

JOURNAL OF Law and Religion

VOLUME XXV NUMBER 1 2009-10

ARTICLES

The Encounter of Buddhism and Law in Early
Twentieth-Century Korea
Mark A. Nathan

Religion, Democracy and the Public Schools
Michael J. Davis

Religion in Public Life: The "Pfefferian Inversion"
Reconsidered
J. David Holcomb

Her Pain Prevails and her Judgment Respected—
Abortion in Judaism
Y. Michael Barilan

REVIEW ESSAYS

Islamic Politics and Secular Politics: Can They Co-Exist?
Mohammad Fadel

Religion and Politics 2008-2009
Leslie Griffin

An Imperfect Vocabulary of Religious Liberty
Marci A. Hamilton

BOOK REVIEWS

*Structural Interrelations of Theory and Practice in
Islamic Law: A Study of Six Works of Medieval Islamic
Jurisprudence*, by Ahmad Atif Ahmad
Kecia Ali

*Church and State in the Post-Colonial Era: The Anglican
Church and the Constitution in New Zealand*,
by Noel Cox
Michael Blain

*Getting Saved in America: Taiwanese Immigration and
Religious Experience*, by Carolyn Chen
Huaayu Chen

Calculated Futures: Theology, Ethics and Economics,
by D. Stephen Long, Nancy Ruth Fox & Tripp York
Charles M.A. Clark

Christianity and Law: An Introduction,
edited by John Witte, Jr. & Frank S. Alexander
Robert F. Cochran, Jr.

On Suicide Bombing, by Talal Asad
Paula M. Cooney

*Worship and Sin: An Exploration of Religion-Related
Crime in the United States*, by Karel Kurst-Swanger
Katherine Hunt Federle

*The Veil: Women Writers on its History, Lore, and
Politics*, edited by Jennifer Heath
Jenna Gray-Hildenbrand

Sponsored by: Hamline University School of Law

Published by: Hamline University School of Law
ISSN: 0748-0814

THE JOURNAL OF LAW AND RELIGION

VOLUME XXV

2009-2010

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Subscriptions to the *Journal of Law and Religion*, which is published twice annually, are \$25.00 per two-issue volume for individuals, \$35.00 for institutions, and \$12.00 for students. Add an additional \$10.00 for foreign postage. Subscription requests, manuscripts, and general correspondence should be addressed to:

Journal of Law and Religion
1536 Hewitt Avenue
Saint Paul, Minnesota 55104
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The views and opinions expressed in the *Journal of Law and Religion* are those of the authors and do not necessarily reflect the views of the editorial staff, the editorial board, the advisory board, or the sponsors of the *Journal of Law and Religion*.

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This periodical is also indexed in the *ATLA Religion Database*®, published by the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606, E-mail: atla@atla.com, [www.http://www.atla.com](http://www.atla.com).

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Cite as: 25 J.L. & RELIGION (2009-10)

JOURNAL OF LAW AND RELIGION

STATEMENT OF PERSPECTIVE

The Journal of Law and Religion was initiated in 1982 as a collaborative effort of the Council on Religion and Law and the Hamline University School of Law. It was born of a sense of historical malaise. The modern age with its strong propensity toward the secularization of all areas of life, while not without merit in its liberating effects, nonetheless has its dark side.

We live, some say, in a time of profound historical crisis. Domestically and globally, we confront massive issues which force us to reconsider, in fundamental ways, the shape and quality of our common life. Yet many of the disciplines of thought and practice that should be a rich resource in such a time are found wanting—among them, law and religion. Law, a discipline presumably devoted to the ways of justice, has all too often become a set of complex, technical tools without concern for higher purpose. Religion, presumably given to the all-embracing promises and prescriptions implied in the sense of the sacred, has all too often become privatized and neglectful of our public life.

The Journal of Law and Religion is dedicated to a fundamental reappraisal of the disciplines of law and religion as they impinge on each other, might instruct each other, and taken in their conjunction, might offer a constructive response to the major issues of our times. As such its concerns are sixfold.

Historical The *Journal* intends to encourage the examination of historical developments, movements, thinkers, and issues to enrich our understanding of how law and religion have, in various ways, been mutually influential.

Theoretical The *Journal* intends to promote constructive work in religious and legal thought about fundamental theological and jurisprudential questions pertaining to professional practice and the structures of our public life.

Ethical The *Journal* intends to support explorations into the foundations of ethical judgment and normative critiques of our social life, particularly as they draw upon resources from the life of law and religion.

Global The *Journal* intends to be encompassing in its reach, seeking out voices from all the religious and legal traditions throughout the world and bringing them into conversations with each other.

Professional The *Journal* intends to stimulate collaboration between jurists and religious leaders given their respective commitments, as professionals, to the common good of all peoples.

Spiritual The *Journal* recognizes that human existence is grounded in the spiritual, which is represented in many forms and expressions.

The *Journal* is thus a forum within which the disciplines of law and religion might together consider with utmost seriousness their joint responsibility for the creation of a civilization of genuine peace and justice. Within the compass of that purpose, the *Journal* intends to be open-minded and non-prejudicial; it is receptive to submissions from all persuasions and perspectives.

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\$35.00 institution (U.S.)
\$45.00 institution (foreign)
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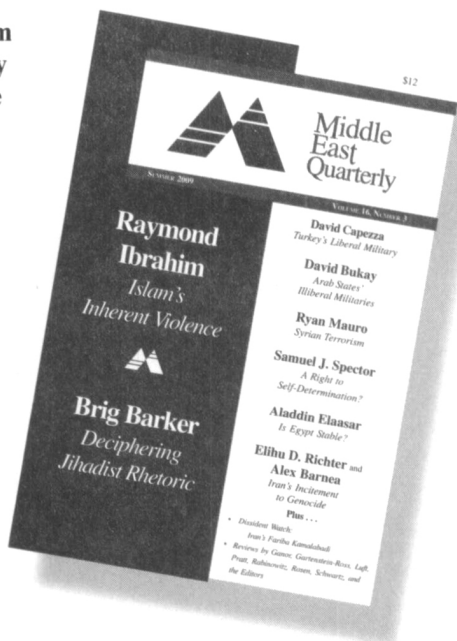


Table of U.S. Supreme Court Decisions
Relating to Religious Liberty



Islam: Religion of Peace?

Does Islam differ from Judaism and Christianity in endorsing violence? The current *Middle East Quarterly* features an analysis by Raymond Ibrahim that argues it does. Whereas the Jewish scriptures contain no open-ended commandments to murder Gentiles and the New Testament contains not one verse advocating violence, the Koran incites Muslims universally to attack, kill, and plunder nonbelievers. Modern Muslim violence, Ibrahim concludes, issues directly from its holy book.



Bold, provocative, smart, the *Middle East Quarterly*, edited by Denis MacEoin, published by Daniel Pipes, offers stimulating insights on this complex region.

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THE JOURNAL OF LAW AND RELIGION

VOLUME XXV

2009-2010

NUMBER 1

TABLE OF CONTENTS

Editor's Preface xv

For current & upcoming article abstracts, visit our website at
http://www.hamline.edu/law/jlr/index_of_issues.html

ARTICLES

- Mark A. Nathan *The Encounter of Buddhism and Law in Early
Twentieth-Century Korea* 1
- Michael J. Davis *Religion, Democracy and the Public Schools*..... 33
- J. David Holcomb *Religion in Public Life: The "Pfefferian
Inversion" Reconsidered* 57
- Y. Michael Barilan *Her Pain Prevails and her Judgment Respected—
Abortion in Judaism*..... 97

For current and upcoming book reviews, visit our website at
http://www.hamline.edu/law/jlr/upcoming_reviews_essays.html

REVIEW ESSAYS

- Mohammad Fadel *Islamic Politics and Secular Politics:
Can They Co-Exist?* 187
- Leslie Griffin *Religion and Politics 2008-2009* 205
- Marci A. Hamilton *An Imperfect Vocabulary of Religious
Liberty*..... 221

JOURNAL OF LAW & RELIGION

BOOK REVIEWS

- Kecia Ali *Structural Interrelations of Theory and Practice in Islamic Law: A Study of Six Works of Medieval Islamic Jurisprudence,*
by Ahmad Atif Ahmad 227
- Michael Blain *Church and State in the Post-Colonial Era: The Anglican Church and the Constitution in New Zealand,*
by Noel Cox 233
- Huaiyu Chen *Getting Saved in America: Taiwanese Immigration and Religious Experience,*
by Carolyn Chen 237
- Charles M.A. Clark *Calculated Futures: Theology, Ethics and Economics,*
by D. Stephen Long, Nancy Ruth Fox & Tripp York 243
- Robert F. Cochran, Jr. *Christianity and Law: An Introduction,*
edited by John Witte, Jr. & Frank S. Alexander 249
- Paula M. Cooley *On Suicide Bombing,*
by Talal Asad 255
- Katherine Hunt Federle *Worship and Sin: An Exploration of Religion-Related Crime in the United States,*
by Karel Kurst-Swanger 259
- Jenna Gray-Hildenbrand *The Veil: Women Writers on its History, Lore, and Politics,*
edited by Jennifer Heath 265
- Emma Lapsansky-Werner *Quaker Constitutionalism and the Political Thought of John Dickinson,*
by Jane E. Calvert 269

JOURNAL OF LAW & RELIGION

Aminah Beverly McCloud	<i>Contesting Justice: Women, Islam, Law, and Society,</i> by Ahmed E. Souaiaia 273
Anthony Osuji	<i>Leviticus: The Priestly Laws and Prohibitions from the Perspective of Ancient Near East and Africa,</i> by Johnson M. Kimuhu..... 279
Elizabeth H. Prodromou	<i>Russian Orthodoxy Resurgent: Faith and Power in the New Russia,</i> by John Garrard & Carol Garrard 291
Leanne Simmons	<i>The Ethics of Human Rights: Contested Doctrinal and Moral Issues,</i> by Esther D. Reed 299
Mark Strasser	<i>Same-Sex Marriage and Religious Liberty: Emerging Conflicts,</i> edited by Douglas Laycock, Anthony Picarello, Jr. & Robin Fretwell Wilson..... 305
Cristina L.H. Traina	<i>Patriarchal Religion, Sexuality, and Gender: A Critique of New Natural Law,</i> by Nicholas Bamforth & David A.J. Richards..... 311
Edward Vacek	<i>Politics and the Order of Love: An Augustinian Ethic of Democratic Citizenship,</i> by Eric Gregory 317
Alexander Volokh	<i>Prison Religion: Faith-Based Reform and the Constitution,</i> by Winnifred Fallers Sullivan..... 323