

FROM THE EDITOR-IN-CHIEF

Axel M. Oaks Takacs

50 issues. That is how many the *Journal of Interreligious Studies* has published since its founding in 2009 as the *Journal of Interreligious Dialogue*—including this one.

More than 17 years later, the JIRS has grown to be among the most well-known scholarly, peer-reviewed publications for interfaith/interreligious studies and its related and adjacent disciplines. Thanks to the support of multiple institutions, we have managed to remain open-access, granting our peer-reviewed articles, scholarly reflections, and book reviews extensive reach beyond the academy—beyond the restrictions of subscription-based models, too.

The JIRS's parent organization, Interreligious Studies Media, has enabled further growth and reach. For example, beginning with our last issue, print versions (paperbacks) of all issues will soon be available for purchase on our website (check www.interreligiousstudies.org for updates).

This issue is a special issue on the research project, “Co-Produced Religions,” whose principal investigators are Katharina Heyden and David Nirenberg.¹ In January of 2024, the JIRS hosted a webinar, inviting Heyden, Nirenberg, and several of the project's post-doctoral fellows to present some of the findings of the research relevant to theology. Several theologians and historians unaffiliated with the project then responded.² In conversation with Heyden and Nirenberg, I decided to publish a special issue on this topic. Their paper, “When Theology and History Think Together about Judaism, Christianity, and Islam,” became the central piece to which other theologians or historians of theology would respond. The product is this special issue that features their primary essay followed by three articles engaging their work in contexts outside of the Jewish, Christian, and Islamic context of the Mediterranean basin and Arabian Peninsula. In fact, that was the intention, viz., to test their theses in other religious and geographical contexts.

1 See <https://coproduced-religions.org>.

2 Watch here: <https://www.youtube.com/watch?v=Lbmz4j3oXOY>.

Katharina Heyden and David Nirenberg's essay, "When Theology and History Think Together about Judaism, Christianity, and Islam," lays out the core argument of the Co-Produced Religions project. They propose that Judaism, Christianity, and Islam are "historical religions" whose theologies and self-definitions have been continually formed through their entangled histories, rival claims to a shared prophetic past, and mutual imaginings. They show how historical interpretation has functioned both as critique and as a generative theological resource, and they invite theologians and historians to cultivate "eschatological humility" as they engage this shared archive in the present.

Adriana Tunliu's "*Lego-lego* and the Co-production of Religion: Orality, Performance, and Decolonial Agency in Eastern Indonesia" tests Heyden and Nirenberg's Religious Co-Production framework in the Alor-Pantar archipelago. Focusing on the Indigenous mass dance *Lego-lego*—with its *pantun adat*, moko drums, and communal choreography—Tunliu shows how Islam, Christianity, and local traditions are continually co-produced through shared ritual, oral poetry, and kinship rather than primarily through texts.

Billy J. Zorinthara's "Interposed Christology and Primal Sacrifices: Christianity Encountering the Mizo Tribe in India" extends the co-production conversation into the encounter between Christianity and Mizo primal religion (*sakhua*) in Northeast India. In this setting, interaction is largely unidirectional—Christian theology reshaping primal frameworks—thus testing and nuancing Heyden and Nirenberg's theory of co-production outside the Abrahamic, text-centric context

Lailatul Fitriyah and Indah Roziah Cholilah's "Power Structure, Hegemony, and Marginalization in a Case of Religious Co-Production" moves Heyden and Nirenberg's framework into contemporary East Java. Through ethnographic attention to Sapta Darma—an Indigenous "ancestral religion" not formally recognized by the Indonesian state—and its relations with state-acknowledged Islam, Christianity, and Hinduism in the village of Sukoreno, they show how religious co-production unfolds in everyday embodied life, under conditions of legal categorization, "delimited pluralism," and majority-minority dynamics.

In addition, two "rolling submissions" articles, unrelated to the special issue topic, are included as part of this issue. Sana Tayyen's article, "Ghazali and Aquinas for a Posthumous Dialogue on the Possibility of an Eternally Created World," offers a rich exercise in comparative medieval theology and philosophy. Pravina Rodrigues's article, "The Logistics of Faith and Reason in Anselm and Ādi Śaṅkara: A Hindu-Christian Comparative Theological

Inquiry,” probes how “faith seeking understanding” functions in both medieval Christian and Advaita Vedānta frameworks.

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