

My Questions

1. What Am I Studying from Outside My Own Tradition?
2. How Is This Study Comparative?
3. Is This Study Transformative?
4. Is This Study Transgressive?

Some Further Insights (with regret at not hearing all the breakout session papers)

5. Work on method is necessary (**Catherine Cornille**), as in other academic fields: before, after, or aside from the actual practice of CT
6. Interdisciplinary CT, engaging in the methodologies of other disciplines too (**Yesudas Remias**), in a way that convinces (we hope) scholars in other fields
7. Issues of boundaries – regarding truth, regarding values, and also regarding piety and practice – matter greatly, though the standards are not uniform
8. CT comes in many varieties: Hindu- or Buddhist-Christian, various configurations of Jewish-Christian, Jewish-Muslim, and so on — and for each of these combinations, many subdivisions: which Christianity? Which Hinduism?
9. How can CT be done with respect to oral traditions, e.g., among Native Peoples?
10. Much work needs be done on CT in history: how have interactions taken place, and which interreligious interactions count as CT (even if not called such)? (**Diego Sarrió Cucarella; John May**)
11. Much work needs be done on configurations of CT in and from the perspective of traditions other than the Christian. (**Andrew Kingsford**)
12. It would be naïve to ignore social and political contexts that make CT more urgent, more difficult, nearly impossible (**Bagus Laksana**)
13. Like other forms of theology, CT can be distant, objective — or intensely personal (**Ismail Albayrak**)
14. CT as an expert or more widely available way of learning: what do you need to know, to do CT? (as a practical and religious education question)