

Foreword

In a multicultural and globalised world it is inevitable that people with different religious affiliations come into contact with one another. In the end, it is not religions that meet, but people. Religion can no longer be considered to be a monolithic block consisting of beliefs and practices. Without the intention of simplifying the definition of religion, let us rather agree that the concept 'religion' is too fluent to delineate precisely. The way in which the relationship between religions (theology of religions) is viewed, has much to do with the way in which the origin and nature of religion (theology of religion) is understood. This publication wants to focus on the former.

The purpose of this book is to present several perspectives on how theology of religions plays out in different contexts. This includes historical perspectives (i.e. Luther's theology of religions as well as the position of the Roman Catholic Church towards other religions as declared at Vatican II), as well as cultural and religious interactions.

In the first chapter a brief overview is given by the Editor of the development of the discipline of theology of religions, to indicate how in a postmodern era an almost non-foundational approach has become evident. In the second chapter an overview of the development of this discipline in the Roman Catholic tradition is presented. This contribution is based on the insights of P.J. van der Merwe (1944–2014), who for several years acted as researcher and eventually Head of the Department of Science of Religion and Missiology at the University of Pretoria. Under his guidance the theological position on non-Christian religions was developed. His thoughts influenced a whole generation of theologians trained within this school of thought. With his passing in 2014, this publication serves much as a testimony to his life's work spent on studying religions and their relationships.

The rest of the contributions comprise research done by postgraduate students at the University of Pretoria. Chapter three is a perspective on the Reformation, in particular from the point of view of Martin Luther, as presented by Elmiën Shaw. As this is the year of the 500th celebration of the Reformation special attention is given here to a Reformed perspective. In Chapter 4 Allen Baatsen attempts to describe the relationship between Christianity and Islam from the perspective of a willingness to embrace. Johannes Janse van Rensburg then attempts in Chapter 5 to analyse the relationship between Christianity,

Judaism and Islam from the perspective of intergroup threat theory. In the final chapter Tessa Freeman presents a model for theology of religions within a South African context.

With this publication, acknowledgement is given to P.J. van der Merwe as mentor and theologian.

Prof. Jaco Beyers

Department of Science of Religion and Missiology

University of Pretoria

South Africa

References

■ Chapter 1

- Berkouwer, G.C., 1965, *Vatikaans concilie en nieuwe theologie*, Kok, Kampen.
- Berkouwer, G.C., 1968, *Nabetrachting op het concilie*, Kok, Kampen.
- Cheetham, D., 2013, *Ways of meeting and the theology of religions*, Ashgate, Burlington.
- Crossan, J.D., 1999, *The birth of Christianity: Discovering what happened in the years immediately after the execution of Jesus*, Harper Collins, New York.
- Daggers, J., 2013, *Postcolonial theology of religions: Particularity and pluralism in world Christianity*, Routledge, London.
- D'Costa, G., 1986, *Theology and religious pluralism*, Basil Blackwell, Oxford.
- Dupuis, J., 1997, *Toward a Christian theology of religious pluralism*, Orbis Books, Maryknoll, NY.
- Dupuis, J., 2001, *Christianity and the religions: From confrontation to dialogue*, Orbis Books, New York.
- Frankemölle, H., 2006, *Frühjudentum und Urchristentum: Vorgeschichte – Verlauf – Auswirkungen (4.Jahrhundert v. Chr. bis 4. Jahrhundert n. Chr.)*, Verlag W., Kohlhammer, Stuttgart.
- Giffen, M., 2013, *Christian and Jewish relations: A progress report*, Kindle edn.
- Hedges, P., 2010, *Controversies in interreligious dialogue and the theology of religions*, SCM Press, London.
- Hick, J. & Knitter, P.F., 1987, *The myth of Christian uniqueness: Toward a pluralistic theology of religions*, Orbis Books, New York.
- Jung, M.H., 2008, *Christen und Juden: Die Geschichte ihrer Beziehungen*, Wissenschaftliche Buchgesellschaft, Darmstadt.
- Kärkkäinen, V.-M., 2003, *An introduction to the theology of religions: Biblical, historical and contemporary perspectives*, InterVarsity Press, Downers Grove, IL.
- Kessler, E., 2010, *An introduction to Jewish-Christian relations*, Cambridge University Press, New York.
- Knitter, P.F., 1974, *Towards a protestant theology of religions: A case study of Paul Althaus and contemporary attitudes*, NG Elwert Verlag, Marburg.
- Knitter, P.F., 1985, *No other name? A critical survey of Christian attitudes toward the world religions*, Orbis Books, New York.
- Knitter, P.F., 2005, *Introducing theologies of religions*, Orbis Books, New York.
- Kraemer, H., 1958, *Godsdienst, godsdiensten en het Christelijk geloof*, GF Callenbach, Nijkerk.

References

- Küng, H., 1987, 'What is true religion? Toward an ecumenical Criteriology', in L. Swidler (ed.), *Toward a universal theology of religion*, pp. 231–250, Orbis Books, New York.
- Neusner, J., 1984, 'Formen des Judentums im Zeitalter seiner Entstehung', in J. Neusner (ed.), *Das pharisäische und talmudische Judentum: neue Wege zum Verständnis*, pp. 3–32, Mohr Siebeck, Tübingen.
- Reed, A.Y. & Becker, A.H., 2003, 'Introduction: Traditional models and new directions', in A.Y. Reed & A.H. Becker (eds.), *The ways that never parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, pp. 1–34, Mohr Siebeck, Tübingen.
- Rendtorff, R., 1998, *Christen und Juden heute: Neue Einsichten und neue Aufgaben*, Neukirchener Verlag, Neukirchen.
- Rose, K., 2013, *Pluralism: The future of religion*, Bloomsbury, New York.
- Sugirtharajah, R.S., 2006, 'Charting the aftermath: A review of postcolonial criticism', in R.S. Sugirtharajah (ed.), *The postcolonial biblical reader*, pp. 7–32, Blackwell Publishing, Cornwall.
- Thomas, O.C., 1969, *Attitudes toward other religions: Some Christian interpretations*, Harper & Row, New York.
- Troeltsch, E., 1912, *Die Absolutheit des Christentums und die Religionsgeschichte*, 2nd edn., JCB Mohr, Tübingen.

■ Chapter 2

- Barth, K., 1969, *Ad limina apostolorum*, St Andrew Press, Edinburgh.
- König, A., 1973, 'The relationship between the church and the non-Christian religions', *Theologia Evangelica* 6(2), 93.
- Küng, H., 1967, 'The world religions in God's plan of salvation', in J. Neuner (ed.), *Christian revelation and world religions*, p. 27, Burn & Oates, London.
- Littell, F.H., 1975, *The crucifixion of the Jews: The failure of Christians to understand the Jewish experience*, Mercer University Press, New York.
- Neuner, J., 1968, 'A commentary on the declaration on non-Christian religions', in A. Flannery (ed.), *Missions and religions*, p. 45, Scepter, Dublin.
- Stransky, T.F., 1966, 'The declaration on non-Christian religions', in J.H. Miller (ed.), *Vatican II: An interfaith appraisal*, p. 342, University of Notre Dame, Notre Dame.

■ Chapter 3

- Augustiny, W., 1963, *Ga heen en verkondig – Twintig eeuwen christelijke zending*, transl. H.A. Wiersinga, Zomer en Keuning, Wageningen.
- Barth, H.-M., 2009, *Die Theologie Martin Luthers: Eine kritische Würdigung*, Gütersloher Verlagshaus, Gütersloh.

- Beyers, J., 2013, *GSW 810 Teologie van godsdiens en godsdienste: Studie gids*, University of Pretoria, Pretoria.
- Bosch, D.J., 2012, *Transforming mission: Paradigm shifts in theology of mission*, 20th edn., Orbis Books, New York.
- Chazen, R., 2000, 'Christian-Jewish interactions over the ages', in T. Frymer-Kensky, D. Novak, P. Ochs, D.F. Sandmel & M.A. Signer (eds.), *Christianity in Jewish terms*, pp. 7–24, Westview Press, Oxford.
- Holl, K., 1928, 'Luther und die Mission', *Gesammelte Aufsätze zur Kirchengeschichte* 3, 234–243.
- Kaufmann, T., 2017, 'Luthers Christus und die anderen Religionen und Konfessionen', in U. Heckel, J. Kampmann, V. Leppin & C. Schwöbel (eds.), *Luther heute: Austrahlungen der Wittenberger Reformation*, pp. 371–392, Mohr Siebeck, Tübingen.
- Kessler, E., 2010, *An introduction to Jewish-Christian relations*, Cambridge University Press, New York.
- Knitter, P.F., 2012, *Introducing theologies of religions*, Orbis Books, New York.
- Luther, M., 1523, 'That Jesus was born a Jew', *Weimar Ausgabe* 11, 314–336.
- Luther, M., 1543a, 'On the Jews and their lies', *Weimar Ausgabe* 53, 417–552.
- Luther, M., 1543b, 'On the Schem Hamphoras and on the lineage of Christ', *Weimar Ausgabe* 53, 610–648.
- Luther, M., 1543c, 'On the last words of David', *Weimar Ausgabe* 54, 16–100.
- Mann, J.K., 2013, 'An anonymous Lutheran? Can Luther's theology permit salvation outside the church', *Dialog* 52(3), 222–231. <https://doi.org/10.1111/dial.12047>
- Miller, G.J., 2013, 'Theodor Bibliander's Machumetis saracenorum principis eiusque successorum vitae, doctrina ac ipse alcoran (1543) as the Sixteenth-century "Encyclopedia" of Islam', *Islam and Christian-Muslim Relations* 24(2), 241–254. <https://doi.org/10.1080/09596419.2013.772329>
- Schultze, C.F., 1984, 'Luther se leer van die regverdiging deur die geloof alleen', in J.H. Koekemoer (red.), *Martin Luther 1483–1546*, pp. 53–64, Kital, Pretoria.
- Van der Westhuizen, H.G., 1984, 'Luther en sending – 'n halfduisend jaar (1483–1983)', in J.H. Koekemoer (red.), *Martin Luther 1483–1546*, pp. 118–140, Kital, Pretoria.
- Warneck, G., 1906, *Outline of a history of Protestant mission*, Anderson & Ferrier, Edinburgh.

Chapter 4

- Accad, M., 2011, 'Mission at the intersection of religion and empire', *International Journal of Frontier Missiology* 28(4), 179–189.
- A Common Word, 2007, *The ACW letter*, viewed 25 August 2015, from <http://www.acommonword.com/the-acw-document/>
- Ali, M.M., 2009, 'A Muslim interfaith initiative and its Christian response', *Insights* 2(1), 115–154.
- Bonhoeffer, D., 1995, *The cost of discipleship*, Touchstone, New York.

References

- Caputo, J.D., 2007, *What would Jesus deconstruct?* Baker Publishing Group, Grand Rapids, MI.
- Centre for World Dialogue, n.d., *Mission*, viewed 02 September 2015, from <http://www.worlddialogue.org/page.php?id=4>
- Fernandez, E.S., 2013, 'Christian hospitality in a world of many faiths: Equipping the new generation of religious leaders in a multifaith context', *Theological Education* 47(2), 1–7.
- Gnilka, J., 1993, *Out of every tribe and nation: Christian theology at the ethnic roundtable*, Abingdon, Nashville, TN.
- Green, T., 2015, *Middle East consultation session on social identity theory*, Institute for Middle Eastern Studies, viewed 07 August 2017, from <http://www.imes.blog/middle-east-conference>
- Gutiérrez, G., 1988, *A theology of liberation: History, politics, and salvation*, Orbis Books, New York.
- Haggmark, S.A., 2008, 'Islam as an enemy? A study in the social construction of realities', *Word & World* 28(1), 38–46.
- Hegel, G.W.F., 1977a, *Between Jesus and Paul: Studies in the earliest history of Christianity*, University Press, Oxford.
- Hegel, G.W.F., 1977b, *The phenomenology of the spirit*, Oxford University Press, Oxford.
- Hiebert, P., 1999, *Missiological implications of epistemological shifts*, Trinity Press International, Harrisburg.
- Independent, 2010, *Violence continues over threat to burn Qur'an*, viewed 03 September 2015, from <https://www.independant.co.uk/news/world/asia/violence-continues-over-threat-to-burn-koran-2077571.html>
- Iprgrave, M., 2008, 'One, living, reasonable: The God of Christianity and Islam', *Journal of Shi'a Islamic Studies* 1(3), 19–32.
- Knitter, P.F., 2013, *Introducing theologies of religions*, Orbis Books, New York.
- Maqdisi, E.A. & Solomon, S., 2009, *The common word: The undermining of the church*, Advancing Native Missions, Afton, MN.
- Miller, R.E., 2006, *Muslims and the gospel*, Lutheran University Press, Minneapolis, MN.
- Mittelstadt, M.W., 2014, 'Eat, drink, and be merry: A theology of hospitality in Luke Acts', *Word and World* 34(2), 131–139.
- Moltmann, J., 1987, 'The forgiveness and politics study project, Forty years after the Stuttgart confession', in W. Krusche (ed.), *Guilt and forgiveness, the basis of Christian peace negotiations*, pp. 23–44, New World Publications, London.
- Moltmann, J., 1992, *The spirit of life: A universal affirmation*, Fortress Press, Minneapolis, MN.
- Muck, T.C., 2011, 'Interreligious dialogue: Conversations that enable Christian witness', *International Bulletin of Missionary Research* 35(4), 187–192. <https://doi.org/10.1177/239693931103500402>
- Naim, C.M., 1995, 'Getting real about Christian-Muslim dialogue', *First Things Journal* November, viewed 08 August 2017, from <https://www.firstthings.com/article/1995/11/003-getting-real-about-christian-muslim-dialogue>

- Oikoumene, 2008, *Learning to explore love together*, viewed 06 September 2015, from <http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/interreligious-trust-and-respect/learning-to-explore-love-together>
- Oikoumene, 2012, 'Together towards life', *International Review of Mission* 101(2), 6–42.
- OpenDoors, 2015, *World watch list*, viewed 03 September 2015, from <https://www.opendoorsusa.org/christian-persecution/world-watch-list/>
- Oppenheimer, M., 2003, 'Embracing theology: Miroslav Volf spans conflicting worlds', *The Christian Century*, viewed 17 August 2017, from <https://www.christiancentury.org/article/2003-01/embracing-theology>
- Pew Research Forum, 2015, *Religious projection 2010–2050*, viewed 30 August 2015, from <http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>
- Pharshall, P., 2013, *The cross and the crescent: Understanding the Muslim heart and mind*, Intervarsity Press, Westmont.
- Rasmusson, L., 2008, 'Us vs. them syndrome in Christian-Muslim conflicts', *Swedish Missiological Themes* 96(3), 9–26.
- Sabra, G., 2009, 'The "Common Word" letter in the context of Christian-Muslim dialogue', *Theological Review* 30, 89–98.
- Soage, A.B., 2007, 'The Muslim reaction to Pope Benedict XVI's Regensburg's address', *Cross Currents* 8(1), 137–143.
- Speelman, G.M., 2010, 'The background of "A Common Word"', *Exchange* 39, 109–120.
- Vatican, 1965, *Nostra aetate*, viewed 07 September 2015, from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html
- Vatican, 1999, *General audience*, viewed 04 September 2015, from https://w2.vatican.va/content/john-paul-ii/en/audiences/1999/documents/hf_jp-ii_aud_05051999.html
- Volf, M., 1996, *Exclusion and embrace: A theological exploration of identity, otherness, and reconciliation*, Abingdon Press, Nashville, TN.
- Volf, M., 2011, *Allah: A Christian response*, HarperCollins Publishers, New York.
- Wilken, R.L., 2009, 'Christianity face to face with Islam', *First Things Journal*, January, pp. 1–30.
- Yale, 2009, 'A Common word' *Christian response*, viewed 05 September 2015, from <http://faith.yale.edu/common-word/common-word-christian-response>

Chapter 5

- Almond, G.A., Appleby, R.S. & Sivan, E., 2003, *Strong religion: The rise of fundamentalisms around the world*, The University of Chicago Press, Chicago, IL.
- Berger, P.L., 2010, *Between relativism and fundamentalism*, William B. Eerdmans, Grand Rapids, MI.
- Beyers, J., 2001, 'Sinkretisme as pluraliseren en sakraliseren', Dissertation, University of Pretoria.
- Bloom, A., 1987, *The closing of the American mind*, Simon & Schuster, New York.

References

- Braaten, C., 1992, *No other gospel: Christianity among the world's religions*, Fortress Press, Minneapolis, MN.
- Brümmer, V., 2005, *Atonement, Christology and the trinity*, Ashgate, Aldershot.
- Cerutti, F. & Ragionieri, R., 2001, *Identities and conflicts: The Mediterranean*, Antony Rowe, Wiltshire.
- Cobb, J.B., 1982, *Beyond dialogue: Toward a mutual transformation of Christianity and Buddhism*, Fortress Press, Philadelphia, PA.
- Coleman, J.A., 2007, *Inter-religious dialogue: Urgent challenge and theological Land-Mine*, University of Notre Dame, Fremantle.
- Copeland, E.L., 1999, *A new meeting of the religions: Interreligious relationships and theological questioning*, Baylor University Press, Waco.
- Cracknell, K., 1986, *Towards a new relationship. Christians and people of other faiths*, Epworth Press, London.
- D'Arcy May, J., 1998, *Pluralism and the religions: The theological and political dimensions*, Cassell, London.
- D'Costa, G., 1986, *Theology and religious pluralism*, Oxford Publishing Services, Oxford.
- D'Costa, G., 1990, *Christian uniqueness reconsidered*, Orbis Books, New York.
- D'Costa, G., 2009, *Christianity and world religions: Disputed questions in the theology of religions*, Wiley, Blackwell.
- Dunne, J.S., 1972, *The way of all the earth*, Macmillan, New York.
- Dupuis, J., 1997, *Towards a Christian theology of religious pluralism*, Orbis Books, New York.
- Gillis, C., 1951, *Pluralism: A new paradigm for theology*, Peeters, Louvain.
- Hedges, P., 2010, *Controversies in interreligious dialogue and the theology of religions*, SCM Press, London.
- Hick, J. & Knitter, P.F., 1987, *The myth of Christian uniqueness: Toward a pluralistic theology of religions*, Orbis Books, New York.
- Knitter, P.F., 2008, *Introducing theologies of religions*, Orbis Books, New York.
- Kraemer, H., 1938, *The Christian message in a non-Christian world*, Edinburgh House Press, London.
- Krüger, J.S., 2006, 'Religious fundamentalism: Aspects of a comparative framework of understanding', *Verbum et Ecclesia* 27(3), 886–908.
- Küng, H. & Moltmann, J., 1992, *Fundamentalism as an ecumenical challenge*, SCM Press, London.
- McCormack, M.M., 2012, *'Like oil and water': Religious threat and prejudice in the American South*, Faculty of the Graduate School of Vanderbilt University, Nashville, TN.
- McGrath, A.E., 1993, *Christian theology: An introduction*, Blackwell Publishing, Oxford.
- Meiring, P., 1996, *Suid-Afrika, land van baie Godsdienste*, Kagiso Uitgewers, Pretoria.
- Nelson, T.D. (ed.), 2009, *Handbook of prejudice, stereotyping and discrimination*, Lawrence Erlbaum Associates, Mahwah, NJ.
- Netland, H.A., 1991, *Dissonant voices: Religious pluralism and the question of truth*, Apollos, Leicester.

- Newbigin, L., 1989, *The gospel in a pluralist society*, Eerdmans, Grand Rapids, MI.
- Panikkar, R., 1978, *The intrareligious dialogue*, Paulist Press, New York.
- Pannenberg, W., 1968, *Revelation as history*, MacMillan, London.
- Parsons, S., 2000, *Ungodly fear: Fundamentalist Christianity and the abuse of power*, Biddles, Oxford.
- Schillbeeckx, E., 1990, *The church: The human story of God*, Crossroad, New York.
- Shenk, C.E., 1997, *Who do you say that I am?: Christians encounter other religions*, Herald Press, Waterloo.
- Smith, W.C., 1976, *Religious diversity: Essays by Wilfred Cantwell Smith*, Crossroad Publishing, New York.
- Stephan, W.G. & Meally, M.D., 2011, *Intergroup threat theory draft*, viewed 25 August 2015, from https://researchgate.net/publication/228007072_Intergroup_Threat_Theory
- Stephan, W.G., Ybara, O. & Morrison K.R., 2009, 'Intergroup threat theory', in T. Nelson (ed.), *Handbook of prejudice, stereotyping and discrimination*, pp. 43–60, Lawrence Erlbaum Associates, Mahwah, NJ.
- Sweet, W., 2005, 'Globalization, philosophy and the model of ecumenism', in J.P. Hogan (ed.), *Cultural identity, pluralism and globalization: Global ethics and religious pluralism*, vol. 2, The Council for Research in Values and Philosophy, Washington, DC.
- Swidler, L., 1987, *Towards universal theology of religion*, Orbis Books, New York.
- Ter Haar, G. & Busuttill, J.J., 2003, *The freedom to do God's will: Religious fundamentalism and social change*, Routledge, London.
- Tillich, P., 1963, *Christianity and the encounter of world religions*, Columbian University Press, New York.
- Trigg, R., 1983, 'Religion and the threat of relativism', *Religious Studies* 19, 297–310.
- Van Gelder, E., 2015, 'How a right-wing South African group incites a new wave of white fear', *Time Magazine*, 26 June.

Chapter 6

- Barnes, M., 2002, *Theology and the dialogue of religions*, Cambridge University Press, Cambridge. (Cambridge Studies in Christian Doctrine, 8).
- Barth, K., 1956–1975, *Church dogmatics*, vol. 1, pt. 2, T&T Clark, London.
- Borg, M., 1999, 'Jesus and Buddhism: A Christian view', *Buddhist-Christian Studies* 19, 96.
- Bosch, D.J., 2011, *Transforming mission paradigm shift in Theology of Mission*, 20th edn., Orbis Books, New York.
- Braaten, C., 1977, *The flaming centre*, Fortress Press, Philadelphia, PA.
- Braaten, C., 1981, 'The uniqueness and universality of Jesus in Christ', in G.H. Anderson & T.F. Stransky (eds.), *Faith meets faith: Mission trends no. 5*, pp. 74–75, Paulist Press, New York.

References

- Brunner, E., 1980, 'Revelation and religion', in J. Hick & B. Hebblethwaite (eds.), *Christianity and other religions*, pp. 122–125, Fortress Press, Philadelphia, PA.
- Cheetham, D., 2013, *Ways of meeting and the theology of religions transcending boundaries in philosophy and theology*, Ashgate Publishing, London.
- Comaroff, J., 1986, 'Christianity and colonialism in South Africa', *American Ethnologist* 13(1), 1–22.
- Constitution of the Republic of South Africa, 1996, approved by Constitutional Court December 4, 1996; took effect February 4, 1997; amended 1996, 1997, 1998, 1999, 2001, 2002, 2003.
- Gorski, E.F., 2008, *Theology of religions: A sourcebook for interreligious study*, Paulist Press, New York.
- Hall, D.J., 1988, *Why Christian? For those on the edge of faith*, Fortress/Augsburg, Minneapolis, MN.
- Heck, P.L., 2004, 'Jihad revisited', *The Journal of Religious Ethics* 32(1), 95–128. <https://doi.org/10.1111/j.0384-9694.2004.00156.x>
- Hedges, P., 2010, *Controversies in interreligious dialogue and the theology of religions, controversies in contextual theology series*, Hymns Ancient and Modern Ltd., London.
- Heim, S.M., 1995, *Salvations: Truth and difference in religions*, Orbis Books, New York.
- Hick, J., 1973, *God and the universe of faiths: Essays in the philosophy of religion*, Oneworld Publications, London.
- Hick, J., 2004, *An interpretation of religion, human responses to the transcendent*, Yale University Press, New Haven, CT.
- Kärkkäinen, V.M., 2003, *An introduction to the theology of religions: Biblical, historical & contemporary perspectives*, Intervarsity Press, Downers Grove, IL.
- Kärkkäinen, V.M., 2004, *Trinity and religious pluralism, the doctrine of trinity in Christian theology of religions*, Ashgate, Burlington, NJ.
- Kearney, R., 2013, *Anatheism, returning to God after God*, Columbia University Press, West Sussex.
- Kenney, J., 2000, 'World parliament of religious, Cape Town, South Africa', *Buddhist-Christian Studies* 20, 249–255.
- Knitter, P.F., 1995, *One earth, many religions: Multifaith dialogue and global responsibility*, Orbis Books, New York.
- Knitter, P.F., 2012, *Introducing the theologies of religions*, Orbis Books, New York.
- Kritzinger, J.J., Meiring, P.G.J. & Saayman, W.A., 1994, *On being witnesses*, Orion, Pretoria.
- Lalonde, R., 1994, *Unity in diversity: Acceptance and integration in an era of intolerance and fragmentation*, Carleton University, Ottawa.
- Lasker, D.J., 1999, 'The impact of the crusades on the Jewish-Christian debate', *Jewish History* 13(4), 3–36. <https://doi.org/10.1007/BF02336578>
- Lindbeck, G., 1984, *The nature of doctrine: Religion and theology in a postliberal age*, Westminster Press, Philadelphia, PA.
- Martin, S. (ed.), 2000, 'Religion, liberation and transformation through the South African experience: Report on Seminar Series at the Parliament of the World's Religions, Cape Town, December 1999', *Journal of Theology for Southern Africa* 106, 61–83.

- McGrath, A.E., 2007, *Christian theology, an introduction*, 4th edn., Blackwell Publishing, MI.
- McLaren, B.D., 2012, *Why did Jesus, Moses, the Buddha and Mohammed cross the road? Christian identity in a multi-faith world*, Hachette, Paris.
- Meeker, K., 2006, 'Exclusivism and the theoretical virtues', *Religious Studies* 42(2), 193–206. <https://doi.org/10.1017/S0034412506008304>
- Netland, H.A., 1991, *Dissonant voices, religious pluralism and the question of truth*, Regent College Publishing, Grand Rapids, MI.
- Panikkar, R., 1973, *The trinity and the religious experience of man*, Orbis Books, New York.
- Panikkar, R., 1974, 'Have "Religions" the monopoly on religion?', *Journal of Ecumenical Studies* 11, 515–517.
- Panikkar, R., 1993, *The cosmotheandric experience: Emerging religious consciousness*, Orbis Books, New York.
- Pannenberg, W., 1990, 'Religious pluralism and conflicting truth claims', in G. D'Costa (ed.), *Christian uniqueness reconsidered: The myth of pluralistic theology of religions*, pp. 96–115, Orbis Books, New York.
- Plantinga, A., 2000, *Warranted Christian belief*, Oxford University Press, New York.
- Rahner, K., 1966, 'Christianity and the non-Christian religions', in *Theological investigations*, vol. 5, pp. 115–134, Helicon Press, Baltimore, MD.
- Reston, J., 2007, *Warriors of God: Richard the Lionheart and Saladin in the Third Crusade*, Knopf Doubleday, New York.
- Statistics South Africa, 2011, *Census 2001: Primary tables South Africa, census '96 and 2001 compared*, Pretoria, viewed 02 June 2014, from <http://www.statssa.gov.za/census2011>; <http://www.statssa.gov.za/census2011/faq.asp>
- Swidler, L. & Cornille, C. (eds.), 2013, 'The Wiley-Blackwell companion to Inter-religious dialogue', in *Wiley Blackwell companions to religion*, pp. i–vi, Wiley, London.
- Tutu, D., 2013, *God is not a Christian, speaking truth in times of crisis*, Rider Books, Johannesburg.
- World Council of Churches, Central Committee Interreligious Relations and Dialogue, 2002, *Religious plurality and Christian self-understanding*, Geneva, viewed 01 July 2014, from <http://www.oikoumene.org>