



PART FIVE

*Religion:
East and West*





The Nature of Religion

CHAPTER OBJECTIVES

In this chapter we will address the following questions:

- ◆ What Is Religion and How Is Religion Different from Philosophy?
- ◆ How Did Religion Originate and Grow?
- ◆ Does Myth Have an Important Role in Sacred Literature?
- ◆ Is All Religious Experience Subjective?
- ◆ Do Judaism, Christianity, and Islam Have Anything in Common?
- ◆ What Religious Issues Are Current?

The nature of religion is a vast and complex subject that can be approached from a bewildering variety of viewpoints. . . . As a result there are a great variety of anthropological, sociological, psychological, naturalistic, and religious theories of the nature of religion. There is, consequently, no universally accepted definition of religion, and quite possibly there never will be.¹

RELIGION AS ORGANIZATION

The mere mention of religion sparks hostility in many people; they think of problems connected with “organized religion,” that is, a specific denomination (such as the Methodist Church) or a congregation (such as a local temple). Often their grievances are directed against inadequate or condescending replies received in answer to questions directed to clergy and religious educators. They cite a lack of effective pastoral care. Oftentimes, parents have forced religious instruction on their children. They have observed hypocrisy among professed believers. There frequently is an apparent preoccupation with fundraising among religious institutions. Rigid moral rules sometimes have discouraged natural human pleasures. Some people perceive a focus on this world as merely preparatory for the next. Others experience impersonal and boring worship, are subjected to brainwashing methods, and are offered simplistic outlooks on life’s issues.

Such grievances are frequently focused on specific leaders and believers rather than on religion in general or a particular religion. However, the angry feelings often blur the distinctions among religions in general, the official beliefs of a religion, the organizational structure of a particular religion, and poorly taught or practiced religion. Some individuals feel so betrayed that they abandon their religions and claim disenchantment with all religion. The same people might not consider abandoning all government or surrendering their citizenship because political leaders fail to embody or articulate adequately their nation’s ideals. To abandon a human institution because it imperfectly embodies its ideals is to demand unattainable perfection. Although legitimate grievances exist against the conduct of any human community, an angry, hasty exit often reflects a lack of consideration of the official beliefs, ideals, and principles of a given religion as well as the possibility of gradually correcting the inadequacies. If individuals are offended, they might ask themselves: Am I angry with the very notion of religion? Am I disenchanted with the official beliefs of a particular

religion? Am I alienated by all forms of organized religion? Am I feeling betrayed by poorly taught and practiced religion? Do I demand perfection from religious people and organizations?

A common response by disenchanted men and women reflects varying degrees of anger against all organized religions: “I don’t need a structure in order to pray or be a good person.” Most persons responding this way have not raised for themselves questions such as those in the preceding paragraph. They may not have considered that organization is essential, not for the sake of structure, but for enhancing relationships among believers, for the development of leadership, for education, and for continuity. Whenever people assemble to commit themselves to anything or anyone, some degree of organization, however minimal, is needed for the promotion of human relationships, the selection and training of leaders, the education of members, and the continuance of the group beyond its present membership. When it seems to exist for its own preservation with little effective attention to its tasks, organization is often challenged. To be rid of religious organization entirely is to reduce or eliminate its community and educational dimensions, leadership, and continuity.

RELIGION AS LIFE

When it is the reaction of a person’s whole being to a highest loyalty, religion is not segregated from the rest of life. Religion is felt and thought; it is lived and translated into action. In this view, religion is not a segment of life; it is not limited to any one time or place. It is not just ceremonies, doctrines, or organization, even though these may all be aids in stimulating and expressing religious thought.

RELIGION AS RITUAL

Participation in formal religious observances can nurture beliefs, feelings, organization, and daily living. This is true for governmental, civic, educational, and military observances as well. The

practices and ceremonies of these observances are called *rituals*. However, people attending a Memorial Day ceremony can overlook the meaning of the speeches and simply watch the parade. Similarly, people observing a religious ritual can fail to grasp its meaning and merely watch the ceremony. Without some preparatory explanation, a ritual may appear to use unintelligible language and peculiar actions. Unfortunately, some individuals equate religion with the ritual as seen and heard. A philosopher of religion generally stresses the symbolic character of ritual.

A ritual (such as confirmation) which is comprehended and appropriated by the participants dramatizes their beliefs, feelings, organization, and daily living; it is not an isolated hour separated from the other moments of one's existence. If religion were only ritual, religion would be confined to ritual observances; such a limitation seems too restrictive for a definition of religion.

But, what *is* "religion?" How is it studied? What has religion to do with philosophy? These are our next topics.

The Nature of Religion



(that is, beliefs about and commitment to) a Sacred Ultimate; a faith often organized around community, leadership, and continuity, integrated with daily living, frequently expressed in and nurtured by ritual. We stress that this definition is tentative; other responsible definitions are available.

Our discussion thus far suggests the following tentative definition of religion: a **faith** in

SCHOLARLY APPROACHES TO RELIGION

The study of religion can be undertaken by anyone: by atheists, agnostics, and persons with particular faiths, just as they would study psychology, physics, or literature. One's personal outlooks need not hinder the study of any topic.

Obstacles to Religious Studies. Unresolved grievances related to any subject can be an ob-

stacle to scholarship; if a person hates all psychologists, his or her emotions may be so strong that he or she cannot study psychology until the hostile feelings are resolved. Anger toward religion or some aspect of religion can similarly prevent effective study of religion.

An unquestioning adherence, which includes the assertion that one's own religion is the only true one and all others are demonic, also handicaps a student of religion. Unexamined fervor for any ideal—religious, political, or others—is an obstacle to clear thinking.

Although it is humanly impossible to turn off all feelings and personal convictions when studying any subject, scholars attempt to investigate topics as open-mindedly and dispassionately as possible.

Areas of Study. Religion can be studied in many ways. A list of areas of religious studies, with occasional parenthetical clarifications, follows:

1. The nature of religion and methods of studying religion
2. Scriptures (texts in original languages, analytical tools such as literary criticism and historical context, interpretations)
3. Historical studies (a particular religion, a period of a particular religion's history, religions in a geographical area, religions in a historical period)
4. Religious thought (a particular religion's beliefs and ethics, concepts such as "human nature")
5. Ritual (of a particular religion, comparative rituals)
6. Social-scientific study of religion (psychology of religion; sociology of religion)
7. Comparative examination of traditional religions
8. Religion as exhibited in art and literature

This list is not exhaustive but is designed to introduce you to the diverse studies about religion. Various disciplines have many areas of study, and religion is no exception.

PHILOSOPHY AND RELIGION

Individual religions offer, when approached as an attempt to gain a view of perennial problems, contributions to some philosophic issues. Most religions address the metaphysical questions concerning the origin and nature of the cosmos, the meaning of human nature and ultimate reality, and the presence of purpose in the universe. Theories about the sources, nature, and validity of religious knowledge are germane to epistemological enquiries. Norms for morality offered by religions can be studied by people interested in value theory.

Religion can contribute to a comprehensive philosophy as, for example, physics can. Whether a religious, physical, or any other explanation can be integrated within a comprehensive philosophy depends on whether it fits logically; for example, many naturalistic philosophies would not accommodate “spiritual enlightenment.” Philosophy of religion is philosophical thinking about religion, just as philosophy of art is philosophical thinking about art. The study of the philosophy of religion need not be undertaken from a religious standpoint. The atheist and the agnostic, as well as the person with religious convictions, can and do study philosophy of religion. Scholars examine several topics, including the various concepts of the Sacred Ultimate or God, the origin and growth of religion, religious experience, religious knowledge and language, explanations of evil, and survival after death.

The Origin and Growth of Religion



tions have been given—fear, awe, an instinct, a faculty of some kind; two merit attention here.

1. *Religion grew out of human social and psychological needs.* It is part of the struggle for a fuller life and a more adequate adjustment to the world. Religion is part of the ever-present quest

ORIGIN

What has fostered our sense of the sacred? Numerous explanations

for life that expresses itself in the search for food, shelter, and safety, and in the search for social, intellectual, and spiritual values.

2. *Religion grew out of humanity's awareness or recognition of a “More” that gives meaning and significance to life.* Religion is the response to the presence and appeal of an unseen world that evokes awe, reverence, and confidence. Stated theologically, religion grew out of our response to God. The search may be a complementary one, in which we are searching for God and God is seeking our voluntary commitment.

GROWTH

Primitive people, in contact with a little-known and sometimes frightening world of nature, found themselves in circumstances beyond their control. Students of early societies speak of belief in a widely diffused power or in an influence operative wherever anything striking or unusual occurs. It is present at the birth of a child, in the medicine man, and in the great warrior, or whenever anything mysterious takes place, as well as at death. Human reaction is one of awe, caution, or reverence. This early or primitive reaction is sometimes called the **mana reaction**. The mana reaction may be manifested in many different ways, and it is found at all stages of human history. It is found in concepts and practices such as taboo, magic, totemism, and fetishism.

The term **animism** means that nature is regarded as filled with innumerable spirits. In animistic cultures, people attribute a kind of soul to all the phenomena of nature. The trees, brooks, mountains, stars, and other objects are held to be the dwellings of spirits. All things are thought of as possessing a life somewhat like our own; the spirits of things can be influenced by rites of various kinds.

When the spirits are thought of as “free” and able to move about, the term *spiritism* is used. The spirits may be of many different kinds—the spirits of natural objects, great Nature Spirits (Sun, Moon, Stars), or the spirits of departed ancestors.

When the spirits are given names and personalities, we have **polytheism**, or belief in many gods. The spirits are elevated to the status of gods and dwell above or beyond the human world. The gods usually come to be invested with human faculties and passions. Stories arise about the gods and their actions; stories account for the beginnings and endings of humanity and the world.

Monotheism, or the belief in one god, can take a number of forms. One god may be elevated over the others in a heavenly hierarchy; for example, Zeus became supreme among the Greek gods, and Jupiter among the Roman gods. In the course of time, the worshiper devotes attention to one deity, although he or she recognizes that other gods exist. This outlook is seen among the early Hebrews, who recognized Yahweh as their god and Baal as the god of the Philistines.

During the prophetic period, as found in the Hebrew Bible, the prophets assured the people that there was only one God and, moreover, that He loved righteousness and justice and hated iniquity and injustice. The idea of God became increasingly ethical: God's will included love, justice, mercy, and truth.

The history of religion includes the history of the development of the religious acts or rites through which humanity has sought to come into a harmonious relationship with God. Forms of prayer have tended to progress from simple appeals for help to more elaborate prayers with the emphasis on praise, fellowship, communion, and meditation. Institutions or organizations have developed to provide fellowship for the worshipers and to carry out a program of ritual, education, pastoral care, and social service. Scriptures or sacred literatures and creeds have arisen in connection with most religious groups.

Even within the modern world religions, we find people at all stages of development; thus, the various forms of religious development mentioned may be present concurrently. The history of religion is not a record of unbroken growth; we find arrested development and, at

times, decadence. There are no particular stages through which all religions have passed or must pass. The point reached in religious development, however, is related to the culture of the society in which it is functioning.

CULTS AND SECTS

“Cult” (from the Latin *cultus*, “worship”) means a system of religious beliefs and observances or the group of persons who accept a system of religious beliefs. In this sense, each major religion and every local congregation is a cult.

In recent years “cult” has been used pejoratively about new or unfamiliar groups exhibiting certain characteristics (including the introduction of novel or esoteric theories having little or no relation to the beliefs of “traditional” or “mainline” religions); these gatherings quickly and superficially satisfy many human needs for values, fulfillment, and authority. In terms of values, each cult provides a simplistic purpose for life and unambiguous moral rules. To gratify needs for emotional, intellectual, and spiritual fulfillment, cults offer a sense of belonging, conformity, enthusiasm, resolution of personal dilemmas, protection, credal certainties, intense rituals, and thorough indoctrination. The need for authority is met by an absolute ruler who is usually the cult's immediate focus and on whom members are entirely dependent. Devotees typically regard nonmembers with suspicion, even as the enemy.

Characteristics such as these, however, are not necessarily limited to new and unfamiliar groups. Some movements or congregations within a mainstream religion might exhibit the same traits.

Sect (from the Latin verb *sequi*, “to follow”) has come to refer to any religious group formed out of a more dominant body, sometimes by a persuasive leader or by some principle of greater strictness or dedication. In this sense, Christianity was at the outset a Jewish sect; today the Amish and the Christian Science Church may be regarded as Christian sects.

Myth in Sacred Literature



We tend to use “myth” or “mythical” as a negative value judgment about a belief or report.

However, it can be used in a purely descriptive manner without negative connotations. Myth can refer to (1) fables, (2) literary forms that describe spiritual matters in everyday terms, and (3) a method of thinking about ultimate truths.² The first form is often an allegorical tale with animal characters; its purpose is to convey a moral or principle of behavior and not to report the details of a historical event.

The second form of myth may include, but reaches beyond, a moral intent. By referring to heaven as “above,” one does not necessarily mean literally “above” in the sky somewhere. The specific meaning would depend on its religious context; the majority of religious philosophers and theologians of the world’s traditions do not teach that *every* word in their respective scriptures is to be understood literally (Islam is a notable exception). The existence of the poetic element in myth does not denigrate sacred literature; on the contrary, it enlivens expression and points to profound beliefs.

The third use of myth is as a form of thinking and expressing ultimate truths, and of awakening and nurturing in people a sense of wonder and participation in the mystery of the universe. Human language is thought to be an inadequate way to express all *ultimate* truths. Words are limited in their capacity to capture the essential meaning of “God,” “love,” “purpose,” or whatever else a particular religion views as being ultimate. Myths often are intended as expressions of ultimate “beginnings” and ultimate “endings” of the universe, of life, and of human existence. Scholars continue to wrestle with the sacred literatures of the world to understand the functions of myth in the various religions; myth has different roles and purposes among the traditions.

Simultaneously, scholars are attempting to understand better those sacred writings that claim to be historical and literal. During the current century, such inquiry into sacred writ-

ings has been undertaken extensively. These analyses enrich our understanding of the world’s religions.

Religious Experience



As we have indicated, the word *religion* is used in a variety of ways; the expression *re-*

ligious experience is also difficult to define. There are varieties of experiences that persons call religious, and they differ in interpretation and content. We will consider three contrasting types.

MYSTICAL EXPERIENCE

Mystical experience has been defined as “the condition of being overwhelmingly aware of the presence of the ultimately real.”³ It would be convenient if all interpretations of **mysticism** were identical, but they are not.

Union. A form of mystical experience found among some Hindus and others is the shedding of one’s ego and self-awareness so that the true spiritual self is united with the sacred, nonpersonal Ultimate Unity. Through contemplation and self-surrender, a person’s true self, the impersonal soul, is absorbed in a Void. Like a non-conscious “dreamless sleep,” the experience is inaccessible to reason and beyond words or thoughts.⁴ Indirect communication such as poetry, paradoxes, or riddles are often used by this type of mystic in an attempt to “describe” or point to the ineffable (that which cannot be spoken or written). However, mystical experiences of this type logically should conclude in silence. Mystics are said to be enlightened by their world-denying moments, which unite them with the “wholly other.” They also believe that in what is called “death” their souls will eventually fuse with the Sacred Ultimate, somewhat the way a drop of water merges with the sea.

Communion. Another form of mystical experience found among some Jews, Christians, and

Muslims, is characterized by a sense of the immediate, loving presence of God. God is self-disclosing or revelatory to the individual, and the individual is self-disclosing and receptive to God. Primarily an encounter of divine love between God and a mortal, in which the distinction between Creator and creature is retained, the experience enhances one's conscious awareness of the Divine.

These mystics are said to be nurtured or empowered by their communal moments with God. Although some mystics of the West have been world-denying, others have been world-affirming, emphasizing strengthened human activity. Their silence or inability to express their experiences may be an indication of the poverty of any language to describe true love.

Those who believe in mystical union and mystical communion share the conviction that the experiencer is in touch with ultimate reality, but their interpretations of the relationship with the sacred, of enlightenment, of loving self-disclosure between Creator and creature, and of the consequences for daily living are quite different.⁵

Tranquility. The inner quiet and tranquility resulting from systematic relaxation, or from an experience such as sitting in solitude by the seashore, are regarded as religious, or mystical, by some people. The exhilaration produced by beautiful music and its quieting after-effects can also be viewed in this manner. Gazing into a clear sky at night may produce a feeling of being at one with the Universe. Such oceanic feelings (a phrase often used by Freud) need not be regarded as religious or mystical. Feelings of conscious at-oneness with the cosmos are different from the experiences of mystical union and communion. However, many persons identify these emotions as religious experiences.

Human Love. For some individuals, love among human beings is the Sacred Ultimate. For these people, there is no "wholly other" of mystical union, no personal God of mystical

communion, and no ultimate sacredness ascribed to the cosmos. If the term "god" is used at all, it refers to human affections; in this sense, each person has within her- or himself love, the only Sacred Ultimate.

In a form of religious humanism (see Chapter 12, p. 260), the experiences of love can be understood as a religion. Beliefs, feelings, organization, life, and ritual are frequent components of this outlook. Such religious humanists gather periodically to provide resources of love among themselves and to reflect on ethical issues; they may also include inspirational readings at these meetings. Some religious humanists are found within traditional religions and interpret creeds and rituals as poetry designed to promote human love.

PRAYER

Another form of religious experience is prayer to a personal God. A theologian views prayer in this manner:

Prayer is the intentional opening of human lives to, the alignment of human wills with, and the direction of human desiring toward, the cosmic Love that is deepest and highest in the world. . . . Public prayer or church worship is the way in which we unite with others in expressing dependence on this Love, opening ourselves to it, and willing cooperation with it as "fellow-workers with God." Private prayer is the way we do this in our own particular ways.⁶

This form of religious experience includes a "communion," a sense of the immediate presence of the Divine; it is marked by a personal I-Thou relationship between God and persons, privately and in groups.

A COMMON CHARACTERISTIC

Although there is diversity among religious experiences, there appears to be one common element. Each person interprets the experience as a feeling or conviction of a momentous disclosure;

a disclosure that true reality, the Sacred Ultimate, has been revealed as it “really” is.

Three Universal Religions: Judaism, Christianity, Islam



therefore its adherents have a sense of mission to all humanity. The three universal religions originating in the Middle East are **Judaism, Christianity, and Islam**. (Asian religions are discussed in Chapter 19).

JUDAISM

Judaism is one of the oldest of the world’s living religions. Its scriptures are regarded as holy by Christianity and Islam as well as by Judaism. The most cherished writings of the Jews are the Hebrew Bible (including the Law, Prophets, and Writings) and the *Talmud* (from the Hebrew word for “learning”), the primary written source of Jewish oral law and tradition. The *Talmud* itself consists of the *Mishnah* (a collection of oral law regarding regulations and beliefs basic to rabbinic Judaism) and the *Gemara* (commentaries on the *Mishnah*).

Torah sometimes refers to the *Pentateuch* (the first five books of the Bible), to the entire Hebrew Bible, or to the entire content of Judaism.

The following five beliefs are central in Judaism: (1) The Creator of the Universe, of all that is seen and unseen, is the personal “One, Only, and Holy God.” Sometimes called *ethical monotheism*, this central teaching, often viewed as Judaism’s gift to the world, is called to mind by the *Shema*, “Hear, O Israel, the Lord our God, the Lord is One.” (2) The created universe is basically real; it is not an illusion. Furthermore, it is fundamentally good; the universe is neither

morally neutral nor evil. (3) As was discussed in Chapter 2, human nature also is understood as basically good; made “in the image of God,” all human beings have the capacity to choose other gods (idolatry) and therefore sin. (4) The one true God has chosen Israel to be His servant to bring all persons to a true knowledge of God. The Jewish community accepts this election and covenants to fulfill the obligations imposed. God’s will is revealed through the Prophets of Israel and through the events of history; the primary role of the Prophets was not to predict future happenings but to discern God’s will as revealed in the pattern of historical events. (5) Within such a covenant community, God’s will affects all of life. There was no special word in the Jewish scriptures for “religion.” The whole person responded to God’s call in every aspect of life. Loving obedience to God’s will marks the ethical comprehensiveness of Judaism. Living in the community of faith, a continuing witness to the Exodus event, binds Jews together no matter where they reside geographically.

There are three major divisions within modern Judaism. Orthodox Judaism is rigorous about ritual observances, the dietary laws, and the keeping of the Sabbath. It stresses the absolute authority of the revealed Law and looks for the coming of the Messiah. Conservative Judaism, although continuing rabbinical Judaism, claims the right to adapt traditions to the conditions of the modern world. There is a less rigid formulation of the requirements than among the orthodox groups. Reform Judaism stresses the ethical teachings of the prophets and the growth of a messianic age of justice, truth, and peace; Judaism is regarded as an evolving religious experience that is subject to change.

CHRISTIANITY

The New Testament continues the five beliefs of Judaism concerning (1) God, (2) the universe, (3) human nature, (4) revelation, and (5) ethical consequences for daily life. However, the writers of the New Testament amplified some of these beliefs. Jesus of Nazareth was believed to be the

resurrected Messiah, who embodied and revealed God's ultimate purposes for humanity. There was considerable reluctance to accept Jesus as the Messiah, because those awaiting God's "Anointed One" (the meaning of *Messiah* and its Greek equivalent *Christ*) believed that political peace would be established for the Jews when the true Messiah came. Jesus' followers, however, believed the inner peace preached by their leader was primary and had precedence over political liberation. The witness to Jesus' presence after his resurrection became central to Christianity. The heart of Jesus' teaching is that the love of God, neighbor, and self should be elevated above all ritual observances and customs; his own life is reported in the New Testament as having exemplified fully that ideal—an ideal for which he was eventually executed and resurrected. His teaching of love is augmented by his insistence that the Kingdom of God is at hand. By "Kingdom of God," Jesus meant that God, not humanity, is sovereign. The present reality of the Kingdom is seen in Jesus' person and ministry; the messianic age has begun. The complete fulfillment or consummation of the Kingdom, however, is yet to come. The Kingdom as a present reality begun in himself and a future reality for humanity are the two emphases in Jesus' teachings.

The convictions of Christians have been expressed in three major traditions: Eastern Orthodoxy, Roman Catholicism, and Protestantism.

Eastern Orthodoxy. Eastern Orthodoxy is the form of Christianity practiced in the ancient Byzantine Patriarchates (religious provinces) of Constantinople, Alexandria, Antioch, Jerusalem, and the national churches of Russia, Greece, Yugoslavia, Bulgaria, Rumania, Georgia, and so on. The Patriarch of Constantinople is the honorary head of Eastern Orthodoxy, but each church is governed by its own bishops, priests, and deacons; final authority is vested in the bishops.

The norm of belief (called "Sacred Tradition") for Eastern Orthodox Christians includes three essential elements: (1) the dogmatic tradition (the historic teachings), including scripture

and the "spiritual reading" of scripture, doctrines formed by the Seven Ecumenical Councils, testimonies of the ancient church fathers, the canons that describe and defend the church's life, and teachings expressed in worship; (2) the liturgical tradition (the church at worship and in life); and (3) the spiritual tradition (the classical texts on spirituality).

The Eastern Orthodox Church has never had a crisis similar to the Reformation; it resists "definitions" and stresses the *whole* life of the believer and the church within "Sacred Tradition."⁷

Today, members of the Eastern Orthodox Churches are exploring ways by which their historic faith can transcend ethnic expressions. For example, in the United States, Orthodox churches with Greek customs have introduced the English language into worship and religious education; while continuing to celebrate their ethnicity, the churches accommodate American cultural diversity without compromising Sacred Tradition. Contemporary moral dilemmas are addressed within the established faith; ecumenical dialogues search for understanding and possibilities of Christian unity; and, cooperation with others in humanitarian efforts is offered where possible and consistent with Orthodox belief.

Roman Catholicism. Roman Catholicism includes those Christians throughout the world who acknowledge the Bishop of Rome—the Pope—as the earthly representative of Jesus Christ and head of the whole Christian Church. They believe there is an unbroken line of authority vested in all bishops of Rome beginning with and derived from Saint Peter. When the Pope speaks **ex cathedra** on matters of faith and morals, his teachings are infallible; however, other pastoral counsels from the Pope such as encyclicals are not pronounced *ex cathedra* and hence are not regarded as infallible. There is much discussion today among Roman Catholic theologians about the issue of infallibility and distinctions between *ex cathedra* pronouncements and other teachings of the Pope.

Today, the Roman Catholic Church is exploring questions concerning the roles of the

clergy and laity, the limits of theological freedom and dissent, varied forms of worship, the Church's relationship with other Christian churches and other religions, many contemporary moral dilemmas, and the nature of the papacy itself. Once seen as a rigid, monolithic structure relying on the doctrinal and philosophic work of Thomas Aquinas, the Roman Catholic Church today, while remaining faithful to the Bible, ancient creeds, and councils, is in a lively but cautious period of self-examination, inquiry, and outreach. At the heart of Roman Catholicism is the *Mass*, the central act of worship required for all believers, in which Jesus' command to "Do this in remembrance of me" is celebrated.

Protestantism. "Protestantism" in popular usage embraces those Christian churches that differ from the Eastern Orthodox and Roman Catholic Churches.⁸ The original meaning of the term *Protestant* was "one who makes a solemn declaration or affirmation to profess a conviction." As a movement in Western Christianity, Protestantism stresses the Bible as the source and standard of belief; authority is vested only in scripture. Although reform movements have been characteristic of Christianity throughout its history, most Protestants date the movement's beginning in the sixteenth century to Martin Luther's challenge to papal authority as superior to the authority of the Bible.

Differing interpretations of the Bible have produced hundreds of Protestant churches. Attitudes toward the Bible range from **fundamentalism** to **liberalism**. Fundamentalists advocate the literal interpretation of the Scriptures as revealing without error God's truths—which yields a fixed set of beliefs for all time. Liberals interpret the Bible in the context of its own history, literary structures, and forms of thought, and as subject to human error in its composition. They then apply relevant biblical insights to contemporary issues. Between the two extremes, many moderates share with liberals the same methods of interpreting the Bible but are more

apt to speak of the "Word of God" rather than "insights."

Also important to all Protestants is belief in "justification by faith alone." Persons do not become acceptable (justified) to God either by partaking of miraculous sacramental powers or by credit gained by doing good works. God accepts persons by his grace alone. A person's faithful response to this act of grace is central, and from it alone flow forms of worship and good works. Often mistakenly represented as individualistic, Protestantism instead views personal faith in God as being rooted within a community of faith, united in a common spirit of loyalty to the God of the Bible, but diverse in both the understanding and expressions of that spirit.

Modern Movements. Although Eastern Orthodoxy has remained firmly committed to its historical beliefs and customs, Roman Catholic and Protestant Christians have become diverse in their convictions. Although each church or denomination has its boundaries, the exact limits of those borders are being redefined. Among Roman Catholics and Protestants alike one can find fundamentalists, "born-again" believers, "charismatics," liberals, neoorthodox (see Tillich and Niebuhr biographies and excerpts, pp. 370–373) followers, and others.

"Born-again" Christians, not necessarily fundamentalists, stress that to be a Christian is to be more than a citizen of a particular country, or to abide by some version of the Golden Rule, or to be a church-goer. To be a Christian means to respond to God's empowering activity (the "Holy Spirit") in life, to commit oneself basically to a covenant relationship with God through Jesus. The experience of making a decision, a conscious choice of this commitment is what is meant by being "born again." Such a decision can be a quiet and gradual process of realization, or it might be a decisive, emotional moment of acceptance. Born-again Christians argue that by definition every real Christian is born again (John 3:1–17); they imply that habitual churchgoers and persons living a humanitarian life who

have not been born again have missed the meaning of Christianity.

Charismatic Christians are those that emphasize *charismata*, the Greek word for “gifts,” from God. Such gifts may be seen as natural talents and abilities raised to new effectiveness by God and new capacities (such as healing) given by the Creator. In the New Testament, the *charismata* “vary in character from the strongly emotional outpourings of the ecstatic to the normal everyday practice of God’s will; from talents and activities contributing to worship to those equally necessary for meeting the needs of the Christian community. All such powers and activities are given by God and their worth is to be judged by the measure in which they promote the well-being of the church.”⁹ Every Christian is believed to possess some of these, the greatest being love. Not all who identify themselves as Charismatics are fundamentalists.

In the third and fourth decades of this century there developed a theological movement known as neoorthodoxy.¹⁰ Critical of both fundamentalism and liberalism, it emphasized the transcendence of God and human dependence. Salvation must come from God, not through human strivings. Neoorthodox theologians propose that the church is the bearer in history of God’s revelation. Other emphases include a demand for moral and intellectual humility, recognition of inconsistencies as part of the human predicament, a biblical view of humanity, concern for social issues, and respect for scientific, scholarly, and artistic achievements. A revival of interest in theology developed, but doctrinal diversity remained. The influences of neoorthodoxy remain to the present day. One observer notes, “Most important, perhaps, it built bridges that opened communications not only with modernists who had all but decided that Christianity was obsolete, but also with conservatives who had all but decided that true Christians must repudiate modern modes of thought and action.”¹¹

Liberation theologies, black theologies, the theology of hope, process thought, television

Christianity, and the “New Right” are other movements in contemporary Christianity. Apparently, this is a time of growth and diversity for many Christian groups.¹²

ISLAM

Jews and Christians view Islam as the latest of the world religions; they often call this heritage *Mohammadanism*. From a Muslim standpoint, this view is a distortion. Adherents of Islam understand their religion as the “final religion” and the “primal religion.”¹³ As “final,” Islam is God’s final revelation of prophetic religion, in fulfillment of all that had preceded. Moses was given the Law; David was given the Psalms; Jesus was given the Gospel. Judaism offers God’s message of justice, and Christianity proclaims the love of God. To Mohammed (570–632 C.E.) God revealed the **Qur’an**.

As the “Seal of the Prophets,” the apostle of Allah (which means “the God” in Arabic), Mohammed is not the focal point of Islam; hence, the religion should not be called by his name. For Muslims, Islam—which means “submission to God”—is the middle way between Judaism and Christianity; it restores the unity of the children of Abraham and overcomes the exclusiveness of Judaism and Christianity. Jesus, the prophet to “the lost sheep of Israel,” limits Christianity; Judaism is similarly limited. Islam proclaims a practical synthesis of Judaism and Christianity for all humanity. Overcoming the incompleteness of the justice of Judaism and the idealistic love of Christianity, Islam brings to fulfillment all that Judaism and Christianity anticipated. For the Muslim believer, Islam is perfected Judaism and perfected Christianity.

As “primal,” Islam is the real religion of Adam, of Abraham, of human nature. Islam is not younger than Judaism and Christianity; it preceded both. Not only is it the religion of the “Spoken Book” (the Qur’an), it is as well the religion of the “Created Book,” the fabric of the universe itself. According to the Muslim faith, every person is born a Muslim, and distortions of

Excerpt from Tillich:

The Protestant Era (1948)

“The End of the Protestant Era?”

Protestantism now faces the most difficult struggle of all the occidental religions and denominations in the present world situation. It arose with that era which today is either coming to an end or else undergoing fundamental structural changes. Therefore, the question as to whether Protestantism can face the present situation in a manner enabling it to survive the present historical period is unavoidable. It is true, of course, that all religions are threatened today by secularism and paganism. But this threat, at least as far as pure secularism is concerned, has perhaps reached its culminating point. The insecurity which is increasingly felt by nations and individuals, the expectation of catastrophes in all civilized countries, the vanishing belief in progress—all have aroused a new searching for a transcendent security and perfection. . . . The conflict between the natural sciences and religion has been overcome in all important philosophies. But the question as to whether Protestantism in particular has become stronger must be answered in the negative, although sometimes it seems, if one considers the general growth of religious interest and neglects the peculiar situation of Protestantism, that the opposite has been the case.

Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, Phoenix Books, 1948).

deeds. There is a heaven and a hell, but eventually all Muslims will be saved.

Islam also teaches that peace should be established in the human societies of this world. To participate with Allah in the establishment of peace, Muslims are called upon to be engaged in *jihad*, meaning in Arabic “striving” or “struggle.” The basic *jihad* is the struggle of the self, to bring it in obedience to God, to make sure that one is living a holy and righteous life. A lesser struggle is *jihad* as “holy war,” fought only when the faith is being attacked or when Muslims are not allowed to practice their faith.

The *ummah*, or Islamic community or state, is the dynamic vehicle for the realization of God’s Will and should serve as an example to the rest of the world. (See Avicenna biography and excerpt, pp. 374–375.)

Shi’ites and Sunnis. After Mohammed died, the leadership role was assumed by four of his closest companions, the last of whom was Ali. At this point, a division arose within Islam over the succession. One group, the Sunnis—now constituting about 90 percent of all Muslims—consider themselves the orthodox branch of Islam.

Excerpt from Niebuhr:

"The Wheat and the Tares" (1960)

Which brings us now again to the strategy of life as we have it in the faith of the Bible. We look at the brevity of life. We admit that we are creatures. We know that we are unique creatures, that God has made us in his image, that we have a freedom to do something that nature does not know, that we can project goals beyond the limitations, ambitions, desires, and lusts of nature. We are the creatures who, gloriously, tragically, and pathetically, make history. As we make it, we have to make distinctions between good and evil. We know that selfishness is dangerous. We must be unselfish. The more we rise above our immediate situation and see the situation of the other person, the more creative we are. Therefore, our life story is concerned with making rigorous distinctions between right and wrong, between good and evil. Part of the Christian faith corresponds to this interpretation. . . .

But now we come to . . . the puzzling lesson of the parable of the wheat and the tares. The man sowed a field of wheat and the enemy sowed tares among the wheat. And the servants, following the impulse of each one of us, asked if they should root out the tares so that the wheat could grow. This is a parable taken from agriculture to illustrate a point of morals, and it violates every principle of agriculture or of morals. After all every farmer and every gardener makes ceaseless war against the tares. How else could the flowers and the wheat grow? And we have to make ceaseless war against evil within ourselves and in our fellowmen, or how could there be any kind of decency in the world? Against all moral impulse, we have this eschatological parable.

Reinhold Niebuhr, *Justice and Mercy*, ed. Ursula M. Niebuhr (New York: Harper and Row, 1974).

Mohammed; the hidden Imam is expected to return someday; (2) leadership by ayatollahs, who are believed to be representatives of the Imam; (3) tradition of honorable martyrdom memori-

alizing the murder of Ali's son Hussein in the seventh century; and (4) in times of crisis the need to employ strong action, including holy war. According to Shi'ite beliefs, the govern-



Avicenna



Avicenna (980–1037), an Islamic philosopher and physician born in Persia, was known in the Arab world as “the third Aristotle.” A brilliant student, he became a physician at age 16; his interests included logic, metaphysics, mathematics, and physics. By the age of 17, he had mastered most of the available knowledge of his time.

Avicenna achieved medical fame when he wrote *The Canons of Medicine*, a treatise that dominated European universities from the twelfth to the seventeenth centuries.

He studied Aristotelian and neo-Platonic philosophy with his contemporary Al-Farabi; he wrote several volumes on Aristotle. The translation of his philosophical writings into Latin initiated the great Aristotelian revival in the twelfth and thirteenth centuries.

Avicenna’s metaphysics made concessions to the demands of his religion. The goal of philosophy, he stated, is to know God and to be like God, as far as this is possible. The goal can be reached by instruction as well as divine illumination.

His logic held that universals do not exist as separate entities prior to things, except in the mind of God. In our own minds they exist after things, as abstractions from the particulars, and they exist also in things, but not unmixed with their accidents.

Avicenna was a prolific writer, and authored over 100 treatises. They include *The Healing*, *The Deliverance*, *The Directives and Remarks*, and *The Divisions of the Intellectual Sciences*.

ment of a nation is a **theocracy**—a government ruled by God acting through the Imam.

Current Religious Issues



In all areas of religious studies and among the religions explored in this chapter, much vitality can be observed. We cannot possibly catalog all of the current issues and movements; only a sampling of philosophical and religious issues follows.

ISSUES IN PHILOSOPHY OF RELIGION

Are there any norms for accuracy in deciding religious claims? This question arises because there is a multitude of such claims. A shallow relativism proposing the truth of all religious claims (that is, one is as true as another) leads to self-contradiction: if X is true, then not-X cannot also be true, whether in religion, psychology, or physics. Or, are religious claims so unique that they are exempt from rules of logic? How can we distinguish between claims that purport to be

Excerpt from Avicenna:

On Prophecy

Now it is well known that man differs from all other animals in that he cannot enjoy a good life in isolation and alone, managing all his affairs without any partner to assist him in the fulfillment of his needs. A man must perforce attain satisfaction by means of another of his species, whose needs in turn are satisfied by him and his like: thus, one man will act as conveyor, another as baker, another as tailor, another as sewer [sic]; when all unite together, the needs of all are satisfied. . . . This being so, it is necessary for men both to associate with each other, and to behave like citizens. This is obvious; it also follows that it is necessary to the life and survival of mankind that there should be co-operation between them, which can only be realized through a common transaction of business; in addition to all the other means which secure the same purpose. This transaction requires a code of law and just regulation, which in their turn call for a lawgiver and regulator. Such a man must be in a position to speak to men, and to constrain them to accept the code; he must therefore be a man.

It follows therefore that there should exist a prophet, and that he should be a man; it also follows that he should have some distinguishing feature which does not belong to other men, so that his fellows may recognize him as possessing something which is not theirs, and so that he may stand out apart from them. This distinguishing feature is the power to work miracles.

Avicenna, *Avicenna on Theology*, trans. A. J. Atberry (London: Murray, 1951).

about objective reality and those that express only subjective feelings?

Are there standards by which one group can be designated as a fraudulent “cult” and another as a legitimate religion? Can we distinguish a false from a genuine prophet? The Unification Church, an association of political idealists, a society of religious humanists, a corporation of a television evangelist, or the traditional organizations of Jewish, Christian, and Muslim believers may each qualify as a religious community within the definition we proposed in this chapter. Is

there another quality that could help us to distinguish genuine religions from tax evaders claiming to be religions?

On what bases does one approve or disapprove of prayer in U.S. public schools, the teaching of the Genesis account of creation as an alternative to the theory of evolution in a science class, the hiring of military chaplains, and the contents of library books and textbooks? On what bases does atheism in its many forms deserve a constitutionally protected place among the philosophies and religions in the United States?

What is the relation of Judaism, Christianity, and Islam to Asian religions, such as Hinduism and Buddhism? Is the real God known by one ethnic group, nation, or church or is God revealed in some degree to all people? One extreme view is to say that all religions, except my own, are false and that I alone have the truth. The other extreme is to say that all religions are alike and there are no differences in their validity. Is there an abiding experience that has been shared, interpreted, and expressed in many different symbols and ways by different peoples? Does all sincere and genuine religion rest on the fundamentally identical experience of the presence of the sacred? Is rivalry among religions and denominations of a religion inevitable?

ISSUES IN JUDAISM, CHRISTIANITY, AND ISLAM

Jewish Issues. Two issues presently being debated within Judaism are: What does it mean to be a Jew? and Can an atheist be a Jew? Several years ago Rabbi Sherwin Wine founded “Humanistic Judaism,”¹⁵ which now has small congregations in Canada, England, the United States, and Israel. Humanistic Jews believe in human self-reliance for decisions and salvation; they celebrate the Jewish holidays, but they are atheists. By what method and with what criteria is a person entitled to be designated “Jewish”?

Another issue is whether the current nation Israel can be linked politically, geographically, and religiously to the Israel of biblical times. With what justification is Orthodox Judaism, representing a minority of Israel’s population, the only “official” Judaism of the nation?

Whether Jewish identity follows the maternal or the paternal line in a mixed marriage is of concern to Jews, especially in the United States. Concern is frequently expressed that the children of such marriages may well be estranged from the religious and cultural aspects of Judaism. Furthermore, the anticipated loss of numbers because of mixed marriages is viewed as a

serious threat to the Jewish community. Many American Jews marry outside their faith.

Christian Issues. The development of Christian beliefs in the early centuries C.E. included some changes from biblical views. Some of these changes were consequences of reflections by church members as they tried to better understand their own beliefs and to communicate them to the world. Others were the outgrowth of the church’s incorporation of certain philosophical outlooks from other cultures.

For example, the doctrine of the Trinity as an interpretation of God and Christ emerged by the early fourth century. In the same general period, humans were viewed as emerging from the womb with innate shackled freedom and a natural tendency for idolatry; only undeserved help (grace) from God could save individuals from inherent corruption. This view of human nature in one or more versions has been fostered primarily by Christian thinkers with few exceptions throughout the ages. It is still a matter of scholarly debate whether these developments and many others represent authentic Christianity or are intrusions representing beliefs alien to Biblical foundations.¹⁶

To what extent do Christian beliefs need a major overhauling? Should the doctrine of the Trinity be discarded or restated? Is a different view of human nature and morality needed? One of the most lively contemporary discussions among theologians is about who Jesus was.

Current Christian thinking is responding to a multitude of influences: process philosophy, existentialism, and the experiences of sexual and ethnic minorities. The social sciences are having a profound effect on religion and morality; Christian belief continues to respond to scientific discoveries, and there is a renewed interest in spirituality. The church is examining its relationship to culture; is secular citizenship synonymous with church membership? Is the church a *public* utility for rites of passage from birth to death? For Christianity, the consequences of incorporating such diverse influences and of examining such questions remain to be seen.

Islamic Issues. Issues facing Muslims on a global basis are of a practical nature and have to do with Muslim society. Philosophical–theological concerns continue to be of secondary importance, for the faith has already been delivered in final form. However, the effect of Western colonial domination during the nineteenth and early twentieth centuries on many regions of the Muslim world has led to conflict between traditionalists and modernists.

Traditionalists are committed to the original beliefs and practices of Islam, including faithfulness to a literal understanding of Qur’anic law and its applications to contemporary life. Modernists believe that the principles, goals, and fundamental purposes of religious law are unchanging, but the specific forms in which the eternal truths are expressed must change constantly in the face of changing human circumstances. The traditionalists’ vision of life’s possibilities has been so rooted in the past that they have not developed a Muslim framework for many modern technological developments; in contrast, modernists attempt to accommodate recent developments within a Muslim spirit, also faithful to the Qur’an’s unchanging truths.

Muslim leaders are divided over national loyalties. As a result of colonialism, the Muslim world has broken into many nation states. Some leaders applaud this development, but others fear that the unifying spirit of Islam is betrayed by political nationalism. Although it has had no centralized authority for centuries, Islam has retained a remarkable spirit of unity; with the emerging variety of political structures in the

Muslim world, however, some believers—probably a minority—would prefer a more centralized leadership for religious unity. Others believe that God alone should rule without any earthly mediating authority.

Other questions for the Muslim world include: Is the ancient traditional way of life the only authentic Islamic life? To what extent, if any, can tradition accommodate the modern world? Should the Qur’an be restudied according to principles of modern historical and literary research, or would that call into question basic divine revelation as understood for centuries?

Reflections



For the most part, men and women are raised with a particular religious outlook.

Sometimes the religion of one’s family or community is presented as the one, true, and only faith; often it is well understood as informed faith. Moreover, an individual’s convictions and practices might be an ignorant, even a bizarre, rendering of a religion; or, the beliefs and practices of an individual might be well informed and exemplify the official, sophisticated stance of a religion. However, some people now choose to practice religions other than those of their families and communities, and others consciously exclude religion from their lives. The freedom to examine religious ideas, as well as to embrace or reject religion, is integral to most institutions of higher education in the United States; indeed, this freedom is inherent to being a citizen of the United States.



Glossary Terms

ANIMISM The primitive belief that nature is filled with innumerable spirits. All things are thought of as possessing a life somewhat akin to human life.

CHRISTIANITY The religion of those who confess Jesus as Lord and Messiah, including the Roman

Catholic, Anglican, Protestant, and Eastern Orthodox churches.

EX CATHEDRA From the Latin “from the chair or seat”; used most frequently to designate the Pope’s infallible teachings on matters of faith and morals

9. Participation in formal religious rituals can express and nurture beliefs, feelings, organization, and daily living.

THE NATURE OF RELIGION

1. Our tentative definition of *religion* is “a faith in a Sacred Ultimate; a faith often organized around community, leadership, and continuity, integrated with daily living, frequently expressed in and nurtured by ritual.”
2. Scholarly approaches to religion seek to bypass obstacles to religious studies and can focus on many areas of inquiry.
3. Individual religions can offer contributions to certain philosophic issues.
4. Philosophy of religion is philosophical thinking about religion.

THE ORIGIN AND GROWTH OF RELIGION

1. One theory of origin proposes that religion grew out of human social and psychological needs. It is part of the struggle for a fuller life.
2. A second theory of origin proposes that religion grew out of humanity’s awareness of a “More” that gives meaning and significance to life.
3. Growth in religion includes the primitive mana reaction, animism, polytheism, and monotheism.
4. Cults and sects are categories of some religious groups.

MYTH IN SACRED LITERATURE

1. The use of myth in sacred literature can refer to (1) fables, (2) literary forms that describe spiritual matters in everyday terms, and (3) a method of thinking about and expressing ultimate truths.

RELIGIOUS EXPERIENCE

1. One form of religious experience is mysticism; there are three contrasting types.
2. One common element among religious experiences appears to be a conviction of a momen-

tous disclosure, a disclosure that true reality, the Sacred Ultimate, has been revealed as it “really” is.

THREE UNIVERSAL RELIGIONS: JUDAISM, CHRISTIANITY, ISLAM

1. Judaism is one of the oldest of the world’s living religions; five beliefs are central to Judaism.
2. Three major divisions within modern Judaism are Orthodox, Conservative, and Reform.
3. Christianity continues the five beliefs of Judaism, amplified by specific belief in the New Testament.
4. Three major traditions in Christianity include Eastern Orthodoxy, Roman Catholicism, and Protestantism. Several modern movements contribute to diversity among Christians.
5. Adherents of Islam view their religion as the “final religion” and the “primal religion.”
6. Doctrines upheld by Muslims include belief in one absolute and transcendent God, angels, the Qur’an, the Prophets of Allah (Mohammed is the last and the greatest), and a time of judgment.
7. Peace, *jihad*, and *ummah* are significant Islamic concepts.
8. Two branches of Islam are the Sunnis and Shi’ites. Shi’ites live primarily in Iran and Iraq.

CURRENT RELIGIOUS ISSUES

1. Many issues in the philosophy of religion are being explored by contemporary scholars.
2. Jews, Christians, and Muslims are debating several issues important to their adherents.

REFLECTIONS

1. The freedom to examine religious ideas, as well as to embrace or reject religion, is integral to most institutions of higher education in the United States; indeed, this freedom is inherent in being a citizen of the United States.

- M. Halverson and A. Cohen, eds., *A Handbook of Christian Theology* (Nashville, Tenn.: Abingdon, 1958), pp. 238–43. See also Mary Gerhart, “Myth,” in D. W. Musser and J. L. Price, eds., *A New Handbook of Christian Theology*, (Nashville, Tenn.: Abingdon, 1992), pp. 321–23.
3. D. V. Steere, “Mysticism,” in Halverson and Cohen, *A Handbook of Christian Theology*, pp. 236–38; see also J. R. Price, “Mysticism,” in Musser and Price, *A New Handbook of Christian Theology*, pp. 318–20.
 4. H. Zimmer, *Philosophies of India* (Princeton: Princeton University Press, 1951), pp. 328–32.
 5. G. Parrinder, *Mysticism in the World’s Religions* (New York: Oxford University Press, 1976), p. 161.
 6. W. N. Pittenger, *Praying Today* (Grand Rapids, Mich.: Eerdmans, 1974), p. 27.
 7. A. Schmemmann, “Eastern Christianity,” in Halverson and Cohen, *A Handbook of Christian Theology*, pp. 85ff.; See also T. A. Idinopulos, “Eastern Orthodox Christianity,” in Musser and Price, *A New Handbook of Christian Theology*, pp. 130ff.
 8. Several churches (such as the Anglican Church, the Old Catholic Churches, and the Philippine Independent Church) are generally viewed as Protestant; however, they prefer to emphasize their faithfulness to historic Catholicism without recognition of Roman authority.
 9. E. Andrews, “Spiritual Gifts,” *The Interpreter’s Dictionary of the Bible* (New York: Abingdon, 1962), Vols. R–Z, pp. 435ff.
 10. Among the leaders of the neoorthodox movement in Europe were Karl Barth and Emil Brunner and, in the United States, Reinhold Niebuhr, Richard Niebuhr, and Paul Tillich. In the 1950s, neoorthodoxy was the dominant movement in Protestant theology. By the 1960s, it was showing signs of diversity as the trend toward a “secular religion” developed. In the 1970s, the movement was toward an experiential basis for religion. See J. E. Smith, *Experience and God* (New York: Oxford University Press, 1968).
 11. S. E. Ahlstrom, *A Religious History of the American People* (New Haven and London: Yale University Press, 1972), p. 948.
 12. See Musser and Price, *A New Handbook of Christian Theology*, for brief essays on modern Christian (and other) movements.
 13. This interpretation, empathetic to Islam, was developed in 1963 by Dr. Willem A. Bijlefeld, Director *Emeritus* of the Duncan Black Macdonald Center of The Hartford Seminary in Connecticut.
 14. In addition to the Qur’an, the Sunna (Customs of the Prophets), the Hadith (traditions), and the Ijma (agreement) aid followers in gaining the right interpretation of doctrine, and they cover points not dealt with in the Qur’an. On the basis of the Qur’an and Hadith, the Islamic way of life is expressed in the Shari’ah—Islamic law.
 15. S. Wine, *Humanistic Judaism* (Buffalo, N.Y.: Prometheus, 1978).
 16. See T. Boman, *Hebrew Thought Compared With Greek* (Philadelphia: Westminster, 1960); E. Hatch, *The Influence of Greek Ideas on Christianity* (New York: Harper, 1957); W. H. V. Reade, *The Christian Challenge to Philosophy* (London: S.P.C.K., 1951); G. E. Wright, *The Old Testament and Theology* (New York: Harper and Row, 1969).