

CHAPTER 1

Introduction

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We have become newly aware of that delicate marvel that made a surprising appearance on the surface of the earth. It is precarious and fragile and weight-wise almost insignificant since it is less than a billionth of the weight of the whole planet. Many things militate against its survival, and that concerns us, because the name we give to this phenomenon—perhaps the only manifestation of it in all the folds of the universe—is *life*.

Life. The systematic effort to know and enhance its values is called *ethics*. The name we give to our response to the preciousness we find in life is *religion*, a preciousness so great that it elicits from us our supreme encomium, our ultimate superlative, *sacred*. Religion is, definitionally, the response to the sacred. Ethics and religion are twinned. What enhances life and its milieu we call moral; its mysterious and awe-filled grandeur we call holy. Some religions conclude to one or many divinities at the root of this grandeur; others say theistic conclusions short-circuit our sense of wonder and detract from the miracle that is life itself. Whatever the explanations of sacrality—theistic or not—the fact remains that the experiences of the good and the holy are concentric—or more simply, the sacred is the nucleus of the good.

This experience of life as good to the point of holy is the foundation of civilization. Law and political and economic theory are liege to our experience of the sanctity of life. The sanctity of life animates literature and ensouls art. Those swirling, symbol-packed movements we call *religions* are the main source of moral attitudes that emerge as the basal assumptions of laws, politics, and economics.

One would assume, then, that in a well-ordered mind-sphere, religion and ethics would be accepted as foundational to the intellectual life. But that underestimates the mischievous vagaries of that talented and

bratty life-form we call human. In times recent the linked studies of ethics and religion have been demoted and banished from the main-streams where decisions over the demise or flourishing of life are made.

Religion, the Missing Dimension of Statecraft is the telling title of a recent study.¹ The volume, which originated in the Center for Strategic and International Studies, makes its case by showing the bungling that occurs when the influence of religion is ignored in international political decisions. This common deficit is a cultural malady, not limited to international politics. All too much of Western thought is phobic on the subject of religion. If the literature of a period were to ignore all reference to love or sexuality we would accuse it of neurotic suppression for its slighting of such a central force in human personality.² Yet it is taken as normal when political and economic analyses of contemporary problems treat ethics and religion the way Victorian schoolmarms treated sex.

In much discourse on crisis-level problems such as ecological ruin, overconsumption, and demographic pressure, religion is sidelined and "theology" is a pejorative term that suggests fanciful rather than realistic analysis. At most, religion is allotted mascot status or tolerated as grounding for the odd rhetorical flourish in political oratory.

THE UBIQUITY OF RELIGION

Since religion is a response to the sacred and since no one finds nothing sacred, religion is pan-human. That which we find sacred moves us to awe, and awe is the electricity of the will. It is, in a word, power. When Alexander Pope said that the worst of madmen is a saint gone mad, his poetic allusion was to the power of that form of emotive, appreciative intelligence that we call religion. Ignoring power in the name of realism is surely in the category of the mad. When John Henry Newman said that people will die for a dogma who will not stir for a conclusion, he was at one with Pope in the assessment of religion's power. And when Camus said that whatever the importance of scientific truths, people do not die for them, he was teaching the same lesson in social psychology.

This volume presents scholars from eight of the world's religious classics. Fully aware of the downside that accompanies all historic movements religious or other, these scholars have entered the mines of their traditions searching out the renewable moral energies therein contained and showing the applicability of those traditions to the problem of overconsumption (often called "influenza") along with the environmental and demographic crises. Note well: all three, consumption, population, and ecology are seen here as conceptually hyphenated and

linked. *Indeed, this is the master theme and guiding conviction of this volume: it is impossible to consider overconsumption, population, or ecology separately without including all three.*

The religions represented and creatively probed and applied here were all explosions of reverence. And yet the world is not panting for their wisdom. They are accorded mausoleum status, and one does not go to mausolea to be fed. But before crying “foul” at our exclusion from the most crucial conversation in the history of the world, we had better begin with a penitent pause. Religion and its scholars have contributed to their own excommunication.

THE DEFINITIONAL FAILURE

It’s hard to be taken seriously when you’re not sure who you are. Definitional confusion invites and abets disparagement. Catherine Bell in a study of religious scholars’ recent efforts to define their discipline refers to ours as “a field that is constantly resounding with litanies of alarm.” The field, she says indictingly is “in trouble.” It suffers from a “crisis of identity,” a methodological “impasse,” and a theoretical “malaise,” making “the professional study of religion muddled and uninfluential.”³ Robert C. Neville in his presidential address to the American Academy of Religion cited the Enlightenment skepticism that permeates the field of religious studies. In his view this systematic suspicion that has been imprinted on our profession has made the study of religion and even the very American Academy of Religion decidedly inhospitable to religious people and to religion itself!⁴ With enemies like ourselves, our need for friends is dire.

Many historians and social scientists who do not at all ignore religion are very unclear about what it is that they are not ignoring. Wilfred Cantwell Smith calls religion “notoriously difficult to define” noting that there is “a bewildering variety of definitions; and no one of them has commanded wide acceptance.”⁵ J. W. Bowker agrees: “Nobody seems to know what [religion] is.”⁶ Fitz John Porter Poole says that anthropologists have “expended enormous, but largely unproductive, efforts in an attempt to define religion,” and Maurice Bloch thinks that the “only solution seems to be to abandon the notion of religion as an analytical category.”⁷ Stewart Guthrie takes the problem as he sees it to its roots: “Writers have speculated on the nature and origins of religion for well over two thousand years but have not produced so much as a widely accepted definition. Instead, there are nearly as many definitions as writers. Religion is difficult to define because definitions imply theories, and no good general theory of religion exists.”⁸

So here we are, bickering gibberishly and postmodernly about what we are, and wondering why much of the human community has conversationally stepped around us. We must entertain the possibility that we get no hearing because we have deserved none.

SOLUTIONS

The solution to religion's exile suggested and acted upon in this volume is twofold: (1) recognize that religion is in all of its manifestations *a response to the sacred*, however defined or localized. It can take noxious or helpful forms. In its most helpful mode it spawns moral revolutions rich in symbol and poetic ritual. These revolutions tumble through history, growing and diversifying and acquiring the stability we call tradition and taking on names like Buddhism, Hinduism, Judaism, Christianity, and Islam or walking almost anonymously in rich aboriginal form in places like Africa or North America. Corrupted (as the best can always be) they can support the worst in us, but at their best they are epics of compassion and of the art of wonder. The great religions of the world are *classics*, in-depth plumbings of the human spirit and history-making appreciations of the good of the earth. A classic touches the deepest predicates of human truth experience. A classic is a gifted perception of the true, the good, and the beautiful at its most privileged depths.⁹ When a religion manages to achieve these depths, it is, like any classic, worth a hearing. It is also, for our purposes here, a source of power and motivation that can be enlisted in the fight for life on earth.

The religions of the world do indeed carry with them in their histories the encrusted residues of past failings and achievements no longer relevant. But if they do measure up as moral classics they mimic the earth with its hidden interior fires that only occasionally seep out. The heat of wisdom is buried in the belly of a moral classic. Good theology—or sacrology as it would be better called since not all religion, not all experience of the sacred is theistic—releases that heat and shows its applicability to our present and future tenses.

Notice that this definition of religion has a normative thrust. Social science hungering for a normless objectivity is reduced to treating as “religion” whatever anyone describes as such. Even Robert Neville bows to this promiscuity in his address to the American Academy of Religion saying: “By ‘religion’ I mean whatever any of those disciplines or approaches might mean by religion.”¹⁰

This is a white flag that surrenders to the portrayal of religion as an undefinable conundrum.

A NORMATIVE DEFINITION OF RELIGION

The approach in this volume is to look for experiences of the sacred that enhance the life-values. Not everything that is called religion measures up to this norm. The normativity of this definition could offend only those under the spell of positivist poisons who confuse normlessness with objectivity.

Since values are part of the objective order and are indeed the supreme challenge to discerning intelligence, the objectivity sought in this volume is value-laden. Value claims are to be tested not banished. The authors of this volume do not want to be free of the values that nourish the life-miracle on planet earth, this diminutive masterpiece in our sprawling universe.

And that leads to the second phase of the solution for repatriating religion into the center of human inquiry: *application*. Experience, it has been said, is the plasma of theory. Religion grown into tradition is a system of thought, feeling, and evaluation. Those religions are born in the stream of lived life, but their most dynamic insights can get splashed onto the banks, there to congeal while the waters of life rush on and pass them by. Such is the way of religious decadence. Reform occurs when crises draw them back into the surging life-stream. But to earn a place back in the movement of life, they must pass the most honest of intellectual tests, the *so what?* test.

This test is, after all, the legitimate test of any philosophy or theory. What difference does it make? If religions today stir the heart and produce experiences of enlightenment and joy but say nothing to our eco-crisis, they are tinkling brass and sounding cymbals. To pass the test of relevance today, religion must face the discipline of the *so what?* test foisted on them by grisly facts such as these: on a given day as we now mismanage the earth, we add fifteen million tons of carbon to the atmosphere, eliminate 115 square miles of tropical rainforest, create seventy-two square miles of desert, eliminate forty to one hundred species, erode 71 million tons of topsoil, add twenty-seven hundred tons of CFCs to the stratosphere, and increase world population by 263,000, with our food needs increasing and our feeding capacities in decline.¹¹ As David Orr writes: "Human breast milk often contains more toxins than are permissible in milk sold by dairies. At death, human bodies often contain enough toxins and heavy metals to be classified as hazardous waste. Male sperm counts worldwide have fallen by 50% since 1938, and no one knows exactly why. Roughly 80% of European forests have been damaged by acid rain. Ultraviolet radiation reaching the ground in Toronto is now increasing at 5% per year."¹² Meanwhile we disenfranchise the female half of the human species and accumulate wealth to

obscene levels at the small royal top of our pyramidal economy while squalor marks with death the large and destitute bottom. If the salvation or enlightenment or nirvana or will of God of which traditional religions speak do not relate helpfully to all of this, then they are each and all vain and vapid.

Application to current crises also rescues religions from the self-indulgent abstractions to which they all seem liable. Classical religions begin as moral movements. Even their symbols or dogmas have a moral payload. They are not propositions dutifully accepted but devoid of issue; they are shapers of minds and of behavior—and of social systems. As religions decay, the dogmas can become elaborate boxes, elegantly bedecked and revered, but empty of their primordial moral content. Buddhism, for example, began with refreshing insights, marked by a profound simplicity. It sought to cope with sorrow by taking a middle course between self-indulgence and extreme asceticism so as to lead a well-ordered and harmonious life. However, as one student of Buddhism puts it: “This very simple doctrine was developed in various rather pedantic forms, most important of which was the ‘Chain of Dependent Origination’ . . . commented on again and again by ancient and modern scholars, and probably not fully understood by anybody.”¹³

Buddhist pedants were not alone. Christian speculations on the subsistent relations of the Trinity were far from the straightforward moral thunder of the prophets and the Sermon on the Mount attributed to Rabbi Jesus. When it comes to obscurantist elitism, none of the religions is without sin.

The Religious Consultation on Population, Reproductive Health and Ethics in partnership with the Centre for Studies in Religion and Society at the University of Victoria, with support from the Ford Foundation, the John D. and Catherine T. MacArthur Foundation, and the General Service Foundation, sponsored the study that finds its first fruits in this volume edited by Harold Coward and myself. The Consultation was founded in the belief that religions will play a role, for better or for worse, in the current eco-crisis. If the already advanced terracide is to be curtailed, the unique energy and power of religion must be enlisted. Two thirds of the world actively affiliate with the formalized religions and the other third is surely under the spell of these symbol-laden seismic moral movements. Great religions are born in imaginative power and can shift the tectonic plates of attitude and worldview. Their cultural impact is never confined to the devotees of these movements. The Religious Consultation was founded in the belief that there will be no merely technical solution to the world’s current problems: the disempowerment of women, the cult of weaponry and war, the loss of a sense of the common good, the rape of our parental earth, and overpopulation.

Flowcharts and data analysis have their place, but if the flaccid will of our dangerous species is to be stirred to the power-sharing sacrifices and the biophilic discipline needed for our survival, the sense of the sacred must play its quintessential motivational role.

Human motivation without the tincture of the sacred is dried and brittle. Willpower is the yield of reverence and of that full bloom of reverence called love. The classic religions live where reverence germinates.

CRISIS-OPPORTUNITY

The terrestrial crisis is an opportunity for the fullest flowering of human genius and of our capacities for reverence. History has been called a butcher's bench, but there are gentler and nobler forces within us that must be rallied. Our history is not just butchery but also birth and nurture and the generousities of morality and art. Religions rise from the precordial depths of human awareness where these heroic energies, too often dormant, await today an epochal summons. As Larry Rasmussen writes: "Religions typically come to be and take their distinctive shape in the breakup of worlds. . . . [I]t is precisely a deep cultural crisis that initially gives birth to religions and later to their reform."¹⁴ This moment of earth crisis is ripe for such birthing and reform.

This is the first project, the flagship of the Religious Consultation on Population, Reproductive Health and Ethics and it fittingly began with the triple problematic of population-consumption-ecology. Concern for human numbers without concern for overconsuming elites is unjust and unhelpful. A single superconsumer in the rich world does more harm to the earth than hundreds of the poor;¹⁵ 2.9 million in Chicago consume more than 90 million people in Bangladesh.

This volume is only phase one of a multitiered project. Indeed we think of this more as a process than a project. The scholars herein assembled do not subscribe to the belief that the world will be saved by yet one more scholarly volume . . . as important as such works will be. This book will be followed by a policy manual taking the substance of this volume and presenting it in another idiom for an audience of policy-makers and activists. Thereupon will follow a video and presentations by our scholars through the popular communications media. Our goal is to bridge the town-gown divide, in the cause of starting processes and not just publishing thoughts, we will invite artists of every stripe to join in this reimagining of life on earth. It is our plan to initiate international conferences and conversations to critique our work and stimulate movement and we will share our experience of this model with other scholars, urging them to stir their untapped talents for outreach.

We are developing a model pioneered by Harold Coward. We brought the scholars together for four days of intense and pleasant interchange and mutual education to achieve something of a common mind about our project. We proved that the supreme intellectual achievement—conversation—could happen across seemingly deep divides of religion and culture. The authors then repaired to write their chapters and we met again ten months later for four days of mutual critique. We knew each other by then and the critiques were vigorous and fruitful. We were joined in this second session by Drs. José Barzelatto, Marjorie Muecke, and Robert Franklin of the Ford Foundation, who brought a wealth of international experience to the table. Glenn Yocum, editor of the *Journal of the American Academy of Religion* also joined us, as did Radhika Balakrishnan, a political economist, natively of India, and now at Marymount College in Manhattan. This rich mix was followed by months of final revisions and the product of it all now awaits our readers.

Theory needs firm footing in the facts of life. Thus the volume opens with chapters by two economists. David Loy is a Buddhist economist living in Japan. His cosmic sense of interconnectedness and attention to reality gives bright focus to the full plight of our *oikos*. Loy strips away the secular and “realist” pretenses of our market capitalism and shows that it now functions as a religion, in fact the “first truly world religion, binding all corners of the globe into an increasingly monolithic worldview.” The religion of the market inculcates a set of values whose religious role we overlook only because we insist on seeing them as “secular.” The market does what religions do; it tells us what is sacred.

David Korten continues this unmasking, showing that the Bretton Woods agreements of 1944 were the symbol-setters of the postwar world. In the final days of World War II, the United Nations Monetary and Financial Conference at Bretton Woods became the Vatican of the market religion, issuing edicts and founding the institutions that would shape the dogmas of the new capitalism. The doctrine of prosperity without limits was proclaimed. The earth was “infinitely blessed,” with “no fixed limits,” and “not a finite substance.” Planetary limits were erased in this halcyon faith. Growth is God with trickling down grace benefitting all. Bretton Woods with its fideistic and naive confidences issued into the World Bank and the International Monetary Fund. The groundwork was also laid for what would later become the General Agreement on Tariffs and Trade (GATT). Untrammelled trade was the sacrament of this new age economics. These assumptions now ensconced as policy changed the political economy, leading to the creation of corporate giants that dwarf states. The fruit of this? Today, of the world’s one hundred largest economies, fifty are corporations—not

including banking and financial institutions—and these giants that now bestride the earth are not encumbered with democratic structure, constitutions, or Bills of Rights. The planet and the poor of the world are not experiencing this rampage as salvation.

Harold Coward goes right to the core of ethical inquiry. In the dominant culture of the West, self is defined individualistically. Self is a lonely isolate that may reach out contractually to others or might, by inference, remain by itself alone. Of course this is a fiction since the atoms in our bodies are the cousins of the stars and our reality is social from conception to birth to death. Genes, the building blocks of our bodies are sacraments of our sociality. The sense of aloneness and non-connectedness is the ultimate illusion.

Coward traces out the devilment that comes from assuming that the ethical agent is an ontologically separated “choosing individual.” The power to choose is our glory; ignorance of the social matrix of our choosing is fatal. Coward explores cultures where the self is a “we-self” not an “I-self.” The results of this shift are seismic and speak to our current crisis.

Alberto Múnera brings to this volume the voice of the “third world.” Residing and working in Latin America, this Jesuit priest theologian shows how the dominant religion of that region, Roman Catholicism, has in its teachings a theory of social and distributive justice that undercuts the rawness of individualistic capitalism. He musters neglected teachings of scripture and the popes that champion the rights of the poor. His *cri de coeur* cites the facts of injustice, and shows how with fatal irony the poverty caused by gross maldistribution of wealth generates population increases, unmanageable migrations, and a wrecking of the earth. Living with and speaking with the poor of the world, Múnera excoriates the devastating consumerism of the greedy “First World.” He also shows the neglected liberal ethical theories that developed in Catholic history and are applicable to reproductive ethics.

Catherine Keller indicts Protestantism for its “collusion with the most potent forces of social, economic, and ecological injustice” and she does so because a religious and moral tradition can only cure what it first diagnoses in itself. Keller recognizes that the antinature “virus” is not only Protestant but infects the core of all of traditional Christianity. She illumines brightly however the contorted path the Protestant story followed in the West and its powerful role in the creation of “the peculiar North American dynamic of cheerful capitalist optimism” joined to a blithe readiness to destroy the ecological matrix of the very prosperity capitalism promises. With the indictment in place, Keller still finds hope in old places and hints at creative possibilities that would be good news both to us and to the lilies of the field.

Early Israel was not just a religious movement; it was a workshop for a new humanity. All the key categories of social existence were rethought in radical ways. Laurie Zoloth looks at the legacy of the Jews, “the collective progeny of the slaves of Exodus.” She finds in their stories a “hint of the infinite possibility of a world healed.” Wakeup calls boom loudly from Israel’s scrolls and stories for a world “lulled into a somnambulant despair by the pursuit of commodities.” Israel does not romanticize untended nature; nature would be “a restless wilderness without our hands.” In a new and creative leap, Zoloth takes the image of Exile and brings it into international ethics. She applies it to a world alienated. In her hands the Exile becomes a paradigm for the recovery of reverence and solidarity, for “sleepless responsibility” for the other, especially the poor, for a social definition of ownership, and for a characteristically Jewish invigoration of our capacities for critique and dispute. She also defends small acts of ecological integrity. She does not say that empires will crumble under the weight of these practices but that they will bring water to the streams of our integrity.

All the authors of this volume are painfully aware of the sins of their religious traditions. Vasudha Narayanan does not proffer a romantic view of the Hindu traditions. Natalism is a strong thrust in Hinduism. “Almost all dharmic texts of Hinduism praise the joys of having children,” she notes and rituals and charms abound to encourage child-bearing. Sterilization, almost always of women, accounts for 72 percent of all the contraception in India. The situation in her native India is not promising on the issues that concern this volume. “India is on the fast track to repeat the mistakes of the West.” Cultural invasions survive longer than military incursions and India was clearly invaded culturally.

Yet there is rich blood pulsing in the heart of Hinduism. There are lessons in the traditions about the seductions of materialism. As with all classical religious traditions there are wise and subversive insights on ownership. No serious philosophy could lack this and these religions are serious philosophies. Religious rituals in Hinduism have been directed to ecologically benevolent practices including tree planting. Also, and importantly, recognizing that education does not just come from staring at words, the Hindu cultures exalt the power of dance and ritual to teach and motivate. It instructs us who have a too narrow view of epistemology on the use of the arts as we confront the prospects of a ruined earth.

Just as Narayanan shows that Hindu lands are not Hindu enough, Nawal Ammar points to the hopes for a more genuinely Muslim Islam. Early in the Christian ecumenical movement, Robert MacAfee Brown spoke of the need for “caricature assassination.” Muslim scholars like Ammar confront this need in the West where noxious caricatures of

Islam abound. Ammar does this without fudging the negatives in Islamic countries. She concedes that “in most Muslim countries the patriarchal, misogynist local cultures favor interpretations of the Qur’an that debase women.” And yet there are other kindly and potentially influential traditions in the Islamic traditions that are central to the spirit of Islam and that support a vigorous feminism.

All of the classical religions have the seeds of significant economic and political theory. Islam has a highly developed sense of the common good that is antidotal to greedy Western individualism. Its taxation principle is grounded in redistributive justice; the wealth and power of the rich are to be redirected to the poor. Taxes are justified to meet the essential needs of all. Also, whatever the abuses in practice, the Qur’anic ideal of political authority is the liberation of all people. Islam also inculcates a respectful stewardship of the earth and its treasures. It exalts the ideal of *hay’a*, which Ammar translates interestingly as “a dignified shyness” before the goodness of the earth and the rich diversity of peoples and cultures.

Rita Gross’s development of a Buddhist environmental ethic illustrates that the major religions are also exercises in social psychology. Buddhism, particularly, has specialized in the critique of egoism and the separatist “I-self” discussed by Harold Coward. As such it contains potent critiques of personal, corporate, and national greed and how that greed disrupts the essential interdependency of the ecosystem. Buddhism see us as part of that ecosystem, not as towering gods who bestride that system in a dominative mode. Again, the surgery here on much of Western individualism and on issues such as “private property” is as delicate as it is radical. Western theories of ownership are in sorry debt to Roman law’s concept of absolute property rights, rights that allow us to use, profit from, and abuse what we possess: *ius utendi, fruendi, et abutendi*. This vicious and asocial and even hostile conception of property kills the solidarity that is necessary for biotic and human flourishing.

Gross also directs a Buddhist critique to reproductive behavior, arguing that much of it is fueled by individual or communal greed and ego and is therefore just as suspect as greed for assets. Gross does not avoid the hard questions and works to the conclusion that “involuntary fertility regulation and involuntary limits to consumption are not always inappropriate.”

Like all the authors of this volume, Chün-fang Yü challenges the Western illusion that the eco-crisis can be solved by technical and strictly rational considerations. She insists that our “values and beliefs” must change before our lifestyles and ways of thinking will take a more benign turn. Chinese religion, unlike the Abrahamic religions, has no creator God or no afterlife for postmortem refuge. This earth and its

enveloping heavens are our mother and father; we do not have some invisible removed deity as parent. In substance we are one with the universe. The truly "great" person sees the self, others, and the world as one body. Yü traces out the economic and ecological implications of this unitive sense of reality.

This and other chapters in this volume show that theism is neither univocal or universal. There is a fluid multiplicity in the theism of Hinduism, plus a pronounced nontheism in Buddhism, and roles for ancestors in aboriginal religions where godlike qualities are discernible in personifications of nature. The Abrahamic religions tend more toward an ontological rigidity when it comes to God-talk and interreligious dialogue must be sensitive to this.

Jacob Olupona insists that you cannot understand Africa outside the context of its unique exploitation by Europe and America and its postcolonial militarism and mismanagement. Many African nations cannot be called "developing" because they are in worse condition than they were pre-independence.

Like India, Africa suffers still from the cultural invasion inflicted by the imperialists. Benign social attitudes toward sharing and ownership were dislodged. The British, for example, foisted their notion of private property on the Kikuyu, displacing their notion of communal ownership of land. The social disruption from this endures. In the native African religions, land ultimately belonged to Ngai, the Supreme God. In a way that parallels Leviticus, humans were tenants only and the earth is a sacred trust. But in a way that does not parallel Leviticus, nature is endowed with the same ontological status as humans. Animals and plants share a common spiritual energy. There is striking ecological reverence in the rituals, in the African sense of the common good of all of nature, and in their developed sense of collective guilt for misuse of the earth. Like all the chapters in this volume, this is a study of the roots of motivation.

All the chapters in this volume show that the barriers we erect between our disciplines and religions are increasingly artificial. The implications of that touch all the social sciences. These studies signal strongly that the rigor of facing a common problematic bonds all participants, intellectuals and policymakers alike. Our collaborative efforts also illustrate the natural union of religion and ethics. The authors invite the readers into the new kind of conversation and strategizing needed on this generous host of an earth, an earth that can only survive by thriving.

NOTES

1. Douglas Johnston and Cynthia Sampson, eds., *Religion, the Missing Dimension of Statecraft* (New York: Oxford University Press, 1994).

2. Carol Bly, *Bad Government and Silly Literature* (Minneapolis: Milkweed Editions, 1986), p. 3.
3. Catherine Bell, "Modernism and Postmodernism in the Study of Religion," *Religious Studies Review* 22.3 (July 1996): 179.
4. Robert Cummings Neville, "Religious Studies and Theological Studies: AAR 1992 Presidential Address," *Journal of the American Academy of Religion* 51 (1993).
5. Wilfred Cantwell Smith, *The Meaning and End of Religion* (New York: The New American Library, 1962), p. 21.
6. J. W. Bowker, "Information Process, Systems Behavior, and the Study of Religion," *Zygon* 2:361.
7. Fitz John Porter Poole, "Metaphors and Maps: Toward Comparison in the Anthropology of Religion," *Journal of the American Academy of Religion* 53.3:423. Maurice Bloch, "Religion and Ritual," in *The Social Science Encyclopedia*, ed. Adam Kuper and Jessica Kuper (London: Routledge and Kegan Paul, 1985), p. 698.
8. Stewart E. Guthrie, *Faces in the Clouds: A New Theory of Religion* (New York: Oxford University Press, 1993), p. 8.
9. On the five marks of a genuine classic, see Daniel C. Maguire, *The Moral Core of Judaism and Christianity* (Minneapolis: Fortress Press, 1993), pp. 59-66.
10. Robert Cummings Neville, "Religious Studies and Theological Studies," p. 186.
11. David W. Orr, *Ecological Literacy: Education and the Transition to a Postmodern World* (Albany: State University of New York Press, 1992), p. 3.
12. David W. Orr, *Earth in Mind: On Education, Environment, and the Human Prospect* (Washington, D.C.: Island Press, 1994), p. 1.
13. A. L. Basham, *The Wonder That Was India: A Survey of the Culture of the Indian Sub-Continent before the Coming of the Muslims* (London: Sidgwick & Jackson, 1954), p. 269.
14. Larry L. Rasmussen, *Earth Community Earth Ethics* (Maryknoll, N.Y.: Orbis Books, 1996), p. 14.
15. See Alan Durning, *How Much Is Enough? The Consumer Society and the Future of the Earth* (New York: W.W. Norton, 1992).