



WASHINGTON
THEOLOGICAL
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Crossroads of Dialogue, Faith and Learning

Recommended Resources for Interreligious Studies and Dialogue

First shared at the “Emerging Trends in Interreligious Dialogue” March 2014 by representatives from the Consortium, the Institute for Christian Jewish Studies, the Interfaith Conference of Metropolitan Washington, Clergy Beyond Borders, and other scholars in the Washington D.C. area. Compiled June 2014 by Richard J. Jones, Al-Alwani Professor of Muslim-Christian Studies, WTC.

Articles and Books

Alkhateeb, Maha B. & Salma Elkadi Abugideiri, eds. *The Quranic Model for Harmony in Family Relations*, (VA Peacefulfamilies, 2007, ISBN 0-9791389-0-6).

Altalib, Hisham, A. Abusulayman & O. Altalib, *Parent-Child Relations: A Guide to Raising Children* (Washington-London: The International Institute of Islamic Thought, 2013, ISBN 978-1-56564-583-0).

Alwani, Zainab & Salma Abugideiri, *What Islam Says about Domestic Violence* (Herndon VA: FAITH, 2003, 2nd ed. 2012).

Alwani, Zainab, “Conflict Resolution: Muslim Reflection”, in *Interfaith Just Peace Making: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, Susan Brooks Thistlethwaite, ed. (New York: Palgrave Macmillan, 2012, ISBN: 978-0-230-33989-7).

_____, “Family Relations: Islamic Perspective”, in *Domestic Violence: Cross-Cultural Perspectives*, M. Basheer Ahmed, ed. (MCC for Human Service, Northern Texas, 2009, ISBN: 978-1-4415-4472-8).

Appleton, George, ed., *The Oxford Book of Prayer* (Oxford U. Press, 1958, ISBN 0-19-213222-9). 256 pages of Christian prayers, both personal and communal, this sometime Anglican bishop in Burma and Jerusalem added 10 pages on “Prayer as Listening”. The next 100 pages offer a selection of prayers from other traditions of faith, chosen with advice from people who pray them. A useful collection for those who pray in public.

Clooney, Francis X., S.J., *Hindu Wisdom for All God’s Children* (Maryknoll NY: Orbis, 1998). Classic study by one of the fathers of the Comparative Theology movement.

_____, *His Hiding Place Is Darkness: A Hindu-Catholic Theopoetics of Divine Absence* (Stanford University Press, 2014). Pairs a fresh reading on the absence of the beloved in the biblical Song of Songs with the same theme in the 9th-century CE Vaishnava Hindu mystical poem “The Word of Mouth”.

_____, ed., *The New Comparative Theology: Interreligious Insights from the Next Generation* (London: T & T. Clark, 2010). A good example of taking this discipline forward.

Cornille, Catherine, ed., *The Wiley-Blackwell Companion to Inter-Religious Dialogue* (Wiley Blackwell, 2013). Comprises essays by participants in monastic interreligious dialogue, scriptural reasoning, visual arts (“the visible, sensible, and often unworded other”, in contrast to scholarly language), and other modes of dialogue. Also describes historical examples, from various parts of the world, of Buddhist-Hindu, Jewish-Muslim, Christian-Muslim, Islamic-Buddhist, Mormon-Evangelical, etc. encounters and endeavors.

Dupuis, Jacques, S.J., *Toward a Christian Theology of Religious Pluralism* (Orbis Books, 1999). One of the most exhaustive introductions to the Christian theology of world religions in recent times. The first half gives a detailed historical overview of theological approaches to other religions from the patristic period to the modern age, although it is a bit weak on Protestant and Orthodox theologies. The latter half surveys current systematic theology, giving an account of the major thinkers and events (such as Vatican II) both in theology and philosophy of religion, providing India and Hinduism as a case study.

Eck, Diana L., *Encountering God: A Spiritual Journey from Bozeman to Banaras* (Boston MA: Beacon Pres, 1993). A classic, and still good.

Heim, S. Mark, *Salvations: Truth and Difference in Religion* (Orbis Books, 1995). A bold and original theological framework for thinking about Christianity and other religions. Heim suggests that the primary issue is the nature of the human condition and salvation, and that salvation is an experience produced by specific religious practices, rather than an ontological state.

_____ ***The Depth of the Riches: A Trinitarian Theology of Religious Ends* (Grand Rapids MI: Eerdmans, 2001).** A creative example of examining different religious ends.

Interfaith Conference of Metropolitan Washington, *Strengthening the Teaching About Religion (STAR)* (<http://ifcmw.org/resources/>)

A primary source multi-faith reference featuring perspectives from our 11 member faith communities in response to questions on topics including ethics, theology, practices, governance, and attitudes towards the other. A terrific resource to enrich the study of comparative religions in public and private schools.

Jones, Charles B., *The View from Mars Hill: Christianity in the Landscape of World Religions*. (Cambridge MA: Cowley Publications, 2005). The word “diversity” produces buzz. Jones prefers to *analyze* religious diversity, looking as a sociologist (religion as societal glue, plus the tension, felt by persons and societies over the centuries, between openness and integrity) and as a Christian theologian (what does God make of human religious diversity?). Addressing the intelligent lay person, Jones outlines the advantages and disadvantages of adopting an exclusivist, inclusivist (whether “in spite of” or “by means of”), pluralist, or parallelist position. Concludes with the challenge: “Do we trust God to guide the process?”

Knitter, Paul F., *Without Buddha I Could Not Be a Christian* (Oxford: Oneworld, 2009). A good way to get into the reality of multiple religious belonging.

Largen, Kristin Johnston, *Finding God Among our Neighbors: A Comparative Theology of Salvation* (Minneapolis: Fortress Press, 2013). An attempt to integrate interreligious dialogue into the Christian discipline of systematic theology.

Patel, Eboo, *Embracing Interfaith Cooperation* (www.MorehouseEducation.org, Telephone 1-800-672-1789, 2012). A guide for leaders of 5 small-group sessions, 1 to 2 hours each, recommended to be at least 50% non-Christian. Includes all materials necessary to explore our knowledge about other religions, relationships with people of other religions, and attitudes to people of other religions. Brief videos of sessions led by the engaging Chicagoan Patel are available.

Sharma, Arvind, ed., *Our Religions* (Harper San Francisco, 1993). Dedicated to the influential liberal Protestant Canadian scholar Wilfred Cantwell Smith and coinciding with the centennial celebration of the 1893 World's Parliament of Religions, this 536-page compendium seeks to demonstrate that "there is something charming rather than alarming about religious plurality". Each of seven scholarly contributors describes the tradition in which he himself stands: Sharma, Masao Abe, Tu wei-ming, Liu Xiaogan, Jacob Neusener, Harvey Cox, and Seyyed Hossein Nasr.

Smith, Huston, *The World's Religions: Our Great Wisdom Traditions* (Harper San Francisco, 1991). After 55 years, these chapters can still lead American college students into the experience of a great tradition other than their own: Chinese religion, Hinduism, Buddhism, Judaism, Christianity, Islam, and Primal Religions. Smith became increasingly partial to mystical and wisdom expressions as he grew older, but he had captured something compelling about each tradition he described.

Smock, David R., ed., *Interfaith Dialogue and Peacebuilding* (United States Institute of Peace Press, 2002, ISBN 1-929223-35-8). Mediators, both experienced and beginning, report on methods used and hard lessons learned as they worked to invoke the value placed on peace and justice by various religious traditions, as well as the power of their rituals and symbols. Contributors include:

Mohammed Abu-Nimer, Rabbi Marc Gopin, and Ronald Young (Jewish-Muslim-Christian conversations, especially over Palestine);

David Steele and Jaco Cilliers (Bosnia and Kosovo), the latter applying Bernard Häring's insight that it is impossible to "help the sick if we do not recognize what is sick in ourselves"); and Joseph Liechty (Northern Ireland).

Smock articulates 21 clear principles that "help determine the quality of the outcome of the dialogue process".

Valkenberg, Pim, *World Religions in Dialogue: A Comparative Theological Approach* (Winona MN: Anselm Academic, 2013). Includes an insider/outsider perspective.

Woodhead, Linda, ed., *Religions in the Modern World: Traditions and Transformations* (London: Routledge, 2002, ISBN 0-415-21784-9). Dedicated to the British comparativist Ninian Smart, this textbook in religious studies offers a brief introduction to a dozen religious traditions, including Native American, African, New Age, and New Religious Movements, followed by essays reflecting on contemporary trends, including desecularization, globalization, women and religion, and religion and politics.

***What Do Others Believe? A Guide for Leadership Teams* (Harrisburg PA: Morehouse Publishing, 1999, 50 pp.).** Written at Virginia Theological Seminary, in consultation with Washington Area Jewish, Muslim, Hindu, and Buddhist scholars, for senior high school and adult Christian groups. This 9-session module assumes students will proceed from a foundation in their own tradition but will actively seek out written and oral sources, both individual and collective, for understanding other traditions. (Out of print, but downloadable at www.vts.edu. Select box “Center for the Ministry of Teaching”, then “Publications”, then “Episcopal Youth Curriculum”, then “Older Youth”: this volume is listed under “Year 3”.)

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