In this chapter, I propose to explore the question of inter-religious dialogue from an Anglican perspective. My research interests are largely philosophical and have recently been concerned with the potential spaces that might be opened up for inter-religious engagement by taking advantage of architecture, particular locations, events, the arts, certain rituals, and so on.\(^1\) In addition to recognising the potential for such activities, I want to suggest that the liturgically rich and complex traditions of Anglicanism (albeit as just one example) may provide creative resources for hospitality towards the ‘other’—especially if we think of the elaborate spaces that can be entertained when liturgical imagination is applied. So, this chapter is essentially a theoretical exploration of the possibility of more elaborate spaces/places, but the focus on liturgical practice in the public square could easily generate a further discussion about the political dimension of Christian action in multi-faith contexts. This is an aspect developed by Graham Ward who draws attention to the Greek word *leitourgia* (from which we derive ‘liturgy’) as meaning ‘public service’.

Ward argues that ‘all specifically religious practices ... such as prayer, confessions, praise, (and) participation in ecclesial liturgies’ are political.\(^2\) This means that living with other faiths in society involves a ‘complex co-abiding’ and an experience of inter-relationships that ‘move beyond the ecclesial and sacramental bodies of Christian living to the civic, national and international bodies of believers that form other faith communities.’\(^3\) Ward's recognition of the complexity of ‘co-abiding’ is insightful. Living together, celebrating common humanity in a way that also expresses the depth of religious observances, is indeed a complex challenge for religious leaders in multi-cultural societies and in significant public moments (national and international crises, moments of public celebration or mourning and so on). This could lead us to explore the political aspect of encounter and the Christian engagement in the public

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1. See my *Ways of Meeting and the Theology of Religions* (Farnham: Ashgate, 2013).
square, perhaps concentrating less on the clash of comprehensive doctrines of religious faith and more on the pragmatic agreed expediencies of inter-religious interaction. Alternatively, more in the vein of Ward’s thinking, we could consider liturgical practices as a provocative or transformative public narrative, or even consider the *eros* of Christianity as a public voice. Notwithstanding these possibilities, my suggestion is that the focus for development in inter-religious encounter at a community level might be less on the intellectual work of the theology of religions, or theologies of the public square, and more on the inhabiting, the *co-abiding* that is expressed in terms of significant or meaningful places, certain kinds of ritual action and a greater instrumental use of liturgy.

The proposal that liturgy or ritual offer areas of further development for theological and philosophical thinking is resonant with much recent work that has been produced by contemporary writers who are seeking new ways of doing theology and philosophy. Until recently, it might have been argued that the body, the notion of place, the practice of ritual and liturgy are overlooked, or at least under-used, aspects of theoretical discourses in philosophical theology. In 2004, Kevin Schilbrack claimed that

Philosophers including philosophers of religion almost never analyse ritual behavior; those who study ritual almost never refer to philosophy. The primary reason for this absence of a philosophical contribution to the study of rituals, in my judgement, is the assumption that ritual activities are thoughtless. That is, rituals are typically seen as mechanical or instinctual and not as activities that involve thinking or learning.

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4 This is present in the writings of those associated with the Radical Orthodoxy movement, but perhaps one of the chief advocates of this is Catherine Pickstock, see *After Writing: On the Liturgical Consummation of Philosophy* (Oxford: Wiley-Blackwell, 1997). See also the recent work of James K.A. Smith (discussed in this chapter), especially the volumes in his ‘Cultural Liturgies’ series: *Desiring the Kingdom: Worship, Worldview and Cultural Formation* (Grand Rapids: Baker Academic, 2009) and *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013). See also his ‘Philosophy of Religion Takes Practice: Liturgy as Source and Method in Philosophy of Religion’ in D. Cheetham and R. King (eds.), *Contemporary Practice and Method in the Philosophy of Religion: New Essays* (London: Continuum, 2008). Although not expressly liturgical, the philosopher Mark Wynn has also explored the significance of place in his ‘Knowledge of God, Knowledge of Place and the Practice and Method of Philosophy of Religion’ in Cheetham and King, *Contemporary Practice*.