

Call For Papers: Essay on Confucianism and Interfaith Dialogue for volume *Beyond Dialogue: New Paradigms in Interfaith Discourse*

BEYOND DIALOGUE

We live in an age in which racism, bigotry, hatred, and intolerance are on a disturbing rise. While intolerance is a product of many factors, historically one of these sources of hatred and separation has been religion. Some streams of religious fundamentalism unfortunately continue to perpetuate intolerance even today. At the same time, even mainstream faith traditions that may not be characterized as fundamentalist can exhibit contempt toward other religions. This tension between tendencies toward hatred and intolerance which manifest themselves within multiple religious traditions and contemporary sensibilities of tolerance and inclusion are multidimensional and exceedingly challenging for people of faith.

Are there any grounds or precedents within the theologies or histories of the world's major religious traditions to counteract this kind of religious chauvinism? How should the world's major religious traditions address the problem of religion-based hatred and intolerance? If religion has historically been part of the problem, can religion also be part of the solution? As we propose in this volume, we firmly insist not only that it can, but that it *must*. We believe that the key to combating religion-based hatred involves demonstrating that religion can also serve as a constructive resource for reimagining and manifesting a more just and harmonious world. This can be done, we believe, through demonstrating that each world religion has within it the tools—that is, the theological bases and also the historical precedents—to directly challenge bigotry and intolerance, even when those forces come from within a religious tradition.

In order for religion to function as a source of peace and tolerance, it is critical that members of different faiths first be prepared to meet one another in respectful dialogue—dialogue in which different religionists encounter one another as equals, as bearers of and participants in their own unique relationships with divinity and their particular religious ethics. Our volume seeks to perform this kind of respectful interreligious encounter, one that leans into religious differences and paradoxes as a way to cultivate constructive dialogue.

Contributors to this volume will confront many of the most pressing challenges that stand in the way of mutual acceptance by addressing the following questions. Can (and should) the world's religious traditions—all of which contain intolerant, exclusivist, and triumphalist streams of thought—be brought into harmony with contemporary liberal values concerning tolerance, inclusion, mutual respect and legitimacy? Should the goal of interreligious discourse be the cultivation of mere tolerance and decency, or should its aims reach even further—toward love, affirmation, and perhaps even mutual transformation? What are the obstacles to interfaith dialogue and interreligious harmony, and how (if at all) can they be overcome? Do religions need to create new theologies of interfaith cooperation for the modern era, or are the theological bases for interfaith dialogue and interreligious cooperation already evident in the classical and traditional

theologies of the major global religions? If so, what, then, is each religion's theological basis for such interfaith dialogue and interreligious tolerance? And how can religions which honor these theological principles then serve as sources of peace and unity in the wider world? Can the various religious communities see their way to unity of action, mutual fellowship, and unity of thought and direction?

NEW PARADIGMS IN INTERFAITH DISCOURSE

This volume will address these questions in a unique and unprecedented manner: it will be the first volume to address the topic of interfaith dialogue and interfaith theology through the individual perspectives of every major global religion. We have secured commitments for contributions from scholars and theologians of Islam, Catholicism, Judaism, Buddhism, Hinduism, Jainism, and Baha'i faith. We are currently actively seeking contributions on interfaith dialogue from the perspective of Confucianism.

We invite interested contributors to be in touch with the editors.

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Publishers currently considering the book: SUNY Press and Palgrave Macmillan

About the Editors

Daniel Ross Goodman, Ph.D. (Jewish Theological Seminary, 2021) is a postdoctoral fellow and research scholar at the University of Salzburg. He is also an ordained rabbi and a Valedictorian of Jewish studies from Yeshiva University. He has published extensively in scholarly journals, and in the field of interreligious theology in particular. His article “From Confrontation to Cooperation: the Philosophical Origins of the Joseph Soloveitchik- Irving Greenberg Schism in Interfaith Dialogue and Jewish-Christians Relations” (*Harvard Theological Review*; forthcoming, Oct. 2021); his publications on Jewish-Christian relations in the *Washington Examiner*, *VoegelinView*, *Wall Street Journal*, and other outlets; his book *Soloveitchik’s Children: Irving Greenberg, David Hartman, Jonathan Sacks, and the Future of Jewish Theology in America* (forthcoming; University of Alabama Press, 2023); and his book chapter “The Concept of Redemption in Judaism” in the volume *Key Concepts in Interreligious Discourse: Redemption* (De Gruyter; forthcoming, 2023), all engage considerably in scholarship on interreligious discourse. He has also been an active participant in interfaith discourse in the South Coast Interfaith Council, the Elijah Interfaith Institute, and at academic conferences in North America and Europe. He currently serves as the Book Review Editor for the scholarly journal *Contemporary Jewry* and as a postdoctoral research scholar in the Department of Systematic Theology at the University of Salzburg, and is the first-ever (and so far only) two-time winner of the international Whizin Prize in Jewish ethics.

Dr. Goodman is the author of three books: *A Single Life*, called “a pathbreaking novel” by the *Times of Israel* and named [one of the best books of 2020](#) by the *Catholic World Report*; *Somewhere Over the Rainbow: Wonder and Religion in American Cinema*, a study of religion and film that has been acclaimed by scholars in the U.S. and Canada for its “rich fusion of insights from literary, philosophical, biblical, and rabbinic sources”; and *Soloveitchik’s Children*. *Soloveitchik’s Children* has received advanced praise from leading North American scholars of theology as “an audacious and learned book” that “debuts a scholar of unusual breadth and depth” and which “is also written in an accessible and clear style that will command the attention of serious lay readers.”

Elaine Jean Lai (she/they) is a Ph.D. candidate at Stanford University’s Religious Studies department, focusing on Buddhism, specifically the tradition known as the Great Perfection (*rdzogs chen*). Her dissertation explores the relationship between Buddhist literature and time, specifically, how form and content interplay to cultivate more expansive temporal relationalities, and what this might teach us about possibilities for creating a more compassionate world. Outside of academia, Elaine served as the co-president of the Buddhist Community at Stanford (BCAS) for three years where they initiated a shift towards framing Buddhism as compassionate intersectionality rather than purely Buddhist identity, and helped to host a range of speakers, Buddhist and non-

Buddhist, who are committed to an ethics of nonviolence, anti-racism, and moving beyond restrictive binaries.

Anthony A. Lee, Ph.D. (UCLA, 2007) is an emeritus lecturer in history at UCLA and at West Los Angeles College. After studying religious movements in West Africa, he went on to study the African Diaspora in the Indian Ocean World. He is the general editor of the academic series *Studies in the Babi and Baha’I Religions* (Los Angeles: Kalimat Press, 1982-), which is now in its twenty-sixth volume. Dr. Lee has been actively involved in interfaith activities for 40 years, including as a member of the Southern California Interreligious Council, the South Coast Interfaith Council, and other organizations. He has translated, with colleagues, three volumes of the poetry of Rumi. He has also been active in the movement for racial justice and equity, most recently as a member of the Bruce’s Beach Task Force for the City of Manhattan Beach.