

# **SCTR 19: RELIGIONS OF THE BOOK: JUDAISM, CHRISTIANITY, AND ISLAM**

**Fall 2015- MWF 11:45-12:50pm**

**Sobrato 19**



**PROFESSOR: Roberto Mata**

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**OFFICE HOURS: MWF 1-2:00pm**

**OFFICE: (300j)**

## **COURSE DESCRIPTION:**

This course offers a critical introduction to Judaism, Christianity, and Islam. In view of the proliferation of revival movements, the rise of fundamentalism and religious violence, and the overall influence of religion on popular culture, this course seeks to prepare students to develop a more capacious and constructive understanding of the roles that religion plays in contemporary societies throughout the world. In order to do so, the course includes: (1) a comparative exploration of the history, sacred texts (e.g. the Old Testament, New Testament, and the Qur'an), institutions, devotional practices (e.g. prayer, fasting, and pilgrimage), and politics of the aforementioned religious traditions; (2) a basic introduction to interpretative approaches from the academic study of religion and their proponents, such as Rudolf Otto, Emile Durkheim, Mircea Eliade, Victor Turner, and W.C. Smith; (3) visits to local mosques, churches, and synagogues to learn and to observe the various ways in which these communities express their faiths; and (4) a robust exploration of fundamentalism, notions of holy war, and Apocalypticism. We conclude the course by reflecting on the role of religion in our own lives, the importance of interreligious dialogue, and ways to build a more just, peaceful, and welcoming global community.

## **CORE CURRICULUM OBJECTIVES:**

Students taking this course will:

- 1.1** Describe and compare the central religious ideas and practices from several traditions or within one, and from at least two globally distinct regions. (Students will fulfill this core objective through group presentations, worship site visits, as well as through midterm and final examinations).
- 1.2** Use critical approaches to reflect on their own beliefs and the religious dimensions of human existence. (Students will fulfill this core objective through class discussions, reading responses, and both the midterm and final exams).

## **COURSE OBJECTIVES:**

1. Introduce the central texts, religious ideas and practices of Judaism, Christianity and Islam with a special focus on their sacred writings (Hebrew Bible, New Testament and Qur'an).

2. Explore these religions in their local, national, and global contexts, as well as their socio-political and cultural influence on contemporary societies, as expressed in art, literature, music, poetry and film.
3. Provide various tools/frameworks/approaches from the theories and methods in the study of religion to help students interpret the various dimensions of religious experience, and practice.
4. Offer students an opportunity to reflect on their own religious beliefs, traditions, and experiences, as well as the ways it shapes how they see the world, and how they relate to people from different religious backgrounds.
5. Equip students to engage in the global interreligious dialogue, constructively engage issues affecting Christians, Muslims, and Jews, and build bridges of collaboration to create more welcoming, just, and peaceful societies.

### REQUIRED TEXTS:

Peters, F.E. *The Children of Abraham: Judaism, Christianity and Islam*. Princeton: Princeton University Press, 2004.

Antoun, Richard T. *Understanding Fundamentalism: Christian, Islamic, and Jewish Movements*. Maryland; Rowman & Littlefield Publishers, 2008.

Brown, Brian A. *Three Testaments : Torah, Gospel, and Quran*. Lanham: Rowman & Littlefield Publishers, 2012.

John Hinnells (ed), *The Routledge Companion to the Study of Religion*. Routledge Religion Companions. 2, revised, annotated ed. Routledge, 2009.

Online: The Hebrew Scriptures [TANAK]: <http://www.mechon-mamre.org/p/pt/pt0.htm> OR <http://www.usccb.org/nab/bible/index.shtml>

Online: The Christian Scriptures: <http://www.usccb.org/nab/bible/index.shtml>

Online: The Qur'an in English Translation with Arabic: <http://www.mysticletters.com/quran-viewer/arabic-yusuf-ali/>

Additional reading material will be posted on Camino Course Site. There you should also other course related materials including: reading response questions, field education experience response, drop boxes, online discussion, exam study guides, and other guideline handouts.

### COURSE REQUIREMENTS AND ASSESMENT METHODS:

- **Class attendance, Preparation, and Critical Engagement (20%).** Students will achieve 20% of their course grade through: (1) on-time attendance; (2) preparation (i.e. completion of readings assignments, reflection papers, and/or discussion questions); and (3) thoughtful participation in course activities (e.g. small and large group discussions, and online discussions, and site visits. **[Fulfills core curriculum objective 1.1. Students will describe**

and compare the central texts, practices, and religious ideas of Judaism, Christianity and Islam].

- **Reading Responses (20%).** Students are required to post 4 critical readings responses (5 pages each) on Camino throughout the quarter. Each response must address an issue/theme/question that emerges on each of the four sections sections of the course and that is common to all three religious traditions. Students must post all readings response on Camino by the assigned date and by 8:00pm on the day before class. **[Fulfills core curriculum objective 1.2. Students will have the opportunity to reflect on their own beliefs, religious experiences, or faith journeys through reading responses, as well as through class and online discussions.]**
- **Mid-term Examination (20%):** Comparative essay that explores a theme, issue, or practice of interest involving all three religious traditions (15 pages). The essay must engage at least one major thinker from the study of religion. **[Fulfills core curriculum objective 1.1. and 1.2. The midterm exam challenges students to identify, describe and interpret scriptural texts, issues, or practices of Judaism, Christianity and Islam using the tools provided in the course. Students must also articulate the ways in which their own social location impinges on their interpretative process.]**
- **Site Visits (10%):** Students visit a religious gathering of Jews, Christians and Muslims to respectfully study the ways these traditions express their devotion (guidance and input will be provided before the visit). After the visit, students will write a 5-page reflection paper and submitted it to Canvas. **[Fulfills core curriculum objective 1.1. and 1.2. Students will visit local mosques, churches, and synagogues to describe and compare the religious practices of these communities. Subsequently, students will write a response paper reflecting on their visits and use analytical tools to describe the religious practices they witnessed.]**
- **Group Project and Presentation (10%):** In class multi-media group presentation on a contemporary issue, problem or aspect of all three of the Abrahamic religions in our contemporary world in two globally distinct areas. The group must also integrate the scriptures of these three religious traditions to address the issue or topic under study, and map the implications for interreligious dialogue. **[Fulfills core curriculum objective 1.1. and 1.2 This collaborative efforts entails both description and comparison of the two globally distinct religious traditions, as well as serious engagement with the theory and methods from the study of religion. Students are also expected to reflect on the ways in which the project has shaped their study of religion, or altered the ways they view the religions of others.]**
- **Final Examination (20 %):** This examination constitutes a 15-page paper requiring description and comparison of select scriptural texts from Judaism, Christianity and Islam. The paper must employ analytical frameworks from the study of religion and engage contemporary issues, problems or common to all three traditions. Students must also reflect upon the ways in which their socio-religious location shaped their approach to the paper. **[Fulfills core curriculum objective 1.1. and 1.2. The essay format requires description and comparison of select scriptural texts from Judaism, Christianity and Islam**

around contemporary issues, problems or developments common to all three. Students also employ critical tools to reflect on their own faith journeys and to articulate constructive solutions to the issues they identify.]

**GRADING SCALE**

94%-100%	A	80%-82%	B-	67%-69%	D+
90%-93%	A-	77%-79%	C+	63%-66%	D
87%-89%	B+	73%-76%	C	60%-62%	D-
83%-86%	B	70%-72%	C-	59% & below	F

The instructor will provide written feedback on reading responses, examinations and religion in practice assignments. Group project feedback will be communicated via email.

**OTHER INFORMATION:**

**Disability Accommodation Policy**

To request academic accommodations for a disability, students must contact Disability Resources located in The Drahnann Center in Kenna 101, (408) 554-4318; TTY (408) 554-5445. Students must provide documentation of a disability to Disability Resources prior to receiving accommodations.

**Academic Integrity Policy**

The University is committed to academic excellence and integrity. Students are expected to do their own work and to cite any sources they use. A student who is guilty of a dishonest act in an examination, paper, or other work required for a course, or who assists others in such an act, may, at the discretion of the instructor, receive a grade of F for the course. In addition, a student found guilty of a dishonest act may be subject to sanctions up to and including dismissal from the University as a result of the student judicial process as described in the Community Handbook. A student who violates copyright laws, including those covering the copying of software programs, or who knowingly alters official academic records from this or any other institution is subject to similar disciplinary action. For more information on the university's policy on academic integrity see the following: [http://www.scu.edu/provost/policies/upload/Academic%20Integrity %20Protocol.pdf](http://www.scu.edu/provost/policies/upload/Academic%20Integrity%20Protocol.pdf)

**PEDAGOGY:**

In order to create a collaborative, democratic, and empowering learning environment, this course will implement a form of Border Pedagogy. Such a pedagogical approach acknowledges the shifting borders of power and knowledge, and links the educational enterprise with the struggle for a more just and democratic society. The instructor's version of this approach entails five interrelated stages: Critical Awakening, Journeying, Crossing, Negotiating, and Transforming. Such an approach will translate into the following practical dimensions of our learning practices/experiences: (1) students

and the instructor will reflect on their own socio-religious location and the ways it shapes their understanding of the three monotheistic religions; (2) students will collaborate with one another and engage in critical and constructive dialogue for class projects and discussions; (3) students will identify and address key issues/themes/ ritual practices in the three religious traditions; (4) students will learn traditional and non-traditional paradigms for understanding religion, as well as methods of interpretation; (5) students will be prepared to articulate the implications of course content and methodologies for the struggle towards a more egalitarian society.

## LECTURE AND READING SCHEDULE

Week & Date	LECTURE TOPICS and READING ASSIGNMENTS
Sep 21, 23, 25	<b>PART I. FOUNDATIONS: Origins, Socio-historical contexts, and Diversity</b>
<p><b>Required Readings:</b></p> <ul style="list-style-type: none"> <li>▪ <b>Study of Religion (Mon):</b> Hinnells, “Why Study Religions?,” 5-20.</li> <li>▪ <b>Comparative Perspective (Mon):</b> Peters, <i>The Children of Abraham</i>, ix-20</li> <li>▪ <b>Judaism (Mon):</b> Genesis 1-2; Cohen, <i>From The Maccabees to The Mishnah</i>, 142-158.</li> <li>▪ <b>Christianity (Wed):</b> John 1:1-10; Matthew 5:1-12</li> <li>▪ <b>Islam (Fri):</b> Elias et al., “God,” 53-72; Surah 7:11-25</li> </ul> <p><b>Recommended Readings:</b></p> <ul style="list-style-type: none"> <li>▪ Fredrick, Denny. <i>An Introduction to Islam, Fourth Edition</i>. Upper Saddle Ridge, NJ: Prentice Hall, 2011.</li> <li>▪ Levenson, Jon D. <i>Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam</i>. Princeton: Princeton University Press, 2012.</li> <li>▪ Weaver, Mary Jo, and David Brakke. <i>Introduction to Christianity</i>. Australia; Belmont, CA: Wadsworth Cengage Learning, 2009.</li> </ul>	
Sep 28, 30, Oct 2	<b>Prophets, Messiahs, and Apostles</b>
<p><b>Required Readings:</b></p> <ul style="list-style-type: none"> <li>▪ <b>Study of Religion (Mon):</b> Merkur, “The Psychology of Religion,” 186-202 (in Hinnells).</li> <li>▪ <b>Comparative Perspective (Mon):</b> Peters, <i>The Children of Abraham</i>, 21-40;</li> <li>▪ <b>Judaism (Mon):</b> Collins, <i>The Scepter and the Star</i>, 20-40; Isaiah 11:1-16; Jeremiah 1:4-19;</li> <li>▪ <b>Christianity (Wed):</b> <i>Acts</i> 2:14-36; Revelation 1:9-20</li> <li>▪ <b>Islam (Fri):</b> Surah 3:144; 33-40; 48:29; Elias et al., “Prophecy,” 281-304.</li> </ul> <p><b>Recommended Readings:</b></p> <ul style="list-style-type: none"> <li>▪ Frances, Peters E. <i>Muhammad and the Origins of Islam</i>. Albany: State University of New York Press, 1994.</li> </ul>	

- Strauss, Mark L. *The Davidic Messiah in Luke-Acts the Promise and Its Fulfillment in Lukan Christology*. Sheffield, Eng.: Sheffield Academic Press, 1995.
- Neusner, Jacob, et al. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge: Cambridge University Press, 1987.
- Brown, Raymond Edward. *The Churches the Apostles Left Behind*. New York: Paulist Press, 1984.

Oct. 5, 7, 9

**Synagogue, Ekklēsia, and Umma**

**Required Readings:**

- **Study of Religion (Mon):** Riesebrodt, “Sociology of Religion,” 145-164. (in Hinnell’s)
- **Comparative Perspective (Mon):** Peters, *The Children of Abraham*, 41-66 (Mon).
- **Judaism (Mon):** Exodus 12:47; Cohen, *From The Maccabees to The Mishnah*, 103-121.
- **Christianity (Wed):** Revelation 2:9-3:22; Acts 2:47; Meeks, *The First Urban Christians*, 74-107.
- **Islam (Fri):** Surah 3:104; Mandaville, *Reimagining the Umma*, 53-84.

**Recommended Readings:**

- Wayne O. McCready, “Ekklesia and Voluntary Associations,” in Kloppenborg and Wilson, *Voluntary Associations*, pp. 59-73.
- Mandaville, Peter G. *Transnational Muslim Politics: Reimagining the Umma*. *Routledge Research in Transnationalism*. Routledge, 2003.
- Runesson, Anders, et al. *The Ancient Synagogue From Its Origins to 200 C.E.: A Source Book*. Leiden; Boston: Brill, 2008.

Oct. 12,14, 16

**PART II: AUTHORITY & INTERPRETATION:  
The Torah, Canon Law, and Sharia Law**

**Required Readings:**

- **Study of Religion (Mon):** Gifford, “Religious Authority”, 397-410 (in Hinnell’s)
- **Comparative Perspective (Mon):** Peters, *The Children of Abraham*, 67-84.
- **Judaism (Mon):** Exodus 19–24, Cohen, *From The Maccabees to The Mishnah*, 173-189.
- **Christianity (Wed):** Galatians 3; James 2:7-26; Weaver, *Introduction to Christianity*, 55-58.
- **Islam (Fri):** Surah 3:32, 3:132, 4:59; Hallaq, *An Introduction to Islamic Law*, 14-31.

**Recommended Readings:**

- Dunn, J.D.G. *The New Perspective on Paul*. Eerdmans Pub Co, 2007
- Boyarin, D. *Border Lines: The Partition of Judaeo-Christianity*. University of Pennsylvania Press, 2004.
- Nasir, Jamal J. *The Status of Women Under Islamic Law and Modern Islamic Legislation*. Leiden ; Boston: Brill, 2009

Oct.19, 21, 23

**Midrash, Allegorical Interpretation, and Quranic Exegesis**

**Required Readings:**

- **Study of Religion (Mon):** Garret Green, “Hermeneutics,” 411-424 (in Hinnell’s).
- **Comparative Perspective (Mon):** Peters, *The Children of Abraham*, 85-103.

- **Judaism (Mon):** Psalms 78, 105; Cohen, *From The Maccabees to The Mishnah*, 202-205.
- **Christianity (Wed):** Matthew 20:22; Hall, A. *Reading Scripture with the Church Fathers*, 132-156.
- **Islam (Fri):** Gätje, *The Qur'ān and its Exegesis*, 1-35.

**MIDTERM**

**Recommended Readings:**

- Hans Campenhausen, and Freiherr von. *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*. Stanford University Press, 1969.
- Boyarin, Daniel. *Intertextuality and the Reading of Midrash*. Indiana University Press, 1994.
- Greer, Rowan A. *Origen*. New Jersey: Paulist Press, 1979.

Oct.26, 28, 30

**PART III. RELIGIOUS PRACTICE, EXPERIENCE, AND SERVICE:  
Worship, Prayer, and Pilgrimage**

**Required Readings:**

- **Study of Religion (Mon):** Allen, “Phenomenology of Religion,” 203-224 in (Hinnell’s)
- **Comparative Perspective (Mon):** Peters, *The Children of Abraham*, 103-115.
- **Judaism (Mon):** Deuteronomy 6:4-9;
- **Christianity (Wed):** Philippians 2:6-11; Albrecht, *Rites in the Spirit*, 71-91.
- **Islam (Fri):** Surah 8:35; 10:31; 31:11; Ghazali, *Principles of Islamic Spirituality*, 43-51; 59-63.

**Recommended Readings:**

- Senn, Frank C. *Christian Liturgy: Catholic and Evangelical*. Minneapolis: Fortress Press, 1997.
- Chittick, William C. *Faith and Practice of Islam: Three Thirteenth-Century Sufi Texts (Suny Series in Islam)*. Albany, New York: State University Of New York Press, 1992.
- Shawkat Toorowa, “Prayer,” in Elias, Jamal J. *Key Themes for the Study of Islam*. Oxford: Oneworld, 2010.
- Foster, Richard J. *Celebration of Discipline : The Path to Spiritual Growth*. San Francisco: Harper & Row, 1988.

Nov 2, 4, 6

**Religious Experience:  
Ascetism, Mysticism and Conversion**

**Required Readings:**

- **Study of Religion (Mon):** King, “Mysticism and Spirituality,” 323-338 (in Hinnells)
- **Comparative Perspective:** Peters, *The Children of Abraham*, 116-137. Soltes, *Mysticism in Judaism, Christianity, and Islam*, 73-105.
- **Judaism (Mon):** Ezekiel 1:1-28;
- **Christianity (Wed):** Acts 2:1-13; Acts 9:1-19; Yong, *Spirit Poured Out on All Flesh*, 106-109.
- **Islam (Fri):** Surah 53, 13-18; 55: 1-34;

**Recommended Readings:**

- Schimmel, Annemarie. *The Mystical Dimensions of Islam*. Jakarta Selatan: Mizan, 2013.
- Sells, Michael Anthony. *Early Islamic Mysticism : Sufi, Quran, Miraj, Poetic and Theological Writings*.

New York: Paulist Press, 1996.

- Gelpi, Donald L. *The Conversion Experience: A Reflective Process for RCLA Participants and Others*. New York: Paulist Press, 1998.

Nov 9, 11, 13

**Social Justice, Community Service and Advocacy Work**

**Required Reading:**

- **Study of Religion (Mon):** George Moyser, "Religion and Politics," 445 (in Hinnell's)
- **Judaism (Mon):** Gen 3:21; Deuteronomy 34:6; Or, *Righteous Indignation*, 15-31 or Pleins, *The Social Vision of The Hebrew Bible*, 156-179.
- **Christianity (Wed):** Matthew 25:31-46; De Leon, *The Political Spirituality of Cesar Chavez*, 33-75.
- **Islam (Fri):** Surah 26: 181-183; Van Gorder, "Islamic Response to Poverty," 60-76.

**Recommend Reading:**

- Espinosa, Gastón, Virgilio P Elizondo, and Jesse Miranda. *Latino Religions and Civic Activism in the United States*. Oxford ; New York: Oxford University Press, 2005.
- Pleins, David J. *The Social Visions of the Hebrew Bible: A Theological Introduction*. Louisville, Ky.: Westminster John Knox, 2000.
- Haddad, Yvonne et al. *Religion and Immigration : Christian, Jewish, and Muslim Experiences in the United States*. Walnut Creek, CA: Altamira Press, 2003.

Nov 9, 11, 13

**Part IV. THE RISE OF FUNDAMENTALISM:  
Political Activism, Theocracy, and Revolution**

**Required Readings:**

- **Study of Religion (Mon):** Munson, "Fundamentalism," 354-371 (in Hinnell's)
- **Comparative Perspective (Mon):** New, *Holy War: The Rise of Militant Christian, Jewish, and Islamic Fundamentalism*, 16-23;
- **Judaism (Mon):** Weisburd, *Jewish Settler Violence*, 50-64;
- **Christianity (Wed):** Garrard-Burnett, *Terror in the Land of the Holy Spirit*, 53-85.
- **Islam (Fri):** Gohari, *The Taliban*, 26-44.

**Recommended Readings:**

- Brouwer, Steve, Paul Gifford, and Susan D Rose. *Exporting the American Gospel : Global Christian Fundamentalism*. New York: Routledge, 1996.
- Inbari, Motti. *Jewish Fundamentalism and the Temple Mount Who Will Build the Third Temple?*. Albany, NY: SUNY Press, 2009
- Abu 'Amr, Ziyād. *Islamic Fundamentalism in the West Bank and Gaza : Muslim Brotherhood and Islamic Jihad*. Bloomington: Indiana University Press, 1994.

Nov.16,18, 20

**Militant Apocalypticism, Holy War, and 9/11**

**Required Readings:**



- **Comparative Perspective (Mon):** New, *Holy War*, 43-49,
- **Judaism (Mon):** Deuteronomy 21:1-20; Antoun, *Understanding Fundamentalism*, 133-164;
- **Christianity (Wed):** Revelation 19:1-21; Garrard-Burnett, *Terror in the Land of the Holy Spirit*, 113-145;
- **Islam (Fri):** Surah 5:33; 8:15-17; Fine, *From Holy War to Modern Terror*, 123-213.

**Recommended Readings:**

- Westerlund, David. *Questioning the Secular State : The Worldwide Resurgence of Religion in Politics*. London: Hurst, 1996.
- Antoun, Richard T, and Mary Elaine Hegland. *Religious Resurgence : Contemporary Cases in Islam, Christianity, and Judaism*. Syracuse, N.Y.: Syracuse University Press, 1987.
- Arjomand, Said Amir. *The Turban for the Crown : The Islamic Revolution in Iran*. New York: Oxford University Press, 1988.
- Menchú, Rigoberta, and Elisabeth Burgos-Debray. *I, Rigoberta Menchú An Indian Woman in Guatemala*. London; New York: Verso, 2009.

Nov.23,25,27 **CLASS CANCELLED**

Annual Meeting of Society for Biblical Literature  
&  
Thanksgiving Holiday

Nov. 30, 2, 4 **PART V. BUILDING A GLOBAL COMMUNITY:  
Interreligious Dialogue, Peace, and Collaboration**

**Required Readings:**

- **Study of Religion (Mon):** Hedges, “Controversies in Interreligious Dialogue,” 58-109.
- **Comparative Perspective (Mon):** Liepert, *Finding a Path to Peace Our Faiths Can Share*. 157-175.
- **Judaism (Mon):** Jeremiah 29:7 ; Gilman, “Collaboration and Conflict,” 35-55.
- **Christianity (Wed):** Matthew 5:7, 9, 21, 22.
- **Islam (Fri):** Surah 2:91, 109, 135, 145

**Recommended Readings:**

- Swidler, Leonard J, Khalid Duran, and Reuven Firestone. *Triologue: Jews, Christians, and Muslims in Dialogue*. New London, Conn.: Twenty-Third Publications, 2007.
- Cornille, C. *The Wiley-Blackwell Companion to Inter-religious Dialogue*. 2013.
- Reedijk, Rachel. *Roots and Routes: Identity Construction and the Jewish-Christian-Muslim Dialogue*. Amsterdam; New York: Rodopi, 2010.

Dec 7-11 **FINAL EXAM WEEK**

**BIBLIOGRAPHY**

- Antoun, Richard T, and Mary Elaine H. *Religious Resurgence: Contemporary Cases in Islam, Christianity, and Judaism*. Syracuse, N.Y.: Syracuse University Press, 1987.
- Albrecht, Daniel E. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Sheffield, England: Sheffield Academic Press, 1999.
- Arjomand, Said Amir. *The Turban for the Crown: The Islamic Revolution in Iran*. New York: Oxford University Press, 1988.
- Arjomand, Said Amir. *The Turban for the Crown: The Islamic Revolution in Iran*. New York: Oxford University Press, 1988.
- Boyarin, Daniel. "A Radical Jew: Paul and the Politics of Identity." In *Berkeley: U of California P*. 1994.
- \_\_\_\_\_. *Intertextuality and the Reading of Midrash*. Indiana University Press, 1994.
- Brouwer, Steve, Paul Gifford, and Susan D Rose. *Exporting the American Gospel: Global Christian Fundamentalism*. New York: Rutledge, 1996.
- Collins, John J. *The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature*. New York: Doubleday, 1995.
- Elias, Jamal J. *Key Themes for the Study of Islam*. Oxford: Oneworld, 2010.
- Fine, Jonathan. *Political Violence in Judaism, Christianity, and Islam: From Holy War to Modern Terror*. 2015.
- Garrard-Burnett, Virginia. *Terror in the Land of the Holy Spirit: Guatemala Under General Efraim Rios Montt, 1982-1983*. Oxford; New York: Oxford University Press, 2010.
- Ghazzali, et al. *Ghazzali on the Principles of Islamic Spirituality: Selections From the Forty Foundations of Religion Annotated & Explained*. Woodstock, VT: Skylight Paths Pub, 2012.
- Gohari, M J. *The Taliban: Ascent to Power*. Karachi: Oxford University Press, 2000.
- Greer, Rowan A. *Origen*. New Jersey: Paulist Press, 1979.
- Hall, Christopher A. *Reading Scripture with the Church Fathers*. InterVarsity Press, 2009.
- Hallaq, Wael B. *An Introduction to Islamic Law*. Cambridge University Press, 2009.
- Hans Campenhausen, and Freiherr von. *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries*. Stanford University Press, 1969.

- Helmut Gätje, *The Qurʾān and its exegesis: selected texts with classical and modern Muslim interpretations*, Oneworld Publications, 1996.
- Hurtado, Larry W. *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*. Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2005.
- Inbari, Motti. *Jewish Fundamentalism and the Temple Mount Who Will Build the Third Temple?* Albany, NY: SUNY Press, 2009.
- León, Luis D. *The Political Spirituality of Cesar Chavez: Crossing Religious Borders*, Oakland: University of California Press, 2015.
- Levenson, Jon Douglas. *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam*. Princeton: Princeton University Press, 2012.
- Liepert, David. *Muslim, Christian, and Jew: Finding a Path to Peace Our Faiths Can Share*. Toronto: Faith of Life, 2010.
- Mandaville, Peter G. *Transnational Muslim Politics: Reimagining the Umma*. Routledge Research in Transnationalism. Routledge, 2003.
- McCready, Wayne O. "Ekklesia and Voluntary Associations," in *Voluntary Associations in the Graeco-Roman World*. Eds. John Kloppenborg. Psychology Press, 1996.
- Meeks, Wayne A. *The First Urban Christians: The Social World of the Apostle Paul*. New Haven, CT: Yale University Press, 2003.
- Menchú, Rigoberta, and Elisabeth Burgos-Debray. *I, Rigoberta Menchú An Indian Woman in Guatemala*. London; New York: Verso, 2009.
- Mohamad, Husam, "Protestant Evangelicals and U.S. Policy Towards Israel" in Kinane, Karolyn, and Michael A Ryan. *End of Days Essays on the Apocalypse From Antiquity to Modernity*. North Carolina: McFarland & Company, 2009.
- Mohamad, Husam, "Protestant Evangelicals and U.S. Policy Towards Israel" in Kinane, Karolyn, and Michael A Ryan. *End of Days Essays on the Apocalypse From Antiquity to Modernity*. North Carolina: McFarland & Company, 2009.
- New, David S. *Holy War: The Rise of Militant Christian, Jewish, and Islamic Fundamentalism*. Jefferson, N.C.: McFarland & Co, 2002.
- Runesson, Anders, et al. *The Ancient Synagogue From Its Origins to 200 C.E.: A Source Book*. Leiden; Boston: Brill, 2008.
- Soltes, Ori Z. *Mysticism in Judaism, Christianity, and Islam: Searching for Oneness*. Lanham, Md.: Rowman & Littlefield Publishers, 2009.
- Taylor, Mark C. *Critical Terms for Religious Studies*. Chicago: The University of Chicago Press, 1998.

Van Gorder, A Christian. *Islam, Peace and Social Justice a Christian Perspective*. 2014.

Weisburd, David. *Jewish Settler Violence: Deviance As Social Reaction*. Penn State Press, 2010.

Westerlund, David. *Questioning the Secular State: The Worldwide Resurgence of Religion in Politics*. London: Hurst, 1996.

William A. Graham, "Islam in the Mirror of Ritual", ed. Richard G. Hovannisian and Speros Vryonis, Jr., *Islam's Understanding of Itself*. California: Undena Publications, 1983.

Yong, Amos. *Spirit Poured Out on All Flesh, the Pentecostalism and the Possibility of Global Theology*. Grand Rapids: Baker Publishing Group, 2005.