



PROFESSOR: Roberto Mata

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OFFICE HOURS: MWF 1-2

OFFICE: Kenna 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, Max Weber 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:

Kendra G. Hotz et. al, *What Do Our Neighbors Believe? Questions and Answers about Judaism, Christianity, and Islam*, Westminster John Knox Press, 2006.

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.

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 (30%).** Students are required to post one weekly readings responses (**1 page each**) on Camino throughout the quarter. Each response must address an issue/theme/question that emerges in each of the five sections of the course and that is common to all three religious traditions. Students must post all reading response papers on Camino the Sunday topics are discussed and must do so by 10:00pm. **[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 (**5 pages**). The essay must engage at least one major thinker from the study of religion. Alternatively, students may opt to do an oral exam. The oral exam will offer students the opportunity to discuss key terms from the readings, to place these within the broader context of the weekly theme and broader course objectives, and to articulate its importance for our understanding of the JCI traditions. See rubric and sample key terms on Camino. **[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.]**

- **Final Presentations (30%):** This examination constitutes a **PowerPoint presentation** requiring description and comparison of select themes/problems/issues in 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. Alternatively, students may choose an oral examination that includes selection of a weekly topic and discussion of 1 out of 3 key terms. **[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:

Attendance Policy

Students are expected to attend class every day. Students should bring documentation that justifies or corroborates any need to be absent. They should not miss more than 3 sessions. Furthermore, students may not leave the class after attendance has been taken, otherwise they will be marked as absent. Failure to regularly attend class will negatively affect overall grade and may result in a suggestion to withdraw from the course. Special accommodations will of course be made for those who have already completed the request process.

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 because 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>

PEDAGOGY:

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.

Week & Date	LECTURE TOPICS and READING ASSIGNMENTS
Week 1: April 3,5,7	PART I. The Children of Abraham Origins, Diversity, and Composition
<p>Key Questions: What are the historical origins of JCI? Who are the key figures and texts? How do our sources articulate the similarities and differences between the Abrahamic traditions?</p> <p>Required Readings: (Please choose one of the required secondary sources all primary sources marked in red must be read in preparation for class).</p> <p>Monday: Introduction to Abrahamic Traditions</p> <ul style="list-style-type: none"> ▪ No reading assignments <p>Wednesday: Origins</p> <ul style="list-style-type: none"> ▪ Genesis 1-2; Gospel of John 1:1-10; ▪ Hotz, et al., “Origins and Composition,” 1-6. ▪ Hinnells, “Why Study Religion?” 5-20. <p>Friday: Diversity & Scope</p> <ul style="list-style-type: none"> ▪ Gospel of Matthew 5:1-12; Surah 7:11-25; ▪ Hotz, et al., “Origins and Composition,” 13-17. <p>Recommended Readings:</p> <ul style="list-style-type: none"> ▪ Fredrick, Denny. <i>An Introduction to Islam, Fourth Edition</i>. Upper Saddle Ridge, NJ: Prentice Hall, 2011. ▪ Cohen, <i>From the Maccabees to The Mishnah</i>, 142-158. ▪ Elias et al., “God,” 53-72 ▪ Weaver, Mary Jo, and David Brakke. <i>Introduction to Christianity</i>. Australia; Belmont, CA: Wadsworth Cengage Learning, 2009. 	
Week 2: April 10, 12, 14	The Sacred: Time, Peoples, and Spaces
<p>Key Questions: Who are the sacred figures in JCI? What notions of sacred time and space prevail in JCI? How are notions of sacred experiences articulated?</p> <p>Required Readings:</p> <p>Monday: Sacred Time</p> <ul style="list-style-type: none"> ▪ Genesis 17:1-27 ▪ Hotz, et al., Significant Events, 18-23 ▪ Mircea Eliade, “Sacred Space and Making Space Sacred,” 20-65 <p>Wednesday: Experiencing the Sacred</p> <ul style="list-style-type: none"> ▪ John 20:30; Isaiah 11:1-16 ▪ Hotz, et al., Key Figures, 23-30 ▪ Merkur, “The Psychology of Religion,” 186-202 (in Hinnells) <p>Friday: Sacred Space</p> <ul style="list-style-type: none"> ▪ Surah 3:144 ▪ Hotz, et al., Important Places, 30-35. 	

- Mircea Eliade, “Sacred Space and Making Space Sacred,” 20-65

Recommended Readings:

- Frances, Peters E. *Muhammad and the Origins of Islam*. Albany: State University of New York Press, 1994.
- Levenson, Jon D. *Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam*. Princeton: Princeton University Press, 2012.
- Neusner, Jacob, et al. *Judaisms and Their Messiahs at the Turn of the Christian Era*. Cambridge: Cambridge University Press, 1987.

**Week 3: Seattle University
Conference on Religious Responses to Homelessness**

**Week 4:
April 24, 26, 28**

**Authority & Community:
Synagogue, Ekklēsia, and Umma**

Key Questions: What keeps JCI communities together? Why do they gather to worship God, read scripture and interact with one another? What are the various types of authority at work in JCI communities? How may the sociology of Religion helps us understand internal group dynamics?

Required Readings:

Monday: Synagogue

- Exodus 12:47
- Peters, *The Children of Abraham*, 41-66
- Riesebrodt, “Sociology of Religion,” 145-164

Wednesday: Ekklēsia

- Acts 2:47
- Meeks, *The First Urban Christians*, 74-107.
- Gifford, “Religious Authority”, 397-410 (in Hinnells);

Friday: Umma

- Surah 3:104
- Hotz, et al., “Leadership and Authority,” 51-62
- Mandaville, *Reimagining the Umma*, 53-84.

Recommended Readings:

- Wayne O. McCready, “Ekklēsia 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.

**Week 5:
May 1, 3, 5**

**PART II: SCRIPTURE, BELIEF, AND INTERPRETATION:
Reading Torah, The Christian Bible, and The Qur’an**

Key Questions: What are the sacred texts of the JCI? Why are certain texts authoritative and who decided that? And, how should followers interpret these texts? What are the hermeneutical tools that JCI traditions use to read and interpret their sacred texts?

Required Readings:

Monday: Sacred Texts

- Exodus 20:1-19; Galatians 1:6-10
- Hotz, et al., "What is the religion's sacred text?", 35-40.

Wednesday: Interpretation

- James 2:7-26
- Hotz, et al., "How is the Sacred Text studied and used?", 40-45.
- Garret Green, "Hermeneutics," 411-424 (in Hinnells)

Friday: Scripturalizing

- Surah 3:32
- Hotz, et al., "What other texts are authoritative for the community?" 40-45
- Gätje, *The Qur'an and its Exegesis*, 1-35.

Recommended Readings:

- Nasir, Jamal J. *The Status of Women Under Islamic Law and Modern Islamic Legislation*. Leiden; Boston: Brill, 2009.
- Cohen, *From the Maccabees to The Mishnah*, 202-205
- Boyarin, Daniel. *Intertextuality and the Reading of Midrash*. Indiana University Press, 1994.

**Week 6:
May 8, 10, 12**

**Belief:
God and the Human Condition**

Key Questions: What is the nature of God in JCI? Why are notions of monotheism central to these traditions? How are humans supposed to relate to the divine? What is at stake in our understanding of the Divine?

Groundhog Day

Monday: Sin and Humanity

- **Romans 3:23; Genesis 3:1-24**
- Hotz, et al., "How is the human condition understood?" 68-73.

Wednesday: The Nature of God

- **Genesis 33:12-21; Surah 2:255; Gospel of John 1:14**
- Hotz, et al., "How is the nature of God understood in the religion?" 73-78.

Friday: God and his people

- Hotz, et al., "How is the relationship between God and humanity understood?" 79-83. 101-118.
- **Jamal Elias, "God,"**

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.

**Week 7:
May 15, 17, 19**

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

Key Questions: What is religious devotion and how is it expressed in JCI? Why do people worship, pray or engage in long pilgrimages? How do the various religious rituals function within JCI? Where do people worship and why does that matter?

Required Readings:

Monday: Place of Worship and Pilgrimage

- Deuteronomy 6:4-9
- Hotz, et al., "Where is the main place of worship? 84-88.
- Catherine "Bell, Ritual Theory, Ritual Practice," 1-10, 19-30.

Wednesday: Ritual Practice

- Philippians 2:6-11
- Hotz, et al., "What are the primary rituals and practices of the religion?" 84-89.
- Ghazali, *Principles of Islamic Spirituality*, 43-51; 59-63.
- Allen, "Phenomenology of Religion," 203-224 in (Hinnells).

Friday: Holiday and Celebrations

- Surah 8:35
- Hotz, et al., "What are the important days and celebrations...?" 84-89
- Peters, *The Children of Abraham*, 103-115.
- Mircea Eliade, "Sacred Time and Myths," 68-115

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.

Week 8:
May 22, 24, 26

Social Issues:
Poverty, Sexuality, and Science

Key Questions: What are the teachings on social justice in JCI? How does each religious tradition articulate their mission to serve others? Why is it important to turn their beliefs into actions? What are the tensions between religion and politics?

Required Reading:

Monday: Religion, Politics, and the Other

- Deuteronomy 34:6; Surah 26: 181-183
- Hotz, et al., "What is the view of the relationship between religion and politics?" 101, 117; 118-123.
- Van Gorder, "Islamic Response to Poverty," 60-76.
- George Moyser, "Religion and Politics," 445 (in Hinnells).
- De Leon, *The Political Spirituality of Cesar Chavez*, 33-75.

Wednesday: Religion and Science

- Matthew 25:31-46
- Hotz et al., "What is the view of the relationship between religion and science?" 123-128.
- Pleins, *The Social Vision of the Hebrew Bible*, 156-179.

Friday: Sexuality

- Leviticus 18:22; 1 Corinthians 6:9, Surah 29:28-29,
- Hotz, et al., "What are some of the religions' teachings on the area of human sexuality? 128-134.
- Kathleen M. Sands, "Homosexuality, Religion, and The Law" 1-15.

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.
- Haddad, Yvonne et al. *Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States*. Walnut Creek, CA: Altamira Press, 2003.

Week 9:
May 29, 31,
June 1

Part IV. THE RISE OF FUNDAMENTALISM:
Holy War, Modern Terror, and Fundamentalism

Key Questions: What is religious fundamentalism? Why is religious violence associated with such movements? How is religious fundamentalism and terrorism expressed in JCI?

Required Readings:

Monday: Fundamentalism

- Deuteronomy 21:1-20
- Hotz, et al., "What issues are the most hotly debated by followers of the religion?" 134-139.
- Munson, "Fundamentalism," 354-371 (in Hinnells)

Wednesday: Terrorism

- Revelation 19:1-21
- Hotz, et al., "Current Concerns," 140-144.
- New, *Holy War: The Rise of Militant Christian, Jewish, and Islamic Fundamentalism*, 16-23.

Thursday: Future Prospects

- Surah 5:33; 8:15-17
- Hotz, et al., "What might the future have in store for the religion and its followers?" 145-151.
- Garrard-Burnett, *Terror in the Land of the Holy Spirit*, 53-85, or 113-145.

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
- Abū 'Amr, Ziyād. *Islamic Fundamentalism in the West Bank and Gaza: Muslim Brotherhood and Islamic Jihad*. Bloomington: Indiana University Press, 1994.
- Antoun, Richard T, and Mary Elaine Hegland. *Religious Resurgence: Contemporary Cases in Islam, Christianity, and Judaism*. Syracuse, N.Y.: Syracuse University Press, 1987.

Week 10:
June 5, 7, 9

PART V. BUILDING A GLOBAL COMMUNITY:
Interreligious Dialogue, Peace, and Collaboration

Key Questions: What is interreligious dialogue? How can JCI work together towards building a more peaceful society? Why do these traditions struggle to engage in dialogue?

Required Readings:

Monday: Relating to one another

- Jeremiah 29
- Hotz, et al., "What does the religion teach about how members of the community should treat one another?" 101-105.
- Barnes, Religious Pluralism, 407-423.

Wednesday: Gender Roles

- Matthew 5:7, 9, 21, 22
- Hotz, et al., "What does the religion teach about how men and women should relate to each other?" 106-110.

Friday: Interreligious Dialogue

- Surah 2:91, 109, 135, 145
- Hotz, et al., "What does the religion teach about who follow other faiths?" 111-118.
- Hedges, "Controversies in Interreligious Dialogue," 58-109,

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.

Thanks for all your hard work!

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- 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.
- Ghazali, et al. *Ghazali 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.

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- Helmut Gätje, *The Qur'an 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.
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- 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.
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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.

Christianity and Islam are fundamentally both Honor/Shame cultures. In this case, Honor is when you do things that keep you close to God, Shame is doing things that push you away from God. In Judaism and Christianity, sin is the ultimate shame. As you would have it, every Christian is born with shame (original sin) and must seek to do good to bring himself back to honor. Islam is pretty much the same. All in all, the two religions approach the concept of Honor very differently, and in fact Christians don't even think of it anymore. 86 views · View 1 Upvoter. Shakir Mumtaz, President/CEO (2005-present). Answered Dec 19, 2017 · Author has 4.1k answers and 599.9k answer views. Originally Answered: Is the concept of honor inherently different in Christianity and Islam?