

Curriculum Vitae

Francis X. Clooney, S.J.
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Educational Data

1984 Ph.D., University of Chicago, Department of South Asian Languages and Civilizations

1978 M.Div., Weston School of Theology; with distinction

1973 B.A., Fordham University; Summa cum laude, Phi Beta Kappa

Memberships and Editorial Boards

American Academy of Religion

Board of Directors, 2003-2008

Executive Committee, 2005-2006

Chair, Publications Committee, 2003-2005

Hinduism Group, Steering Committee, 2003-2005

Comparative Theology Group, 2006-

American Theological Society, 1998-

Boston Theological Society, 1984-

Catholic Theological Society of America; Board of Directors (2001-2003)

Center for Faith and Culture at Saint Michael's College (Vermont), 2005

* Coordinator for Interreligious Dialogue, Society of Jesus, United States, 1998-2004;
National Dialogue Advisory Board, Society of Jesus, 2005-9

European Journal for Philosophy of Religion, Editorial Board, 2007-

International Journal of Hindu Studies, Editorial Board.

International Society for Hindu-Christian Studies: First President, 1994-1996; Chair, Book Committee, 1998-2000; Bulletin Editorial Board, 1994

Journal of the American Academy of Religion, Editorial Board, 1999-

Journal of Empirical Theology, Editorial Board, 2004-

Journal of Hinduism, Editorial Board, 2007-

Journal of Religious Ethics, Editorial Board, 2000-

Nidan: Journal for the Study of Hinduism (Durban, South Africa), Editorial Board

Society for Comparative Theology (Boston; Co-convener), 1989-

Theological Studies, Governing Board: 1998-2006

World Christianity and Interreligious Relations, Editorial Board, 2006-

Teaching

1973-75 Instructor in English at St. Xavier's High School, Kathmandu, Nepal

1984-89 Assistant Professor, Boston College

1989-90 Senior Fellow, Institute for the Advanced Study of Religion, and visiting professor, The Divinity School, The University of Chicago

1990-96 Associate Professor, Boston College

1995 Visiting Associate Professor of Sanskrit and Indian Studies, Harvard University

1996 Professor, Boston College 1996-97 Tuohy Professor, John Carroll University (Fall); Visiting Professor, Jesuit School of Theology, Berkeley (Spring)

1998-99 Fellow, Center of Theological Inquiry, Princeton, NJ

2002-June, 2004 Academic Director, Oxford Centre for Hindu Studies, Oxford University

2005 Parkman Professor of Divinity and Professor of Comparative Theology, Harvard Divinity School

Selected Lectures at Scholarly Meetings and by Invitation

(available on request)

Publications

(underline indicates web availability)

Books

1990

Thinking Ritually: Rediscovering the Purva Mimamsa of Jaimini. Volume 17, De Nobili Research Series, ed. G. Oberhammer. (Vienna: Indological Institute of the University of Vienna).

1993

Theology after Vedanta: an exercise in comparative theology . In the series, *Toward a Comparative Philosophy of Religion*, State University of New York Press.

(Indian edition published by Indian Book Centre, New Delhi)

1994

The Art and Theology of Srivaisnava Thinkers, T.R. Publications for Satya Nilayam Publications, Madras (the publication of the deNobili Endowment Lectures, 1992).

1996

Seeing through Texts: Doing Theology among the Srivaisnavas of South India. State University of New York

(Indian edition published by Indian Book Centre, New Delhi)

Winner of the Award for “Best Book in Hindu-Christian Studies, 1994-1996,” presented by the International Society for Hindu Christian Studies in 1997.

1998

Hindu Wisdom for All God’s Children. Orbis Books.

French translation: *Sagesse Hindoue pour qui cherche Dieu* (Brussels: Editions Lessius, 2004)

2000

Preaching Wisdom to the Wise: Three Treatises by Roberto de Nobili in Dialogue with the Learned Hindus of South India. Introduced, annotated, and translated by Anand Amaladass, S.J., and Francis X. Clooney, S.J. (St. Louis: Institute of Jesuit Sources); Indian edition, 2005.

2001

Hindu God, Christian God: How Reason Helps Break Down the Boundaries between Religions (New York: Oxford University Press)

2005

Divine Mother, Blessed Mother: Hindu Goddesses and the Virgin Mary (Oxford University Press) *Winner of the 2005 Alpha Sigma Nu Book Award for Excellence in Theology

*Part of Chapter 3 reprinted as "Encountering the (Divine) Mother in Hindu and Christian Hymns," in *Religion and the Arts* 12 (2008), 230-243.

2006

Fr. Bouchet's India: An 18th Century Jesuit's Encounter with Hinduism. (Chennai: Satya Nilayam Publications)

Jesuit Postmodern: Scholarship, Vocation, and Identity in the 21st Century (Lexington Press). Editor, and author of "Introducing Ourselves" (1-22), and "On the Jesuit Tradition of Encountering Other Religions — and "This Jesuit's Encounter with Hinduism Today," 157-180

2008

Beyond Compare: St. Francis de Sales and Sri Vedanta Desika on Loving Surrender to God (Washington, DC: Georgetown University Press, 2008)

The Truth, the Way, the Life: Christian Commentary on the Three Holy Mantras of the Srivaishnava Hindus (Leuven: Peeters Publishing, 2008)

Forthcoming

* *Comparative Theology: Deep Learning Across Religious Borders* (Oxford: Blackwell Publishing, 2010)

* *The New Comparative Theology: Voices from the New Generation.* Francis X. Clooney, SJ, Editor. (New York, London: Continuum Publishing, 2010)

Articles

1978

"The Social Spirituality of Mohandas K. Gandhi," *America* [February 11] 98-99

1979

“Vegetarianism and Religion,” *America* [February 24] 133-134

Reprinted in *Religious Vegetarianism*, edited by Kerry Walters and Lisa Portmess (Albany: SUNY Press, 2001)

1983

“Travels in South India,” *America* [April 23] 317-319

“Unity in Enjoyment: An Exploration into Nammalvar’s Tamil Veda and its Commentaries,” *Sriramanujavani* [Madras] 6, 34-61

1984

“Three Mentors In India,” *America* [March 2] 161-165

1985

“The Concept of Dharma in the Mimamsa Sutras of Jaimini,” *Kuppuswami Sastri Birth Centenary Commemoration Volume II* [Madras: Kuppuswami Sastri Research Institute], 175-187

“Divine Word, Human Word in Nammalvar,” *In Spirit and In Truth* [Madras] 155-168

1986

“Jaimini’s Contribution to the Theory of Sacrifice as the Experience of Transcendence,” *History of Religions* 25.3 [February] 199-212

“Ramakrishna and World Religions,” *America* [March 29] 241-243

- reprinted in *Prabuddha Bharata, Sri Ramakrishna 150th Birth Anniversary and Ramakrishna Sangha Centenary* Number 91 (1986) 533-536;

- reprinted also in an Italian translation in *Populi*, March (1987) 18-21

“Sacrifice and its Spiritualization in the Christian and Hindu Traditions,” *Harvard Theological Review* 78 [October] 361-80

1987

“Catholic Theology and the Study of Religion in South Asia: A Bibliographical Invitation to the Widening of the Context for Theological Reflection,” *Theological Studies* 48 [December] 677-710 [I edited and co-authored the essay]

1988

“Christ as the Divine Guru in the Theology of Roberto de Nobili,” *One Faith, Many Cultures*, Vol. II of the Boston Theological Society Series, ed. by Ruy Costa (Orbis: Maryknoll) 25-40.

“Why the Veda has No Author: Some Contributions of the Early Mimamsa to Religious and Ritual Studies,” *Journal of the American Academy of Religion* 55, 659-684

“Sri Ramakrishna and His Message: Reflections on the Command, ‘Remain in bhavamukha,’” *Prabuddha Bharata* 93, 255-263

“Devatadhikarana: A Theological Debate in the Mimamsa and Vedanta Traditions,” *Journal of Indian Philosophy* 16 (1988), 277-298

“I created Land and Sea: A Tamil Case of God-Consciousness and its Srivaisnava Interpretation,” *Numen* 35, 138-159

“In Joyful Recognition: A Hindu Formulation of the Relationship between God and the Community, and its Significance for Christian Theology,” *Journal of Ecumenical Studies* 25/3 (1988)358-369

1989

“Ramakrishna and Christ: The Experience of Other Religions as Religious Experience,” in *Studies on Ramakrishna*, (Calcutta: Ramakrishna Mission Institute of Culture) 89-98.

“Finding One’s Place in the Text: A Look at the Theological Treatment of Caste in Traditional India,” *Journal of Religious Ethics* 17/1 (spring) 1-29

“Christianity and World Religions: Religion, Reason and Pluralism,” [review essay] *Religious Studies Review* 15/3 (July) 197-204

“Liturgical Theology in a Comparative Context: Some Hindu Perspectives on Lex Orandi/Lex Credendi,” *Worship* 63/4 (July) 341-350

“Dharmamatra Karma: A Reevaluation of the Purva Mimamsa Sutras 2.1.9-12 and the Bhasya Interpretation,” *Journal of Oriental Research* [Madras]

“Evil, Divine Omnipotence and Human Freedom: Vedanta’s Theology of Karma,” *Journal of Religion* 69, 530-548

1990

“Roberto de Nobili, Adaptation and the Reasonable Interpretation of Religion,” *Missiology* 18 (January), 25-36

“When the Religions become Context,” *Theology Today* 47/1 (April) 30-38

– reprinted in Dane R. Gordon, editor, *Thinking and Reading in the Philosophy of Religion: The Religious Sensibility*, (New York: Haven Publications, 1994)

“Vedanta, Commentary and the Theological Component of Cross-Cultural Study,” in *Myth and Philosophy*, ed. by F. Reynolds and D. Tracy (Albany: State University of New York), 287-314

“Praying through the Non-Christian,” *Review for Religious* 49/3 (May/June) 434-444.

– reprinted in *A Hunger for God: Ten Approaches to Prayer*, ed. by William Barry and Kerry Maloney (Kansas City: Sheed and Ward, 1991): 130-142.

“Reading the World in Christ: from pluralism to inclusivism,” in *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*, ed. by Gavin D’Costa (Maryknoll: Orbis Books)

“From Collaboration to Counterpoint: a different way to talk about the Jesuit university,” *Presence* (Spring, 1990) 8-11.

“The Transformation of the Scholar as a Factor in Hindu-Christian Studies,” *Hindu-Christian Studies* 3 (1990) 1-6

“Vedanta, Theology and Modernity: A Case Study in Theology’s New Conversation with the World’s Religions,” *Theological Studies* 51, 268-285

1991

“Nammalvar’s Glorious Tiruvallaval: an exploration in the methods and goals of Srivaisnava commentary,” *Journal of the American Oriental Society* 111, 260-76.

“Translating, Teaching, Conversing: a reflection in response to the essays of Richard DeSmet and John Carman,” *Hindu-Christian Studies* 4: 21-22

“Binding the Text: Vedanta as Philosophy and Commentary,” for *Text in Context: Traditional Hermeneutics in South Asia*, edited by Jeffrey Timm (Albany: State University of New York) 47-68.

“The study of non-Christian religions in the post-Vatican II Roman Catholic Church: reflections on the emerging new situation,” *Journal of Ecumenical Studies* (28:3) 482-494

1992

“Hearing and Seeing in Early Vedanta: an exegetical debate and its implications for the study of religion,” *Festschrift for Dr. S.S. Janaki*, 20 pp.

“Extending the Canon: Some Implications of a Hindu Argument about Scripture,”
Harvard Theological Review 85:2 197-215

1993

“Educating for the Good: A Critique of Roberto de Nobili’s Moral Proof of the True Religion,” *The Jesuit Tradition in Education and Missions: A 450-Year Perspective*, ed. C. Chapple. (Scranton: Scranton University Press) 268-280.

“In Search of Nammalvar,” *Journal of Vaisnava Studies* 1.2 (Winter): 8-26

“Living for God: Nammalvar and the Srivaisnavas of South India,” *Bulletin of the Ramakrishna Mission Institute of Culture* XLIV.10 (October) 315-323 (reprinted in *Vedanta Kesari*)

“The Place of Reason in Religion,” *Bulletin of the Ramakrishna Mission Institute of Culture* XLIV.10 (October) 324-328 (reprinted in *Vedanta Kesari*, October, 1993, 403-406)

“Srivaisnava Studies Today: Writings in a yet Richer Language,” *Journal of Vaisnava Studies* II.1 (Winter) 171-181

“Experimenting with Gandhi: The Harmony of Religions as Deed and Memory,” *Journal of the Indological Society of Southern Africa* I.1 (December) 55-67

1994

“Realization, Renunciation and Religions: Some Connections in the Life and Teachings of Swami Vivekananda,” *Swami Vivekananda Commemoration Volume* [Ramakrishna Mission Institute of Culture: Calcutta], 69-84

“The Task of Philosophy at the Meeting Points of Cultures,” *The Role of the Philosopher Today*, ed. by Anand Amaladass, S.J. T.R. Publications for Satya Nilayam Publications, Madras, 120-138.

“Reading Vedanta at the End of the 20th Century,” *Vedanta for the Modern West*, ed. by Parivrajaka Vrajaprana (Los Angeles: Vedanta Press) 144-149

“From Anxiety to Bliss: Argument, Care and Responsibility in the Vedanta Reading of Taittiriya 2.1-6a,” *Authority, Anxiety and Canon: Essays in Vedic Interpretation*, ed. L. Patton. (Albany: SUNY) 139-169.

“Hindu-Christian Studies as a Necessary Luxury in the Context of Today’s Pluralism,” *Hindu Christian Studies* 7: 39-44

“The Principle of Upasamhara and the Development of Vedanta as an Uttara Mimamsa”

in *Studies in Mimamsa*, New Delhi: Motilal Banarsidass, 279-297

1995

“A Response to Six Essays in Asian Hermeneutics,” *Biblical Interpretation* 2,3: 367-70.

“Four Responses to Prof. Dharampal’s *Bharatiya Chitta Manas and Kala*”
Hindu-Christian Studies 8: 2-19 (I edited the issue)

“The emerging field of comparative theology: a bibliographical review (1989-95),” for
Theological Studies 56.3 (September) 521-550.

“Back to the Basics: reflections on moral discourse in a contemporary Hindu community,” *Journal of Medicine and Philosophy* 20: 439-457

“Religious memory and the pluralism of readings: reflections on Roberto de Nobili and the Taittiriya Upanisad,” *Sophia* 34.1 (March-April): 204-225

“uruvelippatu: notes on a Tamil practice of visualization and its larger significance,”
Commemorative Volume, 8th World Tamil Conference (Tanjore, 1995), pp. (English)
83-88.

1996

“Peering into the Mouth of God: reflections on the dangerous possibility of really taking religions seriously,” Santa Clara Lecture in Theology (Winter, 1996, Published Lecture)

“‘Ultimate Reality is what I say it is:’ the challenge of the possibly superior Sanskrit-language thinking,” *Ultimate Reality and Meaning* 19.2 (June) 148-155

“In Ten Thousand Places, In Every Blade of Grass: Uneventful but True Confessions about Finding God in India, and Here Too,” *Studies in Jesuit Spirituality* 28.3 (May)

“Can there be an New Intercultural Conversation on God?” *Bulletin of the Madras Association of Intercultural Philosophy*, October, pp. 3-7.

1997

“Hindu Love and the Practice of Catholicism,” *The Journal of Vaisnava Studies*,

- Also: *Humanitas* (Brescia, Italy; Italian translation)

“What’s a God? The Quest for the Right Understanding of devata in Brahmanical Ritual Theory (mimamsa,)” *International Journal of Hindu Studies* I.2 (August) 337-385

“Still a missionary after all these years,” Review Discussion of Paul Knitter’s *Jesus and*

the Other Names in Horizons

“Professor Halbfass and the Openness of the Comparative Project,” *Beyond Orientalism: Essays on the Work of Wilhelm Halbfass*. Poznan Studies in the Philosophy of Sciences and Humanities No. 59. Amsterdam: Editions Rodopi, 1997, 29-47

“Some Trends in Intercultural Philosophy in America Today, with special attention to the personal and autobiographical components,” *Bulletin of the Madras Association of Intercultural Philosophy*

1998

“‘For bhakti is synonymous with upasana:’ Ramanuja’s understanding of upasana particularly as exemplified in the commentaries on Tiruvaymoli,” *Journal of Vaisnava Studies* 6.1, pp. 117-139

“Further Questions in the Project of Understanding Scholasticism Comparatively: working through a Hindu example,” *Comparative Studies in Scholasticism*, ed. by Jose Cabezón, State University of New York Press, pp. 177-199

“Learning from Kannaki: light, darkness, and the full meaning of life,” *The Way* 38.1 (spring, 1998) pp. 40-53

“Roberto de Nobili’s Response to India and Hinduism, in practice and theory,” *Third Millennium* 1.2 (fall, 1998)

“Seeing God in a World of Many Religions: Swami Brahmananda’s Teaching on the Chosen Deity,” *The Ramakrishna Mission: One Hundred Years* (Calcutta: Institute of Culture)

1999

“Roberto de Nobili’s Dialogue on Eternal Life and an early Jesuit evaluation of religion in south India,” in *The Jesuits: Cultures, the Sciences, and the Arts 1540-1773*, edited by John W. O’Malley, S.J., and T. Frank Kennedy, S.J. (University of Toronto Press) (1999), 402-417

“Goddess in the Classroom: Is the Promotion of Religious Diversity a Dangerous Idea?,” *Conversations in Jesuit Higher Education* (Fall, 1999), pp. 29-39.

“The Interreligious Dimension of Reasoning about God’s Existence,” *International Journal of the Philosophy of Religion* 46/1 (1999), 1-16

“Conversions in India: an Interim Report on the Discussion on the Hindu-Christian Studies List, January-March, 1999 (*Hindu Christian Studies Bulletin*, 1999)

“Standing Still in Time’s Flow,” *The Way Supplement* (1999) 91-100

“Obligation, Experience, and Tradition: a possible Hindu contribution to the Christian understanding of the motives for Eucharistic participation,” *Studia Liturgica* 29 (1999) 129-144

“Interreligious Dialogue: Report of the Secretariat for Interreligious Dialogue: A response,” CIS, *Review of Ignatian Spirituality*, xxxiii , pp 63-66

2000

“The Existence of God, Reason, and Revelation in Two Classical Hindu Theologies,” *Faith and Philosophy* 16/4 (2000) 523-543

“Openness and Limit in the Catholic Encounter with Other Faith Traditions,” *Examining the Catholic Intellectual Tradition*, edited by Anthony J. Cernera and Oliver Morgan, S.J., (Fairfield: Sacred Heart University Press, 2000) 103-132

“Samkara’s Theological Realism: the meaning and usefulness of gods (devata) in the Uttara Mimamsa Sutras Bhasya,” *New Perspectives on Advaita Vedanta: essays in commemoration of Professor Richard De Smet, S.J.* Edited by Bradley J. Malkovsky. Leiden: Brill, 2000.

“To be heard and done, but never quite seen: the human condition according to the Vivekacudamani,” *The Human Condition*, edited by Robert Neville (SUNY), pp. 73-99

“Vedanta Desika’s “Definition of the Lord” (Isvarapariccheda) and the Hindu Argument about Ultimate Reality,” *Ultimate Realities*, edited by Robert Neville (SUNY), pp. 95-123

“From Truth to Religious Truth in Hindu Philosophical Theology,” *Religious Truth*, edited by Robert Neville (SUNY), pp. 43-63

“Why Interreligious Dialogue and Work for Justice are Mutually Supportive Endeavors,” *In All Things* (November), pp. 1-5

“Dominus Jesus Visits the New Millennium,” *America* (October 20) 183.13, pp. 16-18

“In memoriam: Mahanambrata Brahmachari (December 25, 1904 -October 18th, 1999),” *The Merton Annual* 13 (2000), pp. 123-126

“Response to Robert J. Araujo, S.J.: Doesn’t Anyone Else Have Something to Say?,” in *Jesuit Education 21 : conference proceedings on the future of Jesuit higher education*, 25-29 June 1999, edited by Martin Tripole, S.J., (St. Joseph’s University Press, 2000), pp. 40-44.

“Nobili, Roberto de (1579-1656,” in *Concise Encyclopedia of Language and Religion*. Edited by John FA Sawyer and JMY Simpson. (Amsterdam: Elsevier), pp. 462-463.

2002

“Theology and Sacred Scripture Reconsidered in the Light of a Hindu Text,” in *Theology and Sacred Scripture*, edited by Carol J. Dempsey, OP, and William Loewe. Maryknoll: Orbis Books, 211-236

“La prassi della teologia comparata: Con riferimento ad alcune recenti pubblicazioni,” in Federico Squarcini (editor), *Verso l’India Oltre l’India: Scritti e ricerche sulle tradizioni intellettuali sudasiatiche*, (Milano: Mimesis 2001), 275-287.

“Dominus Iesus and the Practice of Interreligious Learning,” in *Sic et Non: Responses to Dominus Iesus*, edited by Charles Hefling, Jr. and Stephen Pope. Maryknoll: Orbis Books.

“Contribution of Harold Coward to the Study of Religions and Hindu-Christian Studies,” *Hindu-Christian Studies Bulletin* (2002), 35-42.

“Comments on Dominus Iesus,” Proceedings of the Catholic Theological Society of America for the 2001 Convention

“A Charism for Dialogue: Advice from the Early Jesuit Missionaries in our World of Religious Pluralism,” *Studies in the Spirituality of Jesuits* (March 2002)

“Reading the World Religiously: Literate Christianity in a World of Many Religions,” *Theological Literacy for the Twenty-First Century*, edited by Rodney L. Peterson with Nancy M. Rourke (Eerdmans, 2002), 242-256

“Pluralism Inside and Out: Some Responses to Religious Diversity in the United States Today,” *Satya Nilayam: Chennai Journal of Intercultural Philosophy*, vol 2 (August, 2002), 50-64.

“God for Us: Multiple Religious Belonging as Spiritual Practice and Divine Response,” *Many Mansions? Multiple Religious Belonging and Christian Identity*, edited by Catherine Cornille (Orbis Books, 2002), 44-60.

“Fierce Words: Repositionings of Caste and Devotion in Traditional Srivaisnava Hindu Ethics,” *Journal of Religious Ethics* 30.3 (Fall 2002), 399-419; guest editor of that issue of JRE, “From traditional morality to ethical analysis: dharma contested, preserved, and analyzed in traditional India.”

“Response to Michael Himes,” in *Examining the Catholic Intellectual Tradition, Vol 2, Issues and Perspectives*, edited by Anthony J Cernera and Oliver J. Morgan, Sacred Heart University Press

“Violence and Nonviolence in the Hindu Religious Traditions,” *Contagion* (Vol. 9, 2002), pp. 109-139.

2003

“Restoring ‘Hindu Theology’ as a Category in Indian Intellectual Discourse,” *Blackwell Companion to Hinduism*, edited by Gavin Flood, Blackwell Publishers, pp. 447-477

“Hindu Ritual,” in the *SCM Press Liturgy and Worship Dictionary* (London: SCM Press)

“Believers and Scholars: Reflections on an ISKCON-Jesuit Friendship,” *Journal of Vaishnava Studies* (11.2), pp. 43-60.

“Seeing God in a World of Many Religions: Swami Brahmananda’s Teaching on the Chosen Deity,” *Prabuddha Bharata* (April 2003), 22-30.

“Hindu Views of Religious Others: Implications for Christian Theology,” *Theological Studies* 64.2 (June), 306-333. Also guest editor of this thematic issue.

“Pain But Not Harm: Some Classical Resources toward a Hindu Just War Theory,” *Just War in Comparative Perspective*, ed. by Paul Robinson (London: Ashgate Publishing Ltd., 2003), 109-125

“Learning to See: Comparative Practice and the Widening of Theological Vision,” *Proceedings of the Catholic Theological Society of America 2003* (vol. 58) (Plenary address), pp. 1-15

“Theology, Dialogue, and Religious Others: Some Recent Books in the Theology of Religions and Related Fields,” *Religious Studies Review* 29.4, 319-327

“A Response to Sebastian Painadath’s ‘Spiritual Encounter of East and West,’” *Toward a Theology for Interreligious Dialogue. Proceedings of the 15th International Congress of Jesuit Ecumenists* (Kottayam 1999), pp. 13-17

2004

“What We Need: A Reasoned Education for the New Age,” *Jeevadhara* 34 No. 201 (May), 258-263.

“Matthew’s Christian-Jewish Community and Interreligious Encounter Today,” *When Judaism and Christianity Began: Essays in Memory of Anthony J. Saldarini*. Edited by Jacob Neusner and Alan Avery-Peck. 2 volumes Brill, 2004, Vol. 1, 529-544.

“What the Upanisads Have to Teach Us in the 21st Century,” Proceedings of the WAVES International Conference, July 2002

“Some Developments in the Hindu Context, 2003,” *The Annual Register 2003*, p. 474, Keesing’s Worldwide 2004

“Vaisnava,” in *The Hindu World*. Co-authored with Tony K. Stewart. Edited by Sushil Mittal and Gene R. Thursby. Routledge, pp. 162-184

“Response to Stephen Katz, ‘Diversity and the Study of Mysticism,’” *The Future of the Study of Religion*. Edited by Slavica Jakelic and Lori Pearson. Brill, 211-216

“A Fusion of Horizons: H.-G. Gadamer and the Meditation on Fullness (Chandogya 7),”

Horizonte des Horizontbegriffs. Hermeneutische, phänomenologische und interkulturelle Studien. Edited by Ralf Elm. Academia Verlag: St. Augustin, 2004. pp. 285-308.

“How the Numbers Matter: Demographics and the Future of Hindu-Christian Dialogue,” (A review essay occasioned by A. P. Joshi, M. D. Srinivas, and J. K. Bajaj), *Religious Demography of India, Hindu-Christian Studies Bulletin* vol. 17, 2004, pp. 12-19.

“Mary, Mother of Mylapore: Symbolic Engagement as an Interreligious Transaction,” *Theology in Global Context: Essays in Honor of Robert Cummings Neville.* Edited by Amos Yong & Peter Heltzel. T & T Clark

* Reprinted in *The Many Faces of Mary*, Concilium 2008/4, 77-86 (English version; also in Italian, German)

“Neither Here Nor There: Crossing Boundaries, Becoming Insiders, Remaining Catholic,” in *Identity and Politics of Identity in Scholarship in the Study of Religion*, edited by Jose Cabezon and Sheila Davaney (New York: Routledge), pp. 99-111.

“Srivaisnavism in Dialogue, c. 1900: Alkondavilli Govindacharya as a Comparative Theologian,” *Journal of Vaisnava Studies* 13/1, pp. 103-124.

“Pragmatism and Anti-Essentialism In the Construction of Dharma in Mimamsa Sutras 7.1.1-12,” *Journal of Indian Philosophy* 32.5, pp.751-768.

2005

“The Constraint of Theory by Practice: Three Controversial Examples,” *The Companion to Religious Ethics*, edited by William Schweiker (Blackwell Publishing, 2005) pp. 78-85.

“Surrender to God, Interreligious Awareness, the Life of the Jesuit University,” *Explore* (8.2, Spring 2005) 4-11.

“Interreligious Dialogue, Contemplative Paths, and the Vision of God: A Response to Prof. Arvind Sharma,” (Vol. 110) *Prabuddha Bharata* (May, 2005) 262-265.

“Hinduism and Christianity,” *SCM Press Dictionary of Spirituality*, Philip Sheldrake, ed. (Louisville: Westminster John Knox Press, 2005) 336-338.

“Dialogue Not Monologue: Benedict XVI and Religious Pluralism,” *Commonweal* 132.18 (October 21, 2005) 12-17.

“Rahner Beyond Rahner: A Comparative Theologian’s Reflections on Theological Investigations 18,” *Rahner Beyond Rahner: A Great Theologian Encounters the Pacific Rim*, edited by Paul Crowley. Rowman and Littlefield Publishers, Inc., 3-21.

“Passionate Comparison: The Intensification of Affect in Interreligious Reading — A Hindu-Christian Example,” *Harvard Theological Review* 98:4, 367-390.

2006

“From Person to Person: A Study of Tradition in the Guruparamparasara of Vedanta Desika’s Srimat Rahasyatrayasara,” *Boundaries, Dynamics and Construction of Traditions in South Asia*, edited by Federico Squarcini. Munshiram Manoharlal, 203-224.

"Theology in an Interreligious World: Possibility, Risk, and Good Example," Graduation Address, Nijmegen Graduate School of Theology, Radboud University, July 4, 2006

“Surrender to God Alone: the Meaning of Bhagavad Gita 18:66 in Light of Srivaisnava and Christian Tradition,” *Christian Commentary on the Bhagavad Gita*, Catherine Cornille, editor, (Peeters, 2006)

"When Researching and Teaching, Where and with Whom is My Heart?" *Conversations in Jesuit Higher Education* 24 (Fall), pp. 46-48

“The Spiritual Exercises of St. Ignatius Loyola: Comparative Perspectives from Asia and the West,” *Pacific Rim Report* 41 (June 2006), University of San Francisco

*Reprinted in *Asian Christian Review* 2.1 Spring 2008, 67-83

2007

"Ramanuja and the Meaning of Krishna's Descent and Embodiment on This Earth," *Krsna*. Edited by Edwin Bryant. New York: Oxford University Press, 2007. Pp. 329-356.

“Understanding in Order to be Understood, Refusing to Understand in Order to Convert,” *Expanding and Merging Horizons: Contributions to Indian and Cross-Cultural Studies: Volume in Commemoration of Wilhelm Halbfass*. Edited by Karin Preisendanz (Vienna: Austrian Academy of Sciences Press, 2007), 51-61

"Learning to Listen: Benedict XVI and Inter-religious Dialogue," *Commonweal* (January 2007)

“Exegesis, Theology, and Spirituality: Reading the Dvaya Mantra according to Vedanta Desika,” *International Journal of Hindu Studies* 11.1, 27-62

“Comparative Theology,” *The Oxford Handbook to Systematic Theology*. Edited by John Webster, Kathryn Tanner, Iain Torrance. Oxford University Press, 2007, 653-669.

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