

CULTURE & RELIGIOUS STUDIES BIBLIOGRAPHY

***N.B. See also Comparative Ethics, Inculturation, and Global Ethics Bibliographies*

URL: <https://www2.bc.edu/james-bretzke/CultureBibliography.pdf>

Last update: December 14, 2017

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Table of Contents

<i>Articles on Culture</i>	1
<i>Books on Culture</i>	6

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Articles on Culture

AA.VV. "De fide et cultura in novis europae adiunctis." Seminarium 33 (1993): 435-554.

Several articles coming from a symposium held in Rome under the auspices of the Congregation for Catholic Education.

Arbuckle, Gerald A. "Multiculturalism, Internationality and Religious Life." Review for Religious 54 (1995): 326-338.

Discusses inculturation, multiculturalism, and internationality in the context of religious communities. Concrete examples of cross-cultural misunderstandings which arise in various communities are used to illustrate the author's points about the requirements of genuine inculturation and multiculturalism.

de Bary, William Theodore. "Encounter between East and West and the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 13-21. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Brackley, Dean, S.J. "A Radical Ethos." *Horizons* 24 (Spring 1997): 7-36.

Discusses the "traditional" ethos which is common to many of the agrarian cultures of Latin America, the "liberal" of the industrialized north, and then proposes of "radical" ethos which would address many of the problematic aspects of both of these ethoses. A helpful article for delineating what an ethos involves and how it functions in a given culture, though Brackley's proposal for a "radical" ethos is a bit underdeveloped and rather too simplified.

Bretzke, James T., S.J. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." Pacifica 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

Cahill, Lisa Sowle. "Feminist Ethics and the Challenge of Cultures." CTSA Proceedings 48 (1993): 65-83.

Cahill's Presidential Address given at the 1993 Catholic Theological Society of America (CTSA) Convention.

Chmielewski, Philip J. "De Certeau, Tactics, and Chaos: Interpretive Social Science and Inter-Cultural Missionary Encounter." Eglise et Théologie 25 (1994): 219-237.

Chung, Bom-Mo. "Encounter between the East and West and the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 2-12. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Droogers, André F. "Cultural Relativism and Universal Human Rights?" In Human Rights and Religious Values: An Uneasy Relationship?, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 78-90. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Eisenstadt, Shuel N. "How do Cultures of the East and the West Meet the Challenges of Acculturation in Global Industrialization?." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 147-158. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Elkins, Richard E. "Conversion or Acculturation? A Study of Culture Change and Its Effect on Evangelism in Mindanao Indigenous Societies." Missiology: An International Review 22 (1994): 167-176.

Fortman, Bas De Gaay. "Human Rights, Entitlement Systems and the Problem of Cultural Receptivity." In Human Rights and Religious Values: An Uneasy Relationship?, ed. Abdullahi A. An-Na'im, Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom, 62-77. Amsterdam: Editions Rodopi, 1995; Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1995.

Geertz, Clifford. "Thick Description: Toward an Interpretive Theory of Culture." In Idem. The Interpretation of Cultures. 3-30. New York: Basic Books, 1973.

Guvence, Bozkurt. "Ethnocentrism: Roots and Prospects." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 82-88. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Hefner, Philip. "The Spiritual Task of Religion in Culture: An Evolutionary Perspective." *Zygon* 33 (1998).

Culture "is a happening within nature. Culture belongs to nature. It is, in a metaphorical sense, nature's organ..culture is nature's own process of being self-aware—of being aware of itself, of trying to understand itself and its world—and of trying to discharge fundamental processes of evolution under the condition of free choice and decision." (p. 536) Religion can serve as an information system within culture that is part of the effort of nature to understand itself and conduct itself in freedom. Myth and ritual are the heart of religion which form critical components of the cultural information and guidance system.

Herrera, Maria L. "On the Interpretation of Traditional Cultures." In Culture and Modernity: East-West Perspectives, 505-525. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

John Paul II, Pope. "Letter to Agostino Cardinal Casaroli, creating the Pontifical Council for Culture." Osservatore romano (English edition). 28 June 1982.

Jung, Shannon. "A Place from Which to Relate: Land, Ethnicity, and Nationhood." In The Annual of the Society of Christian Ethics. 147-170. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

Kodera T. James. "The Reshaping of Conscience: Challenges and Promises of Multiculturalism in American Education." The Japan Christian Review 60 (1994): 49-63.

Kucuradi, Ioanna. " 'Cultural' Morals and 'Global' Morality in the Light of Ethics." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 176-185. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Matilal, Bimal K. "Pluralism, Relativism, and Interaction between Cultures." In Culture and Modernity: East-West Perspectives, 141-160. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

McClain, James L. "Cultural Chauvinism and the Olympiads of East Asia." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 89-107. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Nedeljkovic, Dragoljub D. "European East-West Encounters and Conflicts And The Problem of the Creation of a Global Culture." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 186-195. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Ott, Heinrich. "Ethics of Cultural Pluralism." In The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 13-25. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Phillips, Peter. "The Dialogue of Faith and Cultures: From Paul VI to Benedict XVI." *New Blackfriars* 2016 (DOI:10.1111/nbfr.12090) Found [at http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12090/epdf](http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12090/epdf) (accessed October 5, 2016).

From the author supplied abstract: Vatican II's documents *Gaudium et Spes* and *Ad gentes* reveal two interrelated dialogues: a dialogue between Church and other religious traditions, and a more general dialogue between faith and particular societies. The theme takes its cue from Paul VI's first encyclical, *Ecclesiam Suam* (1964) and, in the last fifty years, has flowered into a rich body of teaching expressed in various documents. It became central to the teaching of John Paul II with his passionate concern for the dignity of the human person. Benedict XVI in a series of speeches delivered both before and after becoming Pope introduced a note of caution to such cultural dialogue. While accepting that he offered an impressive case against the positivism, which he considered to be undermining contemporary culture, we should be hesitant in following his more cautious approach.

Ratzinger, Joseph Cardinal. "Christ, Faith and the Challenge of Cultures." *Origins* 24 (30 March 1995): 679-686.

Discourse given to the Asian Bishops in Hong Kong in March 1993. Ratzinger raises some cautions about certain understandings of inculturation, but the majority of the article concerns a theological reflection on the interplay between faith and culture.

Reimer-Barry, Emily. "The Listening Church: How Ethnography Can Transform Christian Ethics." Ch. 6 in *Ethnography as Christian Theology and Ethics*, 97-117. Edited by Christian Scharen and Anna Marie Vigen. New York: Continuum, 2011.

Reimer-Barry uses her fieldwork on Catholic women suffering from HIV/AIDS in Chicago and Kenya to outline a call for "empathetic listening" that seeks first to discover what is genuinely going on in people's lives—before moving to a judgment of what the proper ethical position might be. In this regard she is particularly critical of Pope Benedict XVI's 2009 negative comments about condom use in Africa which he delivered in an airborne news conference on the way to Africa. Far more effective would have been to land in Africa, talk with a variety of people there who knew the situation first-hand, and then—and only then—presume to take a position on a practical issue like the advisability of condom usage in a situation common in sub-Saharan Africa.

At this writing Reimer-Barry was Assistant Professor of theological ethics at the University of San Francisco.

Resohazy, Rudolf. "La culture: ses défis à la foi." *Seminarium* 33 (1993): 459-466.

One of several articles coming from a symposium held in Rome under the auspices of the Congregation for Catholic Education. The author holds that culture and faith are intimately connected, with each influencing the other. In this interaction the Church has at times identified itself closely with culture, and at other times "disengaging itself from those cultures that were on the point of disappearing, always preserving intact the unity of the faith. Even today we find [*sic*] this oscillation between the necessity to preserve the deposit of the faith with a pastoral labor which is vigilant of its unity and the need to distance itself from cultures that die out, so to embrace and christianize new personal and cultural realities." [Quotation from the English abstract].

The author is professor at the Université Catholique de Louvain.

Schreier, Robert J. C.P.P.S. "Faith and Cultures: Challenges to a World Church." *Theological Studies* 50 (1989): 744-760.

Culture Bibliography

Summarizes the past fifty years of development in the Church's understanding of the relationship between faith and culture, and examines the challenges now facing the Church as it seeks to be genuinely pluricultural and faithful to the Gospel.

Schreiter is professor of doctrinal theology at the Chicago Theological Union.

Singh, S.B.B.B. "How Cultures of East and West Meet the Challenge of Acculturation in Global Industrialization." In The World Community in Post-Industrial Society. Vol. 4 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 138-146. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Sundermeier, Theo. "Can Foreign Cultures Be Understood: The Example of African Medicine." Studies in Interreligious Dialogue 4 (1994): 32-41.

Verma, Roop Rekha. "The Concept of Progress and Cultural Identity." In Culture and Modernity: East-West Perspectives, 526-534. Edited by Eliot Deutsch. Honolulu: University of Hawaii Press, 1991.

One of several essays presented at the Sixth East-West Philosophers' Conference held in August 1989 in Honolulu.

Vroom, Hendrik M. "Religious Hermeneutics, Culture and Narratives." *Studies in Interreligious Dialogue* 4 (1994): 189-213.

Discussion of how religious narratives function from a hermeneutical viewpoint in various cultures.

Wagner, Joseph. "The Trouble with Multiculturalism." Soundings 77 (1994): 409-427.

Wilson, Jonathan R. "By the Logic of the Gospel: Proposal for a Theology of Culture." Modern Theology 10 (1994): 401-414.

Yoder, John Howard. "Sacrament as Social Process: Christ the Transformer of Culture." Theology Today 48 (1991): 33-44.

Books on Culture

Anderson, Benedict Richard O'Gorman. *Imagined Communities: Reflections On The Origin and Spread Of Nationalism*. London ; New York : Verso, 1983,1987.

Apel, Karl Otto, et. al. What Right Does Ethics Have?: Public Philosophy in a Pluralistic Culture. Edited by Sander Griffioen. Amsterdam : VU University Press, 1990.

Bardach, Eugene. Ethics and Ethos: Managing through the Peer Culture. Working paper/ Graduate School of Public Policy, University of California Berkeley, 170. Berkeley: Graduate School of Public Policy, University of California Berkeley, 1989.

Berger, Peter L. The Sacred Canopy: Elements of a Sociological Theory of Religion. New York: Doubleday, 1967.

Bori, Pier Cesare. From Hermeneutics to Ethical Consensus Among Cultures. Atlanta: Scholars Press, 1994.

Burke, Peter. *Cultural Hybridity*. Cambridge UK: Polity Press, 2009.

Writing largely from the perspective of a cultural historian, Burke advances the concept of “cultural hybridity” to identify the various levels and types of changes that occur when representatives of different cultures meet. To some extent Burke’s work can be seen as an extended essay on the phenomena of what other cultural anthropologists term “acculturation” and/or “bricolage.”

Carrier, Hervé, S.J. Evangelizing the Culture of Modernity. Faith and Culture Series. Maryknoll: Orbis Press, 1993.

French original: Evangelisation et developpement des cultures.

Contents: The church's perception of modernity -- Modernity as a culture to evangelize -- Inculturation -- Can we still hear a counter-cultural prophet? -- Toward a new convergence of science and religion? -- Christians and the modern conception of cultural rights -- The new evangelization facing agnostic culture.

Carrier is a French Canadian Jesuit, former *Rector Magnificus* of the Pontifical Gregorian University, and Secretary to the Pontifical Council for Culture.

_____. Gospel Message and Human Cultures: From Leo XIII to John Paul II. Institute for World Concerns Series. Translated by John Drury. Pittsburgh: Duquesne University Press, 1989.

French original: Evangile et Cultures. Vatican City: Libreria Editrice Vaticana, 1987.

Douglas, Mary. *Natural Symbols: Explorations in Cosmology*. With a new introduction. New York: Routledge, 1996.

_____. *Purity and Danger: An Analysis of Concept of Pollution and Taboo*. With a new preface by the author. London and New York: Routledge Classics, 1966, 2004. ISBN 0415289955.

Fabian, Johannes. *Time and the Other: How Anthropology Makes Its Object*. New York : Columbia University Press, 1983.

Fede e cultura alla luce della Bibbia: atti della sessione plenaria 1979 della Pontificia Commissione Biblica--Foi etc ulture a la lumiere de la Bible: actes de la session pleniere 1979 de la Commission Biblique Pontificale. Torino: Editrice Elle Di Ci, 1981.

Addresses in Italian, French, German, English, Spanish, and Latin.

Fleishacker, Samuel. *The Ethics of Culture*. Ithaca NY: Cornell University Press, 1994.

Fluehr-Lobban, Carolyn, ed. Ethics and the Profession of Anthropology: Dialogue for a New Era. Philadelphia, Pennsylvania: University of Pennsylvania Press, 1991.

Foster, Lawrence and Patricia Herzog, eds. *Defending Diversity. Contemporary Philosophical Perspectives on Pluralism and Multiculturalism*. Amherst MA: University of Massachusetts Press, 1994.

Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1973.

George, Francis E., O.M.I. Inculturation and Ecclesial Communion: Culture and Church in the Teaching of Pope John Paul II. Rome: Urbania University Press, 1990.

George is currently Cardinal-Archbishop of Chicago.

Greinacher, Norbert, and Mette, Norbert, eds. Christianity and Cultures: A Mutual Enrichment. Concilium (2/1994).

Several articles on various aspects of inculturation, culture and faith.

Gremillion, Joseph, ed. The Church and Culture since Vatican II: The Experiences of North and Latin America. Notre Dame: University of Notre Dame Press, 1985.

Gudykunst, William B., and Ting-Toomey, Stella. Culture and Interpersonal Communication. Sage Series in Interpersonal Communication, 8. Newbury Park, Beverly Hills, London, and New Delhi: Sage Publications, 1988.

Hatch, Elvin. Culture and Morality: *The Relativity of Values in Anthropology*. New York: Columbia University Press, 1983.

Traces the development of cultural relativism in American anthropology and then considers a philosophical approach to evaluate the strengths and weaknesses of relativism, while concluding with a suggestion as to how both Western and non-Western cultures can be viewed.

Held, Virginia. Feminist Morality: Transforming Culture, Society, and Politics. Women in Culture and Society. Chicago: University of Chicago Press, 1993.

Hefner, Philip. *The Human Factor: Evolution, Culture, and Religion*. Minneapolis: Fortress Press, 1993.

Hefner defines culture as learned patterns of behavior and symbol systems that humans construct to be able to interpret the world, guide behavior, and interface with the rest of the natural world. Culture and nature are not to be understood in dualistic terms, but culture is part of nature itself.

Hobsbawm, Eric and Terence Ranger, Editors. *The Invention of Tradition*. Cambridge: Cambridge University Press, 1983.

Hofstede, Geert H. *Culture's Consequences: International Differences In Work-Related Values*. Beverly Hills, Calif. : Sage Publications, 1980.

Hopkins, Dwight N. *Being Human: Race, Culture, and Religion*. Minneapolis: Fortress Press, 2005.

Rather than focusing on one univocal understanding of human “nature,” Hopkins suggests multiple notions can be articulated through the three variables of race, culture, and religion.

Hopkins is Professor of Theology at the University of Chicago Divinity School.

Hunsberger, George R., and Craig E. Van Gelder, eds. The Church Between Gospel and Culture: The Emerging Missionary Form of the Church. Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1996.

Kymlicka, Will. *Liberalism, Community, and Culture*. Oxford: Clarendon Press; New York: Oxford University Press, 1989.

Lakoff, George, and Johnson, Mark. *Metaphors We Live By*. Chicago: University of Chicago Press, 1980.

_____. *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought*. New York: Basic Books, 1998.

Lancey, David F. *Raising Children: Surprising Insights from Other Cultures*. Cambridge: Cambridge University Press, 2017.

From the publisher's description: Why in some parts of the world do parents rarely play with their babies and never with toddlers? Why in some cultures are children not fully recognized as individuals until they are older? How are routine habits of etiquette and hygiene taught - or not - to children in other societies? Drawing on a lifetime's experience as an anthropologist, David F. Lancy takes us on a journey across the globe to show how children are raised differently in different cultures. Intriguing, and sometimes shocking, his discoveries demonstrate that our ideas about children are recent, untested, and often contrast starkly with those in other parts of the world. Lancy argues that we are, by historical standards, guilty of over-parenting, and of micro-managing our children's lives. Challenging many of our accepted truths, his book will encourage parents to think differently about children, and by doing so to feel more relaxed about their own parenting skills.

- Uses an archive of anthropological information on childhood as a lens to critically examine contemporary childhood
- Argues that many ideas we have about children are very modern, untested, and often run contrary to what we have learned about childhood in other cultures and earlier time periods
- Reflects on why parents experience so much uncertainty and doubt, and demonstrates what parents can do to lessen anxiety and, at the same time, improve their children's chances

Read more at <http://www.cambridge.org/us/academic/subjects/anthropology/social-and-cultural-anthropology/raising-children-surprising-insights-other-cultures#zPG0yYBeUHhmbgHG.99>

Loos, Amandus William, ed. *Religious Faith and World Culture*. New York: Books for Libraries Press, 1951, 1970.

Contents: Introduction, by A. W. Loos.--What do we mean by religion? By H. E. Fosdick.--The situation we face: a sociological analysis, by K. G. Collier.--The situation

Culture Bibliography

we face: a psychological analysis, by G. W. Allport.--Religion and reality, by M. Buber, translated by N. Guterman.--Individualism reconsidered, by D. Riesman.--The individual and authority, D. J. Bradley.--Technology and personality, by J. E. Burchard.--Faith and freedom, by N. F. S. Ferre.--Prophetic religion and world culture, by A. H. Silver.--The world impact of the Russian Revolution, by P. E. Mosely.--The whole world in revolt, by M. S. Bates.--The unity of interdependence: a case study in international economics, by J. P. Condliffe.--Religious faith and human brotherhood, by A. Paton.--Ideal democracy and global anarchy, by M. B. Lucas.--World organization and world culture, by E. D. Canham.--Individual ethics and world culture, by W. R. Matthews.--World faith for world peace, by A. Chakravarty.--Is there a nascent world culture? By M. C. D'Arcy.--Cathedral lamp, translated by F. Mousseau.

Mayer, Adrian C., ed. Culture and Morality: Essays in Honour of Christoph von Furer-Haimendorf. Delhi and New York: Oxford University Press, 1981.

McDonald, Henry. The Normative Basis of Culture: A Philosophical Inquiry. Baton Rouge: Louisiana State University Press, 1986.

Uses Wittgenstein's philosophical model on language and applied it to culture, i.e., meanings which are grounded not in empirical objects, but rather in the norms and rules which govern their use in a particular social or cultural context.

Moerman, Michael. Talking Culture: Ethnography and Conversation Analysis. Philadelphia, Pennsylvania: University of Pennsylvania Press, 1987.

Asserts the cross-cultural universality of certain feature of conversational organization, a claim that should stimulate research in this area.

Nussbaum, Stan. *American Cultural Baggage: How to Recognize and Deal with It*. Maryknoll: Orbis Books, 2005.

Considers American cultural peculiarities that helps Americans see themselves as others do, and vice versa.

O'Brien, William J., ed. *The Labor of God: An Ignatian View of Church and Culture*. Washington, D.C.: Georgetown University Press, 1991.

O'Malley, John W., S.J. *Four Cultures of the West*. Cambridge: Belknap Press of the Harvard University Press, 2004.

Delineates cultures from Athens and Jerusalem in the West: 1) the culture of Isaiah and Jeremiah and the prophets; 2) the culture of Plato, Aristotle, philosophers and scientists;

3) the culture of Home, Isocrates, Virgil, Cicero, the culture of poets, dramatists, orators and statesmen; 4) the culture of Phidias, Polycletus, Praxiteles, the culture of artists, architects, and performers.

At this writing O'Malley was professor of Church history at the then Weston Jesuit School of Theology in Cambridge, MA. He subsequently retired as professor in residence at Georgetown University.

Palmer, Frank. Literature and Moral Understanding: A Philosophical Essay on Ethics, Aesthetics, Education, and Culture. Oxford and New York: Clarendon Press, 1992.

Poupard, Paul Cardinal. L'Eglise au défi des cultures. Inculturation et évangélisation. Paris: Desclée, 1989.

In English: The Church and Culture: Challenge and Confrontation: Inculturation and Evangelization. Translated by John H. Miller, C.S.C. St. Louis, MO: Central Bureau CCVA, 1994.

Rose, Dan. Patterns of American Culture: Ethnography and Estrangement. In the Contemporary Ethnography Series. Philadelphia, Pennsylvania: University of Pennsylvania Press, 1989.

Scharen, Christian, and Vigen, Anna Marie, eds. *Ethnography as Christian Theology and Ethics.* New York: Continuum, 2011.

Reviewed by John Kiess in *Journal of the Society of Christian Ethics* 33/1 (Spring/Summer 2013): 190-191/

Schillebeeckx, Edward, O.P. *Jesus in Our Western Culture: Mysticism, Ethics and Politics.* London: SCM, 1987.

Schreier, Robert J. *The New Catholicity: Theology between the Global and the Local.* Maryknoll: Orbis Books, 1997.

Stewart, Edward C., and Bennett, Milton J. *American Cultural Patterns: A Cross-Cultural Perspective.* Rev. ed. Yarmouth, ME : Intercultural Press, 1991.

Stivers, Richard. *The Culture of Cynicism: American Morality in Decline.* Oxford: Blackwell, 1994.

Stivers argues American culture, is a culture of cynicism. The pursuit of the values of success, survival, happiness, and health has produced a corrosive and pervasive morality which is actually an "anti-morality". The results are norms without meaning, where

everyday life is reduced to an empty struggle for power and satisfaction-leading to unhappiness, depression, addiction, susceptibility to religious cults, and damaged personal relationships.

Tanner, Kathryn. *Theories of Culture: A New Agenda for Theology*. Minneapolis: Fortress Press, 1997.

Taylor, Charles. *Multiculturalism: Examining the Politics of Recognition*. Rev. ed. Edited and Introduced by Amy Gutman; with commentary by K. Anthony Appiah, Jürgen Habermas, Steven C. Rockefeller, Michael Walzer, and Susan Wolf. Princeton: Princeton University Press, 1992, 1994.

Tweed, Thomas A. *Crossing and Dwelling: A Theory of Religion*. Cambridge: Harvard University Press, 2006.

Van Den Toren, Benno. “God’s Purposes for Creation as the Key to Understanding the Universality and Cultural Variety of Christian Ethics.” *Missiology* 30 (April 2002): 215-232.

Suggests that ethics should be understood teleologically in relation to God’s goal and purpose for creation. The universality of this goal then can be a way to analyze culturally varying ways of responding to God’s purposes. Uses the African example of exchange of bride price.

Wilsey, John D. *American Exceptionalism and Civil Religion: Reassessing the History of an Idea*. Downers Grove, IL: IVP Academic, 2015.

Reviewed by Mark Edwards in *Journal of Church and State* at <http://jcs.oxfordjournals.org/content/early/2016/07/29/jcs.csw042.full?papetoc> (accessed August 5, 2016).

From Edwards’ review: “Wilsey first sets out to define American exceptionalism as an “aspect” of civil religion. By civil religion, Wilsey intends “a set of practices, symbols and beliefs distinct from traditional religion, yet providing a universal values paradigm around which the citizenry can unite” (p. 20). He helpfully imagines civil religion as a conversation between the Reformation and the Enlightenment. Exceptionalism, meanwhile, is a part of that dialogue, strongly akin to patriotism. Wilsey wants to redeem the term exceptionalism by distinguishing between its “open” and “closed” variants—which happen to track well with Enlightenment universalism and Protestant Christian sectarianism. Put simply, America is at its best when it listens to Thomas Jefferson and Abraham Lincoln rather than Charles Finney and Jerry Falwell.”

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Yoder, John Howard, Diane M. Yeager, and Glen H. Stassen. Authentic Transformation: A New Vision of Christ and Culture. Nashville: Abingdon Press, 1994.

Critiques the Christ and culture typology used by H. Richard Niebuhr, and suggests that the Church can best transform society by forming itself as an alternative community.

Yuhaus, Cassian, C.P., ed. The Catholic Church and American Culture: Reciprocity and Challenge. New York: Paulist Press, 1990.

Contributions from David J. O'Brien, Margaret O'Brien Steinfelds, John A. Coleman, S.J., Monika Hellwig, Hervé Carrier, S.J., and Martin E. Marty.
