

HRST2083 Christian-Muslim Dialogue: Theory and Practice
Fall 2018 Thursdays 12:40-3:30 DSPT #1

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WELCOME

Course Description

Christian-Muslim Dialogue: Theory and Practice is a seminar course exploring important elements and critical issues of dialogue. The study will include an examination of theories supporting and challenging interreligious dialogue and the history of Christian-Muslim relations. There will be a special focus on the recent development of “A Common Word” initiative begun in 2007

(<http://www.acommonword.com>), the Roman Catholic Church’s response to this project and the Building Bridges Seminars organized by the Anglican Church in 2002. Comparative theology methodology and interfaith pedagogies provide a foundation for these explorations. Throughout the semester scholars from Christian, Jewish, and Muslim faith traditions will join us as “dialogue partners” and we will visit their places of worship and gathering.

The course readings, class discussions, and writings assignments aim to fulfill the goals of the course and DSPT institutional goals, which identify significant aspects of theological learning and leadership formation. We will evaluate our progress in achieving these goals throughout the course.

Course Goals:

The goals align with DSPT Institutional and MA/MDiv Program Goals. Appendix A provides the full description of the “superscript” indicators. These goals also align with each of the GTU Goals (Also see Appendix A)

At the end of the course students will be able to:

- ❖ Acquire general information about Christianity and Islam, i.e., the faith and practice of these traditions. ^{IG1, IO1;ThG 1, 2; DivG 1;GTU-MA G1}
- ❖ Recognize the virtues and pedagogies critical for interfaith engagement and ongoing learning about Islam and Christianity. ^{IG1 and 2 ,IO3and 4;ThG 3, 4;M DivG 4and 7; GTU-MA G 2}
- ❖ Articulate orally and in writing key concepts of theology of religions and various theories of interreligious dialogue. ^{IG1,2; IO2;ThG 3 and4;GTU-MA G1,1and2}
- ❖ Identify theological and ecclesial challenges to interfaith dialogue. ^{IO2,ThG 2; MDivG 3GTU-MA G 2}
- ❖ Discover how interfaith dialogue can inform theological research as it becomes a vital ministry in the promotion of the common good of society. ^{IO2,4; ThG4 and 5;MDiv G 7;GTU-MA G3}

Through fulfilling Course Requirements: (100 points)

1. Attendance Class Participation: (30 points)

Each student will contribute to each class discussion. Therefore attendance at all class sessions and preparation of all assigned readings

2. Group Presentations (September Part II “Foundations” and November Part III “Comparative Theology and Dialogue”)

3. Writing assignments: (70 points)

1. Mid-Term Essay (1000 words): The “Field” of Interfaith Dialogue

Reporting on Case Studies in light of class discussions (case studies and guide will be provided on Moodle. Students may also choose a case study of their interest after consultation with course instructor) Due November 2. (25 points)

2. Report of Two Site Visits. TWO 700 word essays based on visiting a Muslim/Christian worship/gathering places: Churches/Masjids, school or social-civic education project or institution. Muslims students will visit Christian places/projects and Christian students will visit Muslim places of worship/projects (1st Essay Due October 11 and 2nd Essay Due November 29- (20 points)

3. Final Paper on Interfaith Dialogue (2000 words) “A Common Word?” Due December 19 (25 points). Select a topic from the “Bridge Building Seminars” for reading and review. Address the questions proposed in the guideline (TBA) using both resources from class readings and your own independent research. (TBA) The goals of this study includes recognizing the need for incorporating contextual considerations in these seminars.

Exploring Building Bridges Seminars: The Building Bridge Seminars are studies dedicated to deepening Christian-Muslim understanding. The seminars began in January 2002 by George Carey, Archbishop of Canterbury from 1991 to 2002, continued under the direction of Rowan Williams, who was Archbishop of Canterbury from 2002 until 2012. Though these sessions began before “A Common Word Between Us and You” statement and project began, they serve as a follow-up to this 2007.

The topics covered in these seminars range from discussions about sacred texts, prophecy, theological anthropology, secularism, modernity, role of religion in society, justice, human rights, the common good, to the dialogue between religion and science. Each study issues a formal report on the two-day conference consisting of the first day’s public presentations and the second day’s in-depth discussions on the topic by key Muslim and Christian scholars and leaders. They report or proceedings also offers introductions and concluding summaries composed by editors Marshall and Mosher which offer helpful guides for readers to explore the two-day dialogue and study. These materials are available through a website maintained by Georgetown University: <http://berkeleycenter.georgetown.edu/projects/the-building-bridges-seminar>.

Class Writing Style: Follow Turabian Format. 12 pt Times Roman Font. Double Spaced. Use footnotes and include bibliography or works cited for EACH assignment

Course Materials: All materials available at Dominican School online bookstore
<http://www.dspt.edu/amazon>

Berling, Judith. *Understanding Other Religions*. New York: Orbis Book, 2004.
 ISBN 978-1-57075-516-3 \$26.00

Bormans, Maurice. *Guidelines for Dialogue between Christians and Muslims*. Mahwah, NJ: Paulist Press, 1983.
 ISBN-13: 978-0809131815 \$63.69 [Used copies readily available \$4.97)

Cornille, Catherine: *The Im-Possibility of Interreligious Dialogue*. New York, NY: Herder and Herder, 2008.
 ISBN: 13: 978082452464-7 \$24.00

Knitter, Paul. *Theology of Religions*. Maryknoll, NY: Orbis Books, 2002
 ISBN 13: 9781570754197 \$25.00

Shafiq, Muhammad and Mohammad Abu-Nimer, *Interfaith Dialogue, A Guide for Muslims* Herndon, VA: International Institute of Islamic Thought, 2011
 ISBN-13: 978-1565643048 \$12.00 [1st or 2nd edition]

Siddiqui, Ataullah. *Christian-Muslim Dialogue in the Twentieth Century*. New York: Palmgrave-Macmillan, 1997. [Out of Print—Reader Available]

Additional Readings on Moodle. The materials will be reproduced and electronically distributed pursuant to the “Fair Use” (sec 107) and the Technology, Education, and Copyright Law (U.S. Code, title 17) Articles and Chapters listed is for one time use only in this course.

Video and Internet Resources: These materials are listed below according to themes and topics. All of these materials are in the public domain.

Reference Materials: These texts are available at the GTU library.
 Al-Faruqi, Ismail Raji, *Islam and Other Faiths* Herndon, VA: International Institute of Islamic Thought, 2000.

Abu-Nimer, Mohammaed, Amal I. Khoury, and Emily Welty. *Unity in Diversity: Interfaith Dialogue in the Middle East*. Washington, DC: United States Institute of Peace Press, 2007.

Al-Zeera, Zahra. *Wholeness and Holiness in Education: An Islamic Perspective*. Herndon, VA: International Institute of Islamic Thought. 2001.

Barnes, Michael. *Interreligious Learning: Dialogue, Spirituality, and the Christian Imagination*. New York: Cambridge University Press, 2012.

Brecht, Mara. *Virtue in Dialogue: Belief, Religious Diversity, and Women’s Interreligious Encounter*. Princeton, NJ: Princeton University Monograph, 2014.

Chittick, William and Sachiko Murata, *Vision of Islam*, Paragon Publishers. 1998.

Clooney, Francis X. *Comparative Theology: Deep learning Across Religious Borders*. Malden, MA: Wiley-Blackwell, 2010

Dupuis, Jacques. *Christianity and Other Religions*. Maryknoll, New York: Orbis, 2002.

Fisher, Kathleen and Thomas Hart, *Christian Foundations: An Introduction to Faith in Our Time*. Mahwah, NJ: Paulist Press, 1995

Hellwig, Monika, *Understanding Catholicism*, Mahwah, NJ: Paulist Press, 2002

Karkkainen, Veli-Matti. *An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives*. Downers Grove, IL: InterVarsity Press, 2003

Nasr, Seyyed H. *Heart of Islam* Harper-One, 2004

O'Neill, Maura. *Mending a Torn World*. Maryknoll, NY: Orbis Books, 2007.

Phan, Peter. *Being Religious Interreligious, An Asian Perspective on Dialogue*. New York: Orbis Books, 2004.

Schimmel, Annemarie. *Islam: An Introduction*. State University of New York, 1992.

Smith, Jane Idelman *Muslims, Christians, and the Challenge of Interfaith Dialogue*. New York: Oxford, 2007

Song, C.S. *Tell Us Our Names, Story Theology from Asian*. New York: Wipf Perspective & Stock, 2005

Topics and Schedule

Several sessions will include a dialogue partner who will enter into the class discussions. We have commitments from groups such as: Interfaith Council of Contra Costa County, Center for Islamic Studies, Islamic Networking Group, Islamic Cultural Center of Northern California, Church Divinity School of the Pacific, Jewish Project: Year of Civil Discourse, and Diocese of Oakland

I. Introduction to Work of Dialogue—September 6 and 13

Why learn about other religions? What approaches have our faith communities suggested? What is dialogue? How have we experienced dialogue?

September 6: THREE PARTS

Introduction Part 1: Personal introductions and the sharing of your interests, program, and experiences of interfaith engagement. We will also review and exchange reflections about the syllabus.

Introduction Part 2: Review of Organizations and Projects that include Dialogue—COME prepared to discuss your research on these websites:

<http://www.acommonword.com/the-acw-document/> (Common Word Document/Website)

<http://bridge.georgetown.edu/> Bridge Initiative Georgetown University Christian-Muslim Understanding
<http://www.ispu.org> and <http://www.ing.org> (Islamic Networking Group)
<http://www.oikoumene.org/en/about-us/self-understanding-vision> (World Council of Churches Website)
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html
<http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/index.cfm> (US Catholic Bishops--Interreligious Offices)
<http://www.lutheranworld.org/inf> (Lutheran World Federation--Search "Interreligious")
<http://www.episcopalchurch.org/page/ecumenical-interreligious> (Episcopal Church and Anglican Church) <http://berkeleycenter.georgetown.edu/projects/the-building-bridges-seminar>.
<http://www.nccusa.org/interfaith/ifrhome.html> (National Council of Churches)
<http://www.pcusa.org/interfaith/> (Presbyterian Church)

Introduction Part 3: Read these chapters and/or articles (Articles on Moodle)
 Afsaruddin, Asma, “Religious Dialogue and Interfaith Relations” (Moodle)
 Dupuis, Jacques, “Christianity and Other Religions” (Moodle)
 Berling, Introduction and Chapter 1

Question: How do these authors make a case for dialogue based on the sacred traditions of Christians and Muslims? What are some of the obstacles and concerns about dialogue?

September 13

Association of Theological School’s Christian Hospitality Projects 2010-2012. (Moodle)
 Abu-Nimer et All, “Interfaith Dialogue” Chapter 2 in *Unity in Diversity* (Moodle)
 Berling, Judith . *Understanding Other Religious Worlds*. Chapters 2 and 3

Question: What might we mean by interfaith education or multifaith competency? What are essential elements for creating critical interfaith pedagogies for academic and community based programs to promote understanding among religions?

II. Foundations: September 20 and September 27

Berling, Chapters 4 and 5
 Al-Ghazali and Education
 Thomas Aquinas and Teaching
 “Portraits of Faith”

} Articles on Moodle

Texts, Art, Personal Experiences: Students develop materials/Starting Points to Introducing the Religion- Explorations in Islam and Explorations in Christianity—Working in Dyads

Questions for Presentation: What is your experience (personal and communal) as a Muslim or as a Christian? What are the basic teachings and practices of your faith? What do you believe is your religion’s goals for engaging in interreligious and/or ecumenical dialogue? Who are the leaders in this ministry or scholarship from your tradition? What are the positive/negative/challenging aspects of these [On Moodle] portraits of your religion?

III. Christian and Muslim Theories of Engagement: October 4, 11, and 18

October 4

King, Ursula “Feminism: the Missing Dimension in the Dialogue of Religions” (Moodle)

Knitter, Paul Introduction, Parts I and II. The Fulfillment and Replacement Models

Siddiqui: Part I, Part II Chapter 4

October 11

Knitter, Parts III: The Mutuality Model

Siddiqui, Chapters 6-8

October 18

Knitter: Part IV: The Acceptance Models

Siddiqui, Chapters 5 and 9

Nyang, Sulayman, “Seeking Religious Roots of Pluralism in the United States of America” (Moodle)

Smith, Jane I. “The Pluralist Imperative: Muslim Perspective” in *Muslims, Christians and the Challenge of Interfaith Dialogue* (Moodle)

IV. Forming Communities of Dialogue and Ongoing Learning November 1, 8, and 15

November 1

Cornille: *Impossibility of Interreligious Dialogue* Challenge of the Models and Approaches Chapters 1-3

Hayward, Susan and Katherine Marshall: *Women, Religion and Peacebuilding*. Chapters 2-3

November 8

Cornille, Chapters 4-5

Hayward and Marshall Chapter 7 “Women, Religion, and Peacebuilding in Kaduna State, Nigeria”

Christian-Muslim Dialogue in Asia (Two Articles) On Moodle

November 15

Abu-Nimer, “Interfaith Dialogue and Peace-Building in Israel and Palestine” Chapter 3 in *Unity in Diversity*

Hayward and Marshall, “Women Reborn: A Case Study of the Intersection of Women, Religion, and Peacebuilding in A Palestinian Village in Israel” Chapter 9

IV. Next Steps---November 29, December 6 and 13

November 29 and December 6

Maurice Bormans, *Guidelines for Dialogue between Christians and Muslims*

Muhammad Shafiq and Abu Nimer, *Interfaith Dialogue: A Guide for Muslims*

Abu Nimer, Mohammad: *Unity in Diversity*, Chapter 7

Brecht, Mara, “Epistemology and Embodiment in Women’s Interreligious Dialogue” in *Women and Interreligious Dialogue* (Moodle)

Kassam, Zayn, “Constructive Interreligious Dialogue Concerning Muslim Women, in *Women and Interreligious Dialogue* (Moodle)

Nasr, Seyyed H., “Islamic-Christian Dialogue: Problems and Obstacles to be Pondered and Overcome” and “Living in Multi-religious World”

December 13

Muslim and Christian Programs (see Moodle)

For example: Interfaith Youth Core: Eboo Patel’s project as a dialogue model: <http://www.ifyc.org/>,
Salaam Institute for Peace and Justice <https://www.peacemakersnetwork.org/partners/salam-institute-peace-justice/>

World Council of Churches <http://www.oikoumene.org/en/about-us/self-understanding-vision> ,
Episcopal Church <http://www.episcopalchurch.org/page/ecumenical-interreligious>, and USCCB
Interfaith Programs <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/index.cfm>

APPENDIX A

DSPT Institutional Goals and Program Goals

Institutional Goals:

1. ^{IG1}Pedagogical Goal: Deep Learning

OUTCOMES

¹⁰¹ **Integrative Thinking:** the ability to recognize, understand, retain, integrate, and apply the fundamental principles operative in a field of inquiry, and use them to make synthetic judgments.

¹⁰² **Intellectual Humility:** an orientation of mind and heart that fosters intellectual collaboration, precludes both rigidity and passivity of mind, and recognizes that contrary opinions are not a threat, but provide the opportunity to test and deepen one's own grasp of the truth.

¹⁰³ **Self-Direction:** the disposition to take primary responsibility for one's own education, manifested in a keen intellectual interest in the topic of studies, and the ability to teach oneself through a habit of skilled and responsible research and resilient exploration.

2. ^{IG2}Vocational Goal: Collaborative Leadership

OUTCOMES

¹⁰⁴ **Ability to Collaborate:** expressed in good listening and communication skills which foster decisions stemming from and leading to an open, transparent, and mutually enriching dialog with others in order that the gifts of all can be appropriately acknowledged and utilized

As a philosophical and theological school we believe that at the end of this course students will have applied integrative thinking, cultivated intellectual humility, and maintained good self direction during the course of study. They will also acquire a solid foundation of the topics explored by this specific course and discover ways for the application of this knowledge through further research, teaching or pastoral care.

MA Theology Program Goals

ThG 1 Foundational knowledge of the fundamental areas of theological inquiry in the Roman Catholic tradition (Biblical Studies, historical theology, dogmatic theology, and moral theology);

ThG 2 Specialized knowledge of one area of theological inquiry (area of concentration) chosen by the student;

ThG 3 Ability to communicate this knowledge effectively through scholarly writing;

ThG 4 Ability to communicate this knowledge effectively through oral presentations and discussions;

ThG 5 Ability to integrate contemporary theological issues with the tradition of the Catholic Church, and where possible with the theological tradition of St. Thomas Aquinas.

Masters of Divinity Program Goals

DivG 1 Communicate simply, accurately, and effectively the theological tradition of the Roman Catholic Church through preaching, teaching, and writing;

DivG 2 Preach in a manner that is grounded in scholarly methods of biblical interpretation, and is doctrinally sound, pastorally focused, and rhetorically effective;

DivG 3 Analyze, assess, and critique theological perspectives through scriptural, historical, and systematic theological methods, and to assist others in doing the same;

DivG 4 Fulfill their responsibilities with the moral, intellectual, psychological, and emotional maturity that grounds vigorous discipleship of Christ and priestly service to others;

DivG 5 Lead a faith community in prayer, worship and theological reflection, centered on the Eucharist, respecting both the liturgical tradition of the Church and the pastoral needs of the local community;

DivG 6 Apply the principles of the moral theology of St. Thomas Aquinas to pastoral situations in general and confessional situations in particular;

DivG 7 Lead and work collaboratively with others in a just, charitable, and generous manner, respecting the relevant cultural, social, and ecclesial circumstances, all the while maintaining professional, ethical boundaries;

DivG 8 Foster Church communion, demonstrated through personal and liturgical prayer, regular observance, and life in community.

GOALS of GTU MA Program

The following goals are described on the GTU Website

GTU MA 1 Obtain a basic understanding of theological or religious studies as preparation for doctoral work or as an academic foundation or secondary school teaching, educational or social justice ministries, or religious leadership in non-profit sector

GTU MA 2 Engage in ecumenical and interreligious learning opportunities through respectful dialogue

GTU MA 3 Demonstrate their focused learning of a particular theological or religious concentration by producing a research project of high academic standards