstrable assertions that sustain and regulate further judgment." As such, their truth depends upon whether they enable the believer to understand new things or to include a greater number of known facts in an overall explanation. The are thus primarily judged by their heuristic value.


Wiebe argues that one cannot neglect propositional truth while investigating personal truth. Against phenomenology that would bracket the question of truth in religion, Wiebe maintains that reason demands an
explanation for all phenomenon, including religious phenomenon. This work is not so much an exposition of what that truth might be, but rather an argument that the question of truth cannot be left aside. Tillich, Durkheim, Smart, Cantwell Smith, F. Ferré, Hick, and Rahner are all discussed and criticized as the argument proceeds.

Annotated Bibliography: Judaism

Reference Works

Bibliographies


Dictionaries and Encyclopedias


A concise volume intended as a source for initial entry into the study of Judaica. As such, references sacrifice depth (the average entry length is a mere seventy words) for breadth (over 7,000 entries) of coverage. Although comprehensive, the limited information provided and the lack of bibliographies recommends usage of this volume primarily as quick reference for beginning students.


An indispensable reference comprehensively covering all aspects of Jewish religion, history, and culture. The sixteen volumes include approximately 20,000 subjects, and are illustrated throughout. Special emphasis is given to developments in Judaism in the twentieth century (most notably the Holocaust, the foundation of the State of Israel, and the establishment of the United States as a primary center of the Jewish tradition), thus setting this new encyclopedia apart from the twelve volume
work published in 1906. This reference includes an extensive index (vol. 1) and yearly update volumes since its publication in 1972, and is now also available in a CD-ROM version.


An accessible single volume reference on specifically religious aspects of Jewish tradition. Extensive cross-referencing and comprehensive bibliographies add to its value for beginning students of Judaism.

Primary Sources


Blumenthal introduces readers to texts from throughout the history of Jewish mystical traditions. Volume one excerpts writings on the secrets of creation and the visionary ascent to God, including the Sefer Yetzira and Pirkei Heikhalot, as well as the Zohar and Lurianic prayerbook. Volume two includes sections of Maimonides’ Guide of the Perplexed, al-Botini’s Sullam ha-‘Aliyah, and a variety of Hasidic texts. The author’s annotations address issues of authorship, chronology, and symbolism, and assist in clarifying central issues in the texts, as well as the meta-issues in the study of Jewish mysticism.


These selections provide readers with an introductory distillation of the spirituality embodied in the text of the Talmud. It presents the consistent vision of the early rabbis as to the form, content, and goal of Jewish life, with some reflection of the unique role of the rabbi within the religious community. Fifteen Talmudic tractates are briefly excerpted and introduced with necessary background material.


Dan and Kiener acquaint readers with representative and historically significant texts of thirteenth-century Jewish mysticism, some of which are presented here for the first time either in print or translation. These
works reflect the creative diversity of Kabbalistic thought prior to the writing of the Sefer ha-Zohar. Included are texts from the ‘Iyyun Circle, the Sefer ha-Bahir (Book of Brilliance), the school of Rabbi Isaac the Blind, the Gerona circle, and the Kohens brothers of Castille.


Danby proffers a straightforward and highly accessible translation of the Mishnah text in its entirety. Notations are of an explanatory, rather than commentarial, nature, and the glossary, appendices, and lengthy index are designed to assist in making the text available to a broad audience.


A readable and reliable multi-volume rendition of the entire Babylonian Talmud, based on the Vilna Talmud with corrections from and references to other extant manuscripts. Copious notes, glossaries, and introductions assist the reader in tackling the enormity of the text.


Matt offers translations of what he terms the essential teachings of the Jewish mystical tradition. Arranged topically, the translations are designed to be readable and to capture the poetic style of the Hebrew and Aramaic texts. Copious notes clarify more obscure passages and situate the texts and their concepts within the broader tradition.


Matt endeavors to capture the lyricism and poetry of the original Aramaic text of the Sefer ha-Zohar (Book of Splendor), the thirteenth-century classic of Jewish mysticism. Explanatory notes and commentary are placed at the end of the work so as not to impede the reader’s course through the primary text. It should be noted that Matt’s translation excerpts only a small fraction of the original work.

Montefiore and Loewe excerpt and translate early Rabbinic texts and arrange them topically. They focus almost exclusively on haggadah rather than halakhah. Chapters treat a variety of subjects ranging from the divine nature and characteristics, to ethics and communal and family order. Supplementary materials and charts trace the intellectual “geneology” of Tanaitic and early Rabbinic thinkers, provide chronologies of the included extracts, and cross-reference biblical, Rabbinic, Greek, and Latin passages.


This multi-volume work presents the text of the Bavli as a cogent system with organizing principles and a coherent structure, rather than a rather diverse collection of facts and authoritative opinion. Visual clues, such as different typeface and varied indentation, illustrate for the English reading audience the linguistic components (Hebrew and Aramaic) and the structural elements that comprise the Talmudic text.


Neusner offers a more literal translation of the Hebrew text into American English than the earlier work of Danby. The intent is to demonstrate, as best one can in translation, the formal and syntactic means by which early/proto-Rabbinic ideas are expressed in the Mishnah. The text in translation is arranged for easy reference and to disclose structural patterns in the prose and poetry.

**Secondary Sources**


An accessible examination of some of the most fundamental concepts that mold the Jewish definition of man and society, as revealed through the talmudic literature. The basic Rabbinic laws governing various human activities are explored as a means to demonstrating the underlying moral and religious principles that shape Jewish tradition and define humanity. Specific talmudic, mishnaic, and halakhic passages are extensively referred to and discussed throughout.


A critical analysis of several primary themes of contemporary Jewish philosophy, underwritten by the author’s contention that a single unifying
theology/philosophy of Judaism is lacking that effectively addresses Judaism as expressed though primary sources and can be reconciled with modern philosophical notions. Berkovitz addresses the arguments of the prominent Jewish philosophers Hermann Cohen, Franz Rosenzweig, Martin Buber, and A. J. Heschel, and also comments on the thought of reconstructionist theologians.


A collection of essays culled from the yearbook of the Central Conference of American Rabbis addressing attempts to synthesize past Jewish tradition with contemporary aspects of the American Jewish experience. Diverse means of seeking reform are addressed, including (but not limited to) the re-definition of Judaism through consideration of continuing revelation, practical reconstruction of Judaism aimed at allowing more complete identification of modern Jews with their tradition, and reinterpretation of the tradition though various contemporary philosophical forms. Discussions are largely tailored for the general audience.


A comprehensive four volume exploration of halakhic responses to various contemporary issues. Emphasis is placed on the ongoing enterprise of halakhah, and the diversity of opinion of modern halakhic thinkers from whose work the bulk of the present volumes are drawn. The vast array of problems addressed here (ranging from issues of general interest such as abortion and criteria of death to the minutiae of specifically Jewish ritual) is intended to convey the seriousness with which contemporary Jews take Halakhah.


Two volumes dedicated to detailing various ritual aspects of Jewish life and the biblical and rabbinic literature revealing their historical background and original meaning. A broad survey of ritual is provided, with more in depth treatments of the historical aspects of major Jewish holidays and their associated ritual.

A two-volume textbook designed as an introduction to the field of Jewish mysticism. Translations of primary texts are provided in the context of extensive notes and introductory material to make these texts accessible to the non-specialist. The work is divided equally into four sections, focusing on Merkabah, Zoharic, Philosophic-Mystical, and Hasidic traditions, respectively.


A collection of readings from Jewish mystical literature, arranged with extensive commentary aimed at providing basic terms, philosophical concepts, and perspective on the role of mysticism in the larger Jewish tradition. This work is intended as an introductory textbook for the study of Jewish mysticism, and as such provides a varied and accessible sampling of primary sources from that tradition.


An examination of theological possibilities for the contemporary non-Orthodox Jew in response to the failure of modernity to deliver on the promise of "secular enlightenment" as a means to the betterment of humanity. A postmodern covenant based on God, Israel, and Torah is proffered, with emphasis on Jewish responses to Western (i.e., American) culture, dialogue with orthodox tradition, and practical aspects of theological ideas in contemporary Jewish life. Some familiarity with modern Jewish thought is assumed.


An examination of the role of catastrophic suffering (with particular emphasis on the Holocaust) in the development of Jewish views of God, covenant, and tradition. The text focuses primarily on a critical interpretation of the writings of three post-Holocaust Jewish thinkers: Richard Rubenstein, Eliezer Berkovits, and Emil Fackenheim. Their contribution to the theological debate on the Problem of Evil is explored in the wider context of theodicy and antitheodicy thought throughout Jewish history, beginning with motifs in classical Jewish texts. Special focus is given to the uniqueness of the Holocaust in Jewish history, and its role in fostering antitheodic discourse in specifically religious circles within the tradition.

A concise and accessible introductory overview of Judaism intended to provide general audiences with a guide to Jewish faith and the way of life in the modern Jewish community. The discussion is divided into one section on belief and one on practice, each section exploring biblical foundations, traditional rabbinic interpretations as detailed in the Mishnah and Talmud, and contemporary attitudes of various Jewish traditions. A succinct historical outline of Judaism is also provided.


A unique introduction to modern Jewish life in America, offered in the form of a “snapshot” of an anonymous contemporary Jewish community; the story is constructed from over 100 interviews with residents of a “typical Midwestern city,” home to over 40,000 Jews. The authors provide a broad spectrum of modern Jewish life and attitudes by selecting voices from varied Jewish backgrounds, ranging through Orthodox Rabbis, pediatricians, high school students, funeral directors, strippers, and even local Gentiles.


Corre has assembled essays from leading scholars of the past century that examine the text of the Talmud itself as well as the literature and culture it has inspired. Scholars treat the component elements of the Babylonian Talmud and Midrash, the historical, political, and economic background of the Talmudic period, Sadducee, Pharisee, and Essene movements, Halakha and Rabbinic interpretation, and the ethico-religious ideas embodied in the Talmud. Authors include Solomon Schechter, Israel Abrahams, H. L. Ginsberg, and Louis Finkelstein.


A collection of essays from feminist scholars of various aspects of Jewish tradition, from rabbinic study to American cinema. Although wide ranging and disparate in the foci of individual articles, the anthology intends to collectively examine the influence that feminist scholarship has had on mainstream Jewish thought and how gender-based research can effect reinterpretations of Jewish tradition and society. A cross-disciplinary approach to Jewish gender study is argued through demonstrations of the shortcomings of accepted disciplinary boundaries in fostering understanding of Jewish women.


An introductory text aimed at explaining the foundations of Judaism
and the development of the tradition, with particular emphasis on Judaism in the twentieth century. The text addresses the concept of covenant, rabbinic tradition, Jewish law and ethics, ritual practice, biblical sources, and Jewish thought as it relates to mysticism, theology, and eschatology. Some familiarity with the general study of religion is recommended.


A volume of fourteen essays exploring a variety of rituals and myths associated with aspects of the Jewish body. Sources range from classical textual passages to contemporary popular culture and folk tradition. The text aims to provide bodily images of Jews as a foil to the traditional image of the “People of the Book,” with the ultimate goal of re-focusing thought on the Jewish body as a vehicle of Jewish identity and spirituality.


A collection of articles aimed at addressing the “enigma” of the intact survival of a tradition and a people physically dispersed throughout the lands of others. The text emphasizes the continuous interaction between Jews and the “host” nations as the primary means by which survival of the Jewish tradition was ensured. Chapter topics include post-biblical history; Jewish peoples in Europe, America, and Islamic nations; religious and secular anti-Semitism; and Zionism and the issue of Palestine.


An in-depth philosophical treatise building on the author’s noted “614th commandment” addressing the possibility of “mending” Jewish faith in a post-Holocaust world. Fackenheim contends that not simply Jewish thought, but thought itself must be healed in a world that has witnessed a suffering as unique and unprecedented as the Holocaust. The role of contemporary Jewish theology must be, in the author’s eyes, to re-interpret revelation without the traditional foundation of divine sanction and authority, to renew faith in the wake of catastrophic suffering on the scale of the Holocaust, and to resubstantiate the concept of God in a world dominated by secular rationality.

This outstanding collection of essays by thirty-four prominent scholars surveys the breadth and depth of Jewish intellectual history, while calling into question the very category of “Jewish philosophy” by demonstrating its intimate association with and profound contributions to the broader history of philosophy. Part one sifts through the Biblical, Hellenistic, and Talmudic sources of philosophical reflection; part two examines Medieval Jewish thought, and includes essays on Judah Halevi, Moses Maimonides, Levi ben Gershom, and Jewish philosophy in its Islamic context. Parts three and four deal with the tradition’s modern and contemporary articulations, treating figures such as Spinoza, Mendelssohn, Rosenzweig, and Buber, and major movements including neo-Kantianism, Zionism, and Jewish feminism.


To assist others in interpreting the scriptural and literary sources of religious knowledge, Friedlander offers a comprehensive and detailed summary of the central beliefs and practices of the Jewish tradition. Part one, “Our Creed,” outlines thirteen principles of faith grouped under the headings of the existence of God, revelation, and reward and punishment. Part two, “Our Duties,” catalogs and explains a broad array of moral, ritual, and spiritual practices. This is an older but still valuable introduction to Judaism.


Friedman presents a synthetic synopsis of contemporary scholarship into biblical authorship designed for a broad audience. The work offers a brief history of biblical studies, surveys the cultural and historical background in which scriptural writing and redaction occurred, and provides comparative analysis of J, E, P and Deuteronomistic sources. An appendix charts the authorship of the Pentateuch in an easy to read format.


In this atlas of maps and photographs, Gilbert records the tragic fate of European Jews. A powerful visual companion to written accounts of the Holocaust.

Gilbert weaves the testimony of witnesses and survivors into his historical narrative to present a moving chronicle of the systematic attempt to destroy European Jews. He traces the Nazi program from prewar polemic, through it devastating implementation, to the liberation of the Jews from the concentration camps, if not from the burden of memory.


Born of the author’s experience assisting rabbinical students and laypersons in their theological quests, this work acquaints the interested reader with central issues in Jewish theological thought and carefully explains alternative approaches in addressing them. Gilman draws on traditional texts, the work of Jewish theologians, and the insights of the social sciences to offer a vision of Judaism that remains true to the historic tradition but attuned to the challenges of contemporary life. Central to Gilman’s reflections is his engaging, at times controversial, discussions of myth as the means by which communities structure experience. Modern thinkers must critically and selectively engage the myths of their traditions to express truth and religious meaning. Throughout, Gilman encourages readers to struggle to articulate their own theological vision.


This collection gathers together Ginzberg’s insights into the halakhic and haggadic traditions. Essays introduce the Palestinian Talmud, reflects on the significance of halakha for Jewish history, analyze the codification of Jewish law, and reflect on allegorical scriptural interpretation and the Kabbalah.


An anthology of articles exploring the relationship of Judaism to society, and how through various forms of Judaism Jews have been able to interpret and understand the social contexts within which they live. The text is roughly divided between chapters dealing with the formative (500 BCE to 640 CE) and classical (640 CE to 1789 CE) ages of Judaism; those concerned with the diversification of Judaism from the eighteenth century to the present; and those focusing on contemporary Judaism, specifically in America and Israel. The creative responses of Judaism to various social, economic, and political influences are examined, taking into account the pluralism within the tradition.

Gordis offers an analytical and prescriptive work that illuminates the vital dynamism of the halakhic tradition. He focuses upon the vital tension in halakhah between seemingly contradictory, but, in fact, profoundly complimentary emphases upon stability and flexibility, between eternal truths and situational ethics. Part one, "Principles," describes the core motifs of the legal tradition which have guided its development into the present, while part two, "Practices," examines the interplay of conservative and innovative forces within the legal tradition in confronting contemporary religious and ethical issues.


Green's compendium of articles by leading scholars examines the varied historical paths taken by the religious to live in the presence of God. Volume one surveys Jewish spiritual theory and practice in the biblical, Rabbinic, and Medieval periods. Essays locate Jewish spirituality in its Near East context, explore the roles of the Second Temple and Psalmody in religious experience, compare the contemplative and ascetic paths, and discuss devotional, pietistic and ecstatic traditions in premodern Judaism. Volume two continues the survey, charting the development of traditions in the post-medieval and modern periods. Topics include ha-lakhah and Kabbalah as competing disciplines of study, the figure of the Hasidic Zaddiq, HaBaD, twentieth-century interpretations of ritual, revelation and scripture, and the spiritual and anti-spiritual trends in Zionism.


Organizationally similar to Frank and Leaman, above, this work sketches major figures and movements. Essays treat Judaism and the Kalām, Aristotelianism and its opponents, post-Kantian Jewish Idealism, and the nineteenth-century renewal of religious philosophy in the thought of figures such as Hermann Cohen and Franz Rosenzweig.


Drawing on Max Weinrich's *History of the Yiddish Language* (University of Chicago, 1973), Harshav sympathetically examines a rapidly fading component of broader Jewish culture. The author casts light upon the scholarly and devotional layers and tones of Yiddish and the diverse cultural currents reflected in the grammar and structure of the language.
Harshav is particularly eloquent in his examination of the role of analogy and association in Yiddish discourse.


Combining direct observation, personal interviews, statistical analysis, and recent academic studies, Helmreich offers a sympathetic, and at times enlightening, introduction to Jewish academies of higher learning in the United States and the culture that has grown up around them. Beginning students of Judaism will benefit from the author’s analysis of sociological, cultural, historical, and intellectual currents that have contributed to the flourishing of these Orthodox institutions since the Second World War, and his insight into the daily lives of their students.


In this compelling and insightful classic, Heschel encourages modern readers to turn away from technical civilization’s obsession with understanding and dominating the world of space and toward a life mindful of sacred moments. For Heschel, Judaism’s unique contribution to the history of religions is its emphasis on the holiness of events and history rather than places and things. Its rituals symbolize an overarching holy temporal architecture, and its goal is the sanctification of time. Through reflecting on and attending to the Sabbath, one becomes more aware of God’s presence in this world, not in space, but in time. The Sabbath serves as a token of eternity, meaningful to both God and humanity. Whereas the other six days of the week mark our pilgrimage through the spatial world, the seventh signifies its goal: dwelling in the eternal presence of God.


Rothschild has selected and arranged writings which exhibit the central ideas in Heschel’s philosophy of religion and religious philosophy. Entries treat the various means of experiencing and relating the divine presence, the God of the Hebrew prophets, the needs of humanity, reflections on the import of religious observance, and the meaning of history in light of the divine-human relationship. Throughout, the theme of God’s quest for humanity is revisited. While hardly exhaustive, this collection is a valuable introduction to the work of a leading twentieth-century Jewish thinker and an invitation to further study.

This work offers basic definitions and discussions of key terms, concepts, and figures which students may encounter in introductory studies of the Jewish religion. The dictionary format of the text makes for easy reference, and entries are designed for intelligibility and accessibility.


A comprehensive history of American Jews, divided in four volumes covering the years 1654–1820 (the First Migration), 1820–1880 (the Second Migration), 1880–1920 (the Third Migration), 1920–1945 (Entering the Mainstream), and 1945–present (American Jewry since World War II). Five different authors present in-depth historical accounts, exploring common issues such as the varied backgrounds of Jewish immigrant communities, the new social context of America, Jewish political involvement, the evolution of the tradition, and the tension between assimilation and group survival.


An examination of how the Jewish conception of God shapes Jewish religious tradition. Underlying Kaplan’s exploration of God’s meaning is the theme of reinterpretation of Jewish ideas of God in light of maintaining the continuity of Jewish tradition in a rapidly changing modern world. The author seeks to reestablish the relevance of God in modern Jewish life and emphasize the institutions through which God is revealed, through consideration of various categories of religious experience. The attempt is made to suggest the means to this-worldly salvation in the context of a modern scientific rather than a traditional authoritative worldview.


With intellectual subtlety and sensitivity, Katz addresses seminal issues confronting contemporary Jewish religious and philosophical thought. The central theme of these essays is an examination of the ramifications of the Holocaust for historiography, philosophy, political theory, and theology. Katz tackles difficult questions concerning the uniqueness of the Holocaust, the problem of relativism in modern European historicism, the possibility of faith after the Shoah, and the criteria for contemporary Zionist ideology.

Katz offers a valuable compendium of articles covering major and minor figures in the Jewish philosophical tradition from the ancient, medieval, modern, and contemporary periods. Figures discussed include Philo, Maimonides, Spinoza, and Moses Mendelssohn. A helpful bibliography offers additional readings in the selected topics.


The authors of these essays employ a variety of postmodern hermeneutical methodologies to tackle major issues in contemporary Jewish studies. Often provocative, these essays treat a panoply of subjects, including postcritical scriptural interpretation, narrativity in Kabbalistic hermeneutics, questions of canon, Zionism, and the role of feminist theory in rethinking Jewish women's identity.


This classic synopsis of Jewish faith, composed by a leading figure of the Reform movement and former president of Hebrew Union College, emphasizes the ethical and humanitarian character of the tradition. Kohler discusses God, as known in revelation and as conceived in Judaism, human nature and responsibility, the kingdom of God, and the mission and election of the community of Israel. At times ranging from apologetic to polemical in tone, and tinged with optimistic progressivism, this work is nevertheless an illuminating introductory text and a significant historical document of Reform Judaism.


This impressive and comprehensive collection of primary materials, many translated here for the first time, surveys Jewish social, cultural and intellectual history from the seventeenth century through the foundation of the modern state of Israel. Throughout, the editors have selected texts representing moments of tension and transformation within the tradition that arise from external pressures and internal dynamics. Excerpts represent a number of genres and are translated from several languages. Of particular interest are entries on the Reform movement, Zionism, and traditional Judaism's reaction to modernizing agendas. Introductory materials and annotations assist in situating the texts in their proper sociohistorical milieu.

Neusner collects essays by leading scholars and intellectuals, including A. J. Heschel, Emil Fackenheim, and M. M. Kaplan, that bring enduring issues in Jewish theological reflection into clear focus and explore emergent transformations of the tradition. Part one deals with the “fundamentals” of Jewish theology: God, Torah, and Israel; part two examines halakhah and Torah; and part three examines continuities and changes in thought regarding the three fundamentals. The book concludes with reflections on the nature and place of Judaism in a secular age. Neusner introduces each selection, highlighting key issues and raising significant questions for further consideration.


Neusner offers a social history of Jewish traditions wherein the worldview of one particular Judaism has dominated. Arguing that religions shape the world, and therefore that Judaisms create worlds for Jews, the author argues that the central myth of exile and return articulated during the Babylonian exile (597/586–450 BCE) has shaped the development of all subsequent Judaisms. Neusner charts the courses of these various Judaisms through four periods—the age of diversity (586–450 BCE), the formative age (70–600), the classical age (late antiquity through the nineteenth century), and the modern age—and explores the many interpretations of what it means to be an Israel, that is, to be the social embodiment of a given Judaism.


Neusner presents an analytical and interpretive examination of the categorical structures of normative Judaism, as set forth by the rabbis of the first six centuries CE and embodied in the Babylonian Talmud. After a brief introduction examining alternate approaches to describing Rabbinic Judaism, the author outlines the structure of Judaism according to the tripartite scheme of ethos/Torah, ethics/God, and ethnos/Israel. Part two the surveys the function of this system historically, analyzing the relation of ethos to accounts of social order, ethics to prevailing social attitudes and emotions, and ethnos to issues of teleology and eschatology. While throughout this work attention is paid to external influences upon the tradition, the book concludes with a treatment of Rabbinic Judaism within the Western context.

Steepled in scriptural interpretation and writing from within the halakhic tradition, Novak offers a coherent and comprehensive statement of his own theological ethics. The goal of these essays is not to discover specific rules for action, but rather to articulate underlying principles within Judaism that may prove invaluable not only for Jews but for the whole of humanity in confronting the problems of contemporary life. Essays discuss the natural law tradition in Judaism, crosscultural ethics, issues of human embodiment raised by current discussions of sexuality and AIDS, environmental concerns, human rights, and the possibility of being a faithful Jew in modern American society.


The twenty-five authors gathered here represent the leading lights in current cultural and gender studies of Judaism. The essays—brief, insightful, and often highly provocative—reflect the authors’ deep commitments to both feminist scholarship and the Jewish tradition and manifest a desire to integrate both in transformative practice. Issues addressed include engendering Jewish religious history, the experience of teaching and working in Jewish studies, gender and colonialism, the eroticization of Holocaust survivors’ narratives, and constructions of the feminine in Rabbinic Judaism.


Seeking to transform the tradition and repair the world, Plaskow offers a compelling new vision of Jewish theology which incorporates traditional sources of theological reflection with a heart-felt and lived commitment to feminist convictions. Applying hermeneutics of suspicion and remembrance, the author scrutinizes the Torah, pointing out its patriarchal biases and recovering women’s histories, and articulates a feminist interpretation of halakhah. Through an exploration of the relations among Torah, community, and personhood, she exposes and attacks dualistic hierarchies which have oppressed women and proposes a conception of Israel rooted in the category of distinctiveness rather than chosenness. Chapters also deal with androcentric terms in God-talk and new ways of envisioning the divine, the theology of sexuality, and the relationship of feminist theology and spirituality to social/political action.

In these essays, Rose examines the intermingling of Jewish and general philosophical thought and the common problems these linked traditions face in confronting modernity. She argues that in both Jewish and Western thought, there has occurred a disruption between ethics and law and revelation and reason. Rather than addressing themselves to this “broken middle, “ intellectuals have chosen to gloss over the issue or fly to one extreme or the other. Figures surveyed include Walter Benjamin, Levinas, Rosenzweig, Derrida, and Adorno.


In this updated and revised edition of his seminal Jewish “death of God” theology, Rubenstein revisits and reinterprets the theological, social, and political significance of two inextricably linked events: the Holocaust and the foundation of the modern state of Israel. He examines the encounter of Christian and Jew, the meaning of the Holocaust, theology, contemporary Judaism, and the problematic of religious faith, relating them to recent events such as the Intifada and the Auschwitz convent controversy.


Emphasizing unity in diversity, Rudavsky sketches the emergence of religious alignments, their intellectual and spiritual influences, and their historical contexts, introducing reader to the ongoing dialogue within Judaism begun two centuries ago. Part one, “Backgrounds,” surveys the position of Jews in medieval Europe, the formation of the ghetto, Judaism during the Enlightenment, and the Emancipation and its aftermath. Part two charts the development of traditional, Hasidic, Reform and Neo-Orthodox Judaism in Europe, while part three continues this outline with an examination of Jewish communities in America.


Writing from a modern Orthodox perspective, Sacks offers a non-polemical account of Jewish disunity and suggestions for overcoming the intellectual and cultural barriers dividing contemporary Judaism. Rejecting both exclusivistic and pluralistic understandings of Jewish religious diversity, he offers a program of halakhic inclusivism that is true to the Orthodox tradition while enabling a great deal of freedom in non-halakhic matters.

Drawing upon the literature of the Talmud and the “Great Midrashim,” Schechter presents historically mainstream Rabbinic opinions on eighteen significant theological issues. This work serves as a useful introduction to a range of topics, including God and the world, the joy of the Law, the source of evil and rebellion, and forgiveness and reconciliation. Throughout, the emphasis is upon the tranhistorical consensus of opinion, rather than historical analysis of the development of religious ideas.


This straightforward and highly accessible work charts the variety of options and challenges that women confront in seeking to integrate their identities as Jews and as women. Part one examines the relationship of women to religious Judaism and notes movements beyond patriarchal norms. Topics addressed include women’s participation in religious services and education, the cycle of festivals, and issues surrounding body image and sexuality. Part two explores women’s attempts to redefine their identities and relationships within the contexts of marriage and family. Part three looks at shifting roles and attitudes in the Jewish community and working world. The author has included a “networking directory” and select bibliographic guide to assist readers in discovering resources for education and activism.


Schochet introduces readers with both mystical aspects of Judaism in general and the specific concepts and practices of Hasidic mysticism. Volume one, “The Mystical Tradition,” surveys the general characteristics of Jewish mysticism, locating it within the broader tradition and in relation to non-Jewish mysticism. Volumes two examines the dynamics of *tefillah* (prayer) and *teshuvah* (repentance) in Hasidic thought and practice, and volume three explores Hasidic interpretations of *Ahavat Yisrael* (love of a fellow-Jew), the figure of the *rebbe-tzadik*, serving God with joy, religious duty and experience, and the philosophy of Lubavitch activism.


Scholem offers a superb introduction to historically significant schools of the Jewish mystical tradition, presenting insightful studies of core
figures, texts, and concepts. Lectures treat the general characteristics of Jewish mysticism, Merkabah and Gnostic traditions, Hasidism in Medieval Germany, Abraham Abulafia, the Zohar, Isaac Luria and his followers, Sabbatianism and its relation to mysticism and heresy, and the modern phase of Hasidism.


Scholem presents a masterful overview of the history, concepts, and key figures of Jewish mysticism and esoteric movements. Part one surveys the historic development of Kabbalah to the twentieth century, charting its spread from the Near East, through Northern Africa, to the establishment of major centers in Spain and Europe. The author introduces basic ideas in the early tradition, including the Sefirot and emanation theories, the relation of God to creation, the question of theodicy, and the nature of the human soul, and he examines the influence of Kabbalistic thought on the broader Jewish and Christian traditions. Part two consists of entries on specific topics, most notably the Zohar, the Magen David (Star of David), the figure of Lilith, and divine providence. The work concludes with discussions of significant personalities in the history of Kabbalah, such as Azriel of Gerona, Moses Cordovero, Isaac Luria, and Moses ben Shem Tov de Leon.

Scholem, Gershom. 1991. On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah. Trans. from the German by Joachim Neugroschel, edited and revised, according to the 1976 Hebrew edition, with the author’s emendations, by Jonathan Chipman. New York: Schocken Books. [Originally published in German under the title Von der mystischen Gestalt der Gottheit: Studien zu Grundbegriffen d. Kabbala by Rhein-Verlag AG, Zurich, 1962]. This collection of essays drawn from Scholem’s lectures to the Eratos Society in Switzerland (1952–61) illuminate central themes in Kabbalistic thought. In each essay, the author traces the historical significance and development of Kabbalistic symbols from ancient texts and medieval treatments to their interpretation in thirteenth-century Spain and in Lurianic and Hasidic schools of thought. Concepts examined include the mystical shape of the Godhead (Shi’ur Komanh), good and evil (sitra ahra), the righteous one (tsaddik), the feminine aspect of divinity (shekhinah), the transmigration of souls (gilgul), and the astral body (tselem).

Schweid argues that the twentieth century, characterized by an increasing acceleration of change and forever marked by the conjoined events of the Holocaust and foundation of Israel, deserves independent treatment in the study of Jewish thought. Initially tracing the connections between and difference in nineteenth- and twentieth-century thought, the author examines emerging orientations in Jewish philosophy. Drawing on the work of well- and lesser-known intellectuals, Schweid addresses subjects including the affirmation of exile and the negation of exile, definitions of Jews and Judaism, the renewal of Jewish society and culture and their transmission, issues of faith and heresy, and theological approaches to repentance, return, and covenant renewal.


An exploration of a number of philosophical problems as they are treated by various thinkers who do or do not conduct “philosophy in a Jewish way.” Seeskin emphasizes the primacy of both practical reason (a philosophy of conduct) and transcendence of the rational (the conviction that the ideal transcends the material world) in defining philosophy that is characteristically Jewish. A number of classical and contemporary philosophers are surveyed in this context as they respond to such issues as negative theology and the nature of God, miracle and creation, revelation, ethics, and the Problem of Evil.


A standard work on the history of Judaism. Intended as a textbook, this volume provides a comprehensive and in-depth survey of the historical development of Judaism, with special attention paid to the scholarly literature on the subject produced in the nineteenth and twentieth centuries. An emphasis on the interrelatedness of Judaism as a religion and Jews as a people is maintained throughout the text. The density of material in this work will likely make it daunting for general readers outside the context of courses on Judaism.


By applying traditional Jewish learning to contemporary Jewish conceptual and practical problems, Sherwin attempts to foster the ongoing discussion of spiritual, intellectual, and moral issues central to Judaism. The text examines in depth a small number of such problems (ranging from general ethics to specific issues relating to recent biomedical advances), using each to emphasize his methodology (drawing on past Jew-
ish textual scholarship to formulate novel approaches to modern problems) and his advocacy of the continuing extension of Jewish scholarship as opposed to (what he considers) a "voyeuristic" historical approach.


A sociological examination of the development and definition of Conservative Judaism in America. The text explores changes in Judaism as they relate to changes in the lives of Jews, thus forcing a consideration of the larger American societal context. Sklare investigated this context as it influenced transitions within Jewish Orthodoxy and the emergence of a Conservative Synagogue, and considers various aspects of Conservative Judaism, including religious and social practice, the institution of the Rabbi, and ideology.


A concise introduction to Judaism intended to provide non-Jews with a particularly Jewish perspective regarding the tradition. As such the text often focuses on common misconceptions and attempts to synthesize the images of Jews as a people and Judaism as a religion through discussions of the development of the tradition (considering specifically relationships between God, Israel, and the surrounding world) and central themes of Jewish spiritual and social life, including consideration of contemporary ethical debates.


Designed "to help Jews become celebrants of Judaism," this book systematically introduces, describes, and explains Jewish ceremonies, rituals, and their significance. Part one examines conceptions of covenant, the synagogue, and home as focal points of life and worship, prayer, *kashrut*, and *shabbat*, while detailing major festivals and Holy Days of the Jewish calendar. Part two, "The Celebration of Life," discusses rites of passage, including circumcision, bar and bat mitzvah, conversion, and funerals, with reflections upon the role of family in Jewish life and the status of women in the religious community. Trepp offers a solid introduction to both the "hows" and "whys" of public and private religious observance in Judaism.


This brief book gathers one hundred and twenty-eight sayings and stories from the Jewish mystical tradition. Unterman offers a brief historical
and theoretical introduction to Jewish mysticism in general and Hasidism in particular. The sayings themselves hint at the discursive richness of the esoteric branch of Judaism.


A comprehensive survey of central beliefs and practices which define Judaism, with special emphasis on those areas of the tradition which are uniquely Jewish. Intended as an introductory textbook, this work provides historical and sociological context as well as extensive discussion of contemporary Jewish belief and practice in an attempt to initiate an “acquaintance” with the living faith of Judaism.


A two-volume work representing the second installment in a series of books on the development of philosophy from Plato to Spinoza. The text attempts to systematize the thought of Philo and explore the historical and intellectual context of the growth of that thought, with the goal of elucidating the central themes which would dominate religious philosophical systems until the secular philosophy of Spinoza in the seventeenth century. Wolfson considers the scriptural foundations of Philo’s treatment of such issues as the nature of God, creation, nature, and miracle, the soul, free will, and ethics. The depth and scope of this work recommend it either to readers seeking a more advanced survey of religious philosophy, or to those with particular interest in the thought of Philo.

Annotated Bibliography: Christianity

Reference Works and Overviews


This work aims to reflect accurately the global character of Christianity in the twentieth century. More than an encyclopedia, it is a multifaceted compendium of reference materials, including a chronology of evangelization from 27 to 1983, a survey dictionary of world Christianity, an atlas of Christian evangelization, and a survey of Christianity and other religions in 233 countries.

This dictionary is more like an single-volume encyclopedia, presenting brief articles on each topic.


This collection of thirty-five specialist articles covers the main theologians of the century, offering sharp portraits rather than bland descriptions. Edited by the Regius Professor of Divinity at Cambridge University, the book devotes slightly more space to British theology than it does to Latin American, African, and Asian theologies combined.


This encyclopedia contains 105 scholarly essays grouped into nine topical and thematic parts, addressing the religious traditions and movements as well as their interaction in North America. The intended audience is broad, including students, clergy, experts, and general readers. The cross-references and the detailed index are of special help to those who want to examine the full scope of the subject.


This textbook aims to introduce Christianity as a set of beliefs, a set of values and a way of life, in an accurate and objective manner, though McGrath’s evangelical orientation is inevitably evident. The text is complemented by numerous tables, maps and figures, and each section ends with a set of study questions.

**Secondary Sources**

**Historical Studies**


This is a large and authoritative Eurocentric history that begins with the Spanish missions, devotes considerable attention to the religious development of New England, slavery in the South, and ends with the post-Puritanism of the 1960s. Native Americans are mentioned in a footnote on page 1052 in the context of a discussion of the use of LSD by Timothy Leary.


This collection of twenty essays is a product of the History of Chris-
tianity in China Project funded by the Henry Luce Foundation. Rather than focusing exclusively on foreign missions and missionaries in China, it deals with the topic of Chinese Christianity and accords a high priority to the use of Chinese materials. The articles are grouped into four parts: “Christianity and the Dynamics of Qing Society,” “Christianity and Ethnicity,” “Christianity and Chinese Women,” and “The Rise of an Indigenous Chinese Christianity.”


This book grew out of a series of lectures given by Brown in 1982–83 and studies the practice of permanent sexual renunciation that developed in early Christianity up to the time of Augustine. His major concern is the clarification of the notions of the human person and society implied in such acts of renunciation.


This is a comprehensive and synthetic history of the European Reformation. It therefore aims to present a general survey that focuses on the histories of the movements rather than the biographies of individual reformers and to summarize the findings of contemporary scholarship for the reader rather than to present the particular results of the author’s own research.


The five books of this series are valuable, though sometimes outdated, introductions to European church history for the generally educated reader. Books in the series include:

- Chadwick, Owen. 1964. *The Reformation*.


This history of the intermingling of two strands of identity, “Arab” and “Christian,” also documents the continuous interaction of Islam and
Christianity in the Middle East. The author provides a historical survey and then treats Egypt, Lebanon, and Israel in separate chapters.


This book reports on Crossan’s attempt not only to rethink the historical Jesus but to rethink the methodological presuppositions of research into the historical Jesus. His strategy is to combine anthropological, historical, and literary research into an effective synthesis. The result is Jesus as a peasant Jewish Cynic.


The contributors of this book are members of the Commission for the Study of Church History in Latin America, whose *General History of the Church in Latin America* (eleven volumes) is being published in Spanish. Written for audiences with little or no knowledge of the church history in Latin America, this book attempts to recapture the history of native peoples since Columbus’s arrival. Of the three parts of the book, the first two are chronological and regional surveys, with the last one dealing with more specific subjects. A comprehensive bibliography for further study is provided at the end of the volume.


The thesis proposed by Finke and Stark, two sociologists, is that the history of religion in America is that of the rapid transformation of a largely unchurched population to one that demonstrates remarkable levels of participation and commitment to organized religion. This has been accomplished by aggressive churches committed to “vivid otherworldliness.”


This erudite and elegant history of the religions of Roman late antiquity ends with the conversion of Constantine. Its achievement is to place the development of Christianity in the existing milieu of Roman paganism. In so doing, the religious continuities and contrasts are sharply and accurately illumined.


In Part 1 of this innovative introduction to Christian origins, Fredrikson works in reverse chronological order from the Gospel of John, the synoptic gospels, to Paul’s letters. In doing so, she aims to avoid the false
impression of a teleological development and to end in the Hellenistic milieu of the first Christian churches. Part 2 focuses on the Judaic context. Part 3 aims to reconstruct Christian “prehistory” between the death of Jesus and the beginnings of the documentary traditions so as to account for the diversity of early images of Jesus.


Suggestions for Further Reading

This comprehensive, chronological survey of the history of Christianity focuses on the theme of mutual relationship between Christianity and its social and cultural context. Written by experts in related fields of study, this book retells the story of how Christianity first emerged from the Jewish community and then grew into a worldwide phenomenon.


This enormous survey of Christian history from antiquity to 1945 was prompted by Latourette’s desire to understand why Christianity has spread and by what processes it has been enabled to do so. In the final volume he compares Christianity’s expansion with other religions, eventually concluding that it was the value placed upon human beings that was largely accountable for its increasing success.


This textbook aims to incorporate modern research in social history into a historical-theological study of the era that came to define the modern West. Beginning with the late medieval period, Lindberg covers the multiple reformations that gave birth to Protestant Christianity, through to the Catholic renewal movement and the Council of Trent.


This comprehensive single-volume reference work contains illustrated essays by specialists covering the history of the church to 1800 and then the expansion of Christianity throughout the world. A third section deviates from historical format, considering such topics as “What Christians believe” and “The future of Christianity.”


Meier, a Catholic scholar, aims to write a balanced, detailed book for advanced students that accurately describes the limits and the possibilities of historical criticism. He claims that his description of a strange, eschatological prophet and miracle worker best fits the historical Jesus retrievable by modern historical methods applied soberly to the data.


This volume offers a vast survey of Asian Christianity to around the year 1500. “Asian Christianity” is used in a more cultural than geographic sense, referring to the churches that grew and spread outside the Roman Empire in the ancient kingdoms east of the Euphrates, overland
along the Silk Road or by sea along the trading routes from the Red Sea to India. His work sheds much needed light on the neglected story of Asia in the study of Christian history.


Ozment believes that the Reformation was both a culmination of and a transcendence of medieval intellectual history. He therefore devotes considerable attention to understanding the Reformation from a medieval perspective.


This magisterial intellectual history covers twenty centuries of Christian thought. Volume two surveys Eastern Christianity from 600–1700, the remaining volumes focusing mostly on the development of the European tradition.


This social history is a contextualized series of case studies of women in mission presented in chronological order beginning in 1812. The books dispels the stereotype of the woman missionary as the long-suffering adjunct of her husband. The work covers both Protestant and Catholic missionaries.


This brief introduction in Oxford’s Past Masters series is a swiftly sketched portrait of the founder of the Christian church. Sanders states that Paul’s theology was bound up with his understanding of his role as a “minister of Christ Jesus to the gentiles.” This leads to the interweaving of a study of Paul’s fundamental convictions and his actions to establish gentile Christianity.


Timothy Ware describes the history, faith, and worship of the Orthodox Church. It is his belief that the Orthodox Church, because of its different background from other Christian traditions in the West, can open up new ways of thinking and suggest long-forgotten solutions to old questions, and thereby make a positive ecumenical contribution.

Christian Life and Thought

Brown’s biography of this seminal Christian thinker turns to the social and cultural context to illuminate Augustine’s life and thought. In so doing Brown presents a cultural biography that is a stunning view of Roman late antiquity through the eyes of one of its greatest intellectuals, as much as the other way around.


This encyclopedic collection of mostly British essays aims to survey the whole of the present situation of academic Christian theology in the West. The five main sections cover the Bible, the tradition, philosophy, spirituality, and practical theology. The sixth section is a collection of essays devoted to the possibility of the future of Christian theology.


This British-American joint venture is a handbook of contemporary constructive theology arranged thematically. In Part 1 the authors treat the historical and intellectual contexts for contemporary theology, including hermeneutics, authority, culture, history, and the arts. Part 2 covers the contents of Christian doctrine. In part, the authors seek to summarize the recent developments in theology that have been made possible by contemporary critiques of modernity.


Containing contributions from over sixty writers, this work covers the theology of spirituality, the history of spirituality and pastoral spirituality. Extensive bibliographies are provided at the beginning of each article to direct interested readers to resources for further study.


This new handbook differs from the old one (*A Handbook of Christian Theologians*) edited by Martin Marty and Dean Peerman) in offering extensive coverage on “the shapers of Christian theology at the turn of the millennium,” taking special notice of such recent movements as black theology, liberation theology, feminist theology, and womanist theology. One helpful feature is that the editors identify various routes for reading, so that the reader can look for the essays according to the geographical background of the theologian, ecclesial tradition, or theological affiliation.

In this biography of the “head and heart” of the great reformer, Oberman argues that to understand Luther completely, we must learn to inhabit his late medieval world in which the Devil was as real as God. Then, to understand the relevance of Luther, we must not submit him to the tests of modernity, but rather allow his ideas to challenge “our condescending sense of having outgrown the dark myths of the past.”


This accessible, general introduction to Aquinas contains a useful annotated bibliography. Having introduced his life and career, O’Meara devotes most of the book to examining Aquinas’s theology both as he conceived it and as it came to influence the development of Catholic theology through to the present day.


These four volumes form an invaluable reference work of the documents of early Christianity. Each text is introduced, summarized, and a small section translated. Bibliographical notes of translations and studies of each text are also provided.


The most important documents of the Catholic Church in this century are collected in this volume. Of particular note are *Gaudium et Spes* on the Church in the modern world, *Nostra Aetate* on the relationship of the church to non-Christian religions, and *Lumen Gentium*, the Catholic church’s statement to itself of its own identity.


In these two volumes, Welch offers swift but complex characterizations of the major thinkers and themes that shaped nineteenth century Protestant thought. In so doing, he roams beyond the close confines of theology to illustrate the effect on it of major philosophers and intellectual currents.

White presents a comprehensive chronological survey of the history of Christian worship, but from a contemporary North American perspective. One of his chief concerns, therefore, is to “recognize the cultural diversity inherent in Christian worship as in all human activities.” White concludes with a discussion on worship in churches of the future.

*Contemporary Christianity*


Writing from a Catholic perspective, Carr argues that feminism and Christianity are integrally connected in the Christian vision. The book therefore combines theoretical arguments with a theological exposition of Christian life, focusing on ordination and feminist spirituality.


This seminal text of liberation theology is Gutiérrez’s reflection upon the gospel and the experiences of oppressed Latin American people. Gutiérrez makes it clear that to ponder the significance of liberation is nothing less than “to examine the meaning of Christianity itself and the mission of the Church in the world.”


This is a broad introduction to the topic of ecology and Christian theology from a Catholic perspective. Brennan covers not only theology (dealing with Rahner, Tillich, and Lonergan) but also sacramental, spiritual, and ecclesiological aspects of the nexus of problems unearthed by this topic.


Kaufmann believes that theology has always been an activity of imaginative construction. Developing the arguments of his earlier book, *In Face of Mystery*, Kaufmann argues that Christian theology must now be radically reconstructed in the light of a historical consciousness and Christianity’s encounter with other religions.

Jung Young Lee, a leading Korean-American theologian and scholar of Daoism, attempts to reinterpret the Christian notion of the Trinity using the yin-yang symbol as a hermeneutical tool. His argument is that the problem of the Trinity lies not in the concept of the Trinity itself but in the Western, dualistic appropriation of it. Writing mainly for a Western audience, he hopes that his alternative, Asian perspective can help illuminate this ancient Christian symbol.


Although titled religious pluralism, this book is more accurately an anthology of Western texts related to the theme of religious liberty and toleration arranged in chronological order from antiquity to the present. Included are selections from the Bible, Tertullian’s Apology, Luther on temporal authority, Locke on toleration, and Rawls on liberty, among many others. Each selection is headed by a brief introduction, together with details of the source used and suggestions for further reading.


In this work, Tracy addresses the question of religious truth in the context of ecumenicity and pluralism. He argues for and employs his proposed method, “analogical, theological imagination.” Religious truth, Tracy contends, is analogous to the truth of literary classics that articulate universal meanings as interpreted in the particular forms of a culture. The event of Jesus Christ defined as the present liberation of the believer mediated through the theological meanings of the tradition’s memory is the Christian classic. Tracy argues that fruitful interfaith dialogue could take place if believers from each tradition could analogically and imaginatively step into and experience the classics of other religions while carefully attending to the similarities and the differences within their own tradition.

Annotated Bibliography Islam

Reference Works

Bibliographies

Dictionaries and Encyclopedias


A general reference accessible to readers unfamiliar with the tradition. Entries are accompanied by convenient bibliographies for further reading. Includes many entries under broad topics (e.g. “economic development,” “Islam: an overview,” “Sufism”) that provide introductions for readers with little or no knowledge of Islam.


A basic, comprehensive reference, ostensibly covering all aspects of Islamic religion, history, arts, and culture. Directed primarily at specialists in Islamic studies; knowledge of Arabic greatly facilitates usage, as entries are given according to vernacular terms (searching for terms in English translation will often result in reference to vernacular entries). Includes three extensive indices: proper names, subjects, and technical terms (including glossary).


A convenient one-volume encyclopedia assuming no experience in Islamic studies. Maps and attractive color plates add to the accessibility of this text as an introductory reference.

Primary Sources


A collection of Hadith relating to practical Muslim life. English translations are given alongside Arabic text with extensive commentary. Hadith are arranged according to major categories of belief and practice, each section being headed by pertinent Qur’anic verses and the author’s summary on the teachings of both Qur’an and Hadith on the subject.


Two widely adopted translations of the Qur’an. Arberry’s translation is indebted to both the Western tradition of critical textual scholarship
and a detailed study of the literary and poetic qualities of the original Arabic verse, resulting in an English text which reflects more than most other Western translations the powerful rhythm and literary force of the original. Pickhalls, an English convert to Islam, has prepared his translation in concordance with the views of a number of preeminent Muslim scholars and under the auspices of His Exalted Highness the Nizam of Hyderabad and Berar. The result is a translation closely reflecting the standard Sunni interpretations of the Qur'an. Pickhalls text also provides a side-by-side comparison of the Arabic text and English translation.


A sourcebook of translated texts collected from the Islamic literature of the "classical" period, from Muhammad to approximately 1400 CE. Sources include the Qur'an, Hadith, and writings of various classical Islamic thinkers, broadly addressing all aspects of Muslim religious life and its foundations. Commentary is provided throughout in an attempt to lend historical and ideological context to the selections, and to demonstrate the meaning of particular passages for contemporary Muslims.

Secondary Sources


Abu-Rabi proffers an insightful intellectual history of modern Arab Islamic movements which, while attending to the relation of religion and politics, focuses upon their epistemological, philosophical, and theoretical foundations. Particular attention is paid to the life and work of Sayyid Qutb, a leading theoretician of Islamic resurgence, the changing status of the 'ulama', and the emergence of alternative centers and figures of authority and interpretation of religious and political truth.


A collection of essays stemming from the 1994 Washington Dialogue on Religion, Culture, and Women's Rights in the Muslim World. Entries are divided into two categories. The first focuses on the importance of Islam to Muslim women and the need to reinterpret Islamic text and tradition from feminine perspectives while seeking Islamic justifications for female empowerment in the secular realm. The second outlines selected
cases of politically motivated violence against women as a means of emphasizing the gravity of contemporary problems.


A comprehensive study of historical roots of gender discourse in modern Islam, specifically in Muslim Arab societies. The author examines the role of women in the pre-Islamic Middle East and the influence of non-Islamic cultures on the institution of Islamic patriarchy. The book points to the denial of women's rights guaranteed in the Qur'an, thus challenging stereotypical views of that text's role in removing women from public life. Ahmad proposes a Muslim feminism based on fresh interpretations of the Qur'an and Islamic tradition and thus independent of Western feminism.


Subverting notions of Islamic cultural and religious homogeneity, Al-Azmeh explores the diversity of cultures, polities, and ideologies subsumed under the banner "Islam." The author critiques modern and postmodern constructions/representations of Islam created by both Muslim and Western intellectuals, activists, and polemics, and examines the interplay of context and content in articulation of political, philosophical, and religious thought. Essays treat a variety of subjects, including Islamist revivalism and its relation to Western ideology, the concept of utopia in Islamic political thought, and Wahabite polity.


A general overview of Islam written by a Muslim scholar and aimed specifically at non-Muslim Western audiences. The text covers in three major divisions the classical sources of Islamic teaching, the central doctrines of the religion, and the laws and injunctions governing domestic, social, and international Islamic relations. Although dated, this volume presents a valuable introductory survey of fundamental Islamic thought and practice from a Muslim perspective.


This book makes available in English the insights of this leading Algerian-born liberal Muslim intellectual. Arkoun's brief and often provocative essays offer postmodern criticism of both the mythologized and
ideological visions of Islam presented by Muslim militants and apologists and the often static and distorted representations put forth by Western intellectuals.


A reinterpretation of Islamic women for Western readers, aimed at conveying the evolving nature of Islam and overturning the traditional Western view of Muslim women as victims of a fundamentalist and sexist ideology. The included essays by various authors collectively attempt to illustrate means by which Muslim women actively participate in developing a feminine voice in the contemporary resurgence of Islam.


A discussion of the extent to which an Islamic theory of politics and concept of state derives from Islamic religious tradition. Ayubi contends that Islam is not so much a “political” religion as a “social” one and draws distinctions between the collective and communal dimensions of Islam and the development of political theory. The author draws upon a number of contemporary Arab theorists, focusing on responses to fundamentalist and neo-fundamentalist political thought. Case studies of specific Islamic movements are also discussed.


A broad overview of the five major schools of Islamic law: Hanafi, Hanbali, Shafi, Maliki (Sunni), and Jafari (Shi’a). Suitable for readers with little to no familiarity with the field.


The text explores historical foundations of Sufism, a broad survey of Sufi writers and thinkers, and the development of Sufism into the modern Islamic world. The author’s controversial depiction of the tradition as an amalgam of influences from Christianity, Judaism, Gnosticism, and other traditions is central to the book’s argument.


This general introduction to the development of Islam in the Middle East closely examines the significant role played by familial politics and
early conflicts in shaping the historical and religious course of the tradition. Bogle’s overview is distinguished by its emphasis upon the Shi‘ite tradition’s history and belief structure. Readers will find his chronology, glossary, maps, and charts of use in approaching the study of Islam.


An introduction to fundamentalism (defined here as the derivation of sociopolitical principles from what is viewed as an eternal and immutable divine text) in various movements from the eighteenth century to the present. Three separate Islamic fundamentalist movements are examined: revivalist (a reactionary development to European colonialism), reformist (a reinterpretation of Islam in response to Western cultural and political influences), and radical (a reaction to the conception of Western “anti-Islam” movements).


A selection of thirteen papers presented in two conferences on Islam and Christian/Muslim Relations. Essays are grouped according to five focal issues: claims of absolute truth (with emphasis on liberal readings of Christian doctrines); revelation in Judaism, Christianity, and Islam; concepts of apostleship; non-Islamic perceptions of Muhammad; and the relation of Islam to society. Contributors include adherents of all three Abrahamic traditions.


An introductory text directed at those desiring a very broad overview of Islam and assuming no familiarity with the tradition. Outlines of Islamic historical foundations, religious thought, and mystical tradition are accompanied by an extensive account of pre-Islamic influences, a depiction of Islamic personal and communal life, and a brief discussion of such contemporary issues as nationalism, fundamentalism, and feminism. Includes a brief glossary and suggestions for further reading.


Esposito argues that family law, as that element of the sharia least transformed under the weight of Western influences, serves as both an index of social change within Islamic societies and as an indicator of truly Islamic reforms. He traces the sources of Islamic jurisprudence in its classical articulation and provides a catalogue of significant pronouncements
concerning women and families and illumines the impact of social mores upon religious legal development. The author also puts forth a methodology for legal reform drawn from the historic tradition with which to confront the dramatic social changes of the twentieth century.


Esposito surveys the history of the relationship of Islam to politics in the Middle East, emphasizing the variety of (sectarian) influences, which underlie Islamic and Islamist political resurgence. A review and analysis of the associations of politics and faith in early Islamic history through the modern revival and reform movements reveal wellsprings of both conservative ideology and reformist activism from which contemporary movements draw. Issues addressed include the role of Islam in anti-colonial movements, the rise of nationalism, and the building of modern states, and illustrations are drawn from Mid-East nations as well as organizations such as the Muslim Brotherhood and the Jamaati-Islam movement


Designed as an educational text for a broad American audience, this work provides both a historical overview of the diverse roles played by Islam in post-independence societies across Asia as well as studies of specific countries, including Iran, Afghanistan, the Central Asian Republics, and Indonesia. Topics addressed include the influence of Islam upon the construction of minority and national identities, multi-ethnic politics, cultural pluralism and domestic and international relations.


Esposito outlines the central beliefs and practices of the faith as well as the history of Islam from its Arabian roots through its growth internationally as a significant religious and cultural force. The author highlights major modern and contemporary religious and political movements within the tradition and draws attention to the challenges confronting the faith in the present and future.


A standard work in the field of Islamic philosophy. The author presents a comprehensive survey of historical roots, from non-Islamic Middle Eastern influences through to modernity. The text focuses on individual contributions to the development of Islamic thinking and touches
on the effects that doctrinal and mystical religious thought have had on that development.


A survey of the development of ethical theory in Islam from its origins into the sixteenth century. Part one examines scriptural morality, highlighting key terms and principles found in the Qur’an and hadith; part two describes the theological ethics of the Mutazilite and Asharite schools. The bulk of the text is given over to part three, a treatment of philosophical ethics that touches on the incorporation of Hellenistic Greek thought in Islamic ethical theory and the connections among ethics, political philosophy, and psychology. Part four addresses the religious ethics of ascetics, mystics, and theologians as well as the synthetic approach of the al-Ghazālī.


The English translation of Goldziher’s seminal *Vorlesungen über den Islam* serves as an excellent introduction to the history of Islam, its legal and intellectual schools, and its mystical and sectarian traditions. Sections cover Muhammad and internal and external influences upon the early evolution of the tradition, the invention of the science of hadith criticism, dogmatic theology and its relation to power politics, asceticism and Sufism, Shi‘ism and other sectarian interpretations of the tradition, and more recent historical developments. Lewis’s notation and bibliography update the main text in light of later scholarship.


This collection of essays, principally by women authors, provides insight into the changing status of women and shifting conceptions of gender in a variety of Middle Eastern and Asian societies and the impact of cultural and religious influences upon the daily lives of women. Essays explore women’s suffrage, civil rights, access to education, economic empowerment, as well as the history of gender issues in Qur‘anic interpretation and the redefinition of women’s religious identity in the midst of political activism. While often critical, the text also illumines the flourishing of women’s cultural and intellectual production in Islamic societies.

Challenging monolithic conceptions of Islam, this work surveys the variety of indigenous and immigrant Muslim groups in the United States and Canada. Essays depict the diverse geographic, socioeconomic, cultural, and theological manifestations of contemporary Islam and explore linkages among religion, race, ethnicity, and identity. Groups discussed include the Nation of Islam, Five Percenters, the Bawa Muhaiyaddeen Fellowship, and the Dar al-Islam movement.


Hodgson offers a massive synthetic vision of the history of Islamic civilization, the geographical, historical, and intellectual breadth of which is matched by its depth of detail and balanced presentation. Volume one covers the prehistory of Islam through its development into the tenth century; volume two surveys the mid-tenth through the fifteenth century; and volume three charts the course of civilization into modern times. An extensive introduction provides readers with practical information regarding topics such as transliteration and dating systems as well as insight into and reflection on the challenges of historiography and the dilemma of scholarly bias.


A specialized discussion of Islamic political theory and practice. Both Sunni and Shi'i trends are explored. Special focus is given to the relationship of Islam to the modern political ideologies of nationalism, democracy, and socialism. Also includes a concise historical survey of Islamic political institutions.


A series of twenty-five texts on various topics ranging from broad overviews (e.g., Shi'ism) to specialized studies (e.g., Muslim neo-platonists). Topics covered include history, philosophy, theology, law, politics, sectarian traditions, medicine, literature, and the development of Islam in specific geographic regions. Likely of greatest interest to readers seeking introductory materials are Islamic philosophy and theology (vol. 1), Shi'ism (vol. 18), History of Islamic law (vol. 2), Introduction to the Hadith (vol. 24), Islamic political thought (vol. 6), and Bell's introduction to the Qur'an (vol. 8).


Kurzman gathers works by significant Islamic thinkers of the past century representing the geographical and intellectual diversity of the
tradition. The selected texts are grouped topically and address issues of theocracy, democracy, the rights of women and non-Muslims, freedom of thought, and progress. His introductory essay charts the historical development and interplay of three branches of Islamic thought (the customary, revivalist, and liberal camps) and notes the contributions of liberal Muslims to modern sociopolitical and intellectual movements.


Lapidus offers a comprehensive developmental and comparative overview of Islamic history focused on the emergence and interaction of political, religious and familial institutions and organizations. Part one surveys developments from the Qur'anic revelation into the thirteenth century in Arabia and posits the emergence of an Islamic version of Middle Eastern society. Part two charts the global diffusion of this social model in the tenth through nineteenth century and remarks upon its interactions with preexistent sociocultural patterns. Part three concerns the collapse of Islamic empires, the impact of Western imperialism, and the rise and evolution of modern states.


Though somewhat outdated, this work serves as a useful introduction to the sociological study of Islam. Levy examines the influence of Islamic belief and ritual upon daily life and social organization in a number of societies.


Lewis takes critical aim at the postmodern condemnation of Western Near East studies set forth in Edward Said's *Orientalism* (1979) and argues for a more balanced account of the history of European and Islamic perceptions of and prejudices toward the other. This collection of eleven essays, under the headings Encounters, Studies and Perceptions, and Islamic Response and Reaction, probe the mottled history of European-Islamic relations, as well as more recent struggles within the academy to describe and interpret said history.


An overview of Islamic religion and culture directed at those seeking an introduction to Islamic studies. Emphasis is given throughout to general concepts in the study of religion as they pertain to Western understanding of Islam. Primary focus is given to conveying central themes in
contemporary Muslim life, as evidenced by the extensive section on communal life and ritual. A broad survey of historical foundations is also given.


This personal account offers insight into the experience of a Muslim woman in a number of cultural and social contexts. Minai provides some historical background, with portraits of historically significant Muslim women, and depicts the present options, opportunities, and challenges facing her peers.


This introductory text offers a cohesive Islamic worldview as derived from the classical tradition and the thought of leading historic Muslim intellectuals and Qur’anic interpreters rather than from the “alien perspective” of Western academics. Using the “Hadith of Gabriel” as its organizing principle, the text addresses the topics of islam/submission, iman/faith, including reflections on the divine, its attributes and its relation to the chain of being, ihsan/the beautiful, and the interrelation of history and eschatology.


Nasr provides non-Muslim readers with a illuminating survey of the core tenets of traditional Islam, including the role of the Prophet and the Qur’an in belief, the foundations of the faith including the Five Pillars, and describes the esoteric and exoteric traditions and the major sectarian branches within the broader community.


Together, these volumes survey the broad historical, geographic, and intellectual scope of Islamic spirituality with a heavy emphasis upon Sufi esoteric traditions. *Foundations* investigates the roots of spirituality in the Qur’an, the Prophet’s life, and in ritual, explores both Sunni and Shi’i traditions, sketches the history of Sufism, and elaborates the Islamic view of the connection between knowledge and reality. *Manifestations* is a work in three parts chronicling the emergence of a number of Sufi orders and heir contributions to Islamic societies, inquiring into the relationship
between Islamic literature and spirituality, and examining the connections between spirituality and theology, philosophy, the occult sciences, and the arts.


This collection of essays treats a variety of topics under the headings of Law and Society, Cultural and Intellectual Life, The Sciences, Philosophy, and Sufism. Nasr offers both general surveys of Islamic thought, history and culture, and in-depth, sometimes technical treatments of comparative cosmologies, esoteric traditions, and the works of the Persian philosopher Mulla Sadrā. A number of essays deal with the complexity of interpreting Islam under the impact of modern Western culture.


Responding to the growing intellectual crisis in Islam arising from its confrontation with Western modernisms, Rahman examines the history of Islamic education and Qur'ānic interpretation to reveal the roots of the dilemma as well as possible solutions. He argues for a return to and rereading of classical texts using modern critical techniques to liberate these works from static interpretations and to uncover underlying principles that may guide modern Islamic life.


In this thematically arranged introduction to the core text of the Islamic tradition, Rahman offers a synthetic interpretation of the Qur'ānic vision of life and the world. Topics studied include God, humanity in its individual and social existences, nature, revelation, and eschatology. At times controversial in his pronouncements, Rahman attempts to synthesize the best of traditional Islamic and Western academic approaches to the sacred text.


A general descriptive introduction to the history of Islam covering major events and movements within the tradition. Sections treat the origin and development of scriptural and legal traditions, the birth and growth of theological and philosophical schools, Islamic education, sectarianism, Sufism, and pre-modern and modern reform movements.


Through seven symbolic doors, Renard leads readers on a tour of the
more experiential aspects of classical and medieval Islamic spirituality. Along the way, one is acquainted with Islamic traditions of ritual, prayer, literary and visual arts, architecture, and hagiography. Valuable guides to and summaries of significant texts assist the reader’s progress and open avenues for further independent exploration.


A broad overview of the historical development and general ideological foundations of Shi‘ism. The author focuses on Iranian Shi‘ism and its contributions to Islamic politics and culture, with special emphasis on the intellectual history of modern Iran and the more radical, revolutionary aspects of Shi‘a thought. A brief section on Shi‘ism outside of Iran is also provided.


In the first volume, the Formative Period, Rippin explores the emergence, interpretation, and transmission of Islamic identity from its pre-historic and Qur’anic roots through the period of legal, theological, and ritual development and into the articulation of alternate visions of said identity as embodied in Sufism and Shi‘ism. Volume two, the Contemporary Period, resumes the descriptive and analytic task in the late eighteenth century, giving special attention to issues concerning modern interpretations of the life of the Prophet and the authority of the Qur’ān that fuel both a renewed sense of Islamic identity in and conflict with the contemporary world. Rippin draws heavily on recent scholarship and uses literary analysis, source-criticism techniques and structuralist methods in casting his argument.


A well-appointed historical overview with additional material covering economics, social ordering, education, the transmission of knowledge, and artistic expression in Islamic societies. Introductory readers will find the bibliography a useful guide to resources on a variety of subjects.


This survey of civilization in the Middle East highlights the production of high culture and Islamic contributions to science, medicine, literature, and the visual arts. Essays review the historical and cultural background of Islam in the Middle East; central religious, philosophical, and
Suggestions for Further Reading

legal concepts; and explore the impact of Western modernisms upon Islamic societies in general and on Turkey, Iran, and Iraq in particular.


Islamic law (specifically that expressed in the Sunni tradition) is discussed primarily through consideration of its historical development. The author also provides a comprehensive survey of the system of Islamic law, including sections on legal procedure and penal codes. The practice of law in contemporary Islamic states is not addressed.


A collection of writings from various authors on the impact of Islam (specifically Sunni Islam) on the modern world. The text explores both direct influences on Western nations (including a section on Western images and studies of Islam) and Islamic contributions to “the achievements of mankind in all their aspects” (including sections on economics, architecture, law, political thought, literature, art, music, philosophy, and science). The modes of transmission of these Muslim influences are discussed throughout.


An accessible and comprehensive survey of Sufism. A general overview of the definitions of Sufism and its historical development is followed by an extensive depiction of the mystic path, including detailed accounts of its stages and stations. Other topics covered include Sufi communal life and the formation of the first orders; mysticism in Persia, Turkey, and the Indian subcontinent; and an appendix on feminine influences.


The author adopts a subjective and phenomenological methodology toward the understanding of Islam, often relying on mystical and poetic aspects of the tradition. A depiction of Islamic religious feeling is developed through the exploration of responses to the numinous aspects of five phenomenological categories: nature and culture, space and time, action, word and script, and individual and society. A special focus is given to the role of language in understanding Islamic religious experience.

A collection of 16 papers on various topics, perhaps most valuable for the insight the author brings to studies of Muslim-Hindu and Muslim-Christian theological debates.


A broad introductory text covering scriptural and historical foundations of Islam, development of Islamic law and theology, Sufi and Shi’a sectarian traditions, and the role of Islam in the modern world. Includes a brief glossary and annotated suggestions for further reading.


A discussion of the Islamic “Self Image” and its relationship to contemporary issues facing Islam. Watt portrays fundamentalism as the acceptance of a traditional Islamic world view (one focusing on the ideal, unchanging nature of the tradition), and suggests that as a dominant mode of Islamic belief this conception has hindered the entrance of Islam into modernity). Watt proposes the inclusion of Western methodologies (e.g., scientific and critical historical methods) into Islamic thought as a means of more effectively addressing such modern issues as religious pluralism, international politics, and social problems.


A collection of over 180 translated Islamic religious texts selected to convey “the attitudes or the conventions that lay behind [Islamic] institutions.” Texts are arranged according to six categories: the community, the perfect ruler, the will of God, the expected deliverer, struggle: jihad, and friends of God. Explanatory text and notations are minimal.


A collection of translated Islamic texts with explanatory notes supplied by the author. Sources include the Qurʾān, Hadith, Šarīʿa and Fiqh, Kalām, and writings from Sufi and Shi’a traditions. The accessibility of the explanatory notes makes this work a valuable introduction to a variety of primary Islamic texts.


A discussion of Islamic orthodox scholastic theology. Wolfson provides a general overview of the Kalām and traces its historical roots and its influence on Jewish and Christian philosophers. The treatments of seven
specific theological problems (attributes of God, the Qur'an, creation, atomism, causality, predestination, and free will) are examined in detail.

Annotated Bibliography: Classical Religious Categories


An epistemological account of religious perceptual beliefs. Concerned with accounting for the epistemic value and justification of the perception of God as testified to by the major Western religious traditions, this work focuses on understanding and defending mystical perception and experience, as well as distinguishing various experiential religious perspectives.


A collection of expository essays charting the field of 'radical theology' and its role in contemporary society. Setting forth key concepts such as 'kenotic negation' in arguments developed to oppose classical and modern theism, this collection of works draws from a wide range of cultural resources and is accompanied by a fine selected bibliography covering the various dimensions of radical theology.


The contribution of Aristotle's philosophy in demonstrating the interrelations among the sciences, in the development of logical theory and method, and in the general conception and principled understanding of existential reality as a whole is widespread and well known. Clearly influencing major religious worldviews either directly or indirectly in one form or another throughout the course of history, the thought expressed in Aristotle's major treatises (including specifically treatises on logic, physics, psychology, metaphysics, ethics, politics, and poetics) concerned the nature of the soul, epistemology, cosmology, cosmogony, social institutions, and rhetoric generally presents numerous Western categorical distinctions organized within rigorous methodological schematizations. Such Aristotelian notions as the eternal 'unmoved' mover, intellectual virtue, and the relation of essential and accidental attributes continue to influence contemporary religious understanding.

The quintessential classical account of the notion of a universal religious society, that, for Saint Augustine, was to be brought about through Christian virtue and order. A critical account of pagan society, Christian history, and religious meaning emerges as the dialectical motif of the dual relation between the ‘cities’ of earth and heaven is made explicit.


An exposition of key philosophical categories including scepticism and certainty, perception, and the relation of self and other in methodological accordance with the theories of logical positivism. Outlined in this work are epistemological concerns relevant to both philosophical and religious problems.


This recent work initially develops an account of the contemporary cross-discipline methodological approaches to the study of religious ritual, and then proceeds to outline conceptually the general spectrum of ritual activities for the purpose of examining further the significance and transformative nature of ritual in religious and cultural worldviews. An excellent source identifying the major conceptual frameworks employed by outstanding thinkers for the study of ritual and religious expression, and, additionally, a work that originally systematizes the central issues, debates, and areas of inquiry surrounding the modern study of ritual.


As the title of this work indicates, Bergson looks to identify fundamental sources for social morality and religion. Focusing primarily on moral obligation stemming from both the norms and ideals of social conscience and from dynamic models of exemplified morality achieved by individuals existentially appropriating forms of religious knowledge and understanding, an analysis of the categorical constructs associated with static religion and dynamic religion figures centrally into this study of the nature and value of moral obligation as it is related to religion.


An in-depth presentation of a rationalist-religious alternative to traditional supernaturalism. Claiming reason to be the architect of religion, this work outlines from a Western orientation the relation of reason with the concept of revelation, faith, myth, and belief in view of distinct Christian
perspectives. Analysis of the thought of major Western theologians such as Kierkegaard, Barth, E. Brunner and others precedes a constructive cosmology developing thematic critical accounts of an array of religious and philosophical categories including the absolute, goodness, religious sentiment, morality, and more.


The aim of this work is to identify and interpret central values in religious experience and to reconsider the meaning and value of religion as an actual human experience. Founding this study on the thesis that specific religious values not only presuppose rational belief but entail moral obligation, an account of the nature and validity of religious values is developed to further investigate the experience of worship and its creativity fostered by forms of contemplation, revelation, communion, and fruition.


A landmark twentieth-century text examining the dialogical relation between man and God. Developing categorical understanding of the religious and social dimensions of the human personality, this work specifically endeavors to delineate the twofold attitude of man determined by the “I-Thou” (self/transcendent) and “I-It” (subject/object) relation that is construed by Buber to characterize human existential nature generally.


Organized into three books or divisions, this work examines epistemological problems associated with knowing the divine, the dilemma of how the divine can be construed as distinct from the world, and, finally, how a limited being maintaining its relative finitude with the created world can be conceived of as being in simultaneous union with God or the maximum absolutum. While only explicitly addressing concerns related to Western thought and the Christian tradition, the importance of this work for religious understanding is evident in the novel categorical constructs it employs to further elaborate the Neoplatonic conceptual framework out of which it generally operates. Concepts such as the ‘maximum’ and ‘minimum’, contraction, the reconciliation of contraries (coincidentia oppositorum), and other traditional religious categories figure centrally in Cusa’s philosophical theology.

Endeavoring to critically examine through rigorous philosophical analysis the notion of God—an analysis of the properties and attributes of God from a Christian perspective—this work looks to defend the main aspects of religious understanding maintained by the Christian tradition concerning the nature of God. The logic underpinning the traditional Western categories employed to discuss the nature of God, including time, omniscience, immutability, foreknowledge, omnipotence, and benevolence, is reckoned with in detail.


Making distinctions between organized forms of religion and religious experience, this work discusses the possibility of human experience attaining a religious quality while being emancipated from elements of organized religion which limit the credibility and influence of religion. This position is defended by identifying common denominator values shared by those holding a belief in a supernatural Being and those acting according to the tendencies of natural agencies.


Developing the thesis that symbols based on the human body are used to express different social experiences, this work looks to examine how the symbolism of the body, empowered by social life, governs fundamental attitudes concerning matter and spirit. The primary approach of this study involves the examination of symbolic concordances of religious expression and their influence in social organizational structures. The role of ritual and religious authority as considered in accordance to Douglas’s ‘group/grid’ formula of classification figures centrally in this analysis.


This analysis of primitive religion develops standard conceptions for the current sociological study of religion and defends the notion that religious knowledge and understanding is consequently social. Examining the fundamental beliefs of elementary religion, the social character of such belief systems and their origin is made evident through the further analysis of religious ideologies and the principal ritual attitudes of organized forms of religion. Among the many diverse topics explored in this study, attention is specifically focused on the nature of totemic beliefs, primitive conceptions of soul, and religious rites.

A categorical delineation of specific dimensions of cross-cultural religious experience, focusing on elements of time, space, and religious symbolism. This work argues for the existence of homogeneous cosmic order centered around ritual, theophany, and religious values evolving from primitive forms of religion.


Concerned with the traditional Western arguments for the existence of God and the examination of rational theology, as well as the general topics of metaphysics developed to support such arguments and defense, this complex work looks to reconstruct the doctrine of finite substance to explore further the dialectic of rational theology and plausible usiological arguments for the existence of God. For his central examination of finite substance, Farrer focuses on the substance of the human will and develops significant categories of understanding concerning the metaphysical nature of the finite self and its relation to the infinite.


This work seeks to secure the memory of woman discipleship as it is depicted in the Christian gospel. This task, for Fiorenza, is considered to involve the reconstruction of early Christian history as women's history and the further exploration of this Christian history as belonging to both men and women. A feminist critique is developed highlighting categories of the marginalized in early Christian beginnings, outlining the androcentric nature of biblical language, and identifying both historical patriarchal structures and the character of the discipleship of women.


Frazer's original twelve volume work, *The Golden Bough*, recognized as a pioneer study in magic and religion, is here re-edited and abridged into a single volume highlighting Frazer's most important scholarship. Linking primitive concepts and modes of religious thought to underlying social institutions and folk customs, this work systematically investigates an array of topics including religious authority, death and immortality, the role of ancient myth in religion, religious ritual, evil, taboo, and more.


Concentrating primarily on the experiential phenomena of Western religions, Goodenough develops a general contemporary account of the academic study of the psychology of religion, which, for Goodenough, is
portrayed as fundamentally dominated by Freudian models. Goodenough furthermore goes further to describe and consider from a psychological perspective particular typologies of religious experience, including religious legalism, orthodoxy, aestheticism, sacramentalism, and mysticism.


Arguing for the validity of religious belief, as it is justified by religious experience, this work critically examines problematic issues associated with various forms of religious belief by means of a methodological skepticism.


This important work looks to develop a ‘fundamental theology’ as a via media between neo-orthodoxy and liberalism, as well as between dogmatic and natural theology. Identifying revelation qua fundament as exceeding the founded, this work focuses attention on the cognitive and ontic power of the imagination in its active and passive participation within various existential domains of being. Ontological rhetoric of revelation is developed in notions such as the ‘hermeneutic spiral’, the ‘historio-personal existential’, and the ‘imaginative existential’. Art and theological symbolics emerge as central to theological ‘after-thought’ that Hart considers necessarily correlated with the mental faculty of imagination.


Developing a logical analysis of the religious idea of God, this work looks to defend a panentheistic or ‘surrelative’ account of the nature of God. More specifically, this work argues that divine attributes are abstract types of social relationship, of which divine acts are concrete instances or relations. Accordingly, Hartshorne’s text considers the Absolute as definable in positive relational terms.


An abridged, single-volume edition of Hegel’s four 1827 lectures on the philosophy of religion delivered at the University of Berlin. These lectures present Hegel’s understanding and refined interpretation of the concept of religion, as well as Hegel’s classification of concrete forms of religion in relation to his broader philosophical vision of the consummation of absolute Spirit in history.

A phenomenological study of religion developed from an inherently religious perspective, which endeavors to make clear that the viability of religious belief and experience leads to problems of religious pluralism. However, Hick’s work furthermore argues that the major religious traditions, supported by specific philosophical distinctions, provide functional resources for resolving such problems. Included in the development of such arguments are discussions of the universality of religion, religious expression of human transformation, the rationality of religious belief, and the future of religious traditions.


The categorical distinctions developed in this psychological study of religious experience have become standard in the study of religion. James’s considerations of the sick soul and divided self, conversion, and saintliness among other topics related to the phenomenon of religion lead to scientific and philosophical conclusions respecting and affirming the value of religious experience. Of particular importance in this study, moreover, are the qualitative categories of ineffability, noetic feeling, transience, and passivity used to discuss forms of mystical experience.


This work represents a consolidation of Kalupahana’s extensive research and scholarship on early Buddhism and offers an in-depth account of the problems and categories of Buddhist thought by utilizing intellectual themes of Western philosophy and religion for their explication. While furthermore developing an understanding of classical Buddhist categories such as the four noble truths, dependent origination, nirvana, and others according to their own distinct meaning within the Buddhist tradition, this historical account of the outstanding philosophical trends and figures of Buddhism is particularly interesting with regard to the categorical analysis developed to give further consideration to the non-substantialist position as it stands related to the general tendency of absolutism held predominantly by non-Buddhist traditions.


A scientific inquiry concerned with the principles of sensibility a priori and the principles of pure thought as developed through the construction of a transcendental aesthetic and a transcendental logic. Specific attention is paid to the deduction, schematization, and experiential potential
of pure concepts or categories of reason and the antinomies of pure reason that ultimately involve ontological considerations concerned with the nature of God and human existence.


Kant's last major work explaining his conception of the essence and implications of true and false religion, and further developing his own treatment of rationalistic proofs of God's existence along with his own moral arguments concerning God, freedom, and immortality. Specifically presenting a pietistic version of Christianity, the categories and concepts concerning religion dealt with in this work refer far beyond the scope of eighteenth-century German Pietism, especially with regard to its treatment of the problem of evil, its approach to the predispositions of human nature, and its theoretical understanding of religious ethics as related to the notion of unconditioned duty and moral dictates of the conscience oriented by the goals of holiness, mercy, and justice. Religion is moreover defended by the author to be a means of furthering the virtuous disposition of the individual by delineating and preserving a course of proper moral action that carries with it rational categorical obligations for both the individual and society.


This work develops a full-scale reconception of Christian theology, revering ultimate mystery in life and articulating the manner by which such mystery is generally treated through expressive forms of Christianity. Outlining the thesis that there exists a kind of conceptual path on which an assent in religious faith can take place in accordance to particular free decisions rationally made and held by individuals, Kaufman also delineates further the categorical nature of monotheistic religion and human agency, while also constructing a theology embracing the notion of serendipitous creativity.


Concerned with the claims of subject-object nonduality proposed by certain Western philosophical traditions, as well as generally similar claims by Eastern religious traditions, this work looks to create a 'core doctrine' of nonduality based on a preliminary comparative study of certain types of 'seer-seen' nonduality articulated by Buddhism, Vedānta, and Taoism. Then, arguing initially that Eastern religious traditions
creatively construct metaphysical positions from the perspective of non-duality, rather than from a diametrically opposed worldview that pragmatically assumes a fundamental subject-object duality (i.e., a position dominantly maintained in Western thought), this analysis begins to employ its specific theoretical considerations of non-duality to expose further similarities and differences existing particularly between Mahāyāna Buddhism and Advaita Vedānta. One central outcome of this study involves demonstrating that beneath the surface conflict of concepts and categories given expression by such religious perspectives resides fundamental agreements regarding the phenomenology of the non-dual experience.


A comprehensive survey of the major Western philosophical and theological trends of the twentieth century, including synoptic analyses of the work of their most outstanding proponents. This valuable study outlines the development and evolution of philosophical and religious thought over the past century and introduces the fundamental positions and categorical strategies of a number of Western intellectuals. MacQuarrie’s particular classification of the major patterns of philosophical and religious thought also emerges as distinct in terms of the kind of categorical understanding it imparts to expose the general contours of Western philosophy and religion.


This work offers an excellent overview of the anthropological study of religion, its objectives and categorical conceptions, and a full catalogue of the major twentieth-century theoretical perspectives on the nature of religion. Also, taxonomies are developed to discuss religious belief, religious communication, and the functions of religion.


A sequel work to an earlier book, *Speaking in Parables: A Study in Metaphor and Theology* (1975), this text looks to develop theoretical models to speak about and express religious realities from a metaphorical perspective. Initially focusing attention on different typologies of religious language and their potential for generating systematic and relatively permanent theological paradigms, the larger scope of a metaphorical theology is constructed through the consideration of conceptual relationships evident in metaphors and religious language that serve as
appropriate theological models indicating ways that religious traditions are to be interpreted as expressing intelligible patterns of life.


This work endeavors to resuscitate the sacred quality of knowledge for the revival of the intellectual tradition of the West. Nasr looks to the aid of the living traditions of the Orient for this project, claiming that knowledge, for such traditions, has never been divorced from the sacred. Specifically, an examination of the desacralization of knowledge and the nature of tradition precedes a categorical analysis of the sacred, covering such topics as cosmic theophany, eternity and the temporal order, the multiplicity of sacred forms, and sacred knowledge as deliverance.


This work contains a wide spectrum of religious writings from numerous important authors illuminating the major directions of the modern religious mind. Included are critical essays on the spiritual revolution of the new generation, religion and social crisis, religious discipline and enlightenment, religious or sacred language, and religious understanding related to the struggle with death.


This poignant work delves into the ground of human existence through its inquiries into the nature and purpose of religion, its development of categorical assertions regarding personal and impersonal forms of religion, and finally its constructive exegesis of Buddhist concepts and understanding. The general trajectory of Nishitani’s work and his individual discussions concerning the nature of emptiness (śūnyatā) as related to both history and the noumenal categories of space and time are considered clear and concise by Western and Eastern scholars alike. Also included is a thorough glossary of terms indicating the cross-cultural nature of this work, as well as important categorical terminology developed in Nishitani’s positions concerning the dimensions of emptiness and their potentiality.


This work ventures to discuss the concept of the ‘non-rational’ or ‘supra-rational’, looking specifically at the feeling associated with this phenomenon over against its place in and for conceptual thought. For Otto, such an account is construed to involve the analyses of the numi-
nous, the ‘mysterium tremendum’, the holy as an a priori category, and spiritual experience. Additionally, notions such as these are discussed with regard to their particular schematizations and categorical expression (primarily expressed, for Otto, in Western modes), as they are given further consideration according to their concrete manifestations in history.


This work contemplates and speculates on a wide array of fundamental philosophical concepts and categories related to monotheistic understanding and the existential nature of human being. This particular six-volume text has Plotinus exegetically considering an extensive range of rudimentary human beliefs and ideals, and in the process demarcating the conceptual horizons of classical Western philosophical thought.


An examination of important theories of religious experience, offering both an elucidation of the ideas or concept of religious experience as it is presupposed by discussions of such topics as mysticism and reductionism in the study of religion and a consideration of the implications of these theories and this idea for contemporary issues in the philosophy of religion. This work specifically develops a categorical account of conditions and behavior characteristic of the way people understand and interpret religious experience analytically, descriptively, and evocatively. Issues explored include religious expression, interpretation, emotion, mysticism, and explanation.


Primarily an exploration of the foundations of Christian faith, as well as a justification of Christian belief, this work more generally focuses attention on the concept of transcendental experience and argues that present in such experience is an unthematic and anonymous knowledge of God. Accordingly, the theological examination of fundamental Christian concepts developed within this “first-level reflection” of the Christian faith proceeds in relation to broader categorical constructs such as the “supernatural existential” (denoting the self-communication of God), transcendental revelation, and communal and individual eschatology.


This work sets forth a theoretical understanding of myth as possessing a symbolic function for human understanding and reality that operates as
a means of reminiscence and expectation and as a demarcation of the sacred for mankind. In view of this understanding, Ricoeur proceeds to analyze myths that speak of the beginning and end of evil. Categories of defilement, sin, and guilt are employed to discuss dimensions of evil, and this project is followed by a critical analysis of the symbolic function of myths dealing with the drama of creation and eschatological visions.


Preliminarily reviewing different strategies proposed by anthropologists and others for conceptualizing religion, and reflecting on various definitions of religion (i.e., essentialist, monotheistic, substantive) based on particular forms of categorical understanding, this work sets forth a defense of conceptualizing religion according to multifactorial approaches. This standpoint is facilitated, for Saler, by the use of ‘unbounded categories’.


Schleiermacher’s five speeches develop a defense for religion as a facet of human experience and establish several categorical distinctions for both the study of religion and for religious human experience. Central to this work is the notion of ‘inner’ and ‘outer’ perspectives on religious dimensions and the ‘feeling of absolute dependence’ characterizing the human creature’s relation to the Infinite.


This work sets out to explore certain implications of the study of religion, while also developing an account of ‘religious studies’ that ‘excludes nothing identifiable as belonging within the category of religion’. Included in this exploration is an analysis of functional modes of religion, as well as the development of a general definition of religion, considerations concerned with religious or sacred context, and a discussion distinguishing between the supernatural and the transcendent.


An analysis of religion as conceived in accordance to its various dimensions. Introduced by an extensive glossary of terms, this work ranges widely over religions and ideologies of the world and looks to identify common patterns in the ways religion manifests itself by classifying
elements of religious belief and practice given expression in the worldviews of distinct cultures. Specific attention is given to the ritual dimension of religion, as well as religion’s experiential, ethical, legal, and social dimensions.


This work endeavors to outline primordial patterns of experience and collective outlooks of the world’s religions, focusing particularly on the common values, purposes, and meaning conveyed by religious traditions. A discussion of symbolic space designating levels of reality and selfhood develops categories such as the infinite, the soul, and spirit in accordance to cross-cultural understanding while further examining the relation of religion and science and the quality of religious experience.


This work first looks to recover the notion of religious experience from various distortions to which it has fallen prey in the modern world and then delineates the religious dimension or mode of experience through which the problem of God first emerges. It understands this particular problem as possessing a dual character, whereas God in one perspective is construed as ‘a religious solution to a philosophical problem’ and, in another, ‘a philosophical solution to a religious problem’. From this position, an endeavor is made to better understand the idea of God in human experience in terms of both historical occasions evoking special insight and apprehensions concerning the divine and the uniting force such conceptions have had in establishing positive religious traditions. Specifically examined is the relation of doubt and reason, ontological and cosmological arguments about God, and the nature of communal religious belief.


Turning primarily to the religious teaching of the second-century Buddhist, Nāgārjuna, this work endeavors to understand the notion of ‘emptiness’ and emphasize the central importance of this categorical construct for Indian religious thought. Moreover, Streng looks to relate the concept of emptiness to other expressions of Indian religion, thus developing a wide-ranging account of Indian/Buddhist categories, including nirvana, dhammas, duhkha (suffering), etc.

The sequel to Swinburne’s *The Coherence of Theism*, this work is concerned primarily with the truth claims of arguments for the existence of God and looks to access the weight of such arguments. Concluding that the testimony of religious experience provides the best evidence of proof for the existence of God, an array of other traditional arguments (i.e., inductive, explanation, teleological, cosmological, etc.) are also examined for their logical coherence and probability.


Working initially from a rich understanding concerning the pluralist context of contemporary theology, this text looks to offer a revisionist model for contemporary theology that considers the task of theology to lie in the investigation of its two primary sources—religious (Christian) text and common human experience and language—and the critical correlation of the results of such investigations. The ensuing discussion of traditional religious categories, as construed from the perspective of theological revision, gives general consideration to the religious dimension of human language and its meaning.


This phenomenological analysis of the objective and subjective manifestations of religion and their reciprocal operation clearly emerges as a standard in its field according to the manner in which it has shaped the phenomenological study of religion generally. Specifically endeavoring to systematically identify and categorize forms of religious expression as such concretely appear in various modalities of experience, this work introduces numerous categorical distinctions concerned with the nature and expression of religion and, more broadly, seeks to identify and make explicit theoretical forms of religion through critical typological analysis.


Drawing predominately and broadly from Western sources, this work endeavors to investigate the cognitive pretensions of mystical experience. Developing a conceptual account of the ‘noetic character’ of mystical experience, this work argues that there are conclusive reasons for believing that some mystical experiences are veridical, and that the truth claims that are built-in to such experience are true as well. Specific issues such as the cognitive status of mystical experience, the forms of mystical expression, and the compatibility of mysticism and morality are explored in detail.

A systematic summary of the sociology of religion punctuated by the identification of typological patterns of religious association. Guided by his understanding of religion as a force for dynamic social change and such analytic categories as charisma, prophecy, and taboo, Weber's work looks to uncover the influence of religion on the social dimensions of humanity (i.e., politics, economics, sex, and art). Specifically examined are the origins of religions, the development and expression of religious authority, the idea of divinity in religion, types of theodicy and religious teleology, and the nature and role of religious ethics.


This work offers a contemporary analysis of the epistemic dimensions of religious belief. Developing phenomenal descriptions and modest typologies of religious experience generally held by the social sciences and subjects of religious experience, issues of self-authentication and verification are examined along with principles of evidence concerning the validity of religious experience. Numerous arguments defending the value of religious experience from a cross-cultural array of philosophical and religious proponents are reviewed as this study investigates how best to formulate a defensible principle of experiential evidence for religious propositions.

Annotated Bibliography
General Resources for the Study of Religion

**Bibliographies and Research Guides**


Encyclopedias and Dictionaries


An accessible reference designed to acquaint beginning students and general readers alike with the fundamental terms, concepts, texts, practices, histories, and personages of all significant world religions. As such, the text devotes its energies to those entries likely to be of most interest to the beginning student of religion, with correspondingly less attention paid to more esoteric aspects of specific traditions. Includes a topical index and extensive cross-referencing.


A manageable single-volume reference covering aspects of all significant world religions, including prehistoric and ancient traditions, with an emphasis on a comparative approach to their study. Specific topics are introduced generally and subsequently examined regarding their interpretation by and importance to the various major religious traditions. General and synoptic indices, cross-referencing, and individual bibliographies are also provided.


A collection in one volume of a number of smaller dictionaries, each covering one of the major religions being practiced in the modern world. Each section is foreworded by a general introduction providing a description of historical origins, development, and fundamental doctrines and practices. Cross-referencing of terms relevant to more than one of the
world's religions extend valuable insight for the student of comparative religion.


A standard reference for any student of religion. Over 2,500 subject entries in sixteen volumes (including one index volume) ostensibly cover all significant aspects of world religions and their study. The broad conceptual scheme of the encyclopedia, conveniently outlined in the index, covers four general areas: the narrative history and central doctrines of specific religious communities; the comparative investigation of religious phenomena and experience; the conceptual tools essential to the study of religion; and the influence of religion on culture and society. Entries are designed to be generally accessible, and the comprehensive index and cross-referencing, along with extensive bibliographies, make this an invaluable reference for beginning students as well as advanced scholars.


A compact volume broadly covering the philosophical implications of religious belief and practice, focusing almost exclusively on the Christian tradition and related Western philosophical thought. The dictionary is intended as a convenient handbook for quick reference, given the limits that its size places on depth of coverage.


A single volume reference addressing issues essential to the understanding of the major religious traditions throughout the world's history, as well as issues important to the understanding of scholarly and public discourse.
on religion in general. Eleven major articles are included which provide overviews of the largest contemporary world religions as well as religions of antiquity and religions of traditional peoples; another offers a survey of the study of religion, including examination of the roles of anthropology, sociology, psychology, and other disciplines.


A survey of contemporary insights of the social sciences of religion, specifically anthropology, psychology, and sociology. This volume does not so much address religion in itself (i.e., fundamental doctrines, historical founders, modern theological thought, etc.), but rather addresses the intersection of religion and society, with emphasis on theoretical concepts, professional societies, and modern thinkers engaged in the sociological study of religion.

General Introductions to the Study of Religion


Suggestions for Further Reading


General Introductions to Religious Traditions


Suggestions for Further Reading


**Book Series**


*Religions of the World Series*. Ninian Smart, Series editor. Books in the Series:

- *Judaism*. Dan Cohn-Sherbok.

These books provide succinct guides to the major world faiths (except the last volume, which discusses the changing religious scene entering the new millennium). Each book gives a basic introduction to the faith—its history, practices, and beliefs—and emphasizes contemporary developments and the impact of the religion today. They also include brief discussions of the following dimensions: teachings, narratives, organizations, ritual, and experience.


Annotated Bibliography

Theories of Comparison of Religious Ideas


Edwards attempts to apply Wittgenstein’s notion of family resemblance to the classification of religions. J. Z. Smith calls this primitive and "al-
most embarrassing,” though he applauds Edward’s conclusion that there are sufficient but no necessary conditions for calling something a religion.


Müller, Friedrich Max. 1873. *Introduction to the Science of Religion*.

This book essentially marks the beginning of comparative religious study, summed up in Müller’s statement: “He who knows one, knows none.”


