

Ecumenical christain responses to islam in britain

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Ecumenical Christian Responses Ecumenical Christian responses to Islam in Britain have been controversial because of varying reasons worth observing. First, there is explicit ignorance of other religions by Christians that breeds unwarranted misconceptions such as labeling Muslims as terrorists. Second, it entails generational influence, instances where Jesus is viewed as God instead of Christ. Alternatively, the lack of unity and cooperation means both religions cannot reach a common ground (Ipgrave 11). Accordingly, while the presence of Islam is a demonstration of diversity in Britain; its existence only fuels conflict with other religions because of some of its radical viewpoints on culture and politics. Consequently, the move has resulted in a strained relationship between the two factions which is a hindrance to religious unity. I am also against the assertion by Islam that Jesus is God, meaning he is in charge of Christian doctrines, because it disagrees with the realms of pastoral and theological perspectives. Unlike the urge to downplay Christianity, the false argument has caused the dialogical attitude of investigating the theological motifs of partnership, competition and even isolation amongst Christians. Conversely, generational influence emanating from Muslim fundamentalism and being outside the Gospel causes the existing ecumenical Christian responses. Contrastingly, the relational ideology that guides British Christians, Islam is concerned with ideological isolation that often is opposed to any present secular opinion (Ipgrave 19). It demonstrates that personal identification of the guiding personalities in the ecumenical Christianity is missing extensively amongst Muslims in Britain than in other places.

Another vital information regards the pastoral nature of ecumenical British churches that is supported by a secularized society accompanied by what <https://assignbuster.com/ecumenical-christian-responses-to-islam-in-britain/>

Michael Ipgrave calls a Christendom model. Secularization of society signals the urgent need for churches and mosques to relax their strong theological doctrines that are not in tandem with the current dynamics (Loosley 240). Contrastingly, while Islam emphasizes on an isolationist ideology in to strengthen its faithful, it only suppresses rights and liberties enshrined in the British life. Overall, the missing emotional connection amongst the Islam religion is propagating the hostility image that defines Christian attitudes and religious systems.

Over concentration on the community rather than on the individual is another pertinent contention that drives ecumenical Christians in their responses. This is because of modern challenges afflicting communities in regards to divisions and social hierarchies as noted by Ipgrave. According to Ipgrave, in spite of Islam's fine strategic aims of unifying its followers, it does not give individual space. Instead, it embraces a monolithic system where Muhammad is highly exalted at the cost of personal freedoms and liberties (Ipgrave 13). As a result, religious identity morphs into religious hatred other religions especially the secularized Christians in Britain. Criticism is equally regarded as incitement thus repressing the need for criticality in understanding the basis for worship to stem the ideology of hostility.

It, therefore, is essential for both Muslims and Christians to learn amicable methods of sharing public and civic space to reduce the Islamophobia propagated by the Western audience. The move will expand methods of communication between citizens in Britain and thus encourage tolerance (Loosley 239). On that note, partnership is paramount because it bridges the serious divisions and cases of alienation that continues to affect Islam and ecumenical churches in Britain.

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