

## Prayer and Devotional Life

### For Further Reflection

1. Do Muslims and Christians require a mutually agreed understanding of God before they can pray together?
2. Can Christians engage in inter-religious prayer if they “hold back” from Trinitarian language? Does this invalidate Christian prayer?
3. How might our understanding of inter-religious prayer change if we understand prayer as an exercise in listening and receiving?
4. What might be gained from approaching inter-religious prayer as an exercise of seeing the other as someone listening to God?
5. How do we relate Christian understandings of the sacraments and the sacramental to Islam?
6. Are there analogies between the sacrament of the Eucharist, the Real Presence, and the Islamic understanding of the presence of the Divine in the Qur’ān? Can these be equivalent experiences of God’s presence?
7. Is a Christian response to Islam through devotion only really possible if the Christian learns to be “a resident alien” amidst Islam (as Cragg described Padwick)?
8. Padwick identifies parallels between the traditions of the Desert Fathers and devotional practice in Islam. Is this a fruitful comparison to develop?
9. Should Christians pray the prayers of other religions as an alternative experience of God’s presence? If so, are there specific Muslim prayers which are particularly appropriate for Christians to use?

10. How much should we be seeking to develop a theology of inter-religious prayer and how much should we accept a more intuitive approach as an aspect of being in the “in-between time”?