



MODULE HANDBOOK

QF 701 Christian Practice in Multi-Faith Contexts

Post Graduate Certificate in Inter Faith Engagement

Post Graduate Diploma in Theology and Transformative Practice

MA in Theology and Transformative Practice

Spring Term 2016

Lead Tutor: Revd. Ray Gaston

Associate Tutor: Canon Dr Andrew Smith

Visiting Tutors: Revd. Patrick Morrow

Revd. Dr John Parry

Revd Dr Janet Williams

Module sessions

9.30-5pm

14/15 January 2016 and 17/18 March 2016

Module Summary

This Module will reflect upon what it means to practice as a Christian in an increasingly Multi Faith world. How does the reality of an increasing Multi Faith context impact upon the individual practices and discipleship of Christians and upon the practice of Christian Community in the Church? The course will focus on such Christian practices as Social Witness, Evangelism, Prayer and Spirituality, reading the Bible, Worship and Preaching and through case studies and a personal experiential learning approach examine the impact of Multi Faith Consciousness upon Christian Practice.

Module Curriculum Led Outcomes:

This module aims to:

- ³⁵/₁₇ Explore the impact of Multi Faith consciousness upon Christian practices through a case study approach.
- ³⁵/₁₇ Enable critical reflection upon personal and communal practice.
- ³⁵/₁₇ Explore the impact of Multi Faith consciousness upon the meanings of Christian practices such as evangelism, prayer, Scriptural reading etc.

Learning Opportunities:

Students will, by the end of the module, have the opportunity to:

- ³⁵/₁₇ reflect upon the practice of Christian Faith in Multi Faith Contexts.
- ³⁵/₁₇ Explore, through case studies, the impact of Multi faith consciousness upon Christian practices e.g. evangelism, prayer, preaching, reading the Bible and social witness.
- ³⁵/₁₇ critically assess theologically, examples of Christian practice responding to Multi Faith Consciousness.
- ³⁵/₁₇ Engage in a significant experience of practice influenced by Multi Faith consciousness and reflect upon it critically through a structured learning journal.
- ³⁵/₁₇ Demonstrate a developed awareness of the issues involved through seminar presentations and written submissions.

Module Programme

Thursday 14th January

9.30 – 10.30 Introduction to Module Part 1

The Case Study approach and The Learning Journal Ray Gaston at Queen's

In this session we will look at the methodology of the course, the case study approach and the requirement for participants to keep a learning journal and to reflect on their own practice in Multi Faith contexts.

10.30 leave for Sparkhill

We will then go to the **Faithful Neighbours Centre** where we will spend the rest of the day and part of Friday morning looking particularly at Evangelical engagement with Multi Faith Contexts particularly Evangelical engagement with Islam.

Our guide in this will be Canon **Dr Andrew Smith** who is the Director of Interfaith Relations for the Bishop of Birmingham a post he has held for four years. Prior to this he spent seventeen years working for Scripture Union; in this post he developed work amongst Muslim and Christian young people that led to the formation of the charity **The Feast**, which continues to pioneer a work amongst teenagers of different faiths.

For six years Andrew was the Christian youth specialist on the national **Christian – Muslim Forum** is a frequent speaker and trainer on interfaith matters and has contributed a number of articles on this subject.

Andrew's publications include:

My Friend Imran: Christian-Muslim friendships 2009 Grove Publications
'A Reflection on Interfaith Work' in *Mission Shaped Youth*. Sudworth, T 2007 Church House Publishing
'Promoting Christian/Muslim Dialogue between young people of faith' in *Youth Work and Islam: A Leap of Faith for Young People* Belton, B and Hamid, S (Ed) 2011 Sense Publishers
Working with Muslim and Christian Young People in *Between Naivety and Hostility: Uncovering the best Christian responses to Islam in Britain* Bell, S and Chapman, C 2011 Authentic Media

The Role of Young People in Christian Muslim Dialogue. *The Journal of Youth Ministry* 2.2: 89-96. 2004

The Faithful Neighbourhoods Centre
10 Court Road
Sparkhill
Birmingham
B11 4L

Preparatory Reading:

Browse through past copies of Evangelical Interfaith Dialogue at <http://evangelicalinterfaith.blogspot.co.uk/>

and/or read : Richard McCallum 'The Spectrum of Evangelical Responses to Islam in Britain' in Steve Bell & Colin Chapman (Ed) *Between Naivety & Hostility- Uncovering the best Christian Responses to Islam in Britain* (Authentic 2011) Chapter 4

11am -1pm Case Study 1

Evangelical Approaches to inter-faith work

In this introductory lecture Andrew will look at a range of evangelical approaches to other faiths including a reflection on why this is predominantly an engagement with Islam.

The approaches considered will be:

Evangelism including: Polemics, Proclamation, Friendship Evangelism and Contextualisation including 'The Insider Movement'

Care for Converts

Service

Dialogue and the interface between dialogue and mission

Plight of Christian's overseas, reciprocity and the perceived 'Islamisation' of the UK

1-1:45 Lunch

1:45-3:30 Visits to St John's Church and Narthex and St Christopher's and the Springfield Project

<http://www.narthex.org.uk>

<http://www.stjohnsparkhill.org.uk>

<http://www.springfieldproject.org.uk>

<http://www.stchristopherschurch.co.uk>

3:30-4:00 tea/coffee. Travel to The Global Outreach Friendship centre, Green Lane, Small Heath. B10 9NY

4:00-5:00 Global Outreach – John Johnson

<http://www.efca.org/reachglobal/where-we-serve/europe/about-europe/europe-ministry-locations/england/birmingham-city-tea>

Friday 15th January

We begin at St John's School to observe their collective worship and meet Tim Summersby the Head Teacher.

9.00 – 10.30 St John's School

<http://www.st-johns-pri.bham.sch.uk>

10.30 – 11.00 Coffee

11.00- 12.00 The Feast – Andrew Smith

www.thefeast.org.uk

12.00 – 1pm Reflections on the visits

1pm – 2pm lunch

2pm Return to Queens

3.00 – 4.30 Introduction to Module Part II

Engaging other faith traditions and reflecting on practice – Ray Gaston

This will look at the second aspect of the course - your own research into another faith tradition through scriptural reading, study and active engagement. We will also introduce a number of helpful and accessible resources for this.

4.30pm Close

Thursday 17th March

9.30 – 12.20 Case Study 2

Exploring the Jewish – Christian Dialogue

Is Judaism Different?

With the Rev'd Patrick Morrow

Patrick Morrow will be reflecting on the particularities of the Jewish-Christian encounter, drawing upon academic study and practical involvement, especially with the Council of Christians and Jews (CCJ). He will suggest that the dynamics of the real-life dialogue can be a constant stripping away of Christian assumptions, as the religious form-of-life of the People of Israel seems familiar, then alien, then familiar, then alien, and so on.

Patrick will draw upon his own writing, which has had a focus on the renewal of the Roman Catholic magisterium's thinking, at and since the Second Vatican Council. In Catholic thinking, it has become clearer and clearer that Juda-

ism is not one of the set of 'non-Christian religions', and neither is it a Christian Church: it is *sui generis* and beyond classification, except as in some ways, within the mystery of God, the elder sibling of the Church. Patrick will examine the basis for this claim, and what follows from it. Is this understanding one other Churches can and should adopt? Or is this another, more subtle and eirenic way of Christians 'colonising' another faith? Does it have anything to say about other faiths?

The Rev'd Patrick Morrow is an ordained Anglican, an associate priest in an East London parish, and a chaplain to a psychiatric hospital in North London. He is involved in the CCJ Theology Group, and that of the International CCJ. He was active in the Lincoln Branch of CCJ as part of his curacy, and has worked as a Programme Manager for CCJ nationally. He has an MPhil in Ecumenics from the Irish School of Ecumenics and an MA in Jewish-Christian Relations from the Woolf Institute. Among his publications is 'Pope Benedict XVI, Europe, and Interreligious Dialogue: A Theological Contribution' in Lucia Faltin and Melanie J Wright, 2007, *The Religious Roots of Contemporary European Identity*, Continuum, London, 156-167.

Preparatory Reading:

Declaration on the Relation of the Church to non-Christian religions, *Nostra Aetate*, 1965, available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html

Walter Kasper, 'Foreword' in Philip A Cunningham, 2011, *Christ Jesus and the Jewish People Today: New Explorations of Theological Interrelationships*, Eerdmans, Grand Rapids, x-xviii

Amy-Jill Levene, 2006, *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus*, HarperOne, New York, 1-16 (Introduction)

Rabbi David Rosen, 2005, '*Nostra Aetate*', Forty Years After Vatican II. Present and Future Perspectives, available at http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/relations-jews-docs/rc_pc_chrstuni_doc_20051027_rabbi-rosen_en.html

Optional Background Reading

Philip A Cunningham, Norbert J Hofman SBD, and Joseph Sievers (eds), 2007, *The Catholic Church and the Jewish People: Recent Reflections from Rome*, Fordham University Press, New York.

Patrick Morrow, 2012, 'Christian Understandings of the "Other": An Unfashionable Defence of Karl Rahner's "Anonymous Christians"', available at <http://www.iccj.org/fileadmin/ICcj/pdf-Dateien/Morrow.PDF>

12.30 – 1pm Join in Queen's Worship in the Chapel

1pm Lunch

2pm - 5pm Case Study 3

The Word of God is not bound

With Revd. Dr John Parry

The session will address the issue of how people of another faith, in this case the Sikhs, respond to our own scriptures. Given that the Bible is not the basis of faith for the Sikh community is it something that is to be taken seriously on their part, how do Sikhs respond to the spirituality of our scriptures and what are the issues which may offer insight into their own faith? By the same token, how do we respond to their scriptures, what can we learn? We consider these issues in the light of studying Christian passages through Sikh eyes and then ourselves explore excerpts from the Guru Granth Sahib.

John Parry was ordained as a Presbyterian of the Church of Bangladesh. He returned to England to work as a Minister of the United Reformed Church in the UK and as Director of an Interfaith Project in Southall, West London which has one of the largest concentrations of Sikh communities in the UK. He did his research in London, Palalia and Amritsar for a doctorate in Sikh Studies awarded by University of Birmingham. He taught for a number of years at the Partnership for Theological Education in Manchester and at Bangor University in Wales. He has recently retired.

Preparatory Reading: John Parry, *Sikhs and Christians Study Scripture Together – Some Reflections* in Price, Sepulveda and Smith: Mission Matters, (Peter Lang Verlag, 1997)

Friday 18th March

9.30 – 12.20 Case Study 4

'Dual Belonging'?

With Revd Dr Janet Williams

Janet writes:

According to the language of current scholarly debates, you could call me a 'Dual Religious Belonger', though I'm not sure about the helpfulness or accuracy of either of the terms 'dual' or 'belonging'. Still, in formal terms I am both an Anglican priest and a Zen student, and my spiritual discipline includes both Buddhist and Christian practices.

In our time together I'll be very happy to tell you anything you want to know about my practice, how I have come to this point, and how I understand it; and to answer any questions you have. We might look at some of the arguments that have been made both for and against the possibility and desirability of Buddhist-Christian dual belonging. My own recent writing on this subject has defended dual belonging by exploring the Chalcedonian formula for talking about the two natures of Christ as a model for talking about two religious identities; and by addressing from an apophatic perspective the particular issue of Christian 'theism' and Buddhist 'atheism'; we could discuss this too if it would be helpful.

You might find it helpful to look at some of the following:

Rose Drew, *Buddhist and Christian? An Exploration of Dual Belonging* (Abingdon: Routledge, 2011) – the first part of the Introduction (pp1-13), and the Conclusion (pp206-31).

Perry Schmidt-Leukel, *Transformation by Integration: How Inter-faith Encounter Changes Christianity* (London: SCM, 2009) chapter 4, 'In Defence of Syncretism' (pp67-89)

Catherine Cornille, 'Double Religious Belonging: Aspects and Questions' in *Buddhist – Christian Studies* 23 (2003) pp43-49 (University of Hawai'i Press, available through JSTOR)

12.30pm Silent Prayer in Chapel with Queen's Community

1pm Lunch

2pm – 5pm Individual presentations and Course review

Assessment

Component A: 67 % Structured Learning Journal of 4,500 words

Component B: 33% Case Study Analysis

A. The Learning Journal

Evidence of integration and reflection

A good Learning Journal will *integrate* experience from a range of sources, making connections between this module and the previous one on this course, your personal reading of theology on other faith traditions, your inter faith engagement in your work/neighbourhood etc.

The overall aim of the journal is for you to demonstrate your ability to integrate these different sorts of input, and to reflect critically on them at different levels:

gained.

³⁵₁₇ **Reflections** – recording your further thoughts about this new idea demonstrating critical awareness and how it is changing you; recording how you feel about these changes, etc.

³⁵₁₇ **Action** – what difference is this making to your practice?

What is in a Learning Journal?

There are three basic elements to your Learning Journal:

³⁵₁₇ Answers to some **questions**.

³⁵₁₇ Reflective **annotations**.

³⁵₁₇ A final **reflection** at the end of the module.

Questions

On three occasions you are asked to reflect upon your experience of the course and your practice. These entries in the journal (roughly **800 words for each set**) are intended to be **initial** accounts of significant experiences and learning.

The same mode of reflection is used each time – What Gifts, Challenges and Questions do I come away from these sessions, this experience with. These questions should be seen to be addressing the learning opportunities outlined in the Module descriptor above. This means that you should demonstrate

- ³⁵₁₇ an ability to critically reflect upon the practice of Christian Faith in Multi Faith Contexts.
- ³⁵₁₇ an engagement with the variety of case studies explored on the module and a critical understanding of the impact of Multi Faith consciousness upon Christian practices
- ³⁵₁₇ an ability to reflect theologically upon the impact of Multi Faith consciousness on Christian self-understanding.
- ³⁵₁₇ An ability to engage and critically reflect upon a significant experience of your own practice influenced by Multi Faith consciousness

Reflective annotations

On three other occasions you are asked to **review** your journal and to **annotate** your previous entry(ies), commenting on them where you see development and noting any new insights or changes in your thinking and particularly how you have addressed exploring the Questions you highlighted in your previous entry. These are 'reflective annotations'. In addition you may wish to make annotations each time you answer the sets of questions.

Annotations can be brief comments, and are intended to help you draw out significant points of learning and change for your final written reflection. In **total** these annotations will amount to 1,200 words. Bear in mind that as your journal grows you will have more material to annotate (as you can annotate your previous annotations as well as previous sets of questions), so you may wish to save the bulk of your words for later in the process.

You **do not need to annotate every previous entry in your journal**, only those where there has been significant change or development that you want to add.

Final reflection

To complete the journal you will write a final reflection on the journal as a whole, drawing threads together to provide an overview on the process of change and development you have been through (approx. 1,200 words).

The final reflection will further help you with the process of integrating your study and reflection and it will help us to see how you have responded to the experience as a whole.

A summary of the timetable and suggested word counts

January Sessions	Questions	Annotations
Immediately after the January sessions	Approx. 700 words	
End of February Working with January material		Approx. 400 words
Beginning of March Exploring your own self-directed engagement with another faith tradition and Scripture reading	Approx. 700 words	
March Sessions		
Immediately after the March sessions Questions related to sessions. Annotations on your previous entries regarding engagement with other faith traditions	Approx. 700 words	Approx. 400 words
End of March Related to Questions addressed in sessions and further reflections on engagement		Approx. 400 words
TOTAL	Approx. 2100 words	Approx. 1200 words
Final Reflection	Approx. 1200 words	
GRAND TOTAL	4500 words	

The **total word count** for the Learning Journal is **4,500 words**. With the usual 10% allowance, that means an absolute *maximum* word count of 4,950 words.

How to compile the journal

The easiest way to lay out your journal is sequentially. This means that the answers to questions form the main text and annotations are inserted after the answers to which they refer. It helps if the annotations are laid out differently

from the main text (e.g. using a different font, or in italic, or right-justified) and they need to be clearly dated. Because you are compiling the journal electronically, you can keep going back and adding further annotations to earlier entries.

Frequently Asked Questions

Do we have to print it out double-spaced?

³⁵₁₇ No. It can help the marker if your answers to the questions are double-spaced (as for a normal essay) but you will not be penalised if you use single-spacing.

Do we have to give lots of references to books as in normal essays

³⁵₁₇ The learning will come from a mixture of your own experience and from things you engage with in the case studies. But you are encouraged to refer to things you have read as well especially in response to questions raised through encounters with the case studies, scriptural reading of other traditions and your personal practice. When you do mention books, you need to give all the normally required information, but there is more flexibility about how you show that information (i.e. it doesn't have to be in footnotes).

Do we have to include a formal bibliography at the end of the reflection?

³⁵₁₇ Yes.

Do we have to hand in two copies?

³⁵₁₇ Yes – two copies, as for all other assignments.

Can we include extra things like poems or artwork?

³⁵₁₇ You are encouraged to collect items like this which have been significant for your learning, but you do not have to hand them in with the journal, unless you specifically refer to them, in which case include them (or copies) as an appendix (not included in the word count).

Guidance about confidentiality

Your journal entries and annotations are not a *private* journal, but part of your formally assessed work. Because the issue of confidentiality and self-disclosure is very important in ministry, we offer some more detailed guidance on this here.

You should be as open as you feel comfortable in the context of a formal document. There might, however, be reactions to the course material, or personal problems thrown up by it, which seemed to you so serious – in terms of your own psychological or spiritual stability – that they are properly approached through a face-to-face meeting with the lead tutor or your own spiritual director. In that case they should *not* be discussed *in detail* in your journal. You may want to use some phrase such as, 'I found this very hard,' then explain that you have sought help with it. But if you do withhold what you know is an important reaction, make sure you *do* address it with an appropriate confidant. (This process of deciding where to seek help, and being sure to seek it, models good professional practice for any worker in a pastoral profession.)

Again, it is good practice to have to sift through *your* reactions to others. It is entirely valid to comment that a presentation by a session leader was baffling or unhelpful, or to say that you found it difficult to profit from working with a particular student or engage with a dialogue partner very easily. That is a comment about yourself, in relation to content and to others, which can then be explored. However, negative reactions to or judgments of others *as people*, as opposed to your reactions to their roles as teachers, students or dialogue partners, are not appropriate to include in your journal. A personal difficulty which you consider is really obstructing your growth or training should be taken up with an appropriate member of staff.

It is normal practice to use letters to designate individuals, rather than their names, unless the context makes it obvious who you are referring to. For example:

In conversation with x from the Islamic Centre I found it difficult not to find myself getting into an apologetic argument. This reminded me of the material Ray Gaston had shared in the session in January from missionary Roger Hooker about 'Sheathing your Sward'

B. Case Study Analysis

A 2,000 word critical analysis of one of the case studies presented during the course.

Reading List

This is a basic reading list further suggestion for reading will be made in hand-outs, sessions and tutorials by tutors throughout the course.

BOTH THE LEARNING JOURNAL AND CASE STUDY NEEDS TO BE SUBMITTED ON OR BEFORE 29th APRIL 2016

Key General Texts

Michael Barnes, *Interreligious Learning – Dialogue, Spirituality and the Christian Imagination* (CUP 2012)

Catherine Cornille, *The Im-Possibility of Interreligious Dialogue* (Crossroad 2008)

David R Brockman & Ruben L F Habito (Ed) *The Gospel among Religions – Christian Ministry, Theology & Spirituality in a Multifaith World* (Orbis 2010)

Jeanine Hill Fletcher, *Monopoly on Salvation? A Feminist Approach to Religious Pluralism* (Continuum 2005)

Francis Clooney, *Comparative Theology: Deep Learning Across Religious Borders* (Wiley-Blackwell 2010)

Catherine Cornille, (ed.); Christopher R. Conway, (ed.) *Interreligious Hermeneutics* (Cascade 2010)

Linda Hogan et al (Ed) *From World Mission to Inter-Religious Witness* Concilium 2011/1 (SCM 2011)

John B Cobb and Ward M McAfee (Ed) *The Dialogue Comes of Age – Christian Encounters with Other Faith Traditions* (Fortress 2010)

Perry Schmidt – Leukel, *Transformation by Integration – How Inter- faith Encounter Changes Christianity* (SCM 2009)

Evangelicals and Inter Faith Engagement

Harold Netland, *Encountering Religious Pluralism – The Challenge to Christian Faith & Mission* (IVP 2001)

George R Sumner, *The First and the Last – The Claim of Jesus Christ and the claims of Other religious Traditions* (Eerdmans 2004)

Gerald McDermott, *Can Evangelicals Learn from World Religions? Jesus, Revelation & Religious Traditions* (IVP 200)

Gerald McDermott, *God's Rivals: Why Has God Allowed Different Religions? Insights from the Bible and the Early Church* (IVP 2007)

Steve Bell and Colin Chapman, *Between Naivety and Hostility – Uncovering the Best Christian Responses to Islam in Britain* (Authentic 2011)

Franciscan Approaches to Islam

George Darness and Marvin L Krier Mich, *In the Spirit of St Francis and the Sultan: Catholics and Muslims Working Together for the Common Good* (Orbis 2011)

John Tolan, *St Francis and the Sultan; The Curious History of a Christian – Muslim Encounter* (OUP 2009)

Elaine Madison, *St Francis and Islam in the Frescoes of Giotto: Transforming the Mind of the West* (Common Ground 2004)

J. Hoeberichts, *Francis and Islam* (Franciscan Press 1997)

Engaging with Others Scripture

John Parry, *The Word of God is not Bound* (Centre for Contemporary Christianity 2009)

David F Ford & C C Pecknold (Ed), *The Promise of Scriptural Reasoning* (Blackwell 2006)

Michael Lodahl, *Claiming Abraham- Reading the Bible and the Qur'an Side by Side* (Brazos 2010)

John Kaltner, *Ishmael Instructs Issac – An Introduction to the Qur'an for Bible Readers* (Liturgical Press 1999)

John Kaltner, *Inquiring of Joseph – Getting to Know a Biblical Character through the Qur'an* (Liturgical Press 2003)

Muslim-Christian Research Group, *The Challenge of the Scriptures – The Bible and The Qur'an* (Orbis 1989)

Harold Coward, *Experiencing Scripture in World Religions* (Orbis 2000)
Harold Coward, *Scripture in the World Religions: a short introduction* (One World 2000)

Exploring the Jewish – Christian Dialogue

Mary C Boys (Editor) *Seeing Judaism Anew – Christianity's Sacred Obligation* (Sheed & Ward 2005)

Mary C Boys *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding* (Paulist 2000)

Paula Frederiksen et al (Ed), *Jesus, Judaism and Christian anti-Judaism: Reading the New Testament after the Holocaust* (Fortress 2003)

John Merkle *Faith Transformed – Christian Encounters with Jews and Judaism* (Liturgical Press 2003)

R. Kendall Soulen, *The God of Israel and Christian Theology* (Fortress 1996)

Spirituality for Inter-Religious Encounter

Wayne Teasdale, *The Mystic Heart – Discovering a Universal Spirituality in the World's Religions* (New World 1999)

Beverly J Lanzetta, *The Other Side of Nothingness – Toward a Theology of Radical Openness* (SUNY 2001)

Rob Baker & Gary Henry (Ed) *Merton and Sufism: The Untold Story* (Fons Vitae 2005)

Bede Griffiths, *The Marriage of East & West* (Collins 1982)

Diana Eck, *Darsan: Seeing the Divine Image in India* (Columbia 1998)

Martin McGee, *Christian Martyrs for Muslim People* (Paulist 2008)

Specific Traditions and Scriptural Texts

Judaism

Scripture Reading

Tanakh: The Jewish Bible (Jewish Publication Society 1991)

The Jewish Study Bible (OUP 2004)

Abraham Heschel, *Heavenly Torah: As Refracted Through The Generations* (Continuum 2007)

Barry Holtz, *Back to the Sources – Reading the Classic Jewish Texts*, (Simon & Schuster 1986)

<http://lightoftorah.net/>

Introductions to Judaism

Steven Leonard Jacobs *The Jewish Experience – An Introduction to Jewish History and Jewish Life* (Fortress 2010)

Nicholas de Lange & Miri Freud – Kandel *Modern Judaism* (OUP 2005)

Alon Goshen – Gottstein and Eugene Korn (Ed) *Jewish Theology and World Religions* (Littman 2012)

Christian – Jewish Relations & Dialogue

James Carroll, *Constantine's Sword – The Church and the Jews* (First Mariner 2002)

Dan Cohn – Sherbok (Ed) *Holocaust Theology – A Reader* (NUUP 2002)

Michael S. Kogan, *Opening the Covenant: A Jewish Theology of Christianity*. (OUP 2007)

Marilyn J Salmon *Preaching Without Contempt – Overcoming Unintended Anti-Judaism* (Fortress 2006)

Edward Kessler *An Introduction to Jewish-Christian Relations* (CUP 2010)

Mary C Boys *Has God Only One Blessing? Judaism as a Source of Christian Self-Understanding* (Paulist 2000)

Mary C Boys (Ed) *Seeing Judaism Anew – Christianity's Sacred Obligation* (Rowman & Littlefield 2005)

Darrell Jodock (Ed) *Covenantal Conversations – Christians in Dialogue with Jews & Judaism* (Fortress 2008)

National Jewish Scholars Project, *DABRU EMET - A Jewish Statement on Christians And Christianity* 2000 <http://www.jcrelations.net/en/?item=1014>

Christian Scholars Group *A SACRED OBLIGATION - Rethinking Christian Faith in Relation to Judaism and the Jewish People* 2002
<http://www.jcrelations.net/en/?id=986>

International Council of Christians & Jews, *A Time for Recommitment Jewish Christian Dialogue 70 Years after War and Shoah*
http://www.iccj.org/redaktion/upload_pdf/201011271429260.BThesen_engl_kompl.pdf

Islam

Scripture Reading

Michael Sells, *Approaching the Qur'an - The Early Revelations* (White Cloud Press 1999)

Camille Adams Helminski, *Light of Dawn: Daily Readings from The Holy Qur'an* (Shambhala 2001)

The Qur'an translated by M. A. S. Abdel Haleem (OUP 2005)

Farid Esack, *The Qur'an – A User's Guide* (One World 2005)

Asma Barlas, *Believing Women in Islam – Unreading Patriarchal Interpretations of the Qur'an* (University of Texas Press 2002)

Ashghar Ali Engineer, 'A Critical Look at Some Qur'anic Verses on War and Violence' in *Interreligious Insight Vol 6 No4 October 2008* p33- 41

Reza Shah-Kazemi, *The Other in The Light of the One – The Universality of the Qur'an and Interfaith Dialogue*, (Islamic Texts Society 2006)

Introductions to Islam

Ron Geaves, *Aspects of Islam* (DLT 2005)

Sophie- Gilliat-Ray, *Muslims in Britain – An Introduction* (CUP 2010)

Chris Hewer, *Understanding Islam – The First Ten Steps* (SCM 2006)

Seyyed Hossein Nasr, *The Heart of Islam – Enduring Values for Humanity* (Harper 2004)

Ziauddin Sardar, *Desperately Seeking Paradise – Journeys of a Skeptical Muslim* (Granta 2005)

Akbar Ahmed, *Journey into Islam – The Crisis of Globalization* (Brookings 2007)

Carl W. Ernst, *Following Muhammad – Rethinking Islam in the Contemporary World* (Chapel Hill 2003)

Christian-Muslim Relations and Dialogue

Ovey N Mohammed S.J. *Muslim-Christian Relations – Past, Present, Future* (Orbis 1999)

Bennett. Clinton *In Search of Muhammad*, (Continuum 1998)

Kenneth Cragg, *The Call of the Minaret* (One World 1985 revised Edition)

Kenneth Cragg, *Jesus and the Muslim: An Exploration* (Allen & Unwin 1985)

Kenneth Cragg, *Muhammad and the Christian: a Question of Response* (One World 1999 Revised Edition)

Ray Gaston, *A Heart Broken Open – Radical Faith in an Age of Fear* (Wild Goose Publications 2009)

Hugh Goddard, *Christians & Muslims – From Double Standards to mutual Understanding* (Curzon Press 1995)

Hugh Goddard, *A History of Christian-Muslim Relations* (New Amsterdam 2000)

Irfan A. Omar (Ed) *A Muslim View of Christianity – Essays on Dialogue by Mahmoud Ayoub* (Orbis 2007)

Christian Troll, *Dialogue and Difference: Clarity in Christian-Muslim Relations* (Orbis 2009)

Anthony O'Mahoney and Emma Loosely, *Christian Responses to Islam: Muslim-Christian Relations in the Modern World* (Manchester University Press 2008)

Miroslav Volf (Ed) *A Common Word: Muslims and Christians on Loving God and Neighbour* (Eerdmans 2009)

Miroslav Volf, *Allah: A Christian Response* (Harper 2011)

A Common Word Between Us & You see <http://www.acommonword.com/>

See also various books on Bible and Qur'an in *Inter Faith Hermeneutics – Scripture in a World of Faiths* above.

Buddhism

Scripture Reading

Dhammapada (British Buddhist Society)

Introductions to Buddhism and Meditation

Walpola Rahula, *What the Buddha Taught* (One World 1997)

Nyanaponika Thera , *The Heart of Buddhist Meditation* (Red Wheel 1996)

Thich Nhat Hanh, *Old Path White Clouds* (Full Circle 2003)

Thich Nhat Hanh, *The Miracle of Mindfulness* (Rider 2008)

Christmas Humphreys, *Concentration and Meditation* (Watkins 1959)

Sayadaw U Pandita, *The State of Mind Called Beautiful* (Wisdom 2006)

Geshe Gedun Lodro, *Calm Abiding and Special Insight* (Snow Lion 1996)

Christian –Buddhist Dialogue

Rita M Gross, *Buddhists Talk About Jesus, Christians Talk about the Buddha*, (Continuum 2000)

Ruben L F Habito, *Healing Breath: Zen for Christians and Buddhists in a Wounded World* (Wisdom 2006)

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