Judaism, Christianity and Islam have often been called the Abrahamic Religions, as they all claim the Patriarch Abraham/Avram/Ibrāhīm. To what extent do these three faiths identify with him, claim him and share him? This course will use an historical approach to uncover the identities of early Jewish, Christian and Muslim communities, their views of the Patriarch, and how such identities have guided and impacted inter-communal relations in specific contexts. Special attention will be given to the use sacred Scriptures and communal resources that provide identity, guidance and parameters for inter-faith relations today.

Course Objectives: At the end of the course, students will

1. Understand the scriptural and traditional sources of Abraham as a locus of identity for Jews, Christians and Muslims;
2. Articulate one’s own scriptural/theological position in contemporary inter-faith relationships between the Abrahamic Religions;
3. Develop study resources on inter-faith relationships through literature, film and actual case studies.

These course objectives meet the following Core Program Outcomes:

Master of Arts in Religious Studies: Learning Outcomes
1. To demonstrate foundational and critical knowledge of one’s own religion
2. To demonstrate the knowledge, capacities, and willingness to respectfully engage other religions and world views
5. To demonstrate the ability to relate theory and practice in the social contexts in which a religion’s communities exist.

Doctor of Ministry: Learning Outcomes
2. To demonstrate the ability to assess with concrete evidence the local contextual, identity, process dynamics and to formulate new approaches.
3. To demonstrate the knowledge, capacities, and willingness to respectfully engage the religious pluralism of contemporary American society through exposure to the teachings of other faiths and those who practice those faiths.
Course Assumptions:

1. The study of historical encounters is instructive and important for current and future relationships;
2. Positive relationships between religious communities are possible, but take intentionality, persistence and patience;
3. Ministry within all religious communities is done in an intra-religious context;
4. Encounter and dialogue is a given component that need not abandon faith claims and can provide guidelines for mutual and respectful interaction.

Learning Strategies:

The course will be organized as seminar format. The early part of the week will be focused on lectures and plenary discussion; then will give way to small groups and presentations. The class will meet from 9-5 each day, with breaks and lunch. A pre-intensive week and post intensive-week assignment involving literature, film and case studies that will assist students to develop resources for communities on inter-faith relationships, as well as a final in-depth study on a topic of the student’s choosing (in consultation with the instructor).

Required Reading:


Pre Intensive Week Reviews:

- Students should write a 600-800-word Book Review, or post a five-minute video, of one of the books listed below, in consultation with the instructor via email. Book Reviews should be posted to the course Canvas site by **Friday, 4 January, 5:00 pm.**
Fiction:


Non-Fiction:


• **OR DMin Students** may elect and review one of the films listed below, in consultation with the instructor, and write an 800-word film review, or a 5-minute video segment, that includes a one-page Adult study guide with questions for discussion. The intention is that this could be utilized for adult learning opportunities. It is to be posted on the Canvas site by **Friday, 4 January, 5:00 pm.**
The Lemon Tree (2008) https://www.youtube.com/watch?v=e_j1IJK3Fco
Little Mosque on the Prairie (Season One 2007) http://www.cbc.ca/littlemosque/
Me and the Mosque (2005) http://topdocumentaryfilms.com/me-mosque/
Where Do We Go Now? (2011) https://www.youtube.com/watch?v=Te9c2jReOg

Intensive Week Requirements

- Active participation in the intensive week and online components;
- Careful and engaged reading of all assigned texts;
- Students will have the opportunity to pick one of the Case Studies located on the course Canvas site, break into small groups, read through, review, discuss and present responses to these studies on Friday, 12 January.

Post Intensive Week Requirements

- All students will write a final paper or project that includes both historical and contemporary communal identities. The paper should be 2000-3000 words for Certificate students, 4000-5000 words for MA students, and a project relating to one’s ministry setting for DMin students, and 6,000-8,000 for PhD students. The topic should be selected in consultation with the instructor and posted, by Friday, 22 February; 5:00 pm.

ASSESSMENT:

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Due Date(s)</th>
<th>Course objective(s) fulfilled/Outcome(s) assessed by assignment</th>
<th>% of course grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pre-Intensive week book review or film review</td>
<td>Friday, 4 January by 5 pm</td>
<td>Learning Outcomes #2</td>
<td>15%</td>
</tr>
<tr>
<td>2. Intensive week active participation, which includes one presentation</td>
<td>Monday – Friday, 7-11 January</td>
<td>Course Goals #1 and #2</td>
<td>40%</td>
</tr>
<tr>
<td>3: Final paper or Project</td>
<td>Friday, 22 February by 5 pm</td>
<td>Learning Outcomes #2 and #3</td>
<td>45%</td>
</tr>
</tbody>
</table>

Policies and Miscellany: (including proper format for writing papers) see sheet on canvas site.
## INTENSIVE WEEK OUTLINE: 7-11 January 2019

### Monday 9:00-12:00  Sources of Communal Authority

- **Introductions**
- **Review of Syllabus** and expectations (Book Reviews, Group Presentations, Final Papers)
- Overview of Written and Oral Sources of Authority: Scripture and Tradition

### Monday, 2:00-5:00  Midrash, Allegory and Traditions of Abraham

- **The Call of Abraham** (Genesis 12:1-9; Romans 4:1-25; *al-Anbiyā’ 21:51-73)
- **The Inheritance of Abraham** (Genesis 22:1-9; John 8: 30-59; *al-Ṣāffāt* 37:100-113)
- **Required reading:** Levinson

### Tuesday, 9:00-12:00  Midrash, Allegory and Traditions of Sara and Hagar

- **Hagar and Ishmael** (Genesis 21:1-21; Galatians 4:21-31; *al-Baqarah* 2:122-141)
- Feminist and Womanist Readings of Sara and Hagar
- **Required reading:** Trible

### Tuesday 2:00-5:00  Inter-twined Social Relationships: the “Parting of the Ways”

- Sharing of Book Reviews/Film studies
- **Parting of the Ways or the Ways that Never Parted?**
- **Required reading:** Peters

### Wednesday, 9:00-12:00  Inter-twined Social Relationships: the origins of Muslim-Jewish-Christian relations

- **Muḥammad’s Encounter with the “ahl al-kitāb”**
- The Jews of Arabia
“Melkites, Jacobites, and Nestorians”
*al-Dhimma*

**Required reading:** Cohen

### Wednesday, 2:00-5:00 Inter-twined Social Relationships: *Convenvencia*

The Cross fertilization of Medieval Philosophy (*falsafa*), Theology (*kalam*) Science, Medicine, and Art

*Bayt al-Hikma*

The Geniza Documents
The Art of the “Hanging Church” of Old Cairo

*Convenvencia*

Ibn Hazm and his Commentary of the Bible

**Required reading:** Menocal

### Thursday, 9:00-12:00 Modern Communal Identities: Israel/Palestine and the Effects of 1967

Sharing of Book Reviews and Film Studies

**The Modern State of Israel and Jewish Identity**

Secular Zionism
Messianic Judaism
Jewish “Liberation Theology”

**Dispensationalism & Christian Zionism**

Anti-Semitism
Hal Lindsey & “The Everlasting Jihad”
The Problems of the Arab Marcionate Church

**Radicalist Islamic Views of “siyənīyya” and “saliḥiyūn” post 1967**

Bin Laden’s 1998 *fatwa* and the “Zionist – Crusader” alliance

*Hadith* on the Jews

**Film:** *West Bank Story*
Thursday, 2:00-5:00  Modern Intercommunal Relations: 20th/21st Century Dialogue

- *Nostra Aetate* (1965)
- *Guidelines on Dialogue with People of Living Faiths and Ideologies* (1979)
- *Dabru Emet* (2002)

Friday, 9:00-1:00  Contemporary Dialogue

Case Studies and discussions:

Required Reading: Students will be assigned one of the Pluralism Project Case Studies to present for discussion.

Friday, 2:00  Individual consultation on final papers (as needed)

Friday, 22 February, 5:00 pm  Submission of final papers on Canvas Site