

Leader's Guide for
Primary Source Readings in
World Religions

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I would like to thank my colleagues in the religious education department at Boston College High School, who walk with me as companions of Jesus. I would also like to acknowledge my teachers in interreligious studies: Thomas Casey, OSA; Kevin Dwyer, OSA; Francis Clooney, SJ; Roger Haight, SJ; Padraic O'Hare; Warren Kay; and Robert Neville. Your passion and commitment to dialogue continue to inspire my teaching. I need also to recognize my first teacher, John Vignol. As a scholar, mentor, and friend, your devotion inspired me to become a teacher. My parents, William and Barbara Tiernan, mean more to me than they will ever know, and I am eternally grateful for their witness of faith. My wife, Anitza, continually supported me during this project. She is my living sacrament of God's love. This book is dedicated to my students—past, present, and future. I am humbled to be called your teacher.

The publishing team included Steven McGlaun, development editor; Lorraine Kilmartin, reviewer; prepress and manufacturing coordinated by the production departments of Saint Mary's Press.

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Introduction

Vision

A just appraisal of other religious traditions normally presupposes close contact with them. This implies, besides theoretical knowledge, practical experience of interreligious dialogue with the followers of these traditions. Nevertheless, it is also true that a correct theological evaluation of these traditions, at least in general terms, is a necessary presupposition for interreligious dialogue. These traditions are to be approached with great sensitivity, on account of the spiritual and human values enshrined in them. They command our respect because over the centuries they have borne witness to the efforts to find answers “to those profound mysteries of the human condition” and have given expression to the religious experience and they continue to do so today.

(Pontifical Council for Inter-Religious Dialogue, *Dialogue and Proclamation*, no. 14)

The preceding passage reflects the core values of this *Leader’s Guide for Primary Source Readings in World Religions*. Studying world religions is an intellectual challenge coupled with an emotional endeavor to grow in sensitivity to the mystery of human nature. Teaching world religions requires an openness to new languages, cultures, and beliefs. By exploring the history of dialogue, students can begin to appreciate the unique contributions of each tradition without forgoing their own.

Young people raise many rich, yet complex, questions when reading about religious diversity for the first time. They may ask themselves: Why should I learn about other traditions when I still have to grow in my own faith? Are different religions simply different representations of the same reality? Can I be Roman Catholic and still study other rituals and beliefs? How can societies accept pluralism as an opportunity rather than an obstacle?

Creating a learning environment that is respectful, inquisitive, and genuine is essential to answering these inquiries. Bernard Lonergan, SJ, believed learning is the path to greater self-awareness, developed in four imperatives: be attentive to your perceptions of things so you may experience them accurately; be intelligent to learn about the entirety of an issue without focusing on its details; be reasonable by recognizing your limitations and the depth of what you are studying; and be responsible for bearing witness to truth on behalf of others. This philosophical framework may be adapted to prepare students for their experiences of other world religions.

Our Catholic tradition has a great deal to offer on these questions and more. The Catholic rule regarding other faith traditions is that we respect and admire them at all times. Although we Christians consider the grace and salvation of Jesus Christ as the norm, that consideration should not invalidate the cultural heritage and religious practices of others. Our vocation is found in experiencing the diversity of the world and the redemption that comes from truly loving our neighbors as ourselves.

Selection of Documents

One goal of *Primary Source Readings in World Religions* is to help students realize how different beliefs can contribute to a rich spiritual life. Additionally, we hope students will discover that the path to authentic dialogue requires commitment and sensitivity to others so the students’

relationship with God may flourish. The readings chosen for *Primary Source Readings in World Religions* reflect these two goals.

Each chapter in the student book contains three readings, with the exception of the first and twelfth chapters. The first reading of each chapter is a primary text or scripture passage from a particular faith tradition. This reading has been selected to provide a firsthand experience of the creed of that tradition. The second and third readings come from other primary texts of that chapter's faith tradition, come from the writings of religious scholars, or are more biographical by reflecting the viewpoint of a modern practitioner.

The organizing principle of the student book is the pluralism of the religions themselves. Together their readings challenge the students to examine their own faith and the issues pertaining to world religions. Many of the readings are difficult, but with your help, the students can understand some of the great wisdom and guidance the global community has to offer.

The Leader's Guide

The leader's guide provides you with ideas to help your students explore world religions. For the students to complete the activities, you will need some materials, including large self-stick easel pads, small self-stick note pads, paper, and pens, pencils, or markers for each student. You will also need copies of various handouts throughout the chapters, enough for each student in your classroom. Look through the lessons before you teach them and gather the materials as needed.

This leader's guide provides various activities on a wide range of issues for the readings from the student book. Each chapter has a consistent structure, yet also provides variety in activities and techniques to help engage the students with the content of the readings.

Summaries

This leader's guide summarizes the reading selections to help you quickly identify readings that will be most helpful to your course.

Guiding the Students Through the Readings

The student book contains review questions that reinforce the students' basic understanding of the readings. The author believes the students might need more assistance while they read the texts, so he has provided ideas for guiding them through the readings in ways that keep learning largely in the students' own hands. Sometimes the author assigns portions of the readings to groups. Other times he provides additional questions on handouts for further reading and reflecting. Opportunities for "dialogue" with the author and for personal reflection are included to make the readings more relevant to the students. Once the students feel confident about the readings, they will be better able to discuss the implications and applications of the content through class discussion.

Going Deeper

After the activity that helps the students read the texts, the author addresses the readings in many different ways. The activities bring you a variety of teaching methods and discussion ideas for engaging your students in the material. The activities are student centered, often for groups or pairs, allowing you to encourage the learning process rather than direct it.

Prayer

Each chapter offers opportunities to pray with your students or to examine a meditation that relates to the world religion discussed in the chapter. Sometimes the author provides a spiritual reflection on the chapter readings. Other times he offers simple prayers or ideas for student-led prayer.

Action Ideas

The action ideas section gives you ideas for further research or action for the students. You might ask the students to pursue these suggestions with their families, either as additional homework or as opportunities to deepen their understanding of other religions.

Appendix

This book contains an appendix, “Additional Resources,” to assist you in sharing the material with your students. The appendix suggests resources to help the students work through the material in each chapter.

An Invitation to Engage

Primary Source Readings in World Religions challenges your students to embrace the wisdom of the Church’s teachings on other religions while growing in awareness of the pluralism in their world. Remind your students that their classmates bring a diversity of experience to these readings. The students will have strong feelings about issues of faith. Neither we nor our students necessarily know who identifies with which faith traditions, so it is a good general rule for us and our students always to speak with a spirit of respect and openness. A reminder about others’ faith backgrounds invites us to reflect on our word choices and to be thoughtful listeners during our discussions.

Chapter 1

The Catholic Church and World Religions

Summaries of the Sources

Both readings in this chapter reflect the commitment of the Catholic Church to interreligious dialogue. Recognizing the common good in different faith traditions highlights the dignity we all share. Religious diversity should be a goal of—rather than an obstacle to—the global human community.

Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate), by Pope Paul VI

Nostra Aetate, translated as “in our age,” is a declaration from the Second Vatican Council that reflects the modern spirit during that important time in the life of the Church. Human nature is marked by essential questions that relate to our origins and purpose. Throughout history religions have had a way of permeating culture to raise these concerns. Catholicism is a monotheistic religion. It recognizes the one God of Judaism and Islam. These three religions are referred to as the Abrahamic faiths, because they identify themselves with the patriarchal lineage of ancient Israel beginning with Abraham. Other traditions such as Hinduism and Buddhism promote rites and practices that reflect different ways of finding truth through meditation or divine myths.

The central emphasis of *Nostra Aetate* is to address the charge of deicide (literally, “killing of a god”) often leveled against the Jewish community. For centuries many people held a widespread perception that “the Jews” were responsible for the trial and Crucifixion of Jesus. The Church condemns this position and calls on the faithful to see the death of Christ as a symbol of God’s love for all humanity.

The Church recognizes that goodness is found in all the faith traditions addressed in this document. People should honor this goodness through dialogue and mutual respect. The Church also upholds the need to confront discrimination or harassment based on religious differences. Therefore we should move beyond merely tolerating other faith traditions to focusing on the common call to unite as a global family. In appreciating the wisdom of other faiths, we can only grow and mature in our own.

“Meeting with Representatives of Other Religions: Address of His Holiness Benedict XVI”

In his first visit to the United States, in April 2008, Pope Benedict XVI met with a group of leaders representing various faiths from around the world. In his address the Pope explores the American dichotomy of church and state and how spiritual values can enrich public life. The Declaration of Independence notes that “life, liberty and the pursuit of happiness” are inalienable rights for all people. They reflect what it means to be made in the image and likeness of God, because we have free will and reason to reflect on our natures.

Freedom and religious diversity are intimately related. Pluralism is found in classrooms, at workplaces, and throughout local communities in America. This should give us pause to reflect on how we operate as a democratic society based on principles of justice and reason. Dialogue fosters our national identity through common ethical values and the call to live in solidarity with one another, enriched by the differences of our nation’s people. Benedict XVI charges us with the responsibility of pursuing truth

in all its manifestations, probing the ultimate foundation of all knowledge, which is found in the love of God's creative act.

Activities

Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate), by Pope Paul VI

Guiding the Students Through the Reading

1. Assign the reading as homework and ask the students to note the main teaching of each paragraph.

2. As additional homework ask your students to create three columns with the following headings:

- What do I know?
- What do I think I know?
- What would I like to know?

Assign the students to brainstorm ideas for each tradition discussed—Hinduism, Buddhism, Islam, and Judaism.

3. During the next class period, have the students choose partners and share their homework responses. Use the following questions to guide the partners' discussions:

- Did the document teach anything new or surprising to you?
- What interests you most about studying world religions?
- What concerns do you have about approaching these faiths?

4. Invite pairs to share with the class what they discussed. Note understandings and questions the groups share.

“Meeting with Representatives of Other Religions: Address of His Holiness Benedict XVI”

Guiding the Students Through the Reading

1. Assign the reading as homework. Ask the students to find examples of religious language and images in the United States. For example, the public display of crosses on private land has evoked free speech debates, as has the issue of public school students' being required to recite the Pledge of Allegiance with its reference to God.

2. Remind the students about the First Amendment in the U.S. Constitution, which states, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Explain the two legal clauses regarding religion—establishment and exercise. The establishment clause limits the government's official support of any particular religious teaching in the public realm. The free exercise clause protects citizens from persecution or discrimination based on religious practices.

3. Divide the class into two groups. Inform the members of one group that they will represent the position in favor of allowing religious expression in public institutions (for example, teaching religion in a public school). Inform the other group members that they will represent the position opposed to religious expression. The two groups are to debate the following statement: The expression of religious language and its practices should be forbidden in public institutions in the United States.

4. Instruct the students that the debate will take a point-counterpoint format: each group will have the opportunity to speak five times—introduction of position, three supporting arguments in favor of their position, and a concluding argument that summarizes their stance and critiques the other group's position. The two groups should alternate

speaking and should address the reasoning behind their argument while evaluating the opposing group.

5. Summarize the lesson by asking the students to explain the separation of church and state and the relationship of this principle to American politics and culture. Consider the following guiding questions:

- Can someone be both a faithful Catholic and an active citizen of the United States?
- Do religious beliefs have any place in the legislature?
- Could an atheist ever run for U.S. president?

Going Deeper

This activity involves researching religious pluralism by examining the phrase “*E pluribus unum*,” which is the motto on the Great Seal of the United States. Latin for “out of many, one,” this phrase may also be interpreted as a framework for understanding diversity. To introduce this activity, draw an analogy between interreligious dialogue and the classroom’s diverse (or nondiverse) members.

1. Have the students document places of worship in their local communities or ask whether they know people in their neighborhoods who have different faith traditions from their own. Divide the class into groups of three to four. Ask the group members to share their experiences with one another.

2. In their groups have the students brainstorm challenges that may prevent us from learning more about religious diversity in our homes and schools.

The students may be reluctant to discuss this issue and may begin to think one tradition is better than another. Affirm that the readings from this chapter honor and respect the uniqueness of each tradition and the core values each embodies.

3. Ask the students to come back into the large group. Lead a discussion about how many faiths are represented in our cities and the larger American society.

4. Next have students return to their small groups. Ask the groups to explore ways this diversity would allow the diverse groups to become one, as the U.S. motto says. Which attitudes or behaviors would have to change for people to understand the cultural and religious diversity that makes up our country?

5. Allow each small group to present its findings. Ask the students in the large group to identify common themes found in the small groups’ conclusions. Explain that exploring world religions allows the students to enrich their own faith while being open to the experiences and beliefs of others. To inquire about the history and practices of others makes us all more conscientious global citizens.

Prayer

1. Distribute copies of handout 1–A, “Sermon on the Mount of Intra-religious Dialogue,” one for each student.

2. Ask one or two volunteers to read aloud the Sermon on the Mount from the Gospel of Matthew (5:1–12).

3. Next, invite several other volunteers to alternate reading from the handout, one paragraph at a time.

4. Ask the students to reflect on what they see as the central teaching points of the prayer on the handout. Invite them to share their responses.

Action Ideas

- Ask the students to brainstorm questions people ask when searching for greater meaning or significance in their lives. Have them explore how potential answers could initiate a dialogue across religious differences.
- Have the students survey the religious diversity at school. Invite them to explore the possibility of forming a religious diversity organization.

- Research the declaration *Dominus Iesus* from the Congregation for the Doctrine of Faith, found at the Vatican's Web site. What is the relationship between the universality of the Church and world religions? How does the Church understand the centrality of Jesus Christ?
- Explore the writings of the American theologian John Courtney Murray on religious liberty and how he envisions a nation grounded in the freedom of expression.

Sermon on the Mount of Intrareligious Dialogue

When you enter into an intrareligious dialogue, do not think beforehand what you have to believe.

When you *witness* to your faith, do not defend yourself or your vested interests, sacred as they may appear to you. Do like the birds in the skies: they sing and fly and do not defend their music or their beauty.

When you dialogue with somebody, look at your partner as a revelatory experience, as you would—and should—look at the lilies in the fields.

When you engage in intrareligious dialogue, try first to remove the beam in your own eye before removing the speck in the eye of your neighbor.

Blessed are you when you do not feel self-sufficient while being in dialogue.

Blessed are you when you trust the other because you trust in Me.

Blessed are you when you face misunderstandings from your own community or others for the sake of your fidelity to Truth.

Blessed are you when you do not give up your convictions, and yet you do not set them up as absolute norms.

Woe unto you, you theologians and academicians, when you dismiss what others say because you find it embarrassing or not sufficiently learned.

Woe unto you, you practitioners of religions, when you do not listen to the cries of the little ones.

Woe unto you, you religious authorities, because you prevent change and (re)conversion.

Woe unto you, religious people, because you monopolize religion and stifle the Spirit, which blows where and how she wills.

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Appendix

Additional Resources

The following are additional resources corresponding to each chapter. Included in this annotated list are books, articles, and audiovisual resources. See www.smp.org for links to Web sites related to the chapter topics.

Chapter 1: The Catholic Church and World Religions

Dupuis, Jacques, SJ. *Toward a Christian Theology of Religious Pluralism*. Maryknoll, NY: Orbis, 1999.

In this systematic treatment of world religions, the Belgian Jesuit Jacques Dupuis examines the issue of salvation and how the love of God can be mediated through other traditions. He advocates for an inclusive theology that embraces differences.

Hefling, Charles, and Stephen J. Pope, eds. *Sic et Non: Encountering Dominus Iesus*. Maryknoll, NY: Orbis, 2002.

This collection of essays studies the 2000 document *Sic et Non*, by the Congregation for the Doctrine of the Faith. The document affirms the centrality of Jesus Christ for human salvation. It offers a critical and thorough look at the Catholic position on non-Christian religions.

Pontifical Council for Inter-Religious Dialogue. *Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamations of the Gospel of Jesus Christ*. 1991. Found at www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html.

This reflection on the twenty-fifth anniversary of *Nostra Aetate* examines the steps necessary to engage in a Christian appraisal of other religious traditions. It presents the benefits of and obstacles to dialogue and the role of the universal Church in a world of pluralism.

Chapter 2: Primal Religious Traditions

Neihardt, John G. *Black Elk Speaks*. Lincoln, NE: Bison Books, 2004.

This classic biography of the great Lakota leader Nicholas Black Elk details the journey to unite humanity and nature against the backdrop of triumph and tragedy in nineteenth-century America.

Sitting Bull: Chief of the Lakota Nation. A&E Video, 2005 (60 minutes, not rated).

Sitting Bull was one of the last great leaders of Indian resistance. He helped defeat Gen. George Custer's army at the Battle of the Little Big Horn, in Montana. This biography looks at the Lakota medicine man through his early fights with settlers and his leadership to overcome adversity.

Chapter 3: Hinduism

Hemenway, Priya. *Hindu Gods: The Spirit of the Divine*. San Francisco: Chronicle Books, 2003.

This illustrated book provides profiles of the major gods and goddesses in Hinduism. It provides a succinct description of this complex tradition while showing the divine imagination of its visual arts.

Monsoon Wedding. Universal Studios, 2001 (115 minutes, rated R).

This complex film describes the social and religious tensions behind a traditional Hindu Punjabi wedding. This movie is rated R, so show only preselected scenes. For the viewers who are minors, obtain parental permission to view an R-rated movie, and use your best judgment about the appropriateness of the film and the advisability of viewing relevant excerpts.

Puja: Expressions of Hindu Devotion. Smithsonian Institution, 1998 (29 minutes, not rated).

This video presents a brief overview of the local customs surrounding the *puja* ritual. It explains the ritual's significance and place in Hindu spirituality.

Water. Twentieth Century Fox, 2006 (117 minutes, rated PG).

The film examines the plight of a group of widows forced into poverty. It focuses on a relationship between one of the women, who wants to escape the social restrictions imposed on widows, and a man who is from the highest caste and a follower of Mohandas Gandhi.

Chapter 4: Buddhism

Dalai Lama, The: The Four Noble Truths. Mystic Fire Video, 2002 (360 minutes, not rated).

In this video, the Dalai Lama reflects extensively on the nature of the Four Noble Truths of Buddhism. He reinforces the belief that we must empty ourselves of desire before we can attain enlightened self-awareness.

Fisher, Robert E. *Art of Tibet*. New York: Thames and Hudson, 1997.

This collection of Tibetan paintings and sculptures explores the Tibetan school of Buddhist thought through its various symbols, rituals, and iconography.

Suzuki, Shunryu. *Zen Mind, Beginner's Mind*. Boston: Shambhala, 2006.

This introductory text is from one of the great Zen masters, who teaches that the power of meditation allows the individual to find enlightenment and tranquility.

Thich Nhat Hanh's Mindful Movements: Gentle Contemplative Exercises with the Monks and Nuns of Plum Village. Sounds True Video, 1998 (38 minutes, not rated).

This introduction to mindful meditation is led by Zen master Thich Nhat Hanh, who guides viewers through a series of gentle exercises created specifically to cultivate a joyful awareness of the body and breath. These are the same meditations in motion that the monks and nuns of Plum Village Monastery use daily as a complement to their sitting meditation practice.

Chapter 5: Sikhism

Gilbar, Steve, and Parmatma Singh. *Guru for the Aquarian Age: The Life and Teachings of Guru Nanak*. Santa Cruz, NM: Yogiji Press, 1996.

This compilation summarizes the biography of the first Sikh guru, along with several narratives by him. It highlights the Muslim and Hindu influences on his meditations on God.

Chapter 6: Confucianism

Neville, Robert C. *Boston Confucianism: Portable Tradition in the Late-Modern World*. New York: State University of New York Press, 2000.

Neville invites Western readers to reclaim traditions and rituals necessary to thrive in a postmodern world. This book integrates popular culture with a scholarly examination of Confucian philosophy and its potential for Christian dialogue.

Wei-Ming, Tu. *Humanity and Self-Cultivation*. Boston: Cheng and Tsui, 1999.

This work from the established neo-Confucian scholar Tu Wei-Ming analyzes the spiritual dimension of this tradition and its meaning for a global community.

Chapter 7: Taoism

Hoff, Benjamin. *The Tao of Pooh*. New York: Penguin, 1983.

This classic novel compares Pooh-bear, his friends, and their respective Taoist values. In this engaging modern tale, Hoff contends that simplicity and natural living embody the teachings of Lao-Tzu.

Ming-Dao, Deng. *365 Tao: Daily Meditations*. New York: HarperCollins, 1992.

This concise book supplies daily reflections on Taoist aphorisms that provide a positive method for cultivating internal calm and focus.

Chapter 8: Shinto

Last Samurai, The. Warner Home Video, 2003 (154 minutes, rated R).

This film looks at the period of Japanese history in which the *bushido*, or warrior class, faced extinction from modernization during the 1870s. It is rated R for violence, but explains how honor and pride permeate the Shinto tradition. For the viewers who are minors, obtain parental permission to view an R-rated movie, and use your best judgment about the appropriateness of the film and the advisability of viewing relevant excerpts.

Ono, Sokyo. *Shinto: The Kami Way*. North Clarendon, VT: Tuttle, 1962.

This classic Shinto overview discusses the ways the Eastern faith tradition of *kami* influences Japanese architecture, festivals, and worship. It emphasizes *kami's* communal dimension.

Chapter 9: Judaism

Heschel, Abraham Joshua. *I Asked for Wonder: A Spiritual Anthology*. Edited by Samuel H. Dresner. New York: Crossroad, 1998.

This collection of prayers and reflections from the twentieth-century rabbi provides an insight into the spiritual vision of a great Jewish mystic and social reformer.

Neusner, Jacob. *Children of the Flesh, Children of the Promise: A Rabbi Talks with Paul*. Cleveland: The Pilgrim Press, 1995.

This comparative work highlights the need for tolerance and understanding among the monotheistic traditions. It also creates a figurative conversation between contemporary and historical Judaism.

Wylen, Stephen M. *Setting of Silver: An Introduction to Judaism*. Mahwah, NJ: Paulist Press, 1989.

Wylen summarizes the central beliefs and rituals of Judaism in this comprehensive introduction. It includes an examination of modern influences on Judaism's historical practices.

Chapter 10: Christianity

Empires: Peter and Paul and the Christian Revolution. PBS Home Video, 2003 (120 minutes, not rated).

This historical documentary traces the origins of Christianity through political conflict and religious persecution. It contains interviews with various scholars and reenactments of key events in its early years of evangelization.

Tillich, Paul. *A History of Christian Thought: From Its Judaic and Hellenistic Origins to Existentialism*. New York: Simon and Schuster, 1967.

This systematic treatment of the history of Christianity focuses on cultural and philosophical influences on its doctrine. Tillich's work remains one of the authoritative sources on Christian theology.

Chapter 11: Islam

Caner, Ergun Mehmet, and Emir Fethi Caner. *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs*. Grand Rapids, MI: Kregel, 2002.

This bestselling book presents a firsthand account of Islam and how its beliefs and ideals have been seen in a post-9-11 world. In particular it highlights the similarities with Christianity by examining Islamic and Christian Scriptures and media portrayals.

Inside Mecca. National Geographic, 2003 (60 minutes, not rated).

This documentary looks at the annual pilgrimage to Mecca and sheds light on the universal principles of Islam during the days of the *Hajj*. It follows the personal stories of the pilgrims and the mental preparation, physical strain, and spiritual ecstasy they encounter on their journeys.

Knitter, Paul. *No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions*. Maryknoll, NY: Orbis, 1985.

Knitter evaluates several models for relating world religions to one another. He recognizes that authentic dialogue is challenging and requires an interpretation of what constitutes uniqueness in the Christian tradition.

Chapter 12: A World of Perspectives

Eck, Diana. *A New Pluralism of America: How a "Christian Country" Has Become One of the World's Most Religious Nations*. New York: HarperCollins, 2001.

Eck presents an overview of the architecture and practices of religious groups across the United States. She contends that Christianity now stands as one among many traditions.

Faith and Reason. 7 vols. PBS Home Video, 2007 (60 minutes each, not rated).

Bill Moyers explores the issue of tolerance with leading thinkers by looking at the relationship between religious fundamentalism and democracy, equality, and human rights.

Acknowledgments

The excerpt on page 6 is from *Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ*, by the Pontifical Council for Inter-Religious Dialogue, number 14, at www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html, accessed October 13, 2008.

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