



**FALL  
2020  
ACADEMIC  
CATALOG**



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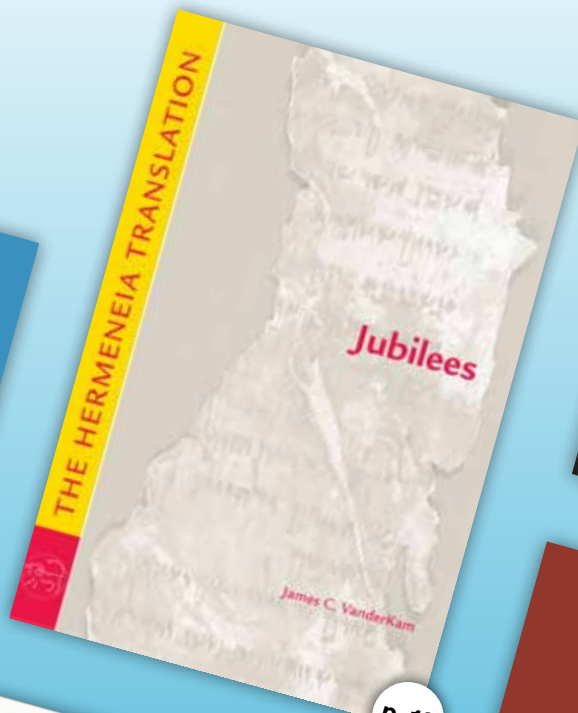


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scholarship that matters

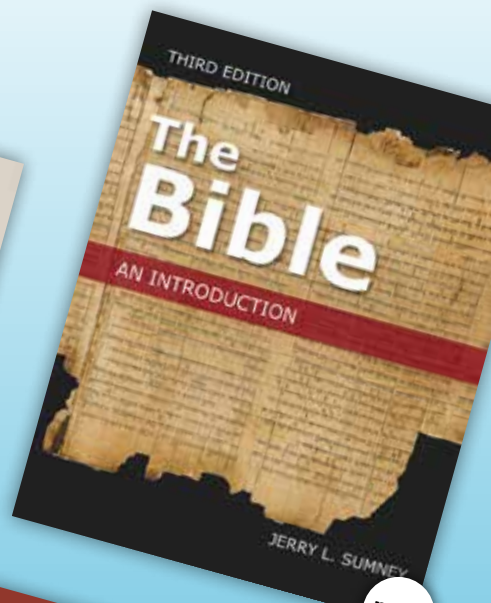
## New and Notable Titles for Fall 2020



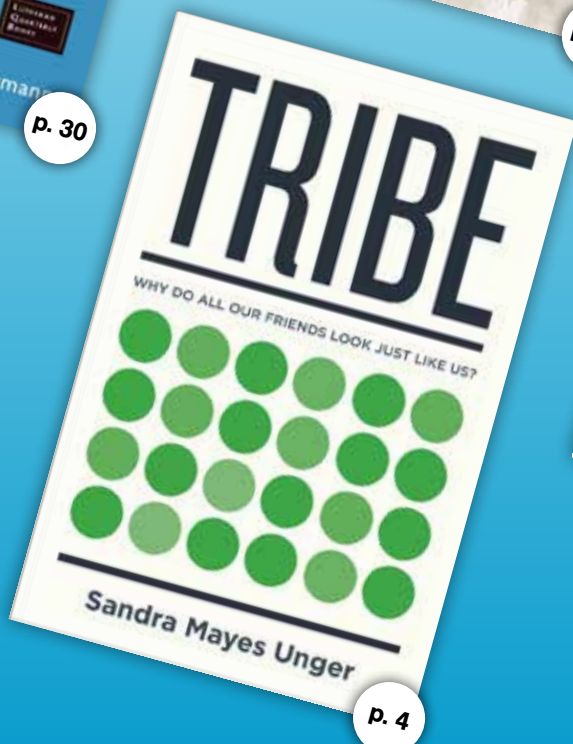
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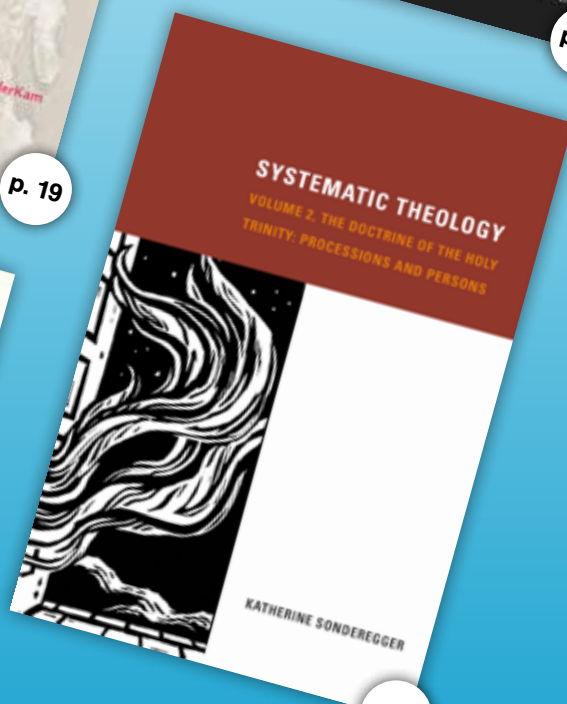
p. 19



p. 17



p. 4



p. 2

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From its origins in the early 1960s, Fortress Press has established an enviable position as a premier publisher of compelling theological, biblical, and ethical engagements for the church and the world in which it lives. Our books lead global conversations among scholars, teachers, leaders, and learners.

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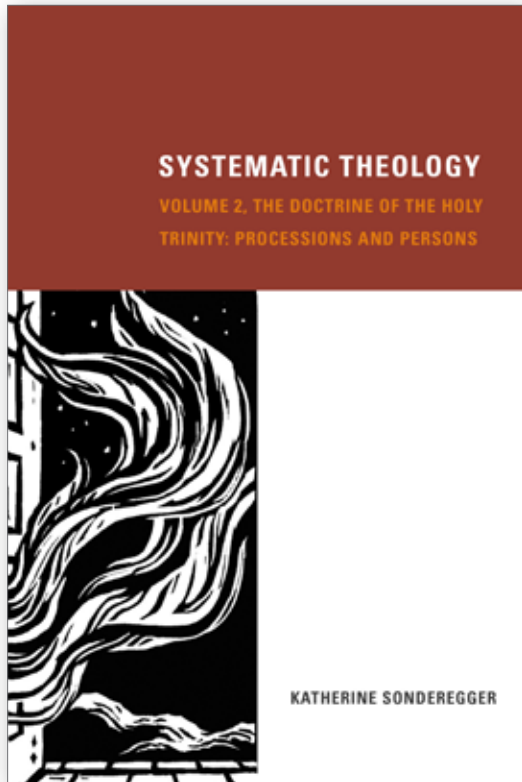
**Heather Hart, Marketing Manager**

**Emma Schlabach, Marketing Coordinator**

## **Contents**

|                         |    |
|-------------------------|----|
| Theology & Ethics ..... | 2  |
| Biblical Studies .....  | 17 |
| Christian History ..... | 28 |
| World Religions .....   | 38 |
| Textbook Chart .....    | 52 |

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## Systematic Theology, Volume 2

The Doctrine of the Holy Trinity: Processions and Persons

**KATHERINE SONDEREGGER**

### Dogmatics for a New Millennium

Katherine Sonderegger follows her monumental volume on the doctrine of God with this second entry of her *Systematic Theology*, which explores the doctrine of the Holy Trinity. Locating her analysis first in the Hebrew Scriptures, Sonderegger examines the thrice-holy God that is proclaimed to Isaiah in the sanctuary and manifested in the sacrifice of the temple. The book of Leviticus, read in conversation with Exodus, unfolds the doctrine of the Trinity under the character of holiness. In the One God, Trinity speaks of the life, movement, and self-offering of God, who is the eternal procession of goodness and light. In Israel's sacrificial covenant, the Triune God is perfect self-offering: the eternal descent of the Father of Lights is the offering who is Son, eternally received and hallowed in the one who is Spirit. Anchoring the theology of the Trinity in Israel's Scriptures in this way elevates the processions over the persons, exploring the mystery of the Divine Life as holy, rational, and good. The Divine Persons, named in the New Testament, cannot be defined but may be glimpsed in the notion of perfection, a complete and perfect infinite set. In all these ways, the Holy Trinity may be praised as the deep reality of the life of God.

**KATHERINE SONDEREGGER** is the William Meade Professor of Theology at Virginia Theological Seminary in Alexandria, Virginia. She is the author of *That Jesus Christ Was Born a Jew: Karl Barth's "Doctrine of Israel"* (1992). She resides in Alexandria, Virginia.

### Also Available:



Systematic Theology,  
Volume 1: The  
Doctrine of God  
9781451482843

“

Katherine Sonderegger is one of the freshest and most distinctive voices in contemporary systematic theology, bringing together Scripture and trinitarian dogmatics in unpredictable ways. She is learned, robust, lyrical, challenging. Her writing not only stimulates the mind; it also stirs the spirit and touches the heart.

—WALTER MOBERLY,  
Durham University

”



## Q&A with Katherine Sonderegger

*with Ryan Hemmer, Acquisitions Editor of theology, culture, biblical studies, ethics, and philosophy*

### What did you learn writing volume 1 that helped you in writing volume 2?

As I worked away at the first volume, I came to see that my time at prayer, especially with Holy Scripture, was as important—as formative and instructive—to a systematic as is historical and conceptual analysis of texts. I came to trust that insight more and more as I worked on volume 2. As with the Attributes, Trinitarian theology is exposed to technical problems and puzzle cases right from the starting gate. Prayerful devotion to these loci taught me to look for something deeper, something ethical and spiritually rich, that perhaps I might point to through my own writing.

### What surprised you as you researched and wrote?

Two developments caught me unaware: my surprising openness to the Vestigium Trinitatis; and my deep affiliation with St. Bonaventure. As I worked on the architecture of the volume, I became increasingly convinced that a certain form of intellectual defense of the dogma needed to be made in our time. I suggest a sturdy, metaphysical proposal, one straightforwardly speculative in nature. It is a form of the venerable Vestigium that can be uncovered in our conception of reality itself—in problems of individuation and of kinds, of notions of identity and distinction, in the very idea of the good. In all this conceptual work, I discovered a deep affinity to the Trinitarian theology of Bonaventure. These were wonderful surprises!

### What were your biggest challenges?

I was convinced early on that St. Thomas was right to begin Trinitarian theology with the Divine Processions, and to distinguish the Eternal Processions from the temporal Missions. But how would it be possible to exhibit this scholastic insight in its proper Biblical form? My conviction is that Scripture teaches the Dogma of Trinity, and indeed teaches it in the Old Testament. I argue in this volume that the Temple cultus as developed in the Book of Leviticus is

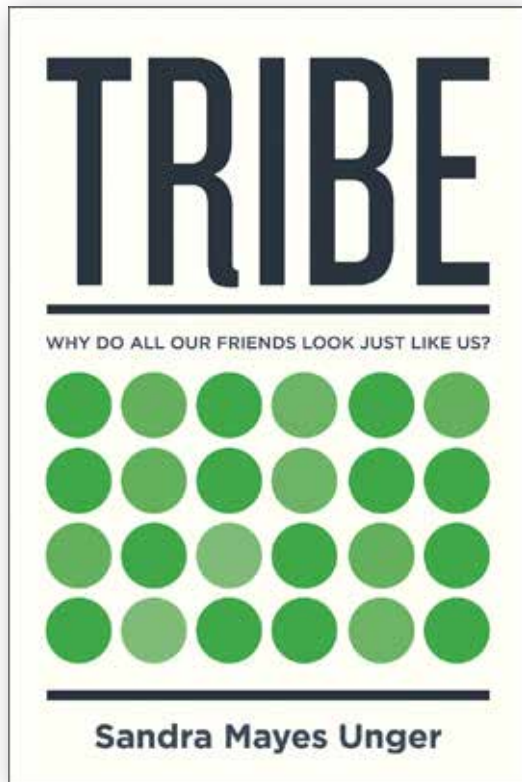
the bedrock of the Christian Doctrine of the Holy Trinity. Such a view, certainly, presents its own challenges! Chief among these is the very great fear that such an exegesis will be crassly supersessionist to the People Israel and appear to colonize the Scriptures of Israel for exclusive Christian use.

### Why systematics?

Since the major systematicians of the last generation have completed their work, theologians have dedicated themselves to careful ground clearing, methodological investigation, and focused studies of figures and movements, each critical in their own day. Christian theology requires careful analytic work; I agree. But it also requires boldness. The great confidence our ancestors exhibited when they undertook large scale dogmatic work is a virtue I hope we can kindle and light afresh in our time. We live in an oddly deflationary age, one in which “grand theory” is thought archaic and the larger moral and metaphysical questions about reality itself considered suspect, hegemonic, incoherent. I believe theology is called to resist such dissipated and truncated sketches of the creaturely lot. Systematic theology simply replies to that Divine call.

### What advice do you have for readers opening that first page?

Most Christians who turn to a treatise on the Dogma of the Trinity will expect a catalogue of technical terms, the history of their usage, the dangers one might fall into when taking up these tools, and the proper way to speak of the Living God as Triune Mystery. This is not that kind of book. This book, rather, is an attempt to speak of the Inner Life of God out of the practice, language, and Scriptural prescriptions about sacrifice. This book begins with the confidence that the Processional Life of God—God A Se—is laid down in the pattern of Holy Writ, and attempts to follow this pattern as it unfolds a Trinity of Self-Offering and Spiritual Consummation. I suppose this is just to say: Prepare to cross unfamiliar terrain when you turn that first page!



\$24.00

9781506446264

Paperback

September 29, 2020

262 pages

## Tribe

Why Do All Our Friends Look Just Like Us?

**SANDRA MAYES UNGER**

**Confronting social segregation with honesty, humor, and hope**

*Tribe* explores the issues of reciprocity in cross-race and cross-class relationships using stories, narrative, and sociological insights and perspectives derived from urban fieldwork and the author's own life. The volume examines the social and structural barriers to the formation of these kinds of relationships, as well as the transformations that can take place as these barriers are overcome. Stories, interviews, and empirically driven narratives are interwoven with theory from the fields of adult education, economics, sociology, ethics, theology, and history.

After exploring the barriers to the formation of these relationships and the potential of adults for learning new ways of thinking and being, the book makes the case that there are communal and individual benefits to these relationships that far outweigh the difficulties in forming them. The book is set up to answer the questions "Why does it matter if all my friends look just like me?" and "How do I leave behind a siloed existence to live a fully transformational and socially aware life?"

**SANDRA MAYES UNGER** is executive director of The Lift Community Development Corporation and a consultant at the Woodland Hills Church in St. Paul, Minnesota.

“

The deeply personal framework of *Tribe*, combined with Unger's ironic wit and self-effacing humor, make this one of the most informative, enjoyable, poignant, convicting, and humor-filled books on racism and classism you're likely to ever read! If the racial and socioeconomic divide in our country and within the American church bothers you (and it should), I strongly recommend you read this powerful book!

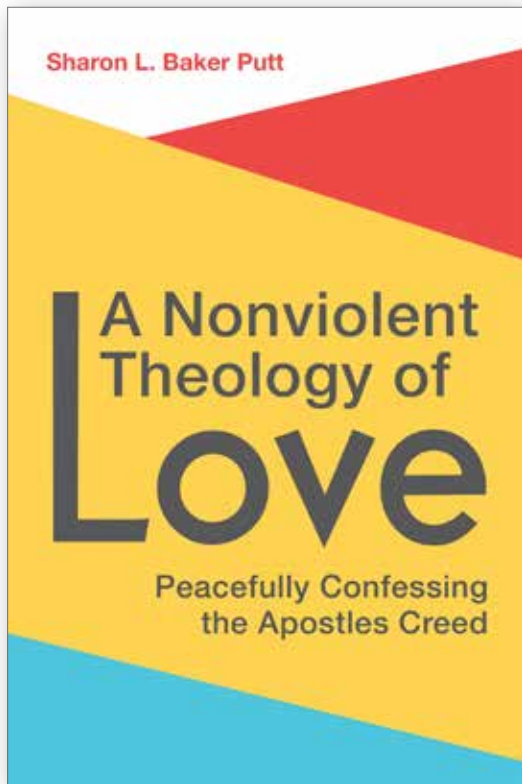
—**GREG BOYD**, Senior Pastor, Woodland Hills Church and author of *Inspired Imperfection: How the Bible's Problems Enhance Its Divine Authority*

In this carefully crafted book, Unger uncovers the major obstacles to building bridges of human relationships "between tribes" and offers strategies to overcome those obstacles. *Tribe* should particularly appeal to theologians, educators, leaders, sociologists, and those who wish to embrace our global kinship in Christ.

—**JEAN-PAUL BONGILA**, University of St. Thomas

”





\$26.00  
 9781506424934  
 Paperback  
 February 2, 2021  
 325 pages

## A Nonviolent Theology of Love

Peacefully Confessing the Apostles Creed

SHARON L. BAKER PUTT

### Rethinking the nature of God through the lens of nonviolence

The impetus behind the ease with which the church has periodically justified violent behavior lies in its conceptual image of God as a violent deity. This book emerges out of a passion to think differently—albeit biblically—about the character of God and articulates a theological construction of a nonviolent God—an alternative to any image of God that seems to condone human violence. It calls the church to rethink theology as something other than what might be termed “redemptive violence” and encourages Christians to reinterpret Scripture and traditional theological beliefs in ways that are more faithful to the God disclosed in Jesus of Nazareth.

Students of theology need a fresh glimpse of the love, mercy, and redemptive power of God through Jesus. As this book follows the structure of the Apostles’ Creed through the various theological topics, it reminds Christians to share in God’s desires for peace and love and to recommit themselves to the call of God to be ministers of reconciliation and lovers of both neighbors and enemies, even while, at times, responding to violence with nonviolent resistance.

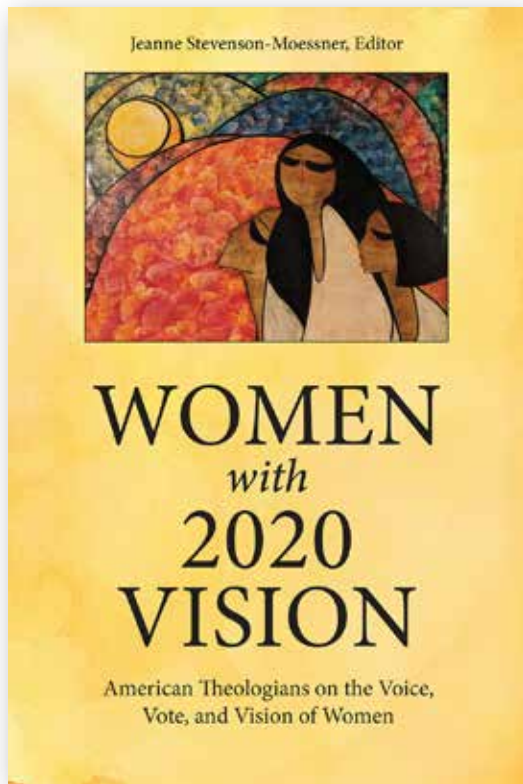
**SHARON L. BAKER PUTT** is professor of theology and religion at Messiah College, Mechanicsburg, Pennsylvania. She is the author of several books that help scholars and students rethink Christian doctrine in fresh, new ways, including *Executing God* (2013).

“

The purpose of theology is to help the church live out our faith, and this work wonderfully explores the spiritual and ethical dimensions of Christian beliefs.

—**JOHN SANDERS,**  
 Hendrix College

”



\$29.00

9781506468136

Paperback

October 6, 2020

280 pages

## Women with 2020 Vision

American Theologians on the Voice, Vote, and Vision of Women

**JEANNE STEVENSON-MOESSNER (editor)**

Contributions by: Teresa Jefferson-Snorton, Kimberly Detherage, Carol Lakota Eastin, Michelle Oberwise Lacock, Insook Lee, Barbara McClure, Francesca Debora Nuzzolese, Sophia Park, Judith Roberts, Mary J. Streufert, Beth Toler, Angelique Walker-Smith

**A look back by today's religious leaders at the historic moment in history when women got the right to vote**

Women haven't always had the right to vote. From such diverse voices as John Stuart Mill and Cokie Roberts, the absolute right of both women and men to vote has been affirmed. And yet, resistance to women's suffrage even by women themselves has a long and painful history. In this exciting volume, thirteen theologians and religious leaders in America look back at the historic victory in 1920 when women in the United States won the right to vote. They then assess the current situation and speak into the future.

*Women with 2020 Vision: American Theologians on the Voice, Vote, and Vision of Women* commemorates the one hundredth anniversary of women in the United States obtaining the right to vote, a story that must be told and retold and reflected upon in light of the current sociopolitical-theological realities.

**JEANNE STEVENSON-MOESSNER** is professor of pastoral care at Southern Methodist University and Perkins School of Theology in Dallas, Texas. She is editor of two pioneering books in pastoral care, *Through the Eyes of Women: Insights for Pastoral Care* and *Women in Travail and Transition: A New Pastoral Care*, and is author of *In Her Own Time: Women and Developmental Issues in Pastoral Care* and *A Primer on Pastoral Care*.

“

*Women with 2020 Vision* celebrates memories of courageous and faithful achievement one hundred years ago even while shining light on the shadow side of the movement—embedded racism, blind eyes to indigenous struggle, distortion of Christian witness. It points our gaze toward the work needed now to overcome similarly rooted evils: trafficking, voter suppression, hunger, and family separation. And it shows us a way forward, sparking in us hope that the journey, though long, does indeed bend toward justice.

—REV. DR. SHARON WATKINS, former president, National Council of Churches

”





## Q&A with Jeanne Stevenson-Moessner

*with Will Bergkamp, VP & Publisher*

### **As the volume editor, what are one or two of the highlights in the volume?**

*Women with 2020 Vision* will take you on a pilgrimage that will surely induce feelings of awe, horror, and hope as the chapters help you look backward at a victory won in 1920 and forward to an expansive application of this triumph. In the social, political, and cultural cacophony of 2020, we need these prophetic voices and lived experiences of the suffragettes. We also need the prognostic voices of Michelle Oberwise Lacock and Carol Lakota Eastin not only to document the influence of Native women on the suffragettes, but to expose current justice issues that concern Native American women. We require the honesty of Kimberly Detherage that “Black people did not fully secure the right to vote until the Civil Rights Act of 1965” and still face voter suppression today. Bishop Teresa Jefferson-Snorton describes watching her sixty-five-year-old grandmother with a third-grade education walk down the county road to the polling place for the first time: “In November 1965, she placed her purse on her arm and her hat on her head and, wearing her ‘Sunday dress’ proudly, went to the polls to cast her ballot.” These tiny but transformative narratives permeate the book.

### **What did you learn from your colleagues in this volume that was new or unexpected?**

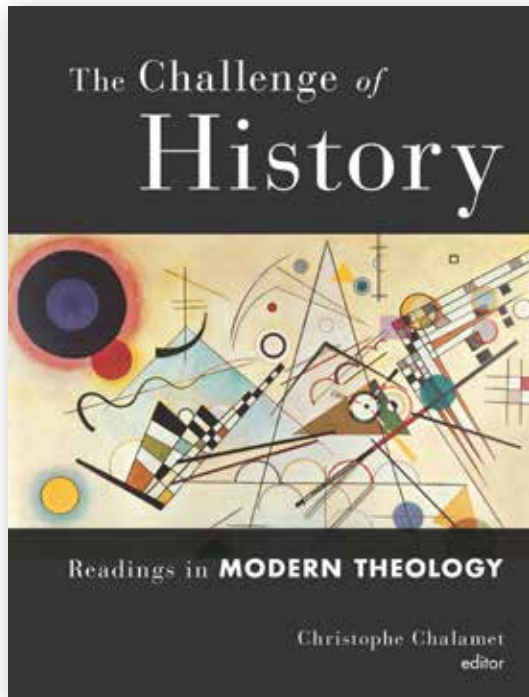
My colleagues in this book educated me on the scope of the work yet to be done in 2020, following this victory in

1920. Through the eyes of Sophia Park, Insook Lee, and Francesca Nuzzolese, I became increasingly aware of the vulnerability of Asian American women, women in forced separation from their children, women existing within a Confucian framework of mores, and women caught in sex trafficking. As the book chapters grew, so did my awareness of the racism and classism involved in the 19th century and early 20th century women’s movement. The work toward justice that we inherited from the early suffragettes continues.

### **What are your hopes for readers? What do you want them to do after they’ve finished?**

My aspiration is that readers hold on to the history of women’s suffrage lest we lose our grip on both present affairs and our grasp of an equitable future government. Judith Roberts and Mary J. Streufert offer a case study of hope as they delineate the advances made toward justice in one organization, the Evangelical Lutheran Church in America. Angelique Walker-Smith illustrates how Pan-African Women use not only their votes but their voices to end hunger and poverty.

My hope is that you as reader will sense the presence of those who fought for you to exercise your power and your birthright to vote, will join the momentum for equal rights, and will always remember: we will not be defeated.



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9781451499766

Paperback

April 7, 2020

270 pages

## The Challenge of History

Readings in Modern Theology

**CHRISTOPHE CHALAMET**

### The story of modern theology in the words of those who wrote it

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**CHRISTOPHE CHALAMET** is professor of systematic theology at the University of Geneva. He is the author of *Revivalism and Social Christianity: The Prophetic Faith of Henri Nick and André Trocmé* (2013) and *Dialectical Theologians: Wilhelm Herrmann, Karl Barth and Rudolf Bultmann* (2005), as well as numerous published articles and essays. He lives in Geneva, Switzerland.

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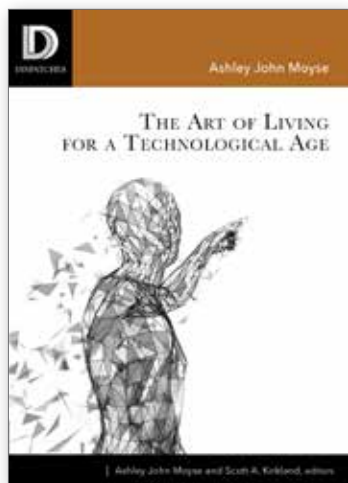
*The Challenge of History* shows how Jewish, Protestant, and Roman Catholic theologians developed the historical approach to the Bible and why critical thinking continues to be an indispensable tool for resolving religious disputes today.

—CHRISTINE HELMER, Northwestern University

Christophe Chalamet has edited a book that will be indispensable to those studying modern historical thought across the disciplines, as well as to those teaching it.

—JOHANNES ZACHHUBER, University of Oxford

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Paperback  
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225 pages

## The Art of Living for A Technological Age

**ASHLEY JOHN MOYSE**

### How to be human in the midst of the technology boom

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**ASHLEY JOHN MOYSE** is the McDonald Postdoctoral Fellow in Christian Ethics and Public Life at Christ Church, University of Oxford. He is also a research associate at Vancouver School of Theology at the University of British Columbia. He is the author of *Reading Karl Barth, Interrupting Moral Technique, Transforming Biomedical Ethics* and has coedited several volumes, including *Correlating Sobornost: Conversations between Karl Barth and the Russian Orthodox Tradition* (Fortress, 2016), *Kenotic Ecclesiology: Select Writings of Donald M. MacKinnon* (Fortress, 2016), and *Treating the Body in Medicine and Religion: Jewish, Christian, and Islamic Perspectives*.

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—JENS ZIMMERMANN, J. I. Packer Professor of Theology, Regent College

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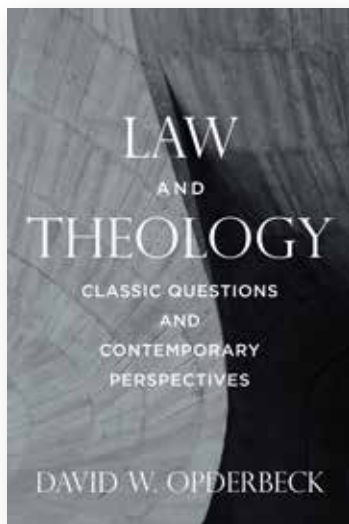
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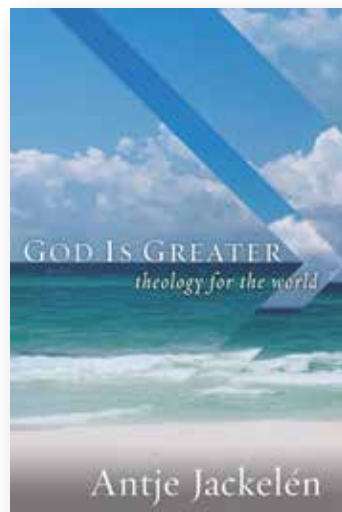


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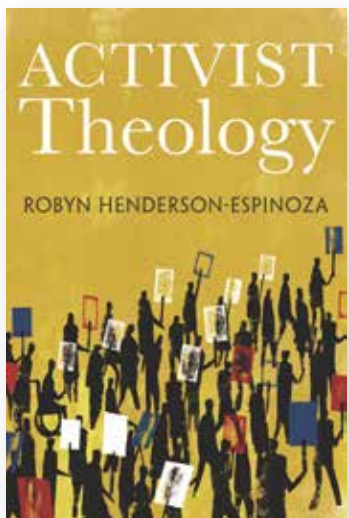


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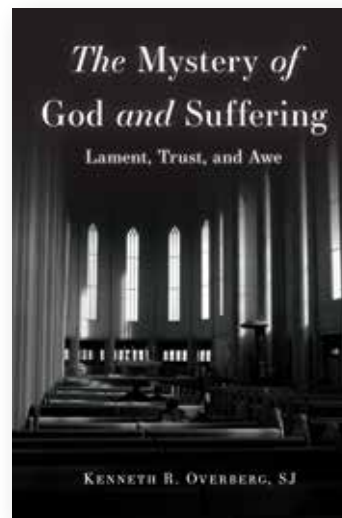
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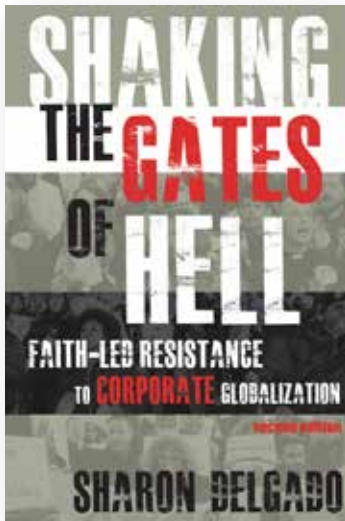


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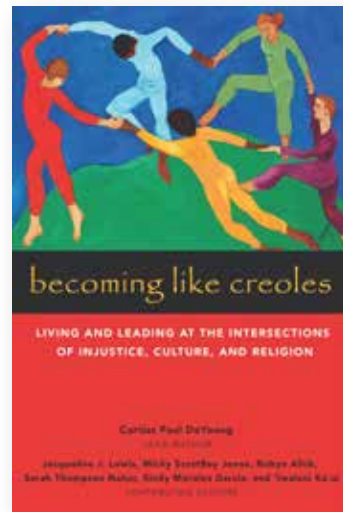


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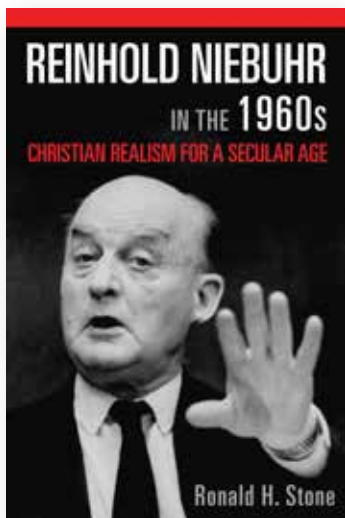


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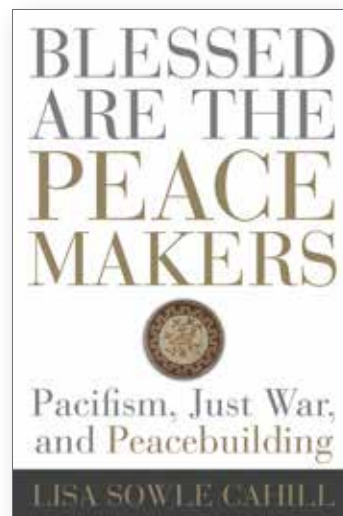


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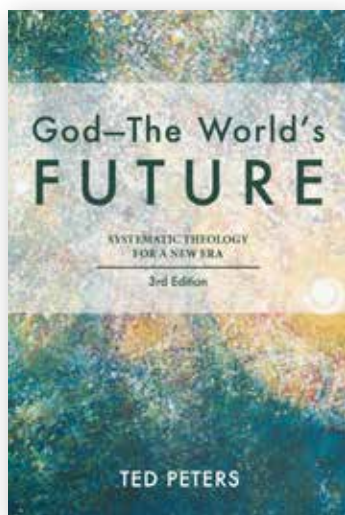
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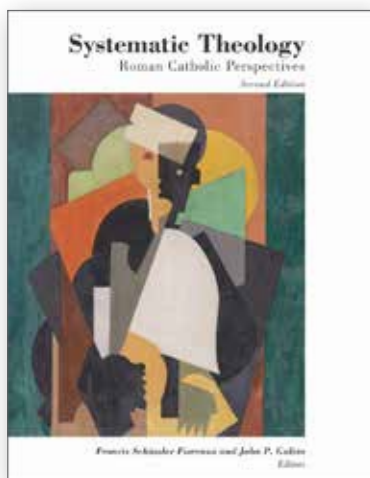


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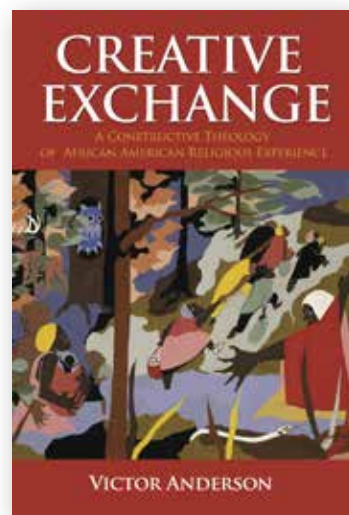


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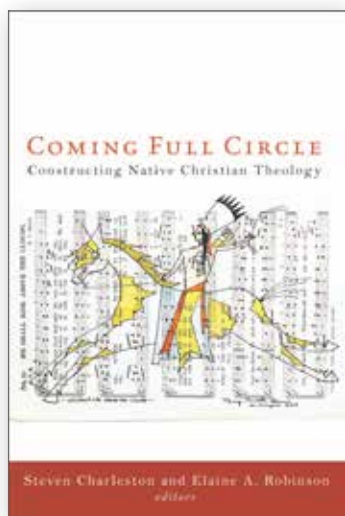


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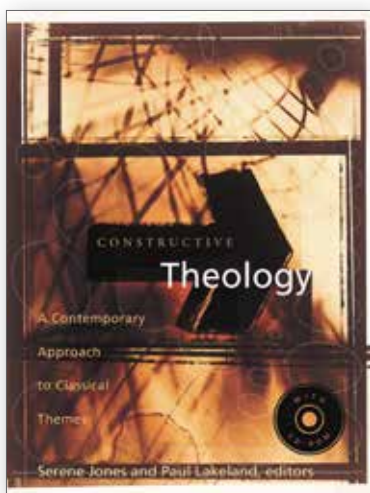


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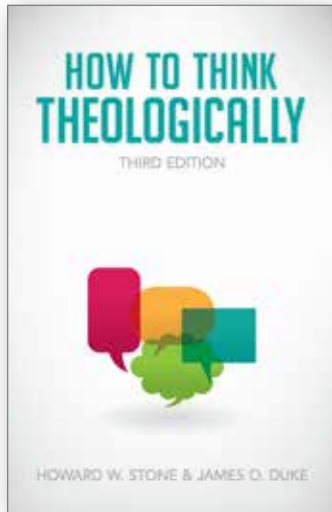


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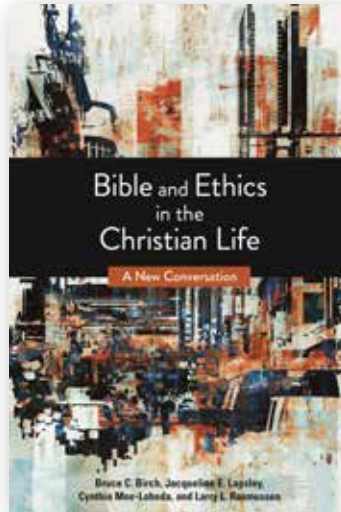


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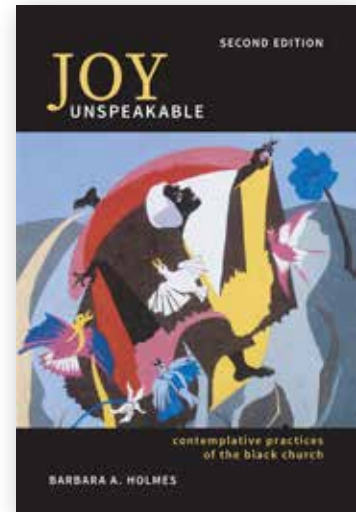


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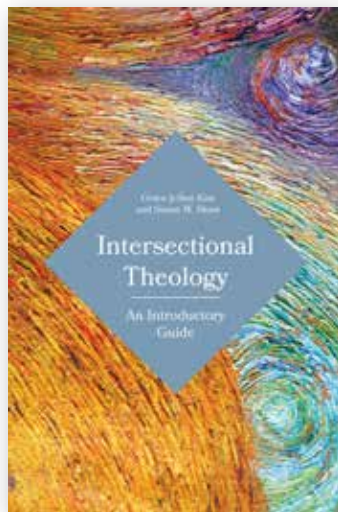


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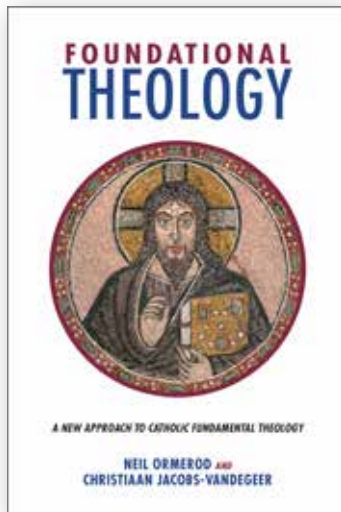


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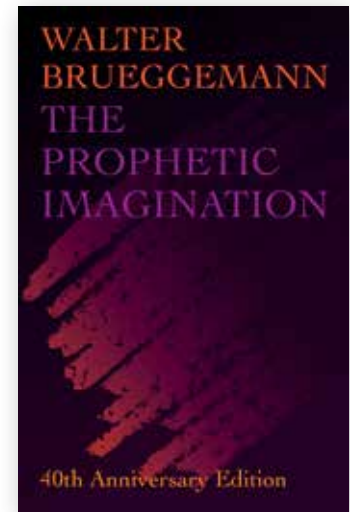


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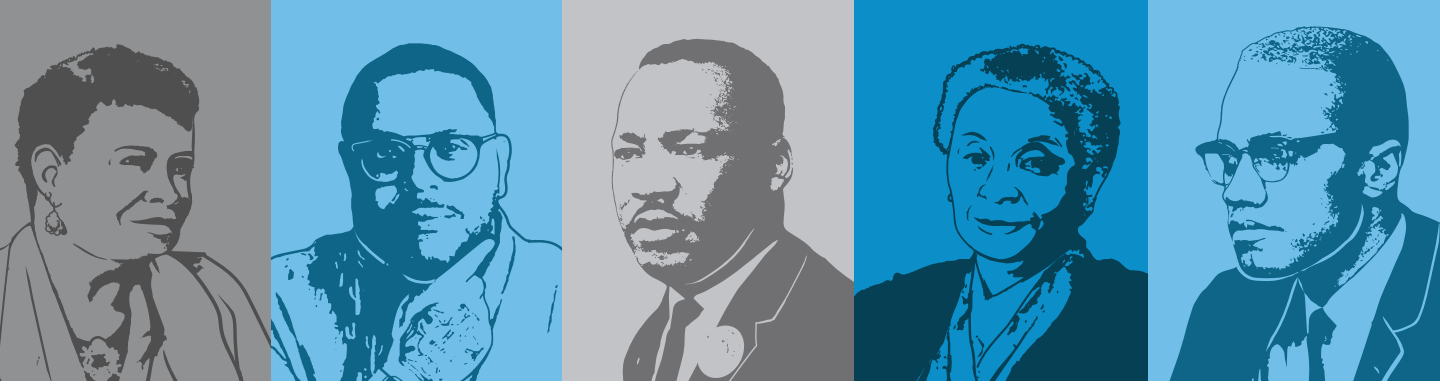


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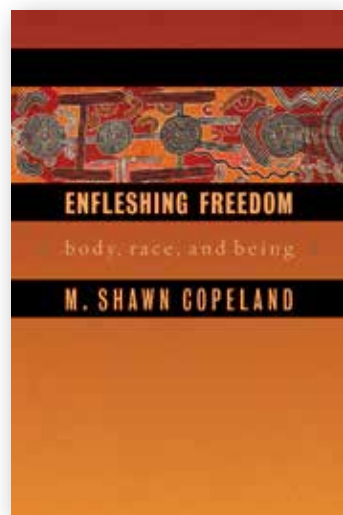
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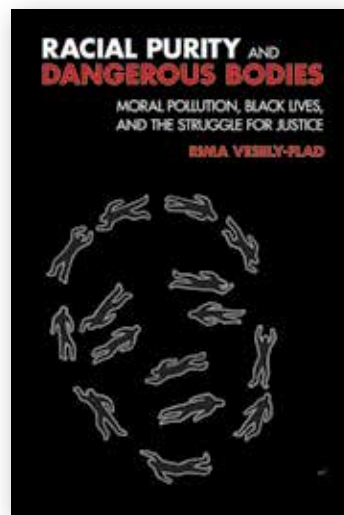


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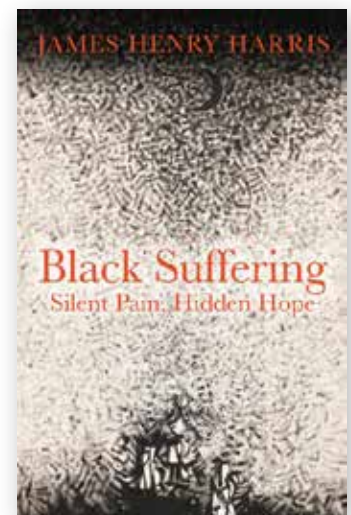


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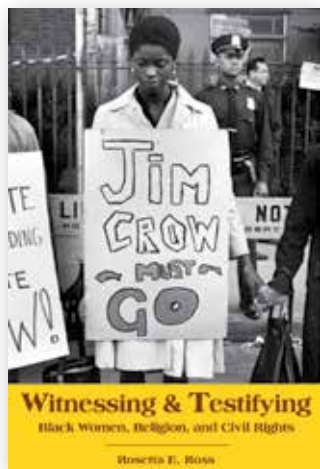
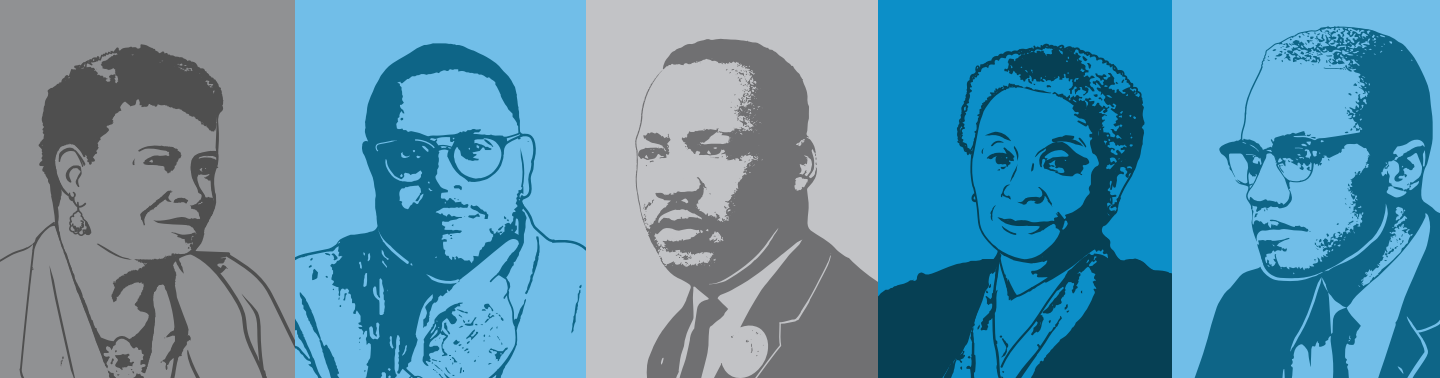
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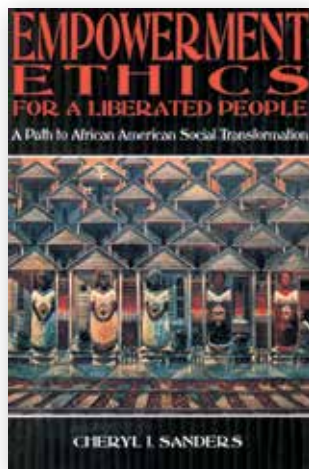


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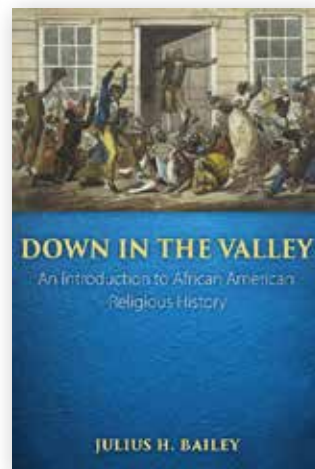


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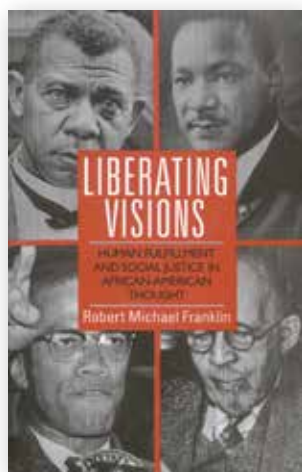


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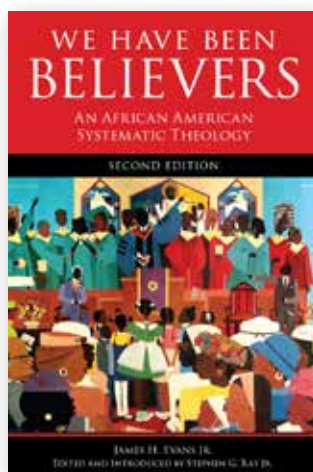


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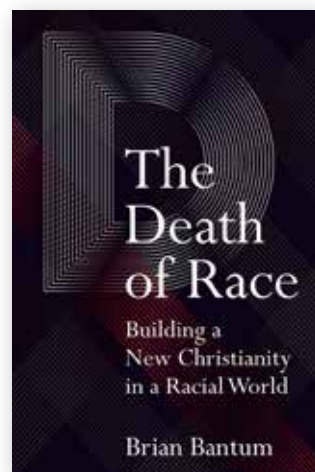


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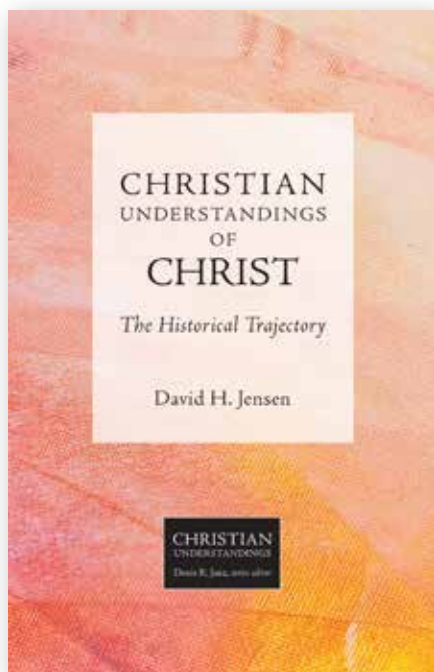
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**DAVID H. JENSEN** is academic dean and the Clarence N. and Betty B. Frierson Distinguished Chair of Reformed Theology at Austin Presbyterian Theological Seminary.

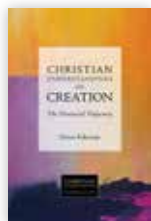
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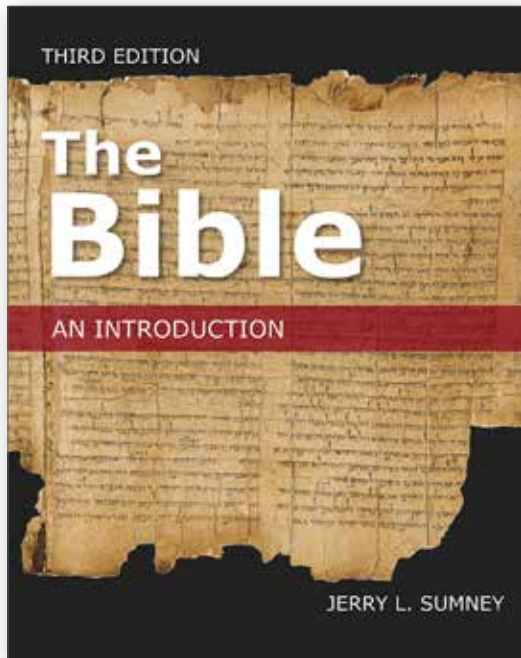


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**JERRY L. SUMNEY** is professor of biblical studies at Lexington Theological Seminary. He is the author of *Colossians: A Commentary* (2008) and *Identifying Paul's Opponents* (1990). He is also the editor of *Reading Romans* (2012) and the coeditor of *Theology and Ethics in Paul and His Interpreters* (1996) and *Paul and Pathos* (2006).

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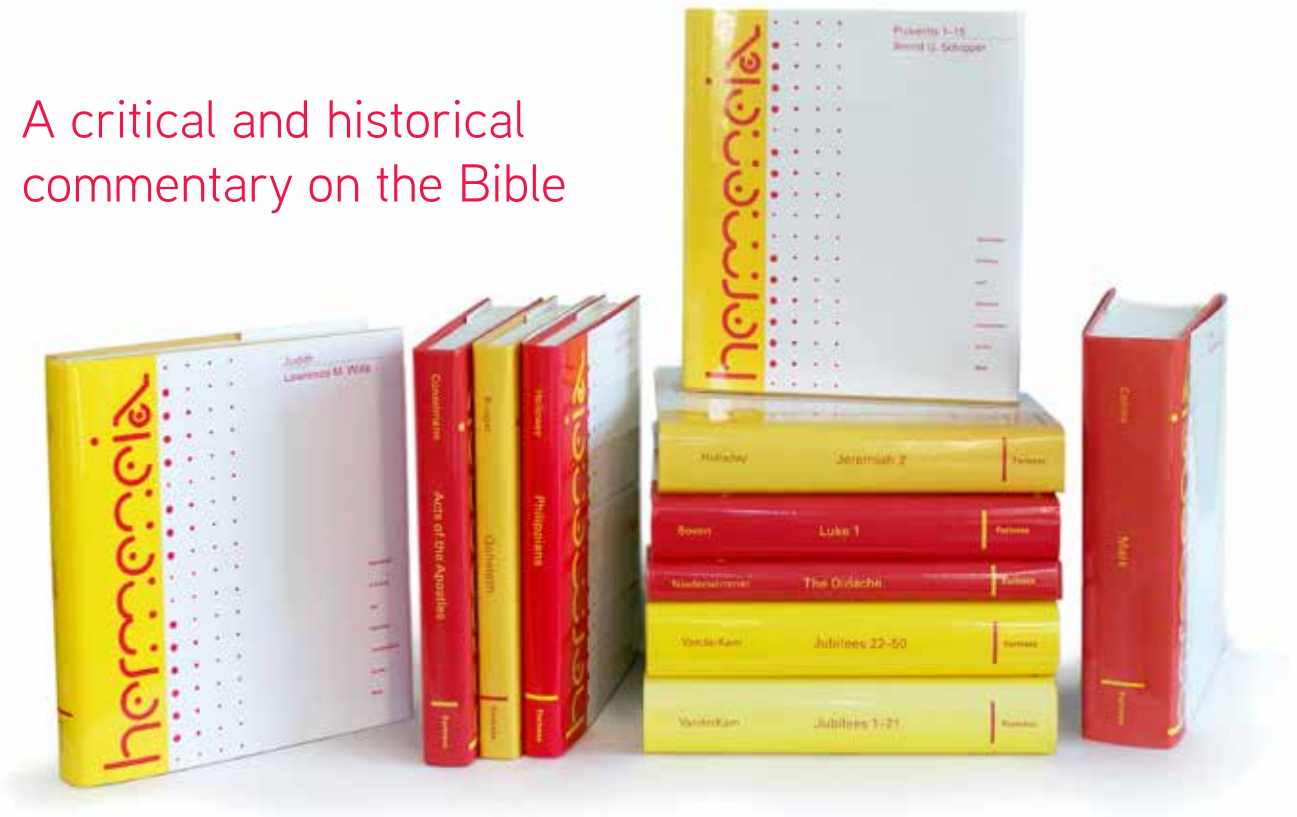
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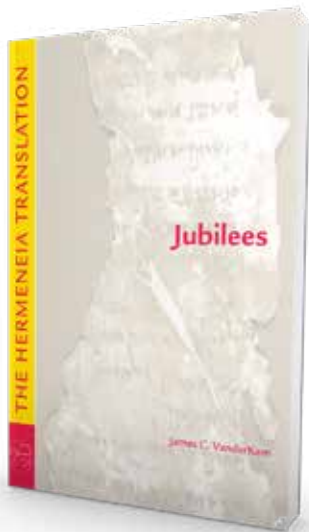
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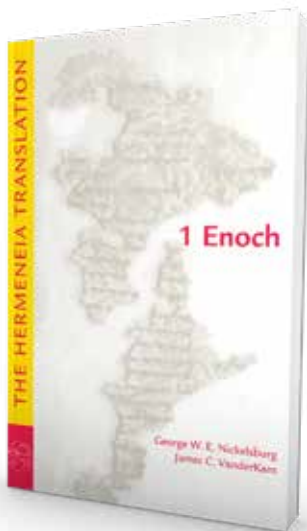
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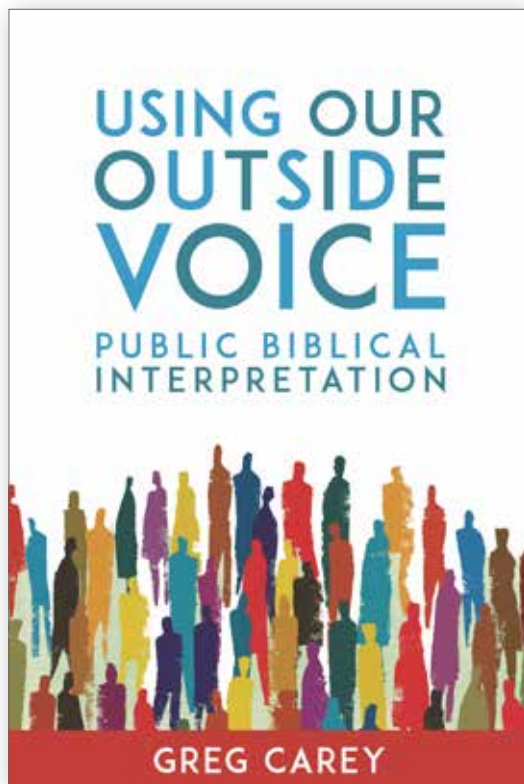
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*Using Our Outside Voice* is ideal for students in biblical studies and those who teach, preach, and interpret the Bible.

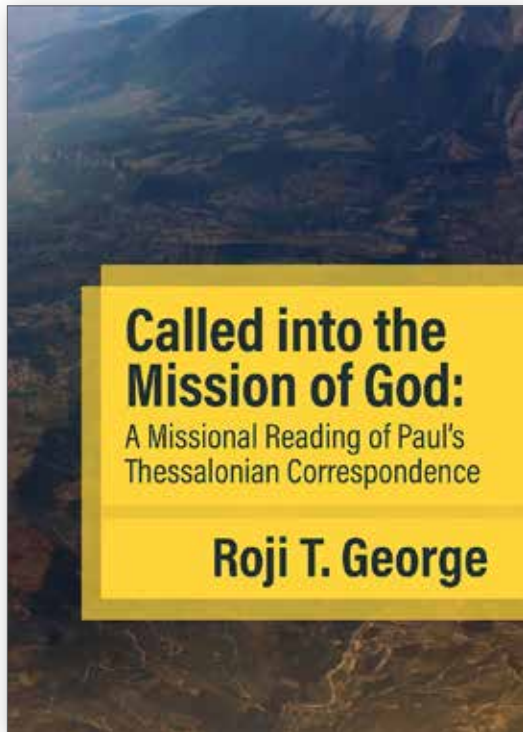
**GREG CAREY** is professor of New Testament at Lancaster Theological Seminary and author of *Sinners: Jesus and His Earliest Followers* (2009), among other books, and coeditor of *Vision and Persuasion: Rhetorical Dimensions of Apocalyptic Discourse* (1999). Carey resides in Lancaster, Pennsylvania.

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*Called into the Mission of God* represents an increasing commitment on the part of Fortress Press to support the wide dissemination of the best theological and biblical writing by the best scholars from the Global South.

**ROJI T. GEORGE** is professor of New Testament, head of the New Testament department, and dean of students at SAIACS, Bangalore, India. He is an ordained minister of the Indian Pentecostal Church of God in India and is the author of *Paul's Identity in Galatians: A Postcolonial Appraisal* (2016) and *A Commentary on Philippians* (2019), among many other works.

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As the discipline of missional hermeneutics begins to explode, it is exciting to see this careful, perceptive study of the Thessalonian correspondence that is sensitive to the letters' original purposes and sharply focused on mission. Roji T. George's groundbreaking work speaks both from and to the Indian context. But it also addresses the global church, highlighting the missional implications—especially among the marginalized and in the context of oppressive political power—of the church's public, cruciform, risk-taking identity that participates in the mission of the Triune God. I highly recommend this important book to scholars and practitioners alike.

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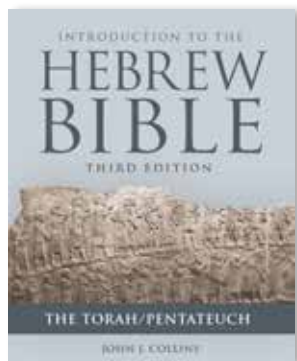
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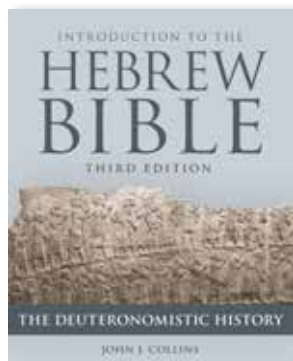
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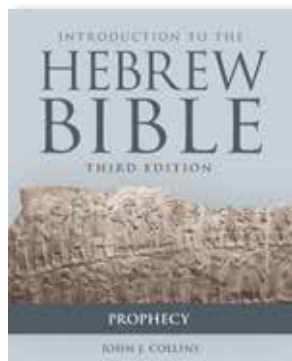
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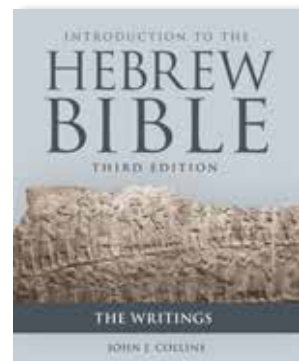
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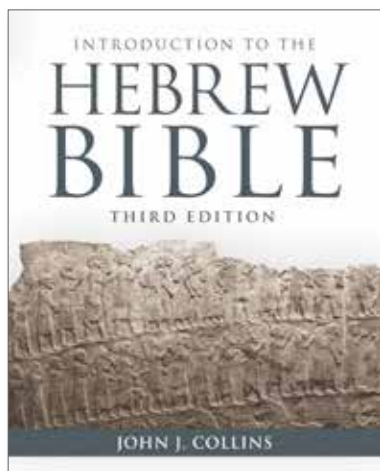
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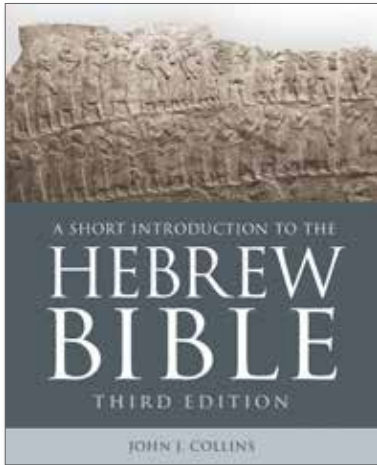
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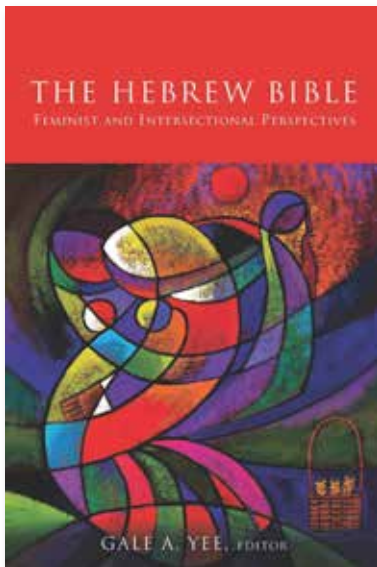
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**GALE A. YEE** is Nancy W. King Professor Emerita of Episcopal Divinity School.

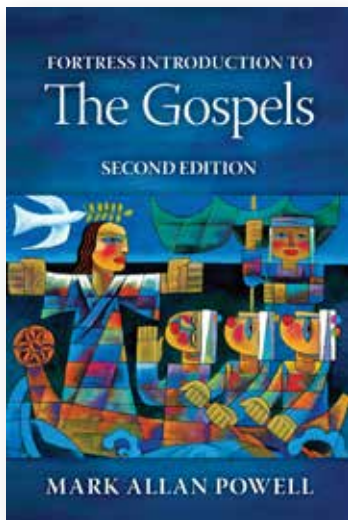
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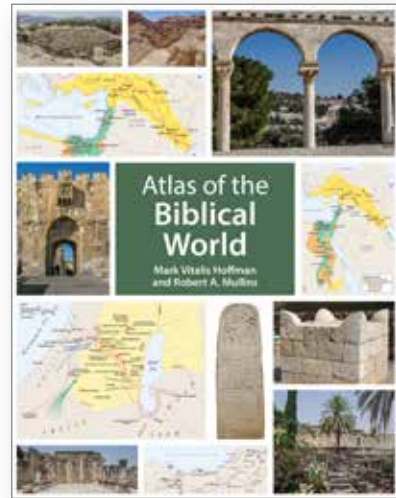


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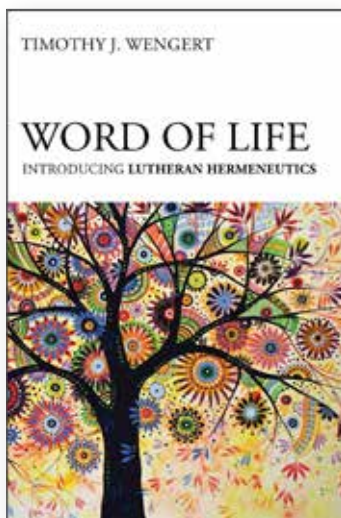
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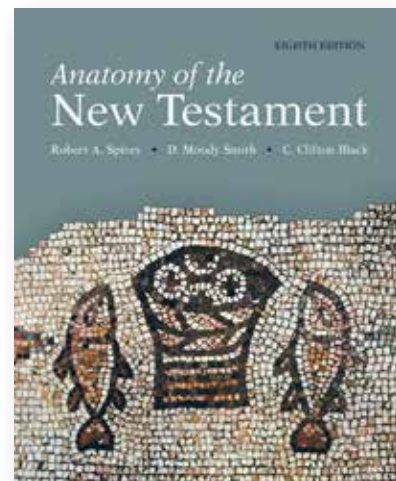


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This book is for anyone curious about how to use the Bible as a resource for liberation. It is for faith leaders and community organizers, as much as it is for biblical scholars, because it draws on experiences at the intersections of academia, the church, and communities of organized struggle. It is written with an eye toward praxis, as the author shares her own experience with the hope that space will be created for others to reflect on their own contexts.

**CRYSTAL L. HALL** is an assistant professor of biblical studies at United Lutheran Seminary. Her research and teaching focus on Bible and justice with the human Other alongside the call to justice with Earth as Other. Her book *From Cosmos to New Creation: A Call to Justice with Earth in Galatians* is forthcoming.

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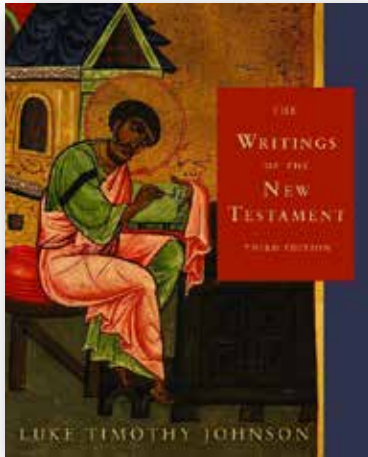


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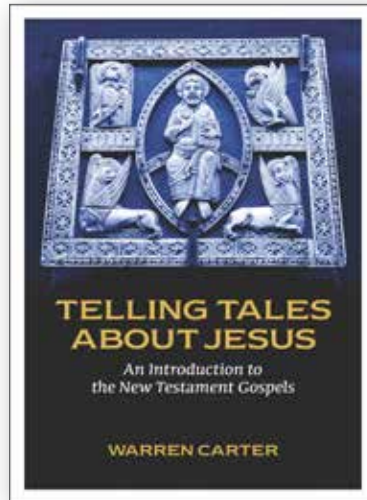


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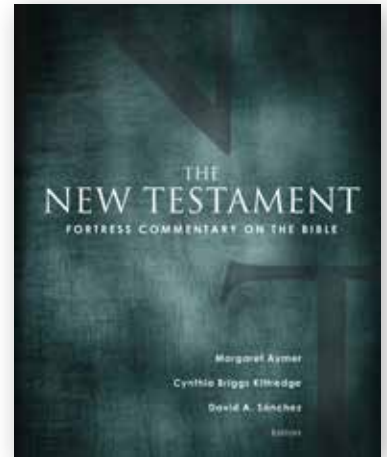


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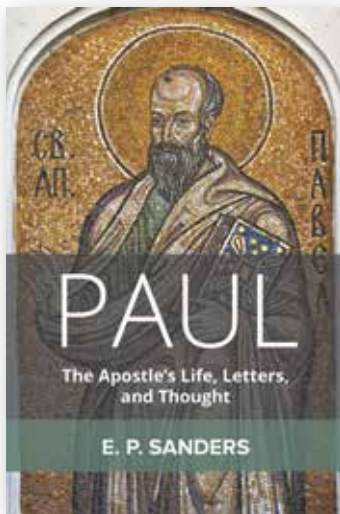


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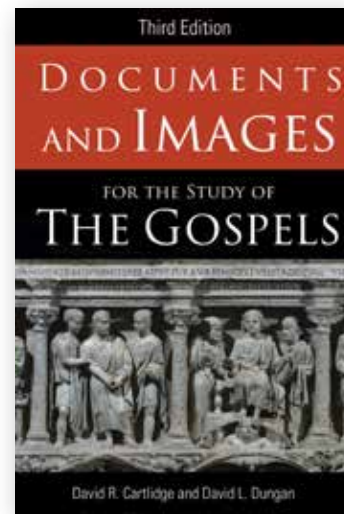


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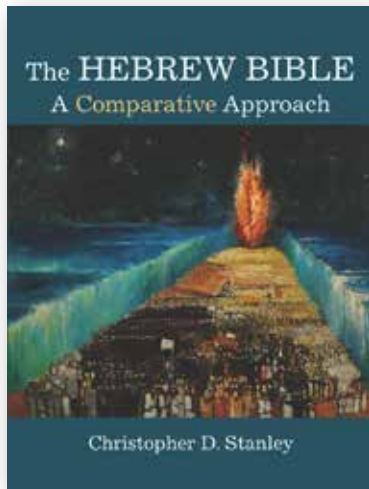
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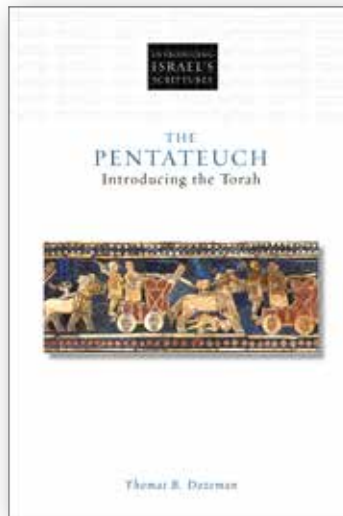
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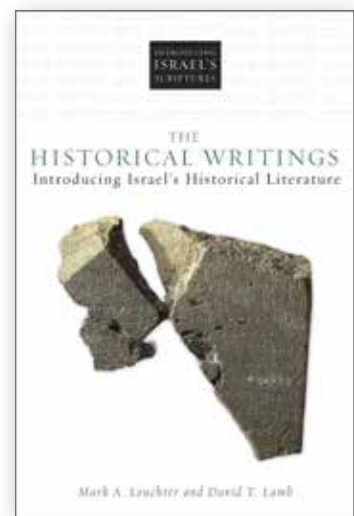




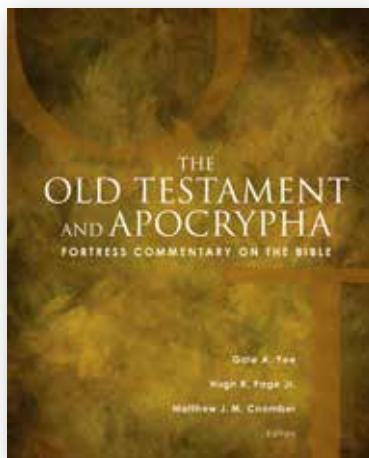
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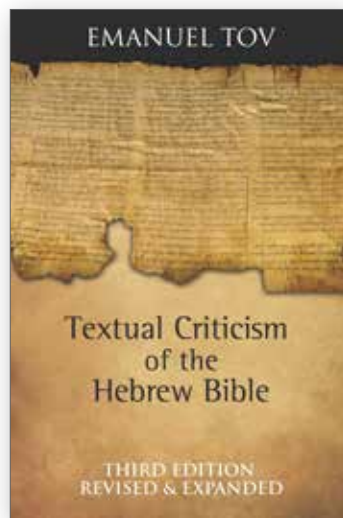
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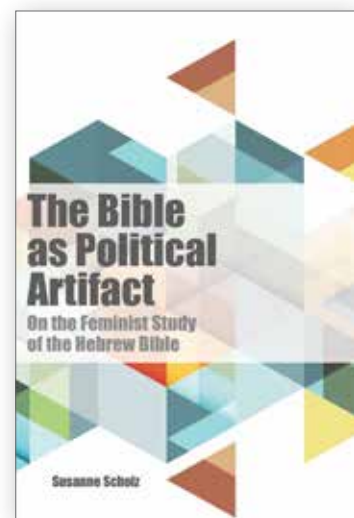
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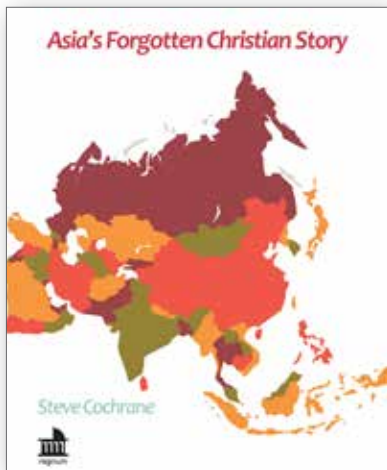
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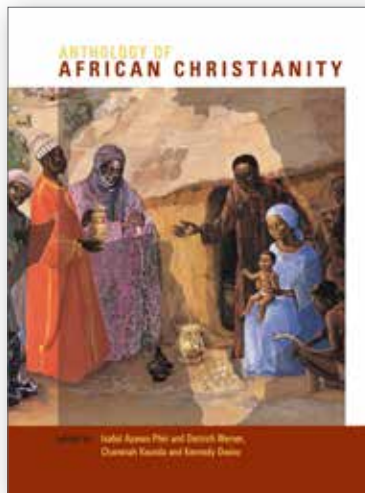
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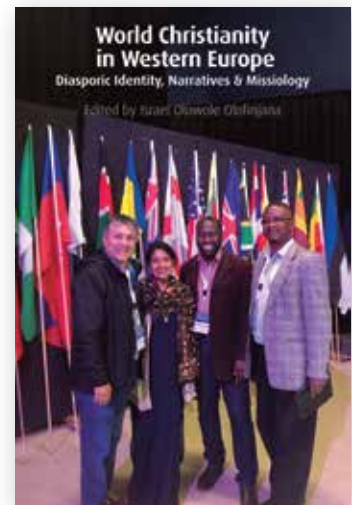
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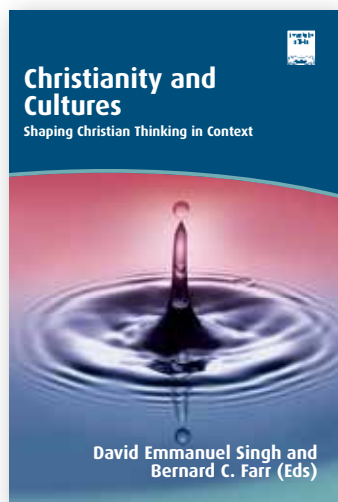
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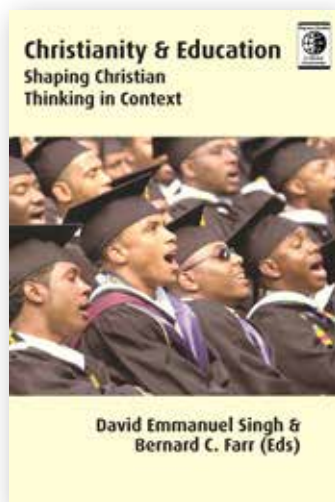


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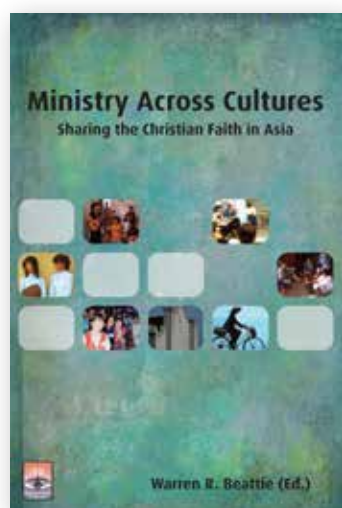


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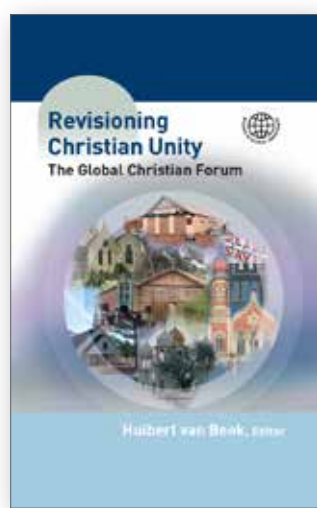


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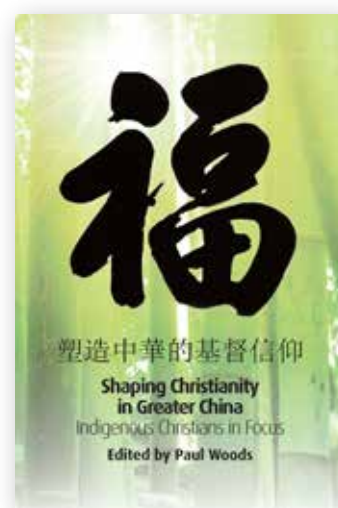


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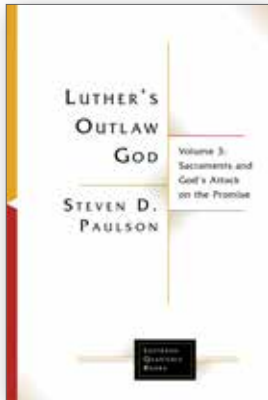


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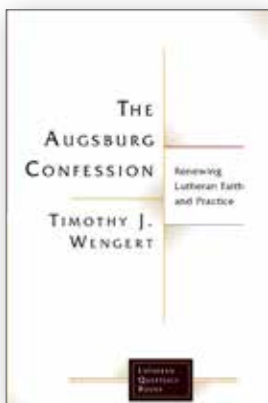
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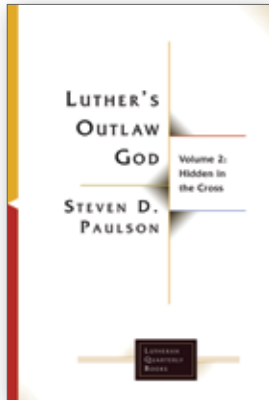
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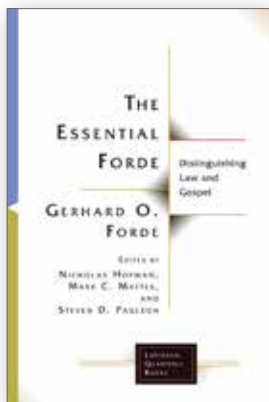
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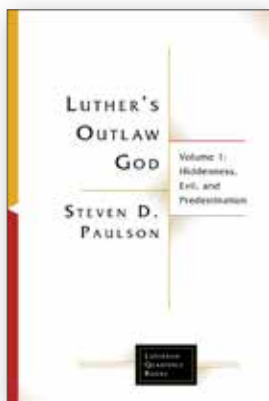
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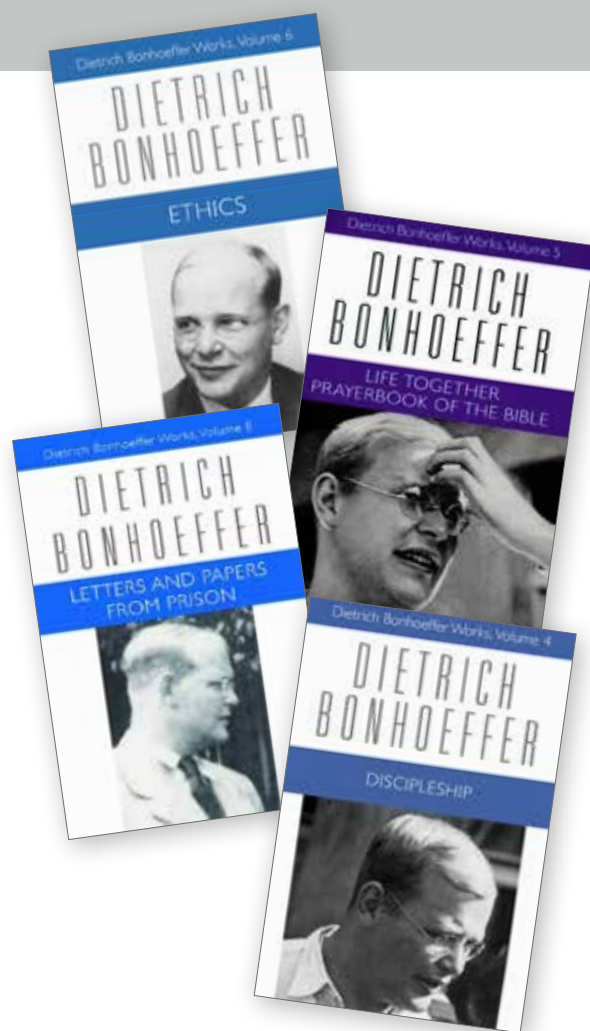
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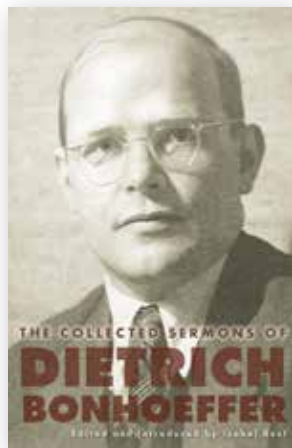
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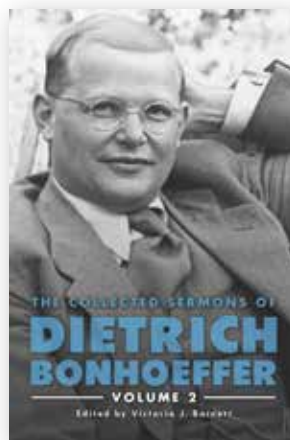




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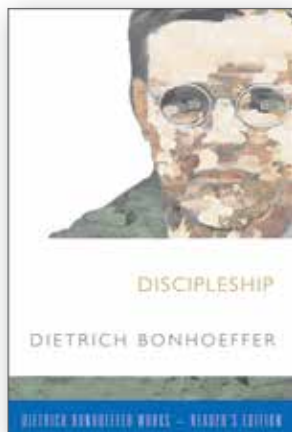
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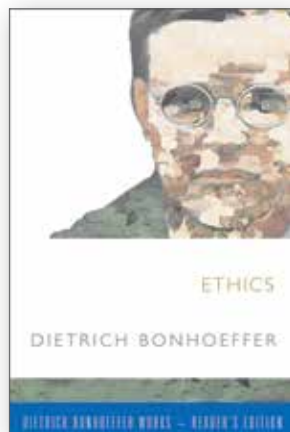
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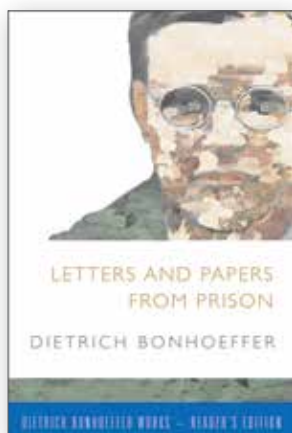
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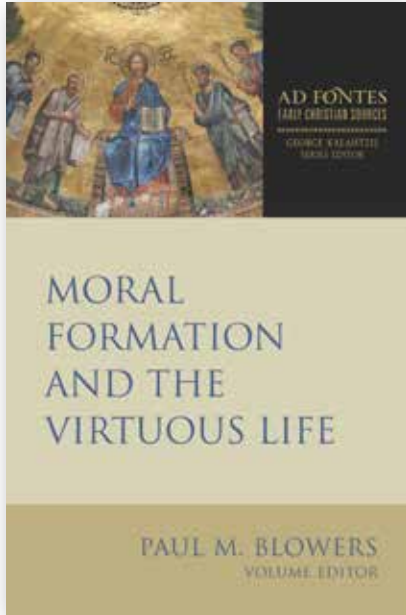
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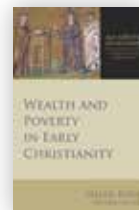
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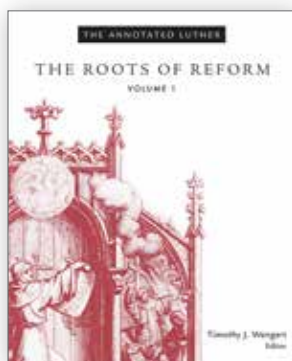


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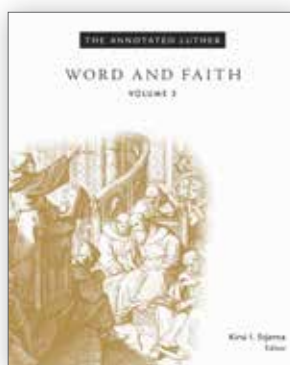
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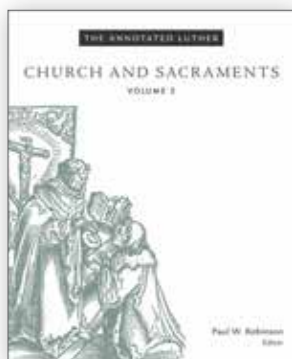
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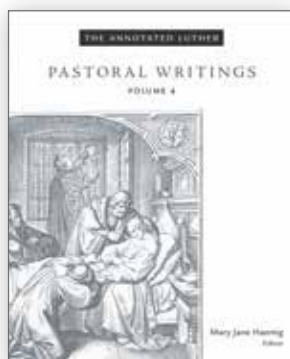
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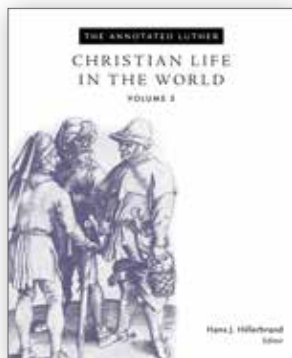
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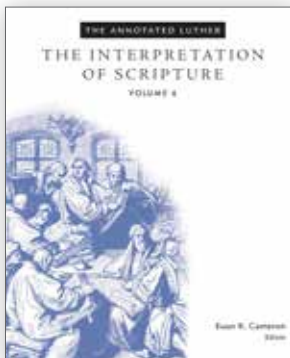
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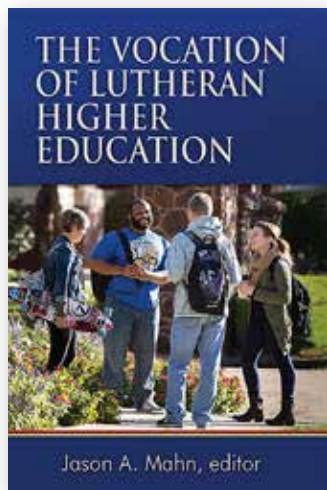
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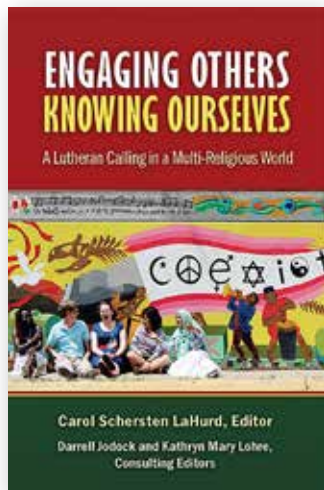


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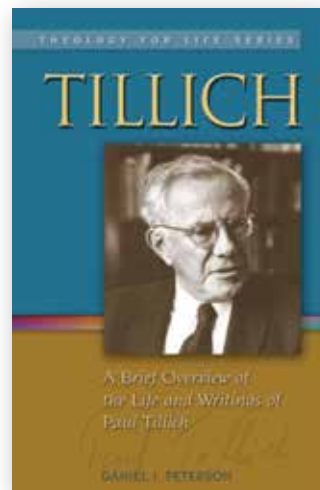
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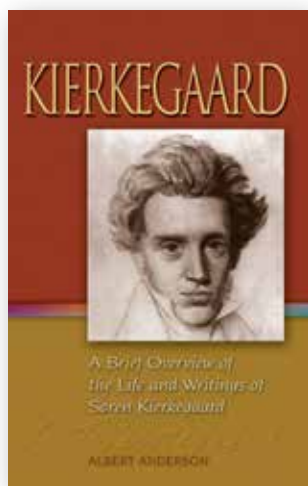
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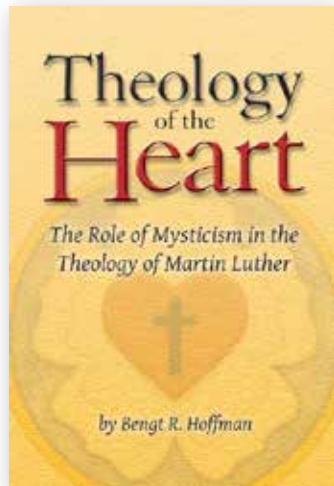
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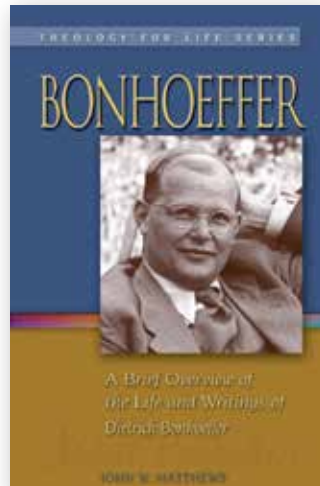
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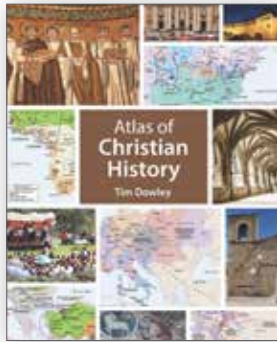
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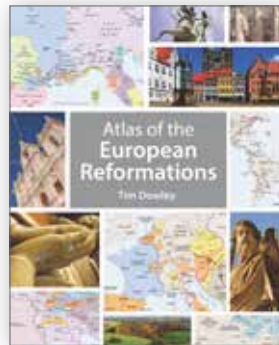
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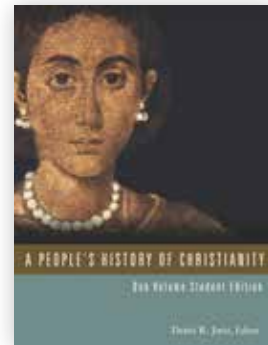
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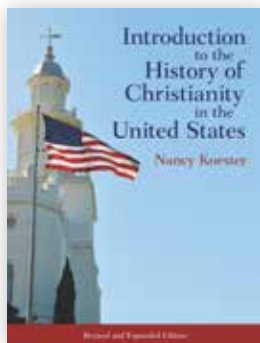


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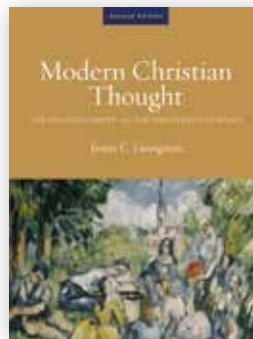


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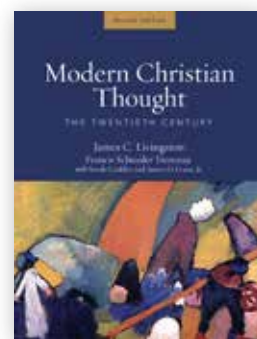


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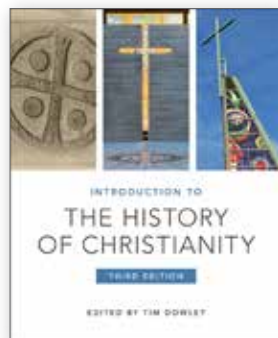


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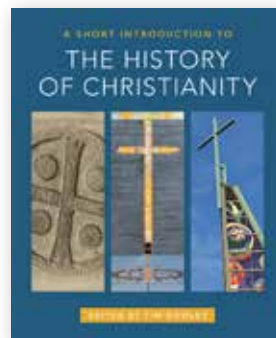
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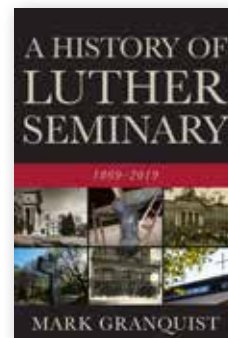
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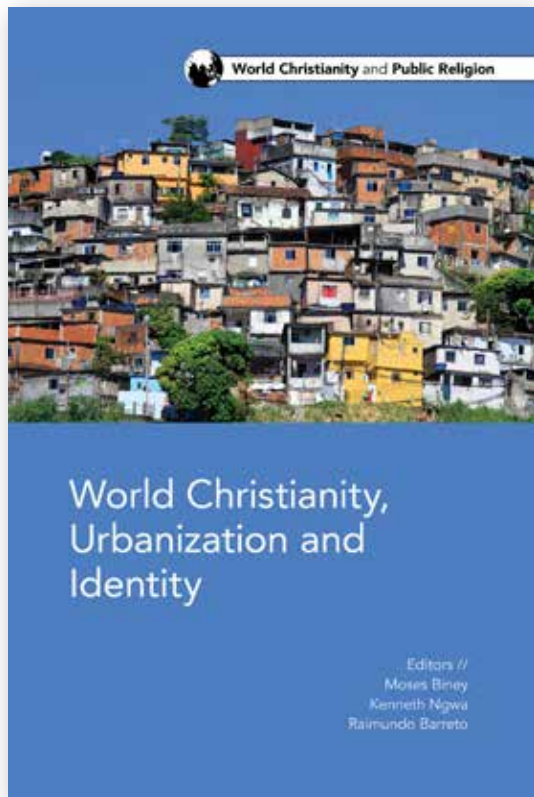
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*World Christianity, Urbanization and Identity* argues that urban centers, particularly the largest cities, do not only offer places for people to live, shop, and seek entertainment, but deeply shape people's ethics, behavior, sense of justice, and how they learn to become human. Given that religious participation and institutions are vital to individual and communal life, particularly in urban centers, this interdisciplinary volume seeks to provide insights into the interaction between urban change, religious formation, and practice and to understand how these shape individual and group identities in a world that is increasingly urban.

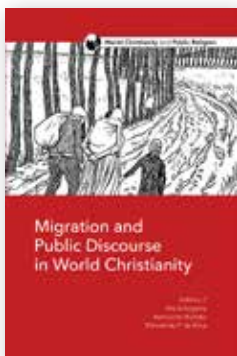
*World Christianity, Urbanization and Identity* is part of the multi-volume series *World Christianity and Public Religion*. The series seeks to become a platform for intercultural and intergenerational dialogue, and to facilitate opportunities for interaction between scholars across the Global South and those in other parts of the world.

**MOSES O. BINEY** is assistant professor of religion and society at New York Theological Seminary and author of *From Africa to America: Religion and Adaptation among Ghanaian Immigrants in New York*.

**KENNETH NGWA** is associate professor of Hebrew Bible at Drew University.

**RAIMUNDO BARRETO** is assistant professor of world Christianity at Princeton Theological Seminary.

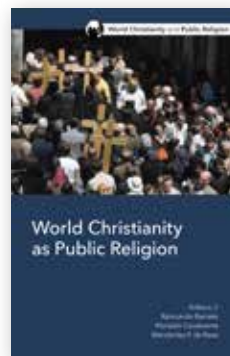
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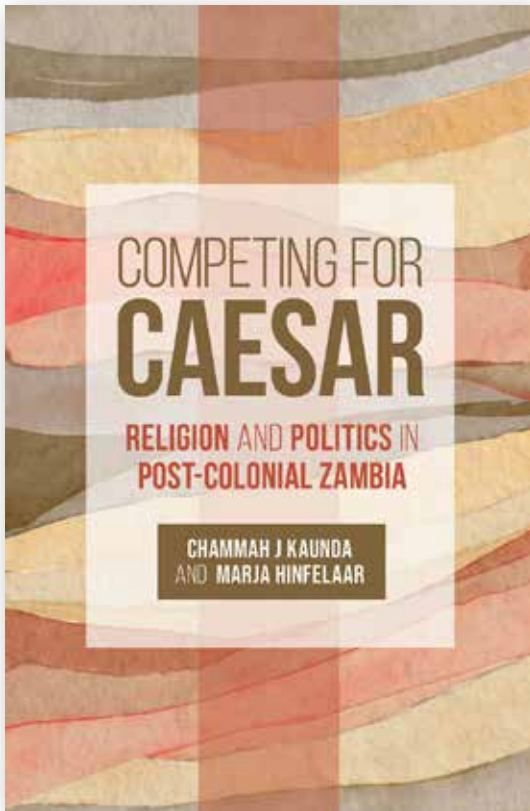


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## Competing for Caesar

Religion and Politics in Post-Colonial Zambia

**CHAMMAH J. KAUNDA AND MARJA HINFELAAR**  
(editors)

### A look at the importance of religion in society and politics in Zambia

*Competing for Caesar* brings together, for the first time, key scholars working on various issues related to religion and public life in Zambia. They explore the interplay between religion and politics in Zambian society and how these religions manage and negotiate their identities in public life. This book analyzes recent religious dynamics in the nation's political life, and considers what constructive role religion could play to promote an alternative political vision to subvert neo-colonialism.

*Competing for Caesar* carries forward a unique commitment on the part of Fortress Press to engage with the challenges and opportunities of Christianity in the Global South. The book will be of interest to scholars, professors, and students in a wide range of fields.

**CHAMMAH J. KAUNDA** is Africa Research Fellow, Senior Research Specialist in Human Development Science of the Human Sciences Research Council (HDS-HSRC), and honorary lecturer in the School of Religion, Philosophy, and Classics at the University of KwaZulu-Natal in South Africa.

**MARJA HINFELAAR** is Director of Research and Programs at the Southern African Institute for Policy and Research (SAIPAR). She is a member of the advisory board of the *Journal of Southern African Studies* and editor of the *Zambia Social Science Journal* and has lived and worked in Zambia since 1997.

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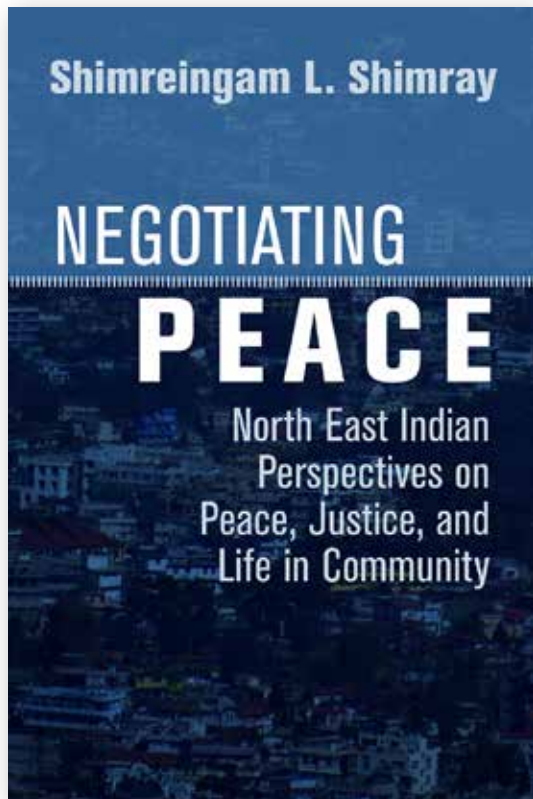
This volume provides an excellent perspective on the role of religion, in particular Christianity, in Zambian politics. The depth and breadth of the contributors' knowledge of Zambian politics is impressive. The volume makes a significant contribution to the study of the intersection of religion and politics in Zambia and is an exceptionally compelling and must-read volume.

—MUNA NDULO, Trinity College, Oxford University

This is an outstanding book that offers critical interdisciplinary studies on the multidimensional implications of the marriage of church and state in Zambia following the declaration that established the country as a Christian nation. These essays are a major contribution to the literature on religion and politics in Zambia as well as to studies in world Christianity.

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North East Indian Perspectives on Peace, Justice, and Life in Community

**SHIMREINGAM L. SHIMRAY**

### Peace as a social construct in North East India

In *Negotiating Peace*, Shimreingam L. Shimray argues that peace cannot be derived from outside forces but that it must instead be created from within the local context by the local people adopting their own cultural and historical system and using their own intellectual and material resources. The author uses a deeply contextual reading of his own setting, resulting in a work whose value rests in revealing how the tribal people of North East India have used their own resources to work for a culture of peace amid tension and difficulty.

*Negotiating Peace* grows from an ongoing commitment on the part of Fortress Press to bring creative theological reflection from the Global South to the conversations taking place around the world. It will be of interest not only to scholars of Christianity in North East India but to scholars, students, and those interested in peace studies.

**SHIMREINGAM L. SHIMRAY** teaches Christian social ethics and social analysis and is vice principal at the Eastern Theological College, Jorhat, Assam, India. He is a member of Tangkhul tribe of Manipur and is the editor or author of numerous works, among them *Tribal Theology: A Reader* (2003) and *Public Theology: Religion, Human Rights, and Politics* (2016).

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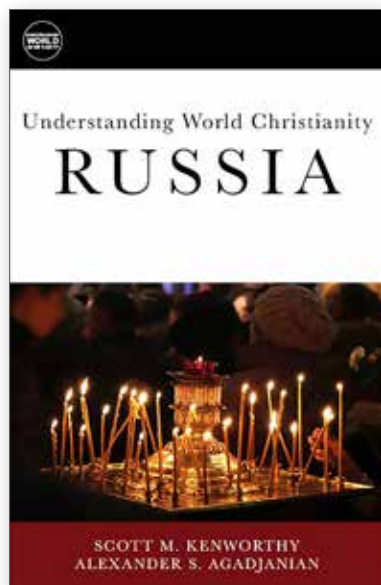
Professor Shimray makes a critical and incisive analysis of the issues from the ethical and human rights perspectives, and he brings to the fore the significance of just-peace in our broken and ravaged society.

—**YANGKAHAO VASHUM**, Eastern Theological College, Jorhat, Assam, India

This book is a critical and scholarly work which will serve as an important asset to the study of peace and human rights in the global world—and particularly in the North East Indian tribal context.

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**ALEXANDER AGADJANIAN** is a professor of religious studies at the Russian State University for the Humanities, Moscow, and Arizona State University.

**SCOTT KENWORTHY** is an associate professor in the Department of Comparative Religion at Miami University.

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Written by two of the world's leading scholars of Russian Orthodoxy, this splendid volume fills a huge gap in the literature of World Christianity. Kenworthy and Agadjanian's skillful overview balances theological traditions and historical developments with nuanced treatment of contemporary issues. Accessible to broad audiences, and also useful for specialists, it introduces the rich devotional and institutional life of Russia's majority Christian tradition. I recommend it very highly.

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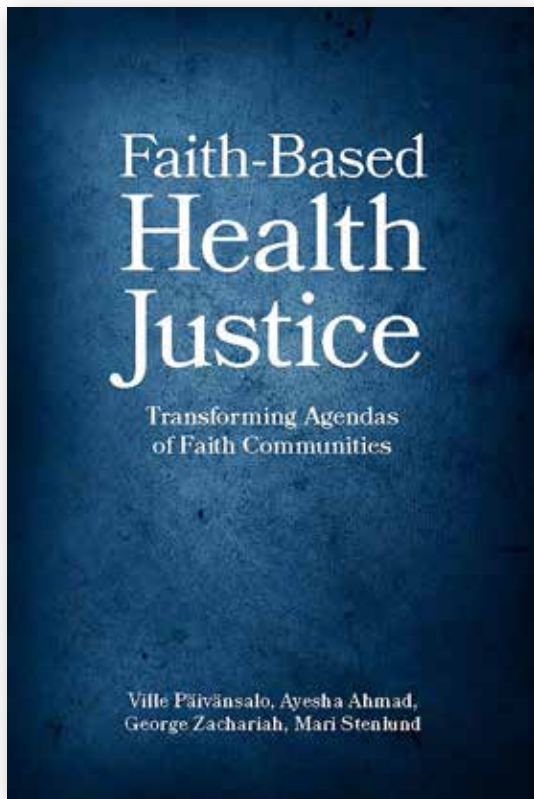
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In *Faith-Based Health Justice*, a stellar assembly of scholars mines critical insights into the promotion of health justice across Christian and Islamic faith traditions and beyond. Contributors to the volume consider what health justice might mean today, if developed in accordance with faith traditions whose commandment to care for the poor, ill, and marginalized lies at the core of their theology. And what kind of transformation of both faith traditions and public policies would be needed in the face of the health justice challenges in our turbulent time?

Contributors to the volume come from a wide range of backgrounds, and the result will be of interest to scholars and students in social ethics, development studies, global theology, interreligious studies, and global health as well as experts, practitioners, and policy-makers in health and development work.

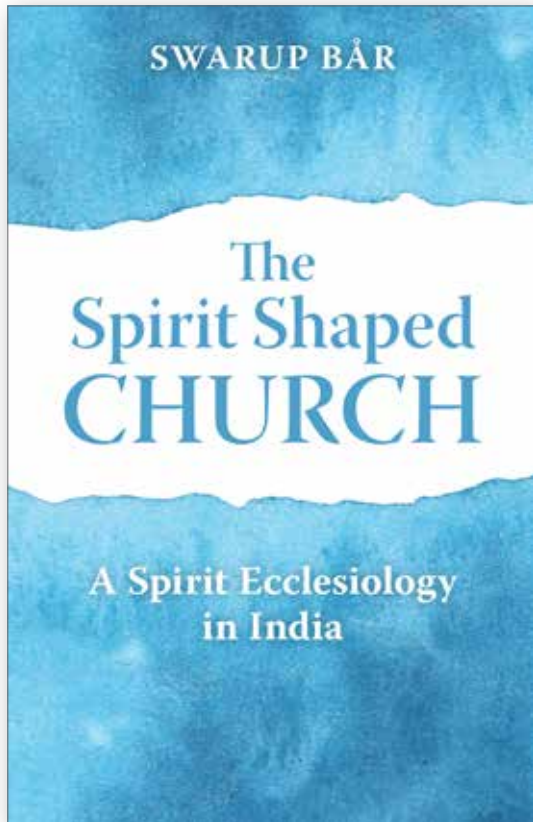
**VILLE PÄIVÄNSALO** is adjunct professor (docent) in theological and social ethics, at the University of Helsinki, and previously served at the same university as acting university lecturer in systematic theology and as assistant professor in global theology, worldviews, and ideologies.

**AYESHA AHMAD** is a lecturer in global health at St. Georges University of London, and honorary lecturer in global health, University College London. She specializes in religion and culture in mental health and gender-based violence during conflict, disasters, and humanitarian crises.

**GEORGE ZACHARIAH** is on the faculty of theological studies at Trinity Methodist Theological College, Auckland, New Zealand. He has previously served as professor of theology and ethics at United Theological College, Bangalore, India, and Gurukul Lutheran Theological College and Research Institute, Chennai, India.

**MARI STENLUND** is a Finnish social ethicist and doctor of theology whose special research interests deal with religion, mental health, and human rights.





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*The Spirit Shaped Church* reflects an ongoing commitment on the part of Fortress Press to engage the needs of Christian communities around the world. The book is aimed at teachers, clergy, students, and anyone with an interest in the lived experience of Christians in India.

**SWARUP BÅR** is associate professor in the Department of Theology at Bishop's College, Kolkata. He is also Presbyterian-in-Charge of St. Andrew's Church, Diocese of Calcutta, Church of North India.

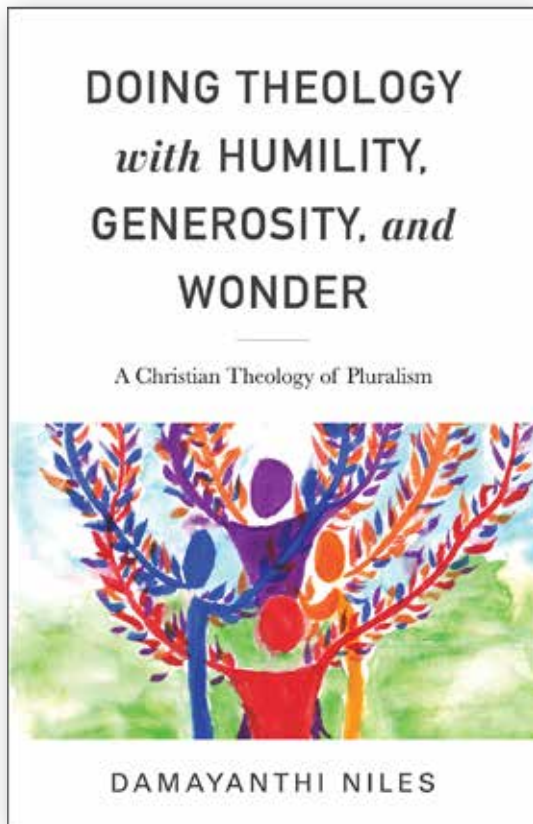
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Drawing Indian and Western theologians into conversation, Swarup Bår develops a 'permeable' account of the church that is christologically centered, yet open to the work of the Spirit beyond its boundaries.

While he writes explicitly within a postcolonial Indian context, Bår's insights remain salutary for ecclesiological studies elsewhere. This is a valuable addition to recent literature on church and society.

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## Doing Theology with Humility, Generosity, and Wonder

A Christian Theology of Pluralism

**DAMAYANTHI NILES**

### Thinking theologically in a multi-religious world

This book looks at how Christians can think about their own theology in a manner that will allow them not only to be more open to interfaith dialogue but also to see that conversation as essential to what it means to be a Christian. For much of history, Christian theology has been used to undergird and justify imperial power. This has required a theological construction that advances a vision of belief that stands above and against the world and other faiths, or at the very least acts as the one vision under which all the others must unite. Empire and the colonizing enterprise do not lend themselves well to plural ways of understanding Christian faith, let alone a plurality of religious faiths. To take plurality seriously, we need a Christian theology that sees itself as a participant in that plurality.

**DAMAYANTHI NILES** is professor of constructive theology at Eden Theological Seminary in St. Louis, Missouri, and a teaching elder with the Presbyterian Church USA. Her research and teaching focus on interfaith and comparative theology, constructive theology, theology and power, contextual theology with a focus on Asian theology, and missiology.

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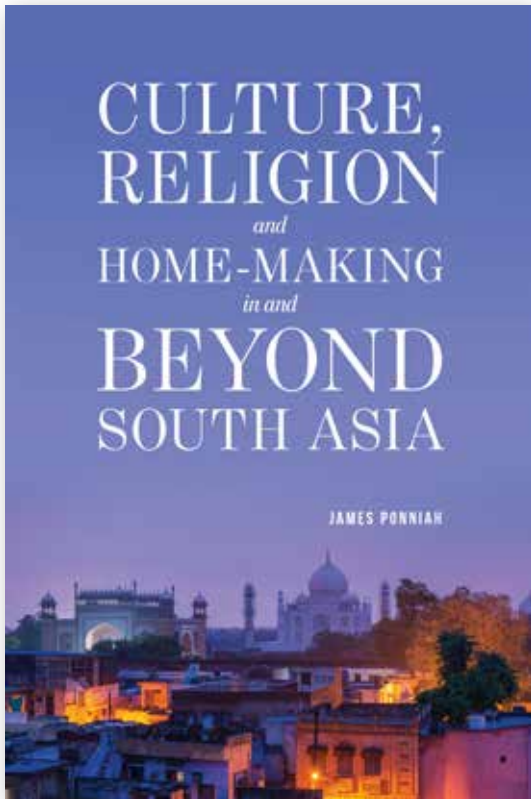
This book splendidly postulates the intersection of pluralism and liberation with highly convincing and theologically worked out arguments suffused with the author's own rich experiences. Eminently readable, flowing, and full of insights, the volume not only serves scholars in the field but is accessible as well to students of theology and readers in other areas and disciplines.

—**FELIX WILFRED**, emeritus professor, University of Madras; founder-director,  
Asian Centre for Cross Cultural Studies

Damayanthi Niles takes an innovative new approach to the discussions of the all-too-familiar doctrines of the Christian faith—God, Jesus Christ, the Holy Spirit, and the church—to interpret their significance and relevance to religious pluralism and interfaith relations. The result is a short and very readable volume that opens up new avenues of exploring the faith, and a welcome addition to the growing field of rethinking Christian theology for religious plurality.

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## Culture, Religion, and Home-Making in and beyond South Asia

**JAMES PONNIAH**

### Reimagining home in an age of displacement

*Culture, Religion, and Home-Making in and beyond South Asia* explores how the idea of the home is repurposed or re-envisioned in relation to experiences of modernity, urbanization, conflict, migration, and displacement. It considers how these processes are reflected in rituals, beliefs, and social practices. It explores the processes by which “home” may be constructed and how relocations often result in either the replication or rejection of traditional homes and identities. Ponniah examines the various contestations surrounding the categories of “home” and “religion,” including interfaith families, urban spaces, and sacred places.

**JAMES PONNIAH** is an assistant professor in the department of Christian studies at the University of Madras. He is the author of *The Dynamics of Folk Religion in Society: Pericentralisation as Deconstruction of Sanskritisation* (2011) and editor of *Committed to the Church and the Country* (2013) and *Identity, Difference, and Conflict: Postcolonial Critique* (2013). His areas of research include popular Catholicism and Dalit Christianity.

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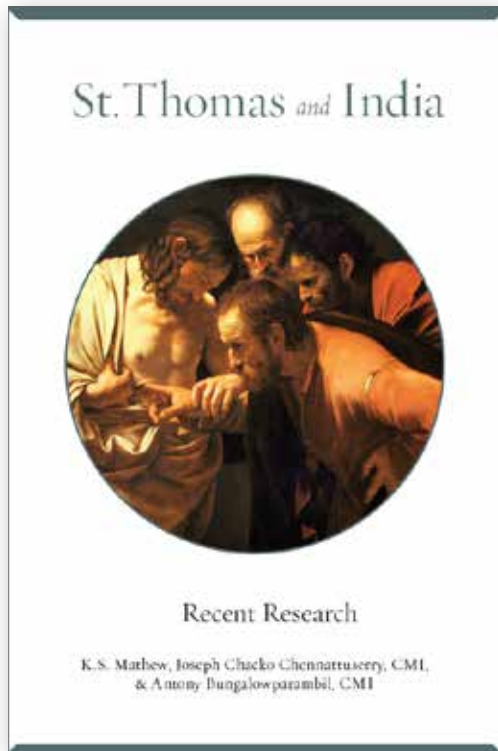
Rarely have I read a collection of essays with such broad coverage and cohesion as this one. I applaud James Ponniah and his colleagues for putting together an exciting volume that explores a variety of multiperspectival, comparative approaches to the construction and domestication of ‘space.’ A book so rich in theory and methodology, illuminated by case studies, will appeal to a broad readership far beyond South Asia, just as the title claims.

—**RICHARD FOX YOUNG, Timby Associate Professor of History of Religions, Princeton Theological Seminary**

Home can be found in the heart, in the body, on the map, down the road, and as an elusive dream. This book explores concepts of home across three genders, multiple religions, and many specific places, from Sri Lanka to China and Japan, from Mumbai to Arunachala. A conceptual and expansive tour de force, this book examines the aftermath of colonialism and war, and strategies for negotiating domesticity in light of food, interfaith marriage, and religious identity.

—**CHRISTOPHER KEY CHAPPLE, Doshi Professor of Indic and Comparative Theology, Loyola Marymount University**

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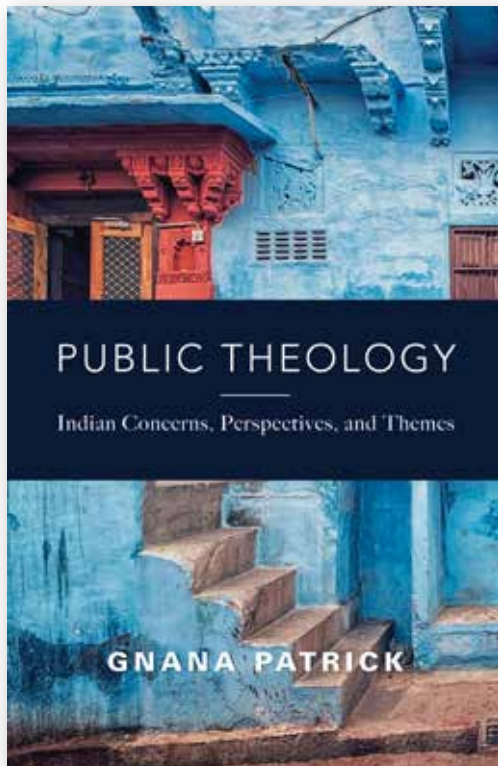
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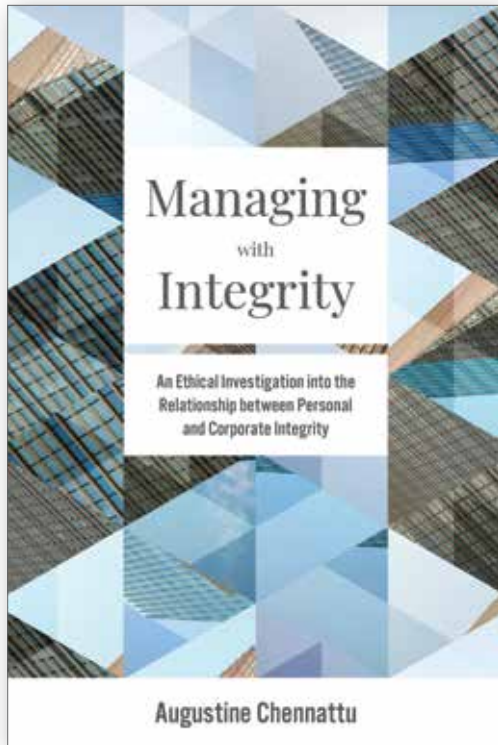
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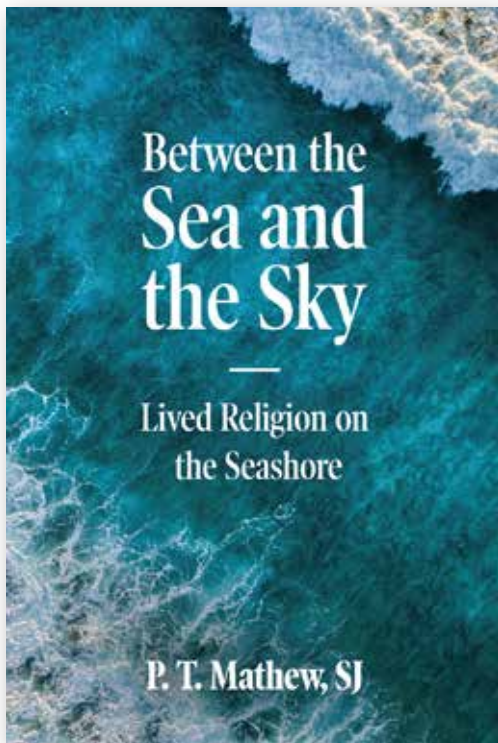
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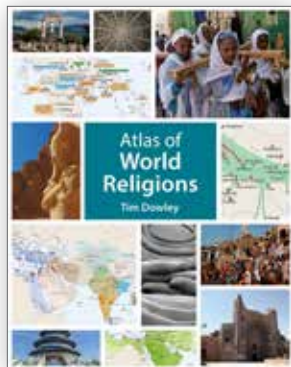
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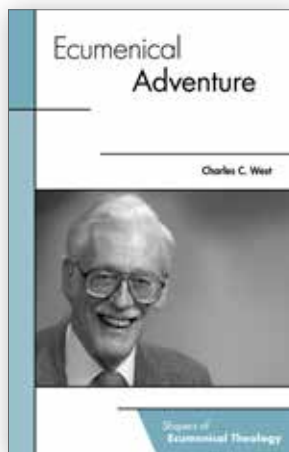
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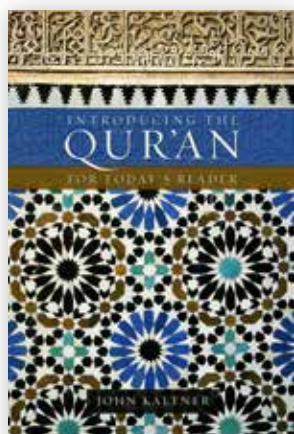
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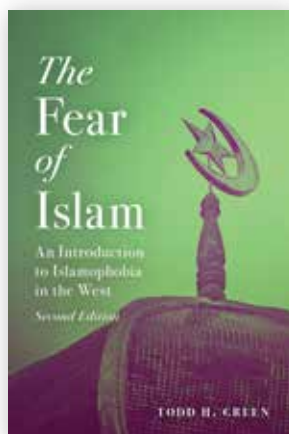


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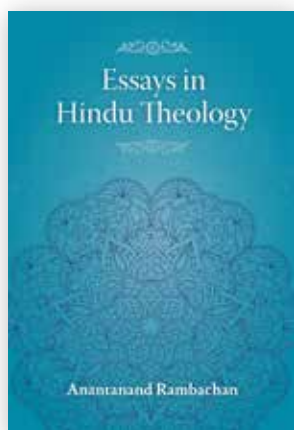


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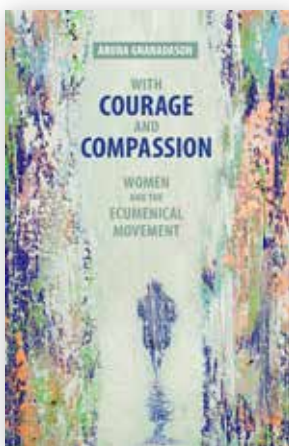
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## Tao Te Ching

Power for the Peaceful

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## Tao te Ching

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**MARC S. MULLINAX** is professor of religion and philosophy at Mars Hill University. He is also a summer school professor at Ewha Woman's University in Seoul, South Korea. An active and committed teacher, his desire is to help readers think deeply about the transformative power of the *Tao te Ching* for personal and communal life.

## 2

### DISTINCTIONS PROMOTE CONTENTION

I Everyone knows how our discriminative minds frame things in pairs that seem interdependent. Awareness of "the beautiful" leads one to frame "the ugly" at the same time. "Push" leads to "pull." Calling out the "good" creates head-space for the "bad."

II Likewise, "is" and "is not" arise together. We relate "easy" and "difficult" together because they seem naturally paired. The same for "short" and "long." High things seem "high" only when one points out the "low." The same for "front" and "back," and "superior" and "inferior." The past implies a future. And so on. Once aroused, these dyads never stop!

III Therefore, the Sage practices non-interference (*Wu-wei*) with the natural in her daily life. She silences the urge to define. Situations arouse attention but she declines to confront, allowing natural processes to proceed without interrupting or possessing. She understands how things naturally and mutually arise without the need to control. She knows the secret to how things last.

This verse speaks to a mutual arising (arousing) of things in the discriminating mind, like bees and flowers, consciousness and the universe, senses coupling with sensed objects, mind joining with thought, "bad" balancing out the "good," pain longing for pleasure, light needing a contrasting dark, and death coupling with life. The generation of distinctions, however, leads to contentious behavior. These false dualisms are not eternal. To be clear: Tao celebrates the binaries of mutually interpenetrating things like waves with ocean, or a buyer with a seller. It is more a dance of inseparables and less the Western dualism of warring passions where one must take an uncompromising side, which must conquer, and at all costs. This request of us to compare natural and mutual arousals of phenomena is not a call to compare the alleged competition of dyads, but to allow them—naturally—to interpenetrate and inter-ceive in relationship, without competition. Separations and distinctions are artificial, and render no benefits except to partisan thinking. Why put the "ten thousand things" into contrived contests? This is the beginning of a disturbed mind.

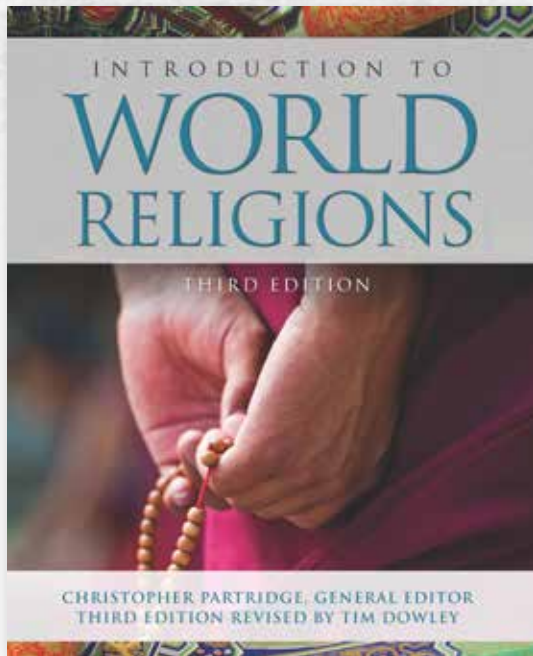
This verse introduces *Wu-wei* (無為) for the first time in *Tao Te Ching*. 無 is a particle of negation; 為 connotes action, pursuit, and engaging. Translated here as non-meddling or non-interference (and later as non-pursuit), *Wu-wei* is translated most often as no action, not-doing, natural acting, and terms suggesting egoless or force-less action. However, *Wu-wei* is not a signal to avoid or be lazy, not to influence or anticipate, nor to be passive for passivity's sake. *Wu-wei* is simple, uncontrived steering without the doer's clinging to ownership of either the action or its fruits. It is merely focused action without attachment to any desired outcome. A cart's wheel is just going to make tracks, that is all. See my Introduction and other verses that speak to *Wu-wei*: 3, 11, 29, 37, 43, 47, 48, 63, and 64.

Finally, we see the first instance of what I am translating in this work as "Sage" (聖人), used throughout *Tao Te Ching* 30 times. The Sage is used as an example of ethical Taoist sensibility, and literally translates as one who is "holy," or of "high character." This is not the same as the Confucian Analects' use of *Junzi* (君子), which is also translated as "sage." In Confucian thought, *Junzi* signifies one consummately capable of wise and ethical behavior.



# INTRODUCTION TO WORLD RELIGIONS

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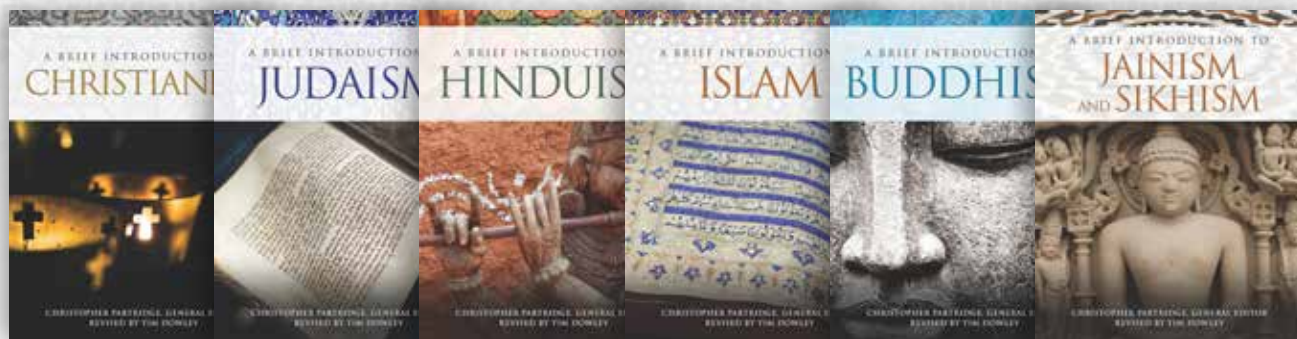
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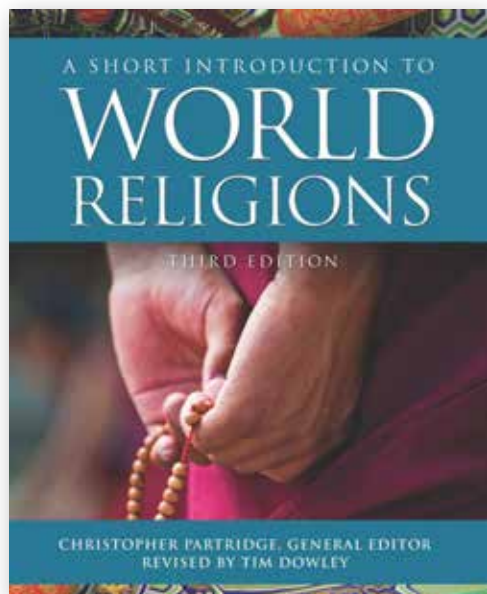
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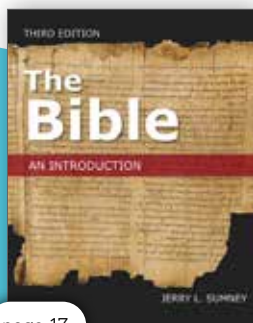
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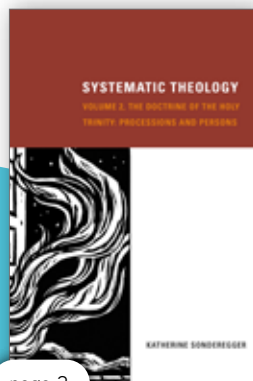




page 4



page 17



page 2



page 18

