

**WR 152, Christian-Muslim Relations, MTSO, Spring 2005.**

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**COURSE DESCRIPTION:** This course examines various ways that Christianity and Islam—and Christians and Muslims—have interrelated historically and currently (e.g., missionary efforts, global political and cultural interactions, local relationships, and interfaith initiatives) and explores scriptural, doctrinal, traditional, institutional, and other pertinent factors from both religions. The course encourages students to develop their own Christian perspectives on Christian-Muslim relations.

**OBJECTIVES:**

1. Consider Christian-Muslim relations from a variety of perspectives.
2. Examine a range of historical and contemporary examples of Christian-Muslim interaction.
3. Develop one's own perspective on Christian-Muslim relations in preparation for faithful participation in Christian-Muslim interaction and informed leadership among fellow Christians.
4. Enhance the scholarly enterprise of the Theological Consortium seminaries.

**READINGS AND RESOURCES:**

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

Paul D. Numrich, *The Church Next Door: Local Christians Face America's New Religious Diversity* (unpublished manuscript).

Roy Oksnevad and Dotsey Welliver, eds., *The Gospel for Islam: Reaching Muslims in North America* (Wheaton, IL: EMIS, 2001).

**Section I: Course introduction and primer on Islam**

Rollin Amour, *Islam, Christianity, and the West*, pp. 1-3 (library reserve)

Jane Smith, *Islam in America*, Chapters 1-2 (library reserve)

Abdullah Yusuf Ali, *Meaning of the Holy Qur'an*, surahs 1-5, 19, 61 (library reserve)

**Section II: Case studies in Christian-Muslim relations**

Selections from Kateregga and Shenk, *A Muslim and a Christian in Dialogue* (library reserve)

Frederick Denny, "Boundaries and Gateways in the Social, Cultural and Religious Landscapes of Muslim-Christian Relations"

Seyyed Hossein Nasr, "Comments on a Few Theological Issues in the Islamic-Christian Dialogue"

<http://gbgm-umc.org/missionstudies/interfaith/f-islam.html> ("Islam," General Board of Global Ministries, UMC)

<http://www.elca.org/globalmission/resource/muslim.html> ("Our Muslim Neighbors," ELCA)

<http://www.usccb.org/seia/esposito.htm> ("The Islamic Tradition," posted by US Conference of Catholic Bishops)

Numrich, "Unity in Spirituality: The Focolare Movement"

<http://www.nccusa.org/interfaith/openhouse-islamfacts.html> ("Basic Facts about Islam," National Council of Churches)

[www.wcc-coe.org/wcc/what/interreligious/c-mrel-e.html](http://www.wcc-coe.org/wcc/what/interreligious/c-mrel-e.html) ("Issues in Christian-Muslim Relations," World Council of Churches)

Shanta Premawardhana, "Giving Voice to the Stricken Voiceless: Reflections from Indonesia," January 14-19, 2005

Numrich, "Hosting Muslim Neighbors: Calvary Episcopal Church," "Solidarity in the African-American Experience: Churches and the Nation of Islam," and "Looking Back, Looking Ahead, and Looking into the Eyes of Others: The Orthodox Christian Experience"

Numrich, "Evangelizing Fellow Immigrants: South Asian Christians" and "Resettling for Christ: Evangelical Churches of DuPage County"

[www.poblo.org](http://www.poblo.org) (People of the Book Lutheran Outreach, LCMS)

Numrich, "Struggling to Reach Out: St. Silas Lutheran Church"

Numrich, "Introduction: America's New Religious Diversity" and "Conclusion: Local Christians Face America's New Religious Diversity"

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"There is also the still-prevailing deceptive superstition of the Ishmaelites, the forerunner of the Antichrist . . . [A] false prophet appeared among them, surnamed

Mameth [Muhammad], who, having casually been exposed to the Old and the New Testament and supposedly encountered an Arian monk, formed a heresy of his own. And after, by pretence, he managed to make the people think of him as a God-fearing fellow, he spread rumors that a scripture was brought down to him from heaven. Thus, having drafted some pronouncements in his book, worthy (only) of laughter, he handed it down to them in order that they may comply with it." (John of Damascus, "Heresy of the Ishmaelites," 8th century, from Daniel J. Sahas, *John of Damascus on Islam* [E. J. Brill, 1972], p. 133.)

"As you know, the Church regards with esteem the followers of Islam who, as the Second Vatican Council recalls, adore the one God, living and subsistent, merciful and almighty, creator of heaven and earth, who has spoken to man (cf. *Nostra Aetate*, 3). To this faith in God, which draws Muslims close to the believers of the other monotheistic religions, is added the consideration that the Islamic tradition preserves great respect for the memory of Jesus, esteemed as a great prophet, and for Mary, his Virgin Mother. May this closeness make possible ever more mutual understanding at the human and spiritual level." (Pope John Paul II, "Address of the Holy Father at the Meeting with the Representatives of the Islamic Community," Sarajevo, 13 April 1997, from [www.vatican.va](http://www.vatican.va).)