



How to Pitch a Tent

A Beginner's Guide to Scriptural Reasoning

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“And the Lord appeared unto [Abraham] in the plains of Mamre:
and he sat in the tent door in the heat of the day”

Genesis 18:1

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Cover Photo: The Tent at St Ethelburga's
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1. Introduction

Inter-Faith is a growth industry. There is some pretty exotic stuff going on out there. There is also some pretty banal stuff too. With all these new forums and networks and roundtable discussions, you sometimes get the sense that you are part of an emerging 21st century Inter-Faith 'faith community' with its core commitments to promoting 'cohesion', raising 'capacity' and securing long-term programme funding.

What is the significance, though, of that little hyphen in 'Inter-Faith'? The fact is: we are a hyphenated community. As we begin to relate to each other in new ways, we also need to retain our particularity. It's our particularity that makes us strong, that gives us depth and, as a hyphenated community (or 'community of communities') means that we can learn the art of solidarity and be strong together.

At St Ethelburga's, over the last three years, we have been developing a set of practices that enable Christians, Muslims and Jews to hyphenate. We have studied together as people of faith and we have acted together as citizens.

Some say that these twin traditions of faith and citizenship are on a collision course. Through our shared practices we have found that this need not be so. We have seen that the multiple traditions which shape us may also be reconciled around a common desire to protect each other from exploitation (from those that sell the righteous for silver and the poor for a pair of shoes, as the prophet Amos puts it) and the natural environment from degradation.

In this booklet we describe the way that one of these practices works: Scriptural Reasoning. As Jews, Christians and Muslims we turn to our sacred scriptures to learn about God and to learn about the world around us; so, together, as Scriptural Reasoners, we turn to these same texts to learn about each other and how we may act together to bring about the repair and transformation of God's creation.

We read together for God's sake. In doing so we recognise that we share a common scriptural sense of the moral, spiritual and physical travails of the world, as described in Genesis, the New Testament and the Qur'an. We also share, as readers of our respective 'counter-scripts', the promise of regeneration. And that compels us to act together for the world's sake.

2. What is Scriptural Reasoning?

Scriptural Reasoning is text study between Christians, Muslims and Jews. It is a practice whereby members of these faiths, in small groups, study together their own and each other's sacred scriptures. The purpose of Scriptural Reasoning is to learn about God's intentions for us and for the world and to bring about its repair. As such, it is a practice that nurtures the discipline of mutual hospitality.

Scriptural Reasoning actually has its recent origins in a conversation between two different camps within modern Judaism: Jewish text scholars and Jewish philosophers/theologians. The text scholars thought the philosophers had become rootless – theoretically remote and overly speculative; whilst the philosophers considered that the text scholars, scrupling over arcane word meanings, had simply lost the plot – they had become 'route-less'. In the early 1990s Peter Ochs, a professor at the University of Virginia in the US, began a study group which brought these two together. He called this 'textual reasoning'. The combination proved generative.

Textual Reasoners started meeting as a group at the annual American Academy of Religion conference. They were joined there by Christian academics who recognised, in their lively discussions, the contours of their own internal debates. One of these Christians was David Ford, a professor in the Divinity Faculty in Cambridge University. This Jewish-Christian conversation led into 'Scriptural Reasoning', which, by the end of the 1990s, had become a Jewish-Christian-Muslim conversation and had developed a number of international cells, not least in Cambridge, UK.

Of course, looked at from outside the academy these debates may seem a bit, well, academic. But they all share a quality of counterintuitive courage that Scriptural Reasoning both requires and generates, wherever it is practised. Rather than turning aside from our differences in an attempt to preserve some putative peace (not really peace at all), it is precisely through exploring these differences together that we learn the meaning of our profound interdependence.

And we do this by discovering what it means to share with one another one of the most intimate relationships we have as Muslims, Jews and Christians: our relationship with our particular scriptural revelations. The Jewish philosopher Martin Buber would call this an I-Thou relationship.

So, to be involved with Scriptural Reasoning, you need to make a kind of double commitment. On the one hand, you need to stand firmly within your own tradition and love your scriptures as your own peculiar treasure. At the same time, you need to be open to the God of Abraham speaking from outside your familiar tradition.

You need to be open to interruption, stopped in your textual tracks. This is, of course, a biblically endorsed possibility with Jethro, the priest of Midian, offering management consultancy to Moses, his son-in-law; or the Canaanite woman providing impromptu Messiah coaching to Jesus, as he tries to take a quiet stroll along the coasts of Tyre and Sidon. And in the Hadith, The Holy Prophet invites his followers to 'narrate from the children of Israel, to learn from their holy stories'.

But if you are willing to launch out into the deep and let down your nets, you will be rewarded with a double draught. Not only are you able to deepen your appreciation of the others' scriptures, but you will also deepen your relationship with your own.

In the end, though, each faith and each person generates his or her own reasons for continuing this conversation. That is part of the particularity of Scriptural Reasoning. As a Christian – and as one of a particular sort – I am on my own journey with this practice. For example, I have found that, in beginning to reason together with Muslims, Jews and other Christians I am also learning how to allow my scriptures to resource me to speak and act with confidence in the public realm. Somehow, for me, all these processes are connected. It is part of what makes it so intriguing.

3. What is the 'Tent of Meeting'?

Part of the way it works is that, in reading together, we create a generous space for each other beneath the sacred canopy of our shared scriptures. It is a mutual space, generated from a sheer superabundance of scriptural meaning. Some liken it to the biblical *mishkan*, or 'Tent of Meeting'.

In fact, Scriptural Reasoners talk a lot about 'Tents of Meeting'. They talk about how the Hebrew word *mishkan* combines the meanings of both *Shekhinah* (meaning 'the Divine presence') and *shakhen* (meaning simply 'a neighbour') and how, as a people on the move, heaven and earth touch in the *ohel mo'ed*, ('The Tent of Meeting') and the Jewish 'holy of holies', in the wilderness.

They talk about the Tent as a provisional place, where strangers become friends and angels are entertained unawares. They refer to the Prologue of John's gospel, in which Jesus is described as 'tenting' or 'tabernacling' (usually translated as 'dwelling') among us.

The Tent, they say, is that liminal space - beyond the synagogue, the church and the mosque - where those who follow the God of Abraham may, together, learn . . . how to hyphenate.

But in London we take things quite literally. When we heard about the 'Tent of Meeting' we thought: that sounds interesting, let's have one of those here. Consequently, on a bit of land at the back of St Ethelburga's, beneath the steel and glass towers of the financial City, we went ahead and pitched our own 16-sided Bedouin-style Tent. It was made in Saudi Arabia and woven from goat's hair. It's quite a scene, with up-lighting, under-floor heating, and some very tasty rugs. And it is here, in our Tent, that we have been exploring the possibilities of Scriptural Reasoning, amongst community faith leaders, lay and ordained.

For us, at St Ethelburga's, the Tent is also a sign. It is a place for human-scale encounter, sitting directly beneath the tall towers of the City of London. When you come out of the Tent, as you slip your shoes back on, you are aware that you have been inhabiting a powerful counter-narrative to that provided by the gods of international finance all around.

'Reconciliation', for the followers of Abraham, lies deep in the particular stories of God's transforming relationship with His people, stories of judgement and of miracles of generosity and grace. For the Tower Gods, on the other hand, it involves a different kind of calculation.

Reconciliation is what accountants do with their balance sheets. Not so much about stories of counter-intuitive courage, for the Tower Gods it is about the number of storeys you can pile up, one on top of the other. Of course, this was also Pharaoh's command to the captive Hebrews: Bake more bricks! Build higher towers!

It is in the Tent, then, that we have been nurturing Scriptural Reasoning, outside the university environment, as a civic practice. This has been the site of our textual tilth. We have been seeding all sorts of crazy notions about justice, peace, mercy and truth. It is a dangerous thing, this business of reading scripture together.

4. Learning the practice

Learning how to do Scriptural Reasoning is not, then, about asserting a set of doctrinal propositions, or learning an Inter-Faith catechism, or correcting other people's misapprehensions about your own scriptures or religion. It is certainly about loving your scriptures, but it is not about imposing them on others.

Scriptural Reasoning is fundamentally a practice. A 'practice' is a habitual way of doing things that generates its own goods, yields its own rewards, over time. Although there may be all sorts of incidental reasons why you might want to follow a practice (e.g. it makes for a great date), fundamentally you do it for its own sake – or for God's sake. If a practice is pursued too instrumentally – that is, to achieve some expressly defined output - it stops being a practice and becomes instead a technique or a technology. Techniques are fine for technicians. But when people start talking about Inter-Faith toolkits you know they have lost it. They are probably all torque, anyway.

The best way to learn a practice is not by talking about it, but by doing it, preferably with people who have already been doing it themselves for a while. In some ways the origin of Scriptural Reasoning lies in Jewish *chavruta* study, whereby two individuals study the Tanakh or Talmud (or, indeed other Jewish texts) together. There is often an element of apprenticeship here. So, too, there is with learning the practice of Scriptural Reasoning in a larger group - although, as with *chavruta* study, it is not always clear who is teaching whom.

A Scriptural Reasoning group may be likened to a good Irish stew. As you eat it up, you can keep on adding new vegetables and fresh pieces of meat - that way the balance of the flavour continues to change and to deepen and the pot is never exhausted. Over the course of the life of the group at St Ethelburga's, we have had people come and go and some have started up their own groups elsewhere. There have been fallings out and makings up and fallings out. But at the heart of any Scriptural Reasoning group it is quite likely that you will have a few enduring relationships, around which the others can gather.

A practice is linked to a tradition in the same way that a dish is linked to a cuisine. There's more to Irish cooking than stew (though not, it has to be said, much more).

Rooting one's practice in a tradition – inhabiting afresh old ways of reading scripture that have been handed on for generations - allows for multiple perspectives to be expressed without threatening the integrity or the stability of the group.

Traditions allow for dissent and disagreement, even at times internal contradiction. By locating yourself in a tradition you can learn how to disagree well. You learn how to approach the scripture interrogatively, how to ask good questions of it, as well as allowing scripture to ask good questions of you.

Like any practice, Scriptural Reasoning also has its own abbreviations and bits of jargon. So when people start talking about 'SR', this isn't product placement for Mentadent toothpaste. You can see the way some of them talk about 'tents' or 'tents of meeting'. They also talk about 'houses'. A 'house' or 'house of worship' is the way that the three faiths refer, generically, to each other.

We have found that a Scriptural Reasoning group works best when there is a clear taking up of roles. One person can certainly perform one or more of these roles, but it works best when there is some division of labour. There will be other ways of organising a Scriptural Reasoning group, but this is how we have been doing it. I will now explain the roles of the 'house convenor', 'presenter', 'group convenor' and 'host', in reverse order.

5. How to host a group

'Hosting' is also something that Scriptural Reasoners talk a lot about. It is partly about housekeeping matters. Or rather tent-keeping.

You may need a degree of charismatic leadership to get a group of people together, but you will need some sort of administrative skill, and some sort of structure, to keep it happening and to keep people happy. There is always a degree of paranoia stalking a Scriptural Reasoning group and it is good to make these things as explicit as you can in order to nip it in the bud.

People need to know who is making the decisions and how to influence those decisions. Where will the group meet? When will the group meet? Who will organise the meeting? Who is going to send out the emails? Will the texts be sent out in good time? Will the bread be kosher? Will the chicken wings be halal? Can my friend who is a 'kind of Buddhist' come? (see below, for some answers).

And what happens if you don't happen to have a goats' hair Bedouin Tent in your back yard? You can still meet for Scriptural Reasoning. Some groups have met in community centres or church/mosque halls or university classrooms or maybe a meeting room provided by the local library. While it is good to move around, particularly if you want to draw a particular institution into your group, it is also good to have a fixed place where people can look forward to coming. That is part of generating a shared practice.

Ideally the place you meet should have a public dimension, but it doesn't have to be a completely neutral space. Indeed, what spaces are completely neutral? Part of performing the role of 'host' is learning about how to share your own territory – and allowing yourself, and your territory, to be marked and changed in the process.

There are other practical things to watch for when hosting a group. Obviously it is best when a group is pretty much self-selecting. But it should not become too cliquy. And without labouring unduly to meet public sector diversity directives, you should also aim for a degree of balance in its membership. You need to try and ensure that you get roughly equal numbers (and at least two) from the three houses ('turnout', though, is partly the responsibility of the 'house convenors' – see below). You need also to try and ensure a reasonable balance between men and women and between 'lay' and 'ordained'. You don't want to stuff your group with clerical professionals. Nor do you want a Tent full of Inter-Faith ingenues. Generally speaking, for civic SR, you want community faith leaders.

Groups vary in size. If it gets too big, however, it becomes like a conference plenary and people start making telling speeches. If you fall below about five it can feel a bit like the righteous remnant, somewhat demoralising - though small groups can be good too. Ideally you want between eight and twelve people. Not everyone will come every time and so to generate that sort of size of group regularly you need a pool of about twice that number. Then there are the problems of demography. In East London, for example, we have lots of Christians and Muslims, but fewer Jews. Sometimes you will need to import your co-religionists from another borough; if they'll come. For civic SR it is good, if possible, to gather a group from a particular area.

In organising dates for Scriptural Reasoning, you need to be mindful of various religious calendars. There are some good websites that will help you plot your path between the fast days and the feast days (www.interfaithcalendar.org).

Sometimes it is fine, however, to arrange a meeting involving two houses if the third is caught up with its devotions. It makes for a different kind of conversation, but that can be enriching too. Generally speaking, you don't want to meet less frequently than once a month, otherwise it is hard to keep any kind of momentum going.

The scriptural languages should be available for consultation. Obviously, it is important to treat these respectfully. Bibles and Qur'ans should not be put on the floor or under other books or items and the words of the holy Qur'an, when open on the table, should not be covered. If you have printed copies (or photocopies) of the Qur'anic material alongside the translations, it should be noted that some Muslims object to these being annotated by hand. Equally you need to make arrangements amongst your group for respectful disposal of printed or photocopied texts that include original language material. Although this needs to be the concern of all group members, it is the particular responsibility of the respective 'house convenor' – in consultation with the 'host' - to ensure that their own scriptural material is handled in a seemly and appropriate way.

Food, if provided, also needs to be thought carefully about. Providing vegetarian fare is not, in itself, going to be enough for many Orthodox Jews, though teas and coffee and pure fruit juice (in disposable cups) should be fine. It is mostly common-sense, but if you are in doubt about a matter of propriety, just ask. And if you have particular concerns then try not to wait until you are profoundly insulted before letting people know you care. Just tell them you have a problem. It is up to the group's host to keep an eye on all of this.

Checklist for Host

- Work with 'House Convenors' to get a balance in the group
- Choose the venue(s)
- Book the dates (being mindful of religious festivals)
- Advertise the dates (via email and on a website etc.)
- Ensure texts are available and, where appropriate, circulated
- Provide food, if desired, meeting dietary requirements
- Be available to sort out any difficulties that arise

6. How to convene a group

If the group's host prepares for the meeting, the 'convenor' is the person responsible for ensuring that everything is alright on the night.

You might think of this person as the 'chair', though I don't think that would be quite right. A Scriptural Reasoning session doesn't work to an agenda as such; indeed, it seems to work best when the group takes some measure of responsibility for 'chairing' itself. The mutual hospitality that is a hallmark of Scriptural Reasoning is really the responsibility of everyone in the group and of the three houses in relation to one another. In all of this the convenor's role is more like that of a session facilitator. Ideally, the person should be an experienced Scriptural Reasoner.

At the beginning of the session there is always a certain amount of catching up to do. It is good, for example, where the group's membership is relatively fluid, to give people an opportunity briefly to introduce themselves. Then the group, with the convenor's steer, also needs to decide in which order the scriptures will be read. There is no reason that they should necessarily be read in historical sequential order (Jewish, Christian, Muslim) although this is sometimes helpful.

It is essentially the convenor's job to hold the boundaries for the group. The person needs to observe the time-keeping and keep the group more or less on task. If the overall SR session is due to last for about two hours that means that each portion of scripture will have just over half an hour devoted to it (leaving a bit of time at the end for a more free-floating discussion between texts and also time to choose the theme, etc., for the next session), and so each 'presentation' should certainly last no more than about ten minutes.

The point of SR is that it is a multilayered conversation between the participants and the texts – it is not about one person assuming responsibility for explaining what Christianity or Islam or Judaism says on any given topic. To enable this conversation to take place the convenor may need to try to keep the conversation in the interrogative mode - that is questioning, in the spirit of a common exploration. When it is a difficult text and the group is struggling with it, there is often quite a temptation to start abstracting the conversation away from the piece of scripture in front of you. On such occasions, the convenor may wish to draw the group's attention back to the text under discussion. Sometimes it is also helpful for the 'convenor' to remind the group of the theme that links the texts together.

After a particularly intense discussion it can be good to share a moment of quiet before the final bits of Tent-keeping: it will be up to the convenor to hold this boundary too for everyone.

Before the Tent pegs are finally pulled and the Scriptural Reasoning group breaks up, it is good to have a discussion about the choice of texts, or theme, for the following session. Again, it is really the convenor's role to ensure that this happens and then to identify the consensus in the group. Sometimes, if there is no clear consensus, this needs to be passed on to the 'house convenors' to sort out between themselves. Generally speaking it is the responsibility of the house convenors, in consultation with their respective houses, to select the actual texts.

If possible, it is good to choose a theme, or a text, that engages with something in the life of the group. For example, within the St Ethelburga's group, over a period of a few months, we experienced some quite intense group processes. During this time, some of the themes we looked at included 'longing', 'fire', 'clerics' 'repentance' and 'gift' – we did that theme twice, it was so good. It was a painful time, but the Scriptural Reasoning was great.

It may be that, where these difficult feelings surface, deep repair may also take place. A precondition of the Tent conversation is precisely that it takes place outside our habitual 'houses' - that is 'in exile', in this provisional 'house of meeting'. This is where our determined relationships become unstable once more, open to re-negotiation, as powerful ancient rivalries, asymmetries and projected fantasies become manifest. It is also a place where new solidarities are demanded and profound mutuality may be experienced. It is a dangerous place, but also a transformative one. You need, at the very least, to be mindful of this as the group convenor. Sometimes what is going on in the group may have its roots somewhere else entirely. If you are pursuing Scriptural Reasoning as a civic practice you need to be aware of how the current public debates are also acted out in the group.

Because it will necessarily take place in a public setting, you will be open to a degree of passing trade. Notwithstanding the fact that you could be entertaining angels unawares, it is also possible that you will be welcoming a religious nutcase into your midst. This needs to be watched and, on occasion, dealt with quite quickly and firmly. Otherwise you will find your group not so much hyphenating as hyperventilating. It is the surest way to clear, not just the Tent, but also the entire campsite.

Checklist for Convenor

- Hold the boundaries for the particular sessions (these include time boundaries as well as people boundaries)
- Help the group choose the order in which it will read the texts
- Help keep the discussion in SR mode – e.g. interrogative and text based
- Be mindful of group processes and help the group interpret these (you may need some help with this)
- Make sure the group chooses its themes and texts for the following session

7 How to present a text

Each Scriptural Reasoning session needs three ‘presenters’ who introduce the three different sacred texts. The role of the ‘presenter’ is to open up the portion of scripture for discussion.

Before it is presented and then explored by the group of reasoners, the chosen passage is read out in English. Sometimes it may also be read out in the scriptural language (for example, Muslims may recite it in Arabic). The person who reads out the passage is normally someone for whom the passage is his or her sacred scripture. It is really up to the presenter to ask someone to do this.

The presentation is then not a definitive statement on the text, but rather simply an opening gambit. Depending on the overall length of the session, it is likely that there will be no more than ten minutes allocated to each presenter.

The presenter’s job is to set a bit of context for the passage and open it up for discussion. Sometimes it is good to do a bit of basic plot summary – what’s just happened, what’s happening next – or put the passage in a bit of historical context (explain when a particular passage is thought to have been written, etc.). There are often interesting and important textual/translation issues that can be noted, though if the presenter is unfamiliar with these, that doesn’t necessarily matter. There is often someone in the group who can help. In fact, it is good if this is the case. Part of the experience of Scriptural Reasoning is that it is a collaborative endeavour.

There is no single set SR form for a presentation, although there are different ‘house styles’. For example Muslims and Jews tend to read their scriptures more from within their respective commentary traditions (using tafsir and midrash or classical commentary), whereas Christians are more familiar with the moves of historical criticism. The key thing is that the reading is authentic to the ‘presenter’ and his or her traditional way of reading the scripture. It is generally good, however, to try to keep the presentation quite conversational. If you think you would get your ideas across better with a power point presentation, for example, I would hope the group would constrain you

There are some other things to watch out for. It works best where the presentation is offered interrogatively – i.e. as an extended question, or series of questions – rather than assertively, as a statement of fact. And it is generally a good idea for the presenter to be ‘on the side’ of the passage, where the passage ‘speaks’ to you in some way. It is very hard to present a passage you hate, or about which you feel very ambivalent. It is OK, however, to feel quite vulnerable as the presenter. That is one reason why Scriptural Reasoning is so powerful. You are putting yourself on the line.

The point of all of this is not to establish some kind of confected inter-faith consensus, but to create a space for genuine relationships. This may entail disagreement as well as humour. It will usually be surprising.

Checklist for Presenter

- Invite someone to read out the text that you will then present
- Provide some context for the selected text (this may include semantic issues, it may include relating the text to your own setting)
- Keep your presentation brief and, where possible, in a questioning mode
- Don’t feel you have to explain or defend the text and allow others in the group, particularly others from your house, to contribute to its discussion. Your role is to open up the portion of scripture
- Allow the scripture to open you up too. Don’t worry about feeling vulnerable as the presenter

8. How to convene a House

The 'house convenors' should keep in touch with one another between sessions and also with their fellow house members. Their role is to bring new members into the group. They also are responsible for choosing the texts, in discussion with the others, and inviting someone to present it. They also need to ensure 'turnout'. If you are a Muslim or a Jew, this is a big part of being the 'house convenor'. For the Christian 'house convenor' it can be more a case of keeping people away. You don't want a Scriptural Reasoning group full of Christians on the lookout for a spot of inter-faith.

It is good for the house to meet separately, apart from its participation in a Scriptural Reasoning group. One reason for this is that Scriptural Reasoning should not replace the study of one's own scriptures within the context of one's own house. In recent years Qur'anic Reasoning and Biblical Reasoning groups, organised within the separate houses, have flourished as a consequence of Scriptural Reasoning.

SR is a supplementary diet – or maybe a way of cooking – but not a staple.

9. Pitching your own Tent

Pitching your own Tent should now be easy! We have put some text bundles and some commentaries on-line to get you going, as well as a short film to give you a sense of how it all works.

But part of the fun is choosing your own text combinations and reading them in the light of your own civic context and community relationships and with your own neighbours, who will soon become your friends and colleagues. It's also good to make your own mistakes - we could certainly share with you a few of ours. This is where it all comes alive and where, in your hands - maybe with our help - the practice will deepen and grow.

In the end it is all about developing relationships, talking together as *ahl al-kitab* (People of the Book), rather than arriving at committee type consensus.

Scriptural Reasoning has grown up amongst Jews, Christians and Muslims. How will the practice work with Buddhists and Baha'is? What about Hindus? We think well. Let's find out together.

10. Further resources

Texts and background materials to accompany this booklet are available at: www.scripturalreasoning.org

The **Society for Scriptural Reasoning** (<http://etext.lib.virginia.edu/journals/jsrforum/>) is an international network of Scriptural Reasoners and if you want to join us on one of our training conferences, or affiliate to this emerging network, then we would love to hear from you. We want to resource your group and we look forward to working with you.

If you want to be part of this adventure, please let us know. It's a Big Tent and there is a place for you too.

11. Other sources

Further resources can be found on the website of some of our partners:

The Society of Scriptural Reasoning:
<http://etext.lib.virginia.edu/journals/jsrforum/>

www.divinity.cam.ac.uk/cip

www.3ff.org.uk

www.stethelburgas.org

www.childrenofabrahaminstitute.org

www.scripturalreasoning.org.uk

12. Acknowledgments

The nature of Scriptural Reasoning means it is invidious to acknowledge particular contributions. But I am going to risk being invidious because SR is all about particularity. This short booklet comes directly out of the experience of a particular group that has been meeting at St Ethelburga's for nearly three years. As far as I know this was the first group that saw itself as doing Scriptural Reasoning as "a civic practice" (a term coined by Maurice Glasman) and has spent this time trying to work out what this means.

Particular people who have contributed to this endeavour include Foezul Ali, Musa Admani, Shulamit Ambalu, Marianne Aston, Jane Barraclough, David Baverstock, Luke Bretherton, George Bush, Jeremy Cutler, Oliver Davies, Lejla Demiri, Paul Fleetwood, Serafim Florea, Maurice Glasman, Luke Geoghegan, Jonathan Gorsky, Lindsey Taylor-Guthartz, Usama Hasan, Muhammad Yusuf al Hussaini, Wakar Kalhoro, Miriam Kaye, Samuel Klein, Catriona Laing, Tom O'Brien, Chad Pecknold, Jean Reed, Alan Riley, David Russell, Daniel Rynhold, Sarah Snyder, Susannah Ticciati and Ben Quash. Much of the material in this booklet draws on what they have done, said, or (in key cases) written elsewhere.

Simon Keyes, the Director of St Ethelburga's, has provided a Tent and Bruce Irvine, the Director of the Grubb Institute, has provided supervision for when the winds looked as though they might have blown the sheeting away. David Ford and Peter Ochs have given us a map of the campsite and, in fact, the idea to go hiking in the first place. The group at St Ethelburga's has taken the inspiration of Scripture to new places.

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