



Clergy Experiences of Evangelism and Witness in Multifaith Contexts
A Presence & Engagement Research Project, May-July 2016

Introduction

“But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.”

1 Peter 3:15 (NIV)

The immediate impetus for this project was the task group’s consideration of how the Archbishop’s three priorities, one of which is evangelism and witness, relate to Presence & Engagement. At times interfaith work has been perceived by some as a specialism which fails to engage with broader conversations within the Church, thus limiting its appeal and masking its relevance to a host of issues facing the Church in today’s society. Using the Archbishop’s priorities as a tool to consider P&E afresh was an exercise designed to provide a new perspective, in which interfaith engagement is one aspect of the whole work of the Church – and as such, inextricably linked to other aspects. Thus at a time when questions of evangelism, growth, witness and mission are high on the agenda, this project looks to explore these through the lens of P&E parishes. How are churches engaging with these topics in their particular contexts? What unique challenges do they face, and what opportunities do they find? What insights might the experience of P&E clergy reveal which are valuable to the wider Church? How can P&E ensure it supports and resources churches of all traditions, while acknowledging the range of theological perspectives on these issues?

Yet the seeds of this project can be found deeper within the history of P&E. In 2011, the report ‘Generous Love for All’ included in its recommendations to General Synod the following: “Building on this report (Sharing the Gospel of Salvation, GS Misc 956), the P&E Task Group proposes a programme of research to understand in more detail how parishes are engaging in Christian witness in multi faith contexts. Examples of good practice will be shared and theological, strategic and practical resources developed for use at diocesan and local levels. This work ties up with other aspects of the wider P&E programme, including work on the Guidelines, theological and biblical reflection and Diocesan visits.” As such, this project addresses a topic which has long been recognised as deserving of attention, though the details of its implementation have been shaped by the contemporary situation.

This report gives an overview of the methodology used, and the demographics of those who took part. It then goes on to summarise the findings, which will be presented under the three headings used in the focus groups. Firstly, the themes which emerged from the stories which participants shared of their experiences of evangelism and witness in multifaith contexts. Secondly, the tensions expressed in relation to these issues. Thirdly, resources currently available. The report will conclude by proposing steps which might be taken in order to build on this research. The facilitators wish to express their thanks to all those who participated in focus groups, for gifting us their time and sharing their experiences honestly and graciously.



Methodology

The research for this project was carried out in five focus groups, which took place in Leicester, Birmingham, London, Manchester and Bradford. These lasted five hours, split into three sessions – each addressing one of the three headings described above; themes, tensions and resources. So that participants felt able to speak freely, groups agreed to abide by Chatham House rules. Groups varied in size between ten and seventeen participants, with a total of seventy-five people contributing. The criteria for invitations was that participants should be members of the clergy working in P&E parishes, preferably having been in post for at least a year. Ideally they would not be people who had previous interaction with Presence & Engagement nationally. In the event, the majority of participants were parish incumbents, as specified, but there were also curates, lay ministers, church wardens, cathedral clergy, an archdeacon, and a placement ordinand.

In addition, participants needed not just to be based in multifaith settings, but to be exploring evangelism in those contexts. While the project sought to hear from a range of Christian traditions, the aim was not to consider whether evangelism in multifaith contexts was appropriate, but rather to explore the different forms this might take and issues which might arise. While arguably this could mean that some types of churches were more likely to be represented than others, in fact the stories shared illustrate that evangelism and witness are not the possession of any one tradition. Finally, though the aim was to secure a mix of genders and ethnicities, only sixteen participants were women and nine were BAME. Some of the latter were converts from other faiths, and this added an interesting dimension to the discussion. Yet the small numbers of women and ethnic minority clergy in P&E areas raises questions, which were reinforced within the groups, and will be returned to in the conclusion. The other aspect of diversity which the project sought to capture was that of including P&E clergy whose primary engagement is not with Islam. Yet despite this, many more stories and conversations in the groups centred on Christian-Muslim relations than on engaging with any other faith community, and this disproportionate attention merits further consideration.

Each focus group began with an introduction to the project, expressing P&E's desire to support churches in diverse communities and the recognition that this required a better understanding of the experience of clergy in these settings. The introduction also offered assurance that the day was about listening to people's stories and ideas, so that grassroots experience might inform reflections at a national level, as opposed to communicating a pre-arranged narrative around evangelism and witness. Three key aims were outlined; firstly that by the end of the day the facilitators would have heard the group share stories of evangelism and witness in multifaith contexts which help identify the broader themes in thinking about this issue. Secondly, that the group would have explored together the possibilities and tensions of faithful Christian witness and evangelism in multifaith contexts. Thirdly, that the facilitators would discover what resources people are drawing on for themselves and their churches, and what participants feel is missing. To meet these aims, the day's programme contained a number of group exercises and discussion questions, facilitated by Kat Brealey (P&E National Programme Coordinator), Bonnie Evans-Hills and Andrew Smith (P&E task group members and diocesan interfaith advisers).



Themes

Participants were asked to come to the focus group with a story about their experience of evangelism and witness in a multifaith context. These were then shared in small groups to see what common themes emerged. Having collated the stories from all five groups, the following topics were mentioned repeatedly.

Refugees and Asylum Seekers

Many stories featured asylum seekers, often simply turning up at a church one day. For example, an Iranian man fleeing political persecution had been helped by a church in Italy, so when he arrived in England he sought out a church based on previous positive experience. Some clergy now have large numbers of asylum seekers within their congregation, who often hear about welcoming churches by word of mouth. In places this movement was greeted with joy; one contributor commented that they had often spoken about welcoming Muslims into church, and the congregation had prayed for years for members of the local Bengali Muslim community, and saw no response. Yet this meant that when Muslim asylum seekers moved into the area in large numbers, the church was prepared to welcome them instead. For another contributor, their church had a very small congregation and an influx of Iranian converts had given it a new lease of life. To give an idea of scale, one vicar noted that they had seen more confirmations in the past year than in the previous thirty. Yet a number of people noted that this growth was not without challenges; whether practical – one contributor reported spending an average of a day a week in court for asylum hearings, theological – others struggle with discerning authenticity of requests for baptisms, or pastoral – caring for traumatised and vulnerable people.

Complex lives and Relationships

Related to the theme above, many stories involved engaging with people whose lives and relationships are complicated. A number of situations were described in which women with abusive partners had converted to Christianity from another faith, and then chosen to leave the relationship. Conversions and divorces sometimes lead to people being ostracised by their families, but in other cases good relationships continued. In some instances, other relatives began to relate to the church too, though not necessarily becoming Christians themselves. In other examples, the church became an individual's primary support network and clergy reported feeling inadequate in what they were able to provide.

Fluid Identities

One participant commented that their experience of ministry in multifaith contexts was of “meeting people on a spectrum of identity, which might include clear commitment to just one faith community at either end, but a whole variety of different mixed commitments in between.” This sentiment is evident in the story of a woman who has attended church with her children for three years, because she was seeking community and the Mandir was too far away, but still considers herself Hindu. The vicar spoke of not trying to “get her from A to B, but trusting God's work in her life”. Similarly a Sikh woman was reported as preferring to describe herself as having met Christ as opposed to converting, and retains great affection for her culture. A third woman, an Iranian, regularly attends a discipleship group but does not distinguish between being Christian or Muslim, rather just wants to learn about God. While for some this fluidity is



theologically problematic, nevertheless participants recognised the importance of acknowledging people's self-understanding – even where this challenges straightforward categorisation.

Supernatural/Miraculous Events

A recurring feature in numerous stories was the role of supernatural or miraculous events in the lives of those exploring Christianity from other faith backgrounds. Many vicars spoke of people – often but not exclusively Muslims – seeking them out to ask for explanations of their dreams about Jesus. There were many examples of Christians praying with and for people of other faiths, and prayer for healing whether offered in church or on the streets was popular in P&E parishes. One church put Bible verses in different languages on a sign outside, along with the vicar's phone number. This led to an invitation to visit a Muslim family and pray for their sick child, which the vicar did in the name of Jesus. The child responded well to treatment, and the parents were keen to find out more about the Christian faith. Another Muslim man believed that Jesus had saved him from drowning as a child, and this sowed the seed for his eventual decision to become a Christian.

Schools and Young People

A significant number of the stories which were shared related to work with young people, including many examples of children of other faiths attending activities such as Messy Church and holiday clubs. Lots of participants had links with local schools – often Church of England schools where the majority of pupils were of other faiths. While there were a few examples of schools being nervous of Christian input, in most cases there was a positive attitude – whether this took the form of pupils and their families attending an Anglo-Catholic Eucharist for the local church's patronal festival, or children enjoying hearing Bible stories in assemblies and afterschool clubs. Indeed in one school, a recent SIAMS inspection had ruled that the school did not talk about Jesus enough, and that staff fears of offending Muslim parents were misplaced given that they had opted to send their children there in the knowledge of the school's Christian character. In general, schools were felt to offer some of the most fruitful opportunities for engagement in multifaith settings, and it was noted that the exciting, dynamic quality of this often contrasted with a lack of enthusiasm in congregations. It is interesting to note that most stories were about primary school-aged children. Though there are many interfaith youth projects, such as The Feast and Catalyst, there were only a couple of stories about engaging with teenagers. One example was a late night youth club for young men during Ramadan, aimed to minimise antisocial behaviour, and the other was a year round group for young women.

Women and Gender

As has already been evidenced in the themes above, often the stories shared were about women. Others touched on the role of gender in interfaith relations more generally. For example, there were numerous examples of successful women's groups and activities, but several people reported difficulty in establishing initiatives for men. Where men's groups were taking place, these tended to be made up of leaders as opposed to members of congregations. Gender was also mentioned in relation to leadership in P&E areas – one vicar noted that, as a woman, she had struggled to pick up her male predecessor's relationship with the imam. Another commented that they felt some held the belief that for this reason, only men should be appointed to P&E parishes. A third female vicar felt that making friends with Muslim



mums at the school gate was more valuable from an evangelistic perspective than knowing the imam anyway. Others shared this view, holding that women who started coming to church were then likely to bring their extended family along too. However to some extent this is a question of individual personalities and situations - there were also some female participants who had not encountered any difficulty in building positive relationships with male Muslim leadership.

Hospitality and Use of Buildings

Hospitality, a common theme in conversations about interfaith engagement, came into particular focus in relation to evangelism and witness. A number of contributors expressed a sense that as vicars they are custodians of church buildings, and sharing these with other faith groups in some way can be a very positive step. One noted that hosting a Surestart centre used by Muslim families had been an encouraging experience, and that although no one had yet become a Christian as a result, there were undoubtedly many who saw it as 'their church'. Yet there were also challenges – one vicar felt that theological differences around how to relate to other faiths could lead to conflict with another Christian group which shared their building. Another relayed the fact that some members of the congregation resented Muslims because they'd previously attended a nearby church which closed and later became a mosque. As for hospitality towards the Jewish community, one person commented that they were keen to provide kosher refreshments on a Sunday as a sign of welcome, but this was perceived as too evangelistic by the local rabbi – and too expensive by the congregation.

Geopolitics

Finally, there was the view among some people that the actions of ISIS were leading Muslims to become disenchanted with Islam, and as such geopolitics creates a greater openness to evangelism. However it was noted that the opposite could also be true, and that among some communities the legacy of colonialism engenders a continued suspicion of the Church. Others made reference to the role of social media, and the fact that the internet means people have access to information about religion and can explore faith on their own terms and isolated from any community. One story was shared of a person arriving at a city centre cathedral declaring that they had become a Christian, on the basis of material found online, and the challenge of then transplanting that faith into a corporate context. This kind of discipleship differs from that which church traditionally offer, but is one which may well become more necessary.

Tensions

The second part of the day moved to exploring some of the tensions around evangelism in multifaith contexts. The word tensions was deliberately chosen, as more value neutral than challenges – tensions can be catalysing and creative, as well as frustrating. Four different levels were considered – tensions within congregations, within parishes, within dioceses and then any miscellaneous tensions including in personal or family life. The following stood out as recurring issues.



Measuring Intangible Aspects of Ministry

Questions were raised about whether there were ways to quantify interfaith work so that its value might be more effectively communicated to dioceses. Many felt that their engagement with people of other faiths didn't fit easily into the categories of things which are currently measured and recorded by dioceses, and as such was overlooked. As a corrective to this, some called for a more holistic definition of growth, which would allow local relationships to be acknowledged even if these do not translate into numerically larger congregations. Many felt that their bishops were positive and supportive of their work, although with varying degrees of understanding about the particularities of multifaith contexts.

Welcoming Newcomers While Meeting the Needs of the Indigenous Congregation

In many stories, congregations were initially suspicious of new converts, where these were of a different faith background or ethnicity. A language barrier often exacerbated these issues as it was difficult for people to get to know one another. Where relationships were formed, existing congregations were not always well prepared for the implications of this, and struggled to meet the demands placed on them by new converts. It was reported that often the congregation in a P&E parish is made up of elderly white or Caribbean people, who may be unsettled by the demographic change they have seen around them and require reassurance. In many cases, younger and/or more affluent people identifying as Christian have generally moved out of the area, though some may still attend the church – a fact regarded with some ambivalence. All this means that congregations in P&E areas are likely to have high levels of pastoral needs; whether requiring home or hospital visits due to ill health, support with housing, benefits and employment, or other assistance. Some felt their congregation's attitude was that this should be the vicar's priority – and focussing on outreach and building relationships with people of other faiths was a distraction. In another example, the white British congregation were pleased to welcome large numbers of Iranians – however this then meant that subsequent new arrivals to the UK from other countries didn't feel at home in the church and soon moved on. Others who lead multi-ethnic churches reported tensions between different groups in the congregation. Some recognised that long-standing congregation members had left churches due to increasing diversity, though they hadn't given this as the reason. One participant reflected that there weren't many people who struggled with recent changes to the church's demographic, but that those who did were very vocal about it. There was also discussion about how newcomers from other faith backgrounds might be fully included in the life of the church, particularly in terms of taking on responsibilities. The lack of ethnic minority clergy was noted repeatedly, and the fact that those from other faith backgrounds may therefore struggle to see themselves in leadership roles.

Lack of Confidence in Christian Faith

Many participants identified in their congregations a lack of confidence in sharing faith. For some, this was due to a fear of causing offence and a sense of not knowing enough about other faiths to engage in conversation. For others, it was described less as a lack of confidence than a lack of desire – either because the congregation is in survival mode, not wanting to engage with others, or because of theological convictions that render evangelism inappropriate or unnecessary. It was noted that although this could be frustrating for clergy, it could also be an opportunity to model positive conversations about faith. For example, one participant had invited an imam friend to a Sunday service where they had a conversation in the place of a sermon. This exemplifies the role of a vicar in providing reassurance to congregations in



P&E areas by modelling good practice. Often people think they need to know more than they do – in fact, interfaith relationships require varying levels of expertise and many will not be of a scholarly nature. One vicar shared that he encouraged his congregation to think about how they would explain their own personal faith to a friend – which was felt to be less intimidating than being asked to share The Christian Faith.

Unease with the Language of Evangelism

The ambivalence towards sharing faith found in congregations was also evident in some participants. This was despite the brief for the project being that those taking part were to be favourable towards evangelism, even if there were a range of interpretations as to what it might look like. Comments which encapsulated this unease included one person's statement that "I'm nervous about the term evangelism; I prefer bridge building" and another who concluded that "I'm not suggesting that we shouldn't bring people to Christ but I'm not looking to do that here, I'm looking to speak into the context." For some it was clear that there was a fear of upsetting the ecosystem of interfaith relationships through evangelistic activity, and a sense that much good work could be undone. However others found the tension between evangelism and cohesion or peacebuilding to be a creative one, disputing the suggestion that they are incompatible. For example, one vicar stated that the challenge of combining different approaches to interfaith engagement was part of their growth into maturity as a leader.

Family Sacrifices

The final area of tension which was raised repeatedly was that of the cost of this work for personal and family life. While some advocated for clergy to open their homes to refugees, seeing this as a missional opportunity, others found that they struggled to get the time alone they needed even without lodgers. A number of participants noted that moving to a P&E parish had been difficult for their children, who were uncertain of their new surroundings or found themselves suddenly in a minority. The story was shared of Muslim classmates not coming to the birthday party of a vicar's child in case the food was not halal. Others noted that their spouses struggled to make friends in the area, and that their car insurance costs had increased dramatically. These are just a few examples of the often unseen tension between accepting an appointment to a P&E parish, and recognising the personal costs this will entail.

Resources and Recommendations

In the third part of the day, participants were asked to list the various resources they had drawn on in relation to evangelism and witness in multifaith contexts, and identify things they would find helpful. A document which includes all the resources people had found useful is attached as an appendix to this report. Looking at the resources people asked for, it seems likely that much of this already exists but is not well publicised. Therefore an initial outcome of this project could be simply to gather up links and documents, and signpost to them through the P&E website. This would address the repeated requests for basic introductions to other faiths, and information about what courses are available to use with congregations. In addition, there are a number of specific ideas to address the gaps in provision identified by participants which could be implemented at national level, and these are listed below.



- Firstly, participants in a number of the groups expressed a desire for more opportunities to meet together as P&E clergy, saying that the day had been an encouragement and useful for networking. It would be good to encourage Diocesan Interfaith Advisers to either start, or better promote, P&E networks at diocesan level – which could include meetings in person but also setting up an online forum for sharing ideas and advice. Google Groups would be an option for local networks, as would a private Facebook group.
- The most frequent request made by group participants related to materials in other languages. An audit of what is currently available in which languages would be a good first step in assessing whether there are particular Anglican resources which P&E could seek to have translated – for example liturgical material or the Pilgrim course.
- As part of P&E preparation for reporting to General Synod in 2017, there are a range of guidelines on interfaith issues to revisit and update. This project has underlined the importance of clear and easily accessible guidance on the use of buildings, occasional offices and care of converts.
- A number of participants noted that they had received little or no advice on engaging wisely with the asylum system, and had therefore initially struggled to respond to requests for letters of support. However many were now very experienced in this area and so it would be unfortunate if clergy were forced to reinvent the wheel when encountering asylum situations. Drawing on experience as well as existing work by relevant charities, P&E will put together a brief document to address common questions and signpost to sources of support.
- In addition to these initial steps, broader strategic areas which were identified in the course of the focus groups as requiring further attention will be fed into the General Synod report and form part of P&E's proposed programme of work for the next quinquennium. These will include the mentoring and support of young clergy in P&E parishes, creating space for theological reflection on ministry in diverse contexts, and encouraging the development of resources focussed on engaging with non-Abrahamic faiths to redress the current imbalance.

Conclusion

The aim of this project was to hear from clergy in diverse contexts about their experiences of evangelism and witness, in order to better understand how P&E might support and resource ministry in these areas. Many clergy characterised their congregations as overwhelmed, insecure and inward-focussed. Although such sentiments are not unique to multi-religious settings, this does mirror the findings of the initial P&E report, which spoke of widespread anxiety about demographic change and a lack of desire or capacity to engage. While this was not the case in all churches, a significant number of clergy felt their attitude to their diverse communities differed greatly from that exhibited by longstanding members of their congregation. Indeed the focus groups were typified by a passion for P&E contexts, despite the challenges. In particular, it was encouraging to hear clergy articulate a clear sense of calling to multi-religious areas coupled with an excitement about the opportunities these provide for building relationships and sharing faith – albeit tinged with sadness that congregations often did not share this.



While some churches remain homogenous despite the increased diversity around them, others have begun to diversify through new arrivals from other faith and ethnic backgrounds. It was noted repeatedly that shaping a space where all felt welcome often proved to be challenging. Yet despite this, many churches have seen significant numerical growth – often in the form of asylum seekers – which has rejuvenated previously struggling congregations and provided existing members with new opportunities for friendship and service. The stories shared in focus groups suggest that the current experience of clergy in multifaith areas around conversion and discipleship is inextricably linked to migration. This raises a host of unique issues, and as such it is imperative that appropriate support is available at local, diocesan and national level. In summary, this project confirmed some anecdotal themes and tensions, as well as bringing to light unexpected ones. As such it provides a strong starting point from which to further develop P&E’s work in this area.



Appendix

A selection of resources relevant to Evangelism and Witness in Multifaith Contexts

Reports:

From Anecdote to Evidence; findings from the Church Growth Research Programme (2011-2013)
Investing in the Church's Growth; The Church Commissioners Annual Review (2014)
Generous Love: the Truth of the Gospel and the Call to Dialogue, a report of the Anglican Communion Network for Inter Faith Concerns (2008)
Presence and Engagement: The Church's Task in a Multifaith Society (2005)
Meeting God in Friend and Stranger – Roman Catholic Bishops' Conference (2009)
Sharing the Gospel of Salvation – P&E report to General Synod (2010)
Christian-Muslim Forum Ethical guidelines for Witness -
<http://presenceandengagement.org.uk/guidelines-christian-and-muslim-witness>

Books:

Abdul-Haqq, A (1980) Sharing your faith with a Muslim
Accad, F (1997) Building Bridges
Anyabwile, Thabiti (2010) The Gospel for Muslims
Aslan, R (2011) No God But God: The Origins, Evolution and Future of Islam
Bell, S (2012) Gospel for Muslims
Bell, S (2006) Grace for Muslims
Bell, S & Chapman, C eds. (2011) Between Naivety and Hostility
Bell, S (2006) Happy in my Skin: Youth Ministry with Young People from Minority Ethnic Groups
Bowen, I (2014) Medina in Birmingham, Najaf in Brent: Inside British Islam
Brooks, G (2007) Nine Parts Desire: The Hidden World of Islamic Women
Chapman, C (1995) Cross and Crescent: Responding to the Challenge of Islam
Chatrath, N (2011) Reaching Muslims
Coakley, S and Ward, F (2012) Fear and Friendship: Anglicans Engaging with Islam
Cragg, K (2000) Call of the Minaret
Dunne, J (1978) The Way of all the Earth
Daniel, R (2012) Mission Strategies – Then and Now
de Ruiter, B (2010) Sharing Lives: Overcoming our Fear of Islam
Ellis, D.G (2006) Transforming Conflict: Communication and Ethnopolitical Conflict
Forest, J (2014) Loving our Enemies: Reflections on the Hardest Commandment
Garrison, D (2014) Wind in the House of Islam
Gauduel, J (1999) Called from Islam to Christ
Gilchrist, J (2003) Sharing the Gospel with Muslims



Giles, R (1996) Re-Pitching the Tent
Glaser, I (2012) The Bible and Other Faiths: What does the Lord Require of Us?
Glaser, I (2016) Thinking Biblically about Islam
Glasson, B (2015) Eating Curry for Heaven's Sake
Goodhew, D (ed.) (2015) Towards a Theology of Church Growth
Groves, P and Parry Jones, A (2014) Living Reconciliation
Hicham, E (2009) How shall they hear?
Hooker, R and Lamb, C (1986) Love the Stranger
Hussain, K (2012) Against the Grain
Impey, R (2010) How to Develop Your Local Church
Jabbour, N (2008) The Crescent through the Eyes of the Cross
Jackson, B (2015) What Makes Churches Grow
Lewis, P (2007) Young British and Muslim
Mann, A (1998) The In-Between Church
Mclaren, B (2012) Why Did Jesus, Moses, the Buddha and Mohammed Cross the Road? Christian Identity in a Multi-faith World
Meaders, C (2008) Muslims, Christians, and Jesus: Gaining Understanding and Building Relationships
Meaders, C (2011) Speaking of Jesus: The Art of Not-Evangelism
Muller, R (2010) The Messenger, the Message, The Community
Musk, B (2005) Kissing Cousins: Christians and Muslims Face to Face
Parry, J (2009) The Word of God is not Bound
Parshall, P (2003) Muslim Evangelism
Parshall, P (1989) The Cross and The Crescent
Pinnock, C (1992) A Wideness in God's Mercy
Rendle, G and Mann, A (2003) Holy Conversations
Queshi, N (2014) Seeking Allah, Finding Jesus
Sacks, J (2016) Not in God's Name: Confronting Religious Violence
Scot D & Abdulhaq, M (2009) Share the Gospel with Muslims
Scott, R (2011) Questions Muslims Ask
Selvanayagam, I (2011) Being Evangelical and Dialogical: Healthy Balance in a Multifaith Context
Siddiqui, M (2014) Christians, Muslims and Jesus
Spencer, L (2007) Building a Multi-ethnic Church
Sudworth, R (2007) Distinctly Welcoming
Thomson, R & Rasiah, C. (2011) Notes for the Journey
Torry, M and Thorley, S (2008) Together & Different
Troll, C (2012) Muslims Ask, Christians Answer
Trousedale, J (2012) Miraculous Movements
Tutu, D and Tutu, M (2015) The Book of Forgiving
Volf, M (1996) Exclusion and Embrace



Volf, M (2012) Allah: A Christian Response

Wingate, A (2005) Celebrating Difference, Staying Faithful

Wingate, A (2014) The Meeting of Opposites? Hindus and Christians in the West

Courses:

Friendship First DVD Course – www.friendshipfirst.org

Leading your Church into Growth – <http://www.leadingyourchurchintogrowth.org.uk/>

Encountering the World of Islam – www.encounteringislam.org

Joining the Family – www.joiningthefamily.org

Jesus through Asian Eyes – www.saf.eauk.org/jesus-through-asian-eyes.cfm

Al Massira – www.almassira.org

Bridges (produced by Fouad Masri) - www.bridgesstudy.com

Prophets' Stories (material for women's groups)

Faith Pictures – www.faithpictures.org

START course - www.leadingyourchurchintogrowth.org.uk/start

Pilgrim - www.pilgrimcourse.org/

Partnership for Missional Church – www.churchmissionsociety.org/partnership-missional-church

St Philip's Centre - www.stphilipscentre.co.uk/church-courses/clergy-courses

Cross and Crescent - www.globalconnections.org.uk/shop/cross-and-crescent

Senior Faith Leadership Programme - www.interfaith.cam.ac.uk/publiceducationprojects/SFLP

Scriptural reasoning - www.interfaith.cam.ac.uk/resources/scripturalreasoningresources

Organisations and Websites:

Kitab – books that support work with Muslims – www.kitab.org.uk

Mahabba – network of groups and people engaging with Muslims in Britain – www.mahabbanetwork.com

Global Connections- resources for engaging with a variety of faiths - www.globalconnections.org.uk/mission-issues/all

Elam Ministries – Supporting the church in Iran and the Iranian Diaspora - www.elam.com

Agape's First Acts team – Farsi-speaking evangelists - www.agape.org.uk/Ministries/LeastReached.aspx

OM – mission agency - www.uk.om.org

3FF – interfaith charity - www.3ff.org.uk

Barnabas in Schools – exploring Christianity in primary schools - www.barnabasinschools.org.uk

NIFCON – Anglican Communion Network for Interfaith Concerns - www.nifcon.anglicancommunion.org

Olive Tree – Bible reading software - www.olivetree.com

Bible Gateway – Bibles in range of languages - www.biblegateway.com

World Bibles – links to bible translations – www.worldbibles.org

Youversion – Bible for phones and tablets - www.youversion.com

Muslims in Britain - UK mosques directory – www.mosques.muslimsinbritain.org



Answering Islam – www.answering-islam.org
Faith Comes by Hearing – audio bible in range of languages – www.faithcomesbyhearing.com
Iranian Christian Fellowship – www.icfonline.co.uk
Touchstone – listening community in Bradford - www.touchstone-bradford.org.uk
Easy English – Bible and commentaries in simple language – www.easyenglish.info
Faithful Neighbours – P&E centre in Yorkshire - www.faithfulneighbours.org.uk
St Philip’s Centre – P&E centre in Leicester - www.stphilipscentre.co.uk
Christians Aware – interdenominational charity raising faith awareness - www.christiansaware.co.uk
London Interfaith Centre – ecumenical events and resources – www.londoninterfaith.org.uk
Interserve – supporting cross-cultural mission in the UK – www.interserve.org.uk/interservegb
CCJ – national forum for Christian-Jewish engagement – www.ccj.org.uk
St Ethelburgas – London centre for reconciliation and peace – www.stethelburgas.org
Centre for Muslim-Christian Studies, Oxford – www.cmcsoxford.org.uk
Centre for Theology and Community, East London – www.theology-centre.org.uk
The Feast – interfaith youth work charity – www.thefeast.org.uk
South Asian Concern – equipping the church to engage with South Asian communities – www.southasianconcern.org
Inner Change – intentional community in Tower Hamlets – www.innerchange.org/team/london.html
Grassroots – ecumenical community organisation in Luton – www.grassrootsluton.com
Kings Centre – P&E centre in Southall – www.kingscentresouthall.org.uk
Faithful Neighbourhoods Centre – P&E centre in Birmingham – www.faithfulneighbourhoods.org.uk
Frontiers – mission and development work in Muslim countries – www.frontiers.org.uk
Manchester Centre for the Study of Christianity and Islam – www.mcsci.org.uk
Pars Theological Centre – education for Persian-speaking leaders – www.parstheology.com

This list is not comprehensive; do submit other resources for inclusion!