The 2016 census of the population of the Republic of Ireland reveals the extraordinary extent to which a previously homogenous society has become pluralistic and diverse. At the same time that the people identify as Roman Catholic, there are rapidly increasing numbers of Orthodox, Muslims, Hindus as well as more than half-a-million who state "no religion". In this context an ordained priest of the Church of Ireland, Suzanne Cosinis, has written a most significant analysis focused upon how the Anglican Church of Ireland might engage with the rapidly growing Muslim population.

The book is entitled Generous Love in Multi-Faith Ireland: Subverting the Ideology of Citizenship and a Positive Pedagogy for the Church of Ireland in Irish Local Churches and Muslim Mission and Engagement" (Church of Ireland Press, 2015, number 8 in the Braemar Studies series). There are 123,612 people identifying as Muslim in Ireland in the Republic and 29,000 in Northern Ireland; there are 62,032 people in the Muslim population in the Republic and perhaps more than 15,000 Muslims in Northern Ireland. The rate of growth in the Muslim population is largely due to the immigration to which the 2004s the Muslim faith will number only second to the Roman Catholic faith in Ireland. This book, while very pertinent in Ireland, may be read with great profit by Christian denominations in the United Kingdom as a case study of how relationships might be fruitfully pursued with non-Christian faiths.

This book, the result of a thesis in fulfillment of a Master's Degree in Theology at the Church of Ireland Theological Institute and Trinity College, Dublin, is firmly grounded in the literature and experiences both in Ireland and the United King- dom. While it still reads very much like a thesis, that should not stop anyone ab- sorbing this relatively short book to explore what is one of the most urgent issues we face both locally and glo- bality: how do Christians pursue mission and engage effec- tively and fruitfully with other faiths in our rapidly changing societies?

Narratives

The author challenges us to consider our narratives of "other-love", especially "other", thereby opening the myopic conceptions of interfaith relationships. Cousins drives upon "Generous Love" in a way that is both"empowering the Call to Dialogue" produced by the Anglican Communion Network for Inten- faith Conferences and published in 2008 and other works such as the London-focused pedagogy "Living With Other Faiths. A Presence and En- gagement Resource", written by Jonathan Evans (The Centre for Theology and Com- munity, London, 2013). She is well versed in the theolog- ical explorations of major theologians, such as Jürgen Moltmann, Nikolaos Volf, Paul Ricœur, Janet Soskice and David Ford, in respect of the issues which arise in inter-faith encounters. This, with her extensive bibliogra- phy and valuable appendices, greatly adds to the value of the book which might otherwise be seen as just of local Irish application. Throughout the author is concerned to bring interfaith theologies and practice (which she calls praxis) to the forefront of interfaith pedagogy as and how contextualised re- sources may be developed.

She concludes with an outline of 26 points or recommen- dations which set an excellent agenda for those developing new Sebastian networking and indeed violence might be confronted based on a Christian theology of gen- erous love.

How successful we are as Churches in tackling this key agenda will determine the extent of human flour- ishment and whether we prove faithful to the inclusive love of Jesus Christ, "the Christ of nomies of Jesus Christ are called through" and Jacques O'Farrell is Lay Leader of the Methodist Church in Ire- land.

Enhancing effective evangelism

Author Paul Willis is on the leadership team at All Saints, Worcester, as well as holding Chaplaincy with Ministries. However, his passi- on is "mentoring" and each parish should have a mentoring Empowering A Generation One Person at a Time (Instant Apostle) who can trans- form his enthusiasm and de- sire to see this ministry as significant for the contemporary Church.

The author utilizes Lehigh Ford's definition of me- noring which is quoted: "Mentoring is an intentional, dynamic relationship of trust, in which one person, the mentor, enables the other, the mentee, to maximize the grace of God in their life-time, by sharing their God-given ex- perience, gifting and abili- ties."

"There will be many differ- ent types of books about mentoring. Some will spend time with insights from the field of education and the psychology of learning. Some will focus on more speci- alised tasks such as mentor- ing worship leaders or pre- achers or pastoral visitors. This book is not about any of those. The emphasis here is on the spiritual component of mentoring that is in the au- thor's view essential. So, for instance, the author writes: "I am speaking here about the life of the mentor to grow in maturity in the things of God and then be willing to impart what he has learned, wisely, into the life of the Me- ninee." So, the activity of walk- ing with God, living in the presence of God and prayer are vital.

"The author declares, "in the mentoring process Jesus Christ has to be central. If the focus gear off him and his words we shall fail!" So, in the chapters that follow we do cover reflection, prayer, discernment, asking good questions, listening, expect- ations and contracts, action planning, affirmation, spiritual challenge and empowerment, all against a backdrop of one relationship with God.

Mentoring

This seems to me to over- look the role of the mentor. In a spiritual direction, which does not get a mention at all. The key in mentoring is forming a quality relationship with God through Jesus. It is these inter-relational relationships that will enhance effective evan- gelism. The problem is the lukewarm nature of many Churches and the desire for intentional mentoring will move discipleship to a better foundation. Finally, the author asks the question of what a church community, will look like, in an environment conducive to mentoring, me- noring look like.

It was a little put off by the first five pages of the book comprise of 21 testimono- nials. It seemed a little over the top to me. Also the bibliogra- phy is uneven. Books mentioned and endorsed in the text (such as the work of David Malinsson) and foot- notes do not appear in the bibliography at all.

The author of The Heart is a City by Yourself Your Inner Voices, Why They Matter and How to Win Them Over (Hodder and Stoughton, £14.99), is in direct of strategic research for Open Doors In- ternational that works with persecuted Christians throu- ghout the world. But the book is not about that impor- tant work. Instead, Ronald Beyce-Malillian focuses on your inner voices (including why we worry we are not talking about mental illness here), ordinary voices we all recogn- ize. Perhaps they say, "I am hopeless, I could never do that", or, "I must succeed at all costs." Then they must be recognized and realigned. This is a refreshingly enjoy- able book to read, without sus- pect has been a long time in gestation. It is a bit unusual in the most notable reading or reviewing a book on a similar subject.

Embracing

The author carefully intro- duces his subject. A voice is a "persistent powerful message that pre- vades you from preventing you from embracing your true self". Then he mo- ves on to describe the voices that come to us and speak to us. Later chapters develop milestones further. He says we can review, how we can talk back to the voices, be- friend the voices, walk with the voices, ask God to share the burden that the voice can be. Then there is a chapter on how to manage the voices that require us to act in per- sistent and preferred ways.

At the closure of this voice we are challenged to not settle for Babel, the plethora of voices making noise but in- stead PenteCost. We need to listen to the voices within and the voices of "the others" so we can engage with them. The Rev Maurice Stafford is a min- isty in the West Nordic circuit.