

To order additional copies of
“Three Faiths, One God”
or the study guide, call
1.800.361.1550



Three Faiths, One God

JUDAISM, CHRISTIANITY, ISLAM

A Documentary by
Gerald Krell & Meyer Odze

Study Guide

Written by
Marvin R. Wilson Ph.D.

Primary Consultant
Sulayman Nyang, Ph.D.

Introduction to Study Guide

For study purposes we have divided the subject matter of this documentary into seventeen thematic units as seen in the “Menu” or table of contents. While there may be some overlap between categories, each of the main segments may be viewed and discussed as a unit of the whole.

In each of the seventeen units, the first question is normally tied directly to specific scenes, visuals, and/or the commentary provided by scholars, religious leaders, or laypeople. The additional questions which follow are usually focused on the broader religious or historical context, often on points of comparison or contrast in relation to the other monotheistic Abrahamic faiths.

Every study group has its own distinctive make-up and character. Groups will vary in their size, religious identity, and level of familiarity with the subject matter. Thus not all questions in the Study Guide will be appropriate for interfaith groups. Some questions, however, are specifically written for Muslims, others for Jews, and others for Christians. Some questions are for high school age, many for college age, and a few for advanced students and specialists. Discussion leaders are urged to select in advance the questions most suitable for the make-up and needs of their particular group.

Discussion leaders are also encouraged to supplement the questions found below with their own questions, each one uniquely adapted for their group. A selective bibliography in the rear of this Study Guide will provide additional background materials and ideas for the discussion.

This Study Guide could not have been produced and published without assistance along the way. I especially wish to express my appreciation to four people whose expertise in either religious studies, research, editing, or layout has been crucial in bringing this project to a conclusion. My thanks goes to Dr. Sulayman Nyang, co-director of Muslims in the American Public Square; Vanessa Crooks, divisions assistant at Gordon College; Kirsten Heacock, graduate student at Duke University; and Adam Krell of Auteur Productions.

Finally, I am most grateful for the encouragement and professional guidance of Jerry Krell and Myer Odze, my good friends from Auteur Productions, Ltd., who had the vision to make this educational documentary. As artists with a message for humanity, may their labors bring greater understanding among those of the Abrahamic faiths and a greater vision of justice and peace among all peoples of this earth.

Marvin R. Wilson, Ph.D.

Primary scholar, “Christians & Jews: A Journey of Faith” (Auteur Productions, Inc.) and author, *Our Father Abraham* (William B. Eerdmans, Publisher)

Menu

**For use with DVD: Chapter headings in the study guide correlate with chapters on the DVD menu.

**For use with VHS: At the first frame of picture (opening credit) set the time counter on your VCR to zero.

1. Coming to know the other

- (a) Is the grace of God exclusive to any one religion?
- (b) Who are the greatest prophets?
- (c) Is one faith more compassionate than the others?
- (d) Our “dirty stories” about each other.

2. Monotheism: belief in one God

- (a) Three faiths, one God.
- (b) The “Lord’s Prayer” of Islam.
- (c) Love the Lord your God.
- (d) Creator and Guide of history.
- (e) Same God or different gods?

3. The Word of God

- (a) The Word of God in different monotheistic traditions.
- (b) “Peoples of the Books.”
- (c) Does the Koran abrogate previous Scripture?
- (d) God’s extraordinary messengers: Moses, Jesus and Mohammed.
- (e) Prophets to the Gentiles.

4. Common Biblical roots

- (a) Adam and Eve.
- (b) The First Sin.
- (c) Does Islam misrepresent the Hebrew Bible?
- (d) The “beloved son” controversy.
- (e) Isaac and Ishmael: a story of two brothers.
- (f) Whom did Abraham bind on the altar?

5. Concord and conflict in theology

- (a) Ten Commandments.
- (b) Abraham, the first Muslim.
- (c) The Trinity in Christian theology.
- (d) The death of Jesus and the Koran.
- (e) Supersession of one faith by another?

6. The “Five Pillars” of Islam

- (a) Confession.
- (b) Prayer.
- (c) Almsgiving.
- (d) Fasting.
- (e) Pilgrimage.

7. Religious practices and beliefs

- (a) Biblical Judaism and Rabbinic Judaism.
- (b) Role of the Imam.
- (c) Scripture study.
- (d) The Kaba.
- (e) Circumambulation.
- (f) Afterlife.
- (g) Religion and daily lifestyle.
- (h) Dietary regulations.

8. Sacred Law

- (a) Sharia of Muslims.
- (b) Halakhah of Jews.
- (c) Marriage laws.
- (d) Marriage contracts.
- (e) Marriage ceremonies.

9. Holy days and celebrations

- (a) Advent.
- (b) Hanukkah.
- (c) Ramadan.
- (d) Lent.
- (e) Passover.
- (f) Does God desire elaborate rituals or social justice?

10. Islam: a new religion emerges

- (a) The polemical environment of new religions.
- (b) Mohammed.
- (c) Mecca.
- (d) Hijra (journey from Mecca to Medina).
- (e) The Jews of Medina.
- (f) Jewish rejection of Mohammed “the prophet.”
- (g) Christian rejection of Islam.
- (h) The Crusades and “humiliation of a culture.”

11. The golden age of Spain

- (a) Period of “productive collaboration.”
- (b) The west learns from the Islamic world.
- (c) Jews and the Arabic literary tradition.
- (d) Maimonides.
- (e) Music and poetry.
- (f) Collapse of Muslim Spain.
- (g) Isabella, Ferdinand, and Christian Spain.
- (h) Forced converts.
- (i) Expulsion.

12. Religious extremism and the path of reconciliation

- (a) Religion as a vision of compassion or belligerency?
- (b) Cain and Abel.
- (c) “September 11” and the Koran.
- (d) Extremist views of Scripture.
- (e) The danger of religion.
- (f) Need for reevaluation of Scriptural interpretations.
- (g) Community forum on an act of terrorism.
- (h) Condemning and combating extremism.

13. Dialogue: faith to faith

- (a) A dialogue workshop in action.
- (b) Stereotypes Muslims face.
- (c) Stereotypes Jews face.
- (d) Stereotypes Christians face.
- (e) Why face-to-face matters.

14. Social justice and the pursuit of peace

- (a) Interfaith Youth Core in action.
- (b) Hospitality.
- (c) Tutoring.
- (d) Doing other “good works.”
- (e) A conversation about justice and peace for Israelis and Palestinians.
- (f) Being a “mercy to the world”

15. Women, marriage and the family in interfaith perspective

- (a) The important role women have in the Abrahamic faiths.
- (b) Is Islam really good for women?
- (c) Inheritance rights of women.
- (d) Conversations on interfaith marriage.
- (e) Children of interfaith couples.

16. Understanding Muslim prayer and worship

- (a) An Imam visits a church to teach Christians about Muslim prayer
- (b) Prayer of invocation.
- (c) Why Muslims pray: thanksgiving to God and need for cleansing.
- (d) Mecca, Abraham and the Kaba.
- (e) Bowing, kneeling and touching the forehead to the floor.
- (f) Looking to the right and looking to the left.
- (g) Allahu akbar, “God is greatest.”
- (h) Humility, submission and dedication to peace and justice in the world.

17. Prospectus for the future

- (a) Rethinking the question of divine revelation.
- (b) The need for modesty with our absolute claims.
- (c) We can't love others till we confront them and come to respect them.
- (d) Learn about one another now or risk devastating war in the future.
- (e) We must stop demonizing the other with vicious caricatures.
- (f) Are all faiths equally beloved by God or is one more beloved?
- (g) The end of time is in God's hands so our hands must build a future.
- (h) The movement of Muslim communities into the west provides new interfaith challenges and opportunities.
- (i) We need to direct our religious diversity into a positive pluralistic society.
- (j) We must compete in doing good, not condemning one another.
- (k) We can put our shared values into action.
- (l) We are bound together by our limitations in human understanding, hence we need one another.

1. Coming to Know the Other

(0 min, 0 sec thru 2 min, 59 sec)**

**Note: The time counter on your VCR should be set to zero at the first frame of picture (opening credit).

- (a) Scholar and author, Karen Armstrong, opens the documentary stating Judaism, Christianity and Islam share “similar notions of the divine.” What are these similarities concerning the divine? In your understanding, is God a “notion,” a “concept,” a “person” or other? Discuss. What do the three faiths teach concerning God as Creator, Sustainer and Judge?
- (b) Bishop Chane states there is more than one way people can experience the power and grace of God. In America, the monotheistic religion of the majority is Christianity. Certain segments of Christianity teach the power and grace of God are exclusive to Christianity. Do you agree with this teaching? Discuss.
- (c) Mohammed is the greatest prophet of Islam, Moses is the greatest prophet of Judaism, and Jesus the greatest prophet of Christianity. In addition to the above names, each of these religions recognizes other prophets. Name some of these prophets. Discuss the meaning and role of “prophet” in the three monotheistic traditions. What do you believe are the characteristics of a genuine prophet? What makes a message “prophetic?” Are there prophetic voices today? Was Martin Luther King Jr. a prophet? Discuss. Why is it difficult for some religious people to recognize prophetic voices in traditions outside their own? Discuss.
- (d) Rabbi Rosen points out that compassion is one of the fundamental values in Islam. This teaching is rooted in Allah (God) who is called the “Compassionate One.” How does the Koranic emphasis on compassion relate to the daily life and activities of those who practice Islam? Note and discuss Judaism’s emphasis on compassion as an attribute of God and his people (see Exodus 34:5-7; Nehemiah 9:17-28; Psalm 51:1; Hosea 2:19; 11:8). What place did compassion have in the life of Jesus and the Early Church (see Matthew 9:36; 14:14; II Corinthians 1:3; Colossians 3:12)? How might the theme of compassion become a fertile meeting ground for the three monotheistic faiths?
- (e) Professor Sachedina refers to the Koran which states we are different communities and ethnic groups so that we can learn to know one another (Koran 49:13). Discuss the difference between theoretical and experiential knowledge. Can we truly “know” another person without going through a conversion in order to understand the faith of that person through personally practicing it as an “insider?” Discuss. What practical steps are necessary for Jews, Christians, and Muslims to know each other?
- (f) Professor Krister Stendahl refers to the “dirty stories” we tell about each other while extolling the virtues of our own religious identity. Can you give some illustrations of dirty stories or unfair remarks from the lips of others aimed at making your own faith community look bad while attempting to praise the virtues of the speaker’s community? How important are interfaith dialogues in correcting dirty stories and inaccurate perceptions? What else do you feel is necessary by way of other activities or new venues in seeking to eliminate misperceptions and questionable stories? Should we always speak up on the spot and call someone to task upon hearing a dirty story, e.g. confront them and say, “I totally disassociate myself from your remarks?” Is it ever advisable our correction of error be a more gradual matter? Discuss.

- (g) In commenting on the purpose of the documentary, “Three Faiths, One God,” the narrator refers to the need to break down barriers to understanding between the three Abrahamic faith communities. What is meant by the expression “Abrahamic faith community?” How is Abraham connected to all three faiths?

2. Monotheism: Belief in One God

(2 min, 59 sec thru 5 min, 59 sec)

- (a) The worship of one God is central to Judaism, Christianity and Islam. When directing prayer to this one God, how do each of the three traditions differ in the direction faced when praying (see Daniel 6:10; John 4:19-24; and Koran 2: 115, 142-43)?
- (b) The opening prayer of the Koran is sometimes referred to as the “Lord’s Prayer” of Islam. Bishop Chane raises the question about how some Christians are bothered by the idea of borrowing material from or sharing material with one tradition or another. Can you give several other examples of shared texts among religious traditions? What does this tell us about the origin and composition of the Bible and the Koran? Were the teachings of Moses, Jesus and Mohammed unique (*sui generis*) or part of earlier existing traditions? Discuss.
- (c) Reflect on the title of this documentary, “Three Faiths, One God.” Assuming there is one God, is it the will of this one God there are three faiths? Does oneness imply uniformity? Discuss.
- (d) Imam Feisal Rauf points out that Islam teaches what Moses and Jesus taught: “Love the LORD your God with all your heart and will all your soul and with all your strength” and “love your neighbor as yourself” (Deuteronomy 6:5; Leviticus 19:18; cf. Mark 12:30, 31; and cf. Koran 87:18, 19). Commenting on the need to love God absolutely, Imam Rauf states, “If religion deals with the eternal in the human condition, its truths have to be universal.” In addition to love, what other universal truths would you expect the three faiths to hold in common? Discuss.
- (e) According to Rabbi David Rosen, there is a common theme that unites the three faiths together and is the overriding message of our common heritage. Specifically, the three faiths recognize one God, creator and guide of history, a moral, loving and compassionate deity who wants us to act accordingly. Discuss how our behavior and character is related to our understanding of God. What are the most important attributes of God which people of the three faiths must emulate in order to work together in interfaith projects?
- (f) Professor Krister Stendahl says he does not like to hear people refer to “the God of the Jews,” “the God of the Christians,” and “the God of the Muslims” as if they were different gods. Do you agree? Do expressions found in classical Christian theology such as divine Messiah, God-man, holy Trinity, Son of God and incarnation have significant impact on how Jews and Muslims understand the God Christians worship? Discuss.

3. The Word of God

(5 min, 59 sec thru 9 min 53 sec)

- (a) Scholar and author Karen Armstrong indicates Jesus is the Word of God for Christians. In addition to Jesus, what other meanings do Christians ascribe to the expression, “Word of God” or *Logos*, “Word” (see Matthew 15:6; Hebrews 11:3; I Peter 1:23)?
- (b) For Jews, *Torah* is the Word of God. In Judaism, is the Word of God limited to the traditional “Five Books of Moses” or does it also include the Prophets, the Writings and extend even to the Oral Law (Talmud)? Discuss.
- (c) For Muslims, the Koran is the Word of God, implanted in the heart of Mohammed. Discuss the composition of the Koran. How is it studied in Islamic religion and its teachings promulgated?
- (d) According to Rabbi David Rosen, when there is a conflict between the teachings of the Koran and the Hebrew Bible or the New Testament, Islam teaches the text of the Koran is correct. David Rosen emphasizes, however, the differences tend to lie in the narrative rather than in fundamental moral values. He further points out the sacred texts of the three faiths convey the same vision of society, hence we are really “peoples of the Books.” Are you in agreement with the above assessment? Discuss. What do you think is the same vision of society to which David Rosen alludes? If we are “peoples of the Books,” how should we resolve conflicting “divine imperatives” or absolutes (i.e. “God wills...”) in the realms of religion, politics and society?
- (e) Among the three monotheistic faiths, the latest Scripture is the Koran. Professor Abdulaziz Sachedina states, however, the Koran—contrary to the impression of many Jews and Christians—does not teach Islam theologically negates or abrogates what previous Scriptures have taught. Discuss what Professor Sachedina means by this observation. Are you in agreement? Discuss. Based on what Professor Sachedina says, is each community’s view of Scripture and law as valid as the next? What principles do a religious community use to determine proper practice and to differentiate right behavior from wrong? Do not communities reinterpret their own laws and practices in light of changing times? For example, Jews, at one time, in accord with Torah, called for blasphemers to be stoned to death. Christians once justified the practice of slavery from Scripture. Are there Scriptural teachings today which you believe should be re-interpreted because they are detrimental to society in general and interfaith relations in particular? Explain.
- (f) Islam teaches God speaks through a series of extraordinary messengers (Koran 10:47; 16:36). Professor Akbar Ahmed points out that Mohammed, one of these messengers, “respects” and “reveres” Moses and Jesus who came before him. For Christians, is the later “messenger” Mohammed viewed the same way as the earlier “messenger” Moses? Discuss. For Jews, are Jesus and Mohammed viewed the same as “messengers” of God or is there a difference? Explain. How do Jews view their own biblical messengers, the Hebrew prophets, in comparison with the “messengers” Jesus and Mohammed who followed them? In your view, do the Hebrew prophets establish a standard by which other prophets are to be judged or are all voices of equal authority, each speaking the Word of God? Discuss.

- (g) Rabbi David Rosen points out that Judaism acknowledges prophets to the Gentiles, those who bring essential universal truths to the non Jewish world. Compare and contrast the universal truths brought to the Gentile world by Jonah (in the Hebrew Bible) and Mohammed (in the Koran).

4. Common Biblical Roots

(9 min, 53 sec thru 15 min, 17 sec)

- (a) Professor Sachedina calls attention to the fact the Book of Genesis opens by reminding humanity of the common parentage it shares in Adam and Eve. Professor Sachedina sees a sense of unity and diversity in this, requiring most of all that we learn to live with one another. Discuss the pros and cons of using Adam and Eve as potential biblical models for establishing common ground among Jews, Christians, and Muslims.
- (b) The account of the fall into sin by the first man and the first woman is recorded in Genesis 3. Imam Yahya Hendi points out that Islam has a different interpretation of that story (see Koran 2:35-39; 7:19-25). Islam says Adam ate from the tree on his own; Eve ate from the tree on her own. Imam Hendi emphasizes therefore that women should not be blamed for what men do throughout history. Discuss Jewish and Christian interpretations of the fall, especially noting Genesis 3:12. Do these theological interpretations differ in any significant way from the Islamic view, particularly in regard to how women are viewed? Discuss. In the Christian view, how does the concept of “original sin” (due to Adam and Eve’s disobedience) and the transmission of this sin to humankind relate to the sacrifice of Jesus (see Romans 5:12-19)?
- (c) Why do Jews refer to the Hebrew Bible as the Tanakh rather than the Old Testament? Is “Old Testament” a pejorative term on the part of Christians? Rabbi Rosen points out the text of the Hebrew Bible or Old Testament is from the Islamic point of view, “a misrepresentation on the part of the Judeo-Christian tradition of God’s exact revelation.” Islam teaches the exact revelation is found in the text of the Koran. Especially from Abraham on, the historical development of Islam diverges from Judaism (and Christianity). For Jews, Christians and Muslims, how important is it for finding relational building blocks and common points of unity if we tell our stories differently? Discuss. How can we distinguish the grand or “meta narrative” of our sacred texts from other more divergent textual detail? Discuss.
- (d) A motif common to the three monotheistic faith traditions is that of the death and resurrection of a beloved son. Discuss the significance of Isaac, Ishmael and Jesus as beloved son in the three traditions. Throughout the centuries, how has competition over the right to designate the “true” beloved son resulted in a triumphalistic disinheritance of other traditions? In the context of interfaith relations, what might the following perspectives on the other’s “beloved son” look like? 1) An Islamic view of Isaac. 2) A Christian view of Ishmael. 3) A Jewish view of Jesus.
- (e) Bishop John Chane observes that some Christians demean Islam by referring to Ishmael as “the illegitimate son,” not the real heir to Abraham. Discuss the meaning of Genesis 21:12, “It is through Isaac your offspring will be reckoned” (compare Romans 9:6-8; Hebrews 11:17-19). Discuss the meaning of Genesis 17:20, “As for Ishmael...I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.” Does God’s everlasting covenant with Isaac and his descendents (see Genesis 17:19) necessarily imply the demonization or rejection of others such as Ishmael and his offspring? Discuss.
- (f) Bishop Chane makes the point the two brothers, Isaac and Ishmael, come together to bury their father (see Genesis 25:9). He then states the story of what happens next is left up to us. In this

connection Bishop Chane asks, “Is it the beginning of two brothers coming together that allows us to begin to dialogue or is it the end of the story?” The bishop is very hopeful that Muslims, Jews and Christians are at the beginning of a very important journey with one another right now. Using the “journey” metaphor, discuss what you believe is a realistic assessment of the interfaith landscape, especially the major obstacles for the journey immediately ahead.

- (g) Dr. Marc Gopin notes the story of Abraham’s descendents is the tragic two thousand year drama of people competing, killing and oppressing in order to prove who is the favored one, and who is the cursed one. Can you point to any positive signs to indicate there is currently less competing and killing in the name of religion? What gives you the greatest fear today when you think of the possibility of the children of Abraham reconciling? Dr. Gopin says of the Abrahamic peoples, “They are all beloved.” If God loves all people universally and equally, does belief in the concept of God choosing a particular people and giving them special covenantal responsibilities open God up to the charge of favoring one people over another? Discuss.
- (h) Rabbi David Rosen appears to downplay the importance of the exact name of the person whom Abraham bound on the altar. Rather, the rabbi seems to emphasize what really matters most is that which the texts are trying to say to us. David Rosen says the message of the texts is about Abraham’s faith, his love of God and that God does not want us to make human sacrifices. Do you agree with Rabbi Rosen’s approach? If not, why would you argue the exact name of the child on the altar is critical to uphold? Are you comfortable overlapping certain conflicting details of the texts with a view to try to harmonize texts to find the bigger picture? Explain. When does the reducing of theological discussion to a least common denominator undercut the uniqueness of one’s own Abrahamic faith tradition? Discuss. Is it possible to reconcile the Jewish, Christian, and Muslim explanations given their theological view of Abraham and his children in the wider scheme of their religions? Discuss.

5. Concord and Conflict in Theology

(15 min, 17 sec thru 19 min, 35 sec)

- (a) According to Professor Akbar Ahmed, “the Ten Commandments are at the base of the three Abrahamic faiths.” The Decalogue or Ten Commandments (Exodus 20; Deuteronomy 5) is the very heart of human beings. The three Abrahamic faiths, however, do not agree on how each commandment applies. For example, Christianity and Islam have a different understanding of a weekly holy day from that of Judaism (see Exodus 20:8). In regard to the prohibition of idolatry, Islam sees this sin as one of the worst a Muslim can commit (see Koran 98:5). Discuss what constitutes idolatry (Exodus 20:3-6). Among Muslims and Jews, does Christian belief “Jesus is God” constitute a form of idolatry? Discuss. What are the implications for interfaith relations regarding the Christian belief God took physical form in the person of Jesus? Among the three Abrahamic faiths, in your opinion, is one expression of monotheism “purer” than another? Explain.
- (b) Jews, Christians and Muslims believe God revealed the Torah to Moses on Mt. Sinai. Indeed, in the Muslim tradition, Mt. Sinai is referred to as Jebel Musa (Mt. Moses). The Koran is filled with references to the Torah, as is the New Testament. Compare and contrast how Islam and Christianity each draws on the Torah in developing its theology and practice.
- (c) From a Muslim perspective, Abraham (Ibrahim) is considered the first Muslim for he broke from his father’s religion and submitted himself to Allah. In the same vein, Moses is recognized as a Muslim; he was not a Jew. Discuss the differences among the three faith traditions on how Abraham and Moses are viewed. In the early Christian Scripture (New Testament) is Paul considered a Jew, a Christian, or other? Discuss.
- (d) Professor Jane Smith makes the observation that for the past fourteen hundred years the issue of the Trinity has been an enormous stumbling block to understanding between Christians and Muslims. Discuss the Muslim concern that traditional Christians believe in three gods (polytheism) rather than one God (trinitarian monotheism).
- (e) According to Dr. Clark Lobenstine, what are the two most profound differences between Christians and Muslims? Discuss how the Koran understands the death of Jesus on the cross. Why does the New Testament present the death of Jesus as the ultimate sacrifice? Do you believe some day Christians and Muslims may resolve this theological impasse? To what degree is the resolution of theological tensions a prerequisite for “successful” interfaith relations? Discuss.
- (f) Professor Sachedina raises the question of the supercession of one faith by another. He states that for a long time Christians argued that the Jewish scriptures were all superceded by the coming of Christ. He then points out that Muslims retorted saying Mohammed came and he (Mohammed) superceded the previous law or teaching—Mosaic and Christian—so there is now one law, namely, Muslim law. Abdulaziz Sachedina argues, however, the Koran does not even treat the question of Islam as a superceder of Judaism or Christianity. Rather the professor states Islam is “simply a continuation of the spiritual and modern message of the previous scriptures.” Discuss triumphalism, disinheritance and the notion of one Abrahamic faith superceding another. To what extent is Christianity a continuation or outgrowth of Second

Temple Judaism? To what extent is Islam a continuation or outgrowth of Judaism and Christianity? Discuss.

6. The "Five Pillars" of Islam

(19 min, 35 sec thru 27 min, 59 sec)

- (a) This section of the documentary focuses on the "Five Pillars" of Islam and their related parallels in Judaism and Christianity. Briefly, the Five Pillars of Islam are:
1. *Confession*, "There is no God but Allah and Mohammed is his prophet."
 2. *Prayer*, five times a day toward Mecca
 3. *Almsgiving*, to the poor and the mosque (house of worship).
 4. *Fasting*, during the day in the month of Ramadan.
 5. *Pilgrimage*, to Mecca at least once in a Muslim's lifetime.
- (b) How does the *Shema* ("Hear, O Israel") of Judaism parallel the Islamic confession regarding the oneness of God (Deuteronomy 6:4-9; cf. Mark 12:28-34; and cf. Koran 112)?
- (c) Observant Muslims pray five times daily toward Mecca; observant Jews pray three times daily toward Jerusalem. How does the focal point of a holy city in each tradition help define present day religious identity as well as a vision for the future?
- (d) Do Christians have a particular point of focus when they pray? Explain. How different is the content (subject matter) of a Christian liturgical prayer from that of Judaism and Islam? How easy do you think it would be to compose a prayer which would be completely acceptable to Muslims, Jews, and Christians? Suggest where the difficulties may lie and whether you think they could be overcome.
- (e) Almsgiving (*zakat*) or charity to the poor and needy is obligatory in Islam. Islam teaches almsgiving purifies the soul for by sharing one's wealth with the less fortunate the giver and receiver acquire mercy. Almsgiving is a major common theme in the three monotheistic faith traditions. Discuss how almsgiving is practiced within your tradition.
- (f) In Islam, the idea of making a pilgrimage (*hajj*) is patterned after the Jewish biblical concept of pilgrimage (*bag*) to a central shrine (see Koran 2:158; 22:26-36). Discuss the meaning of the three pilgrimage festivals of Judaism, namely, Passover, Weeks and Tabernacles (see Exodus 23:14-17). Compare and contrast what the New Testament Scriptures say about these same three pilgrimage festivals (see Mark 14:12-26; Acts 2:1-47; John 7:1-44). Today, some Christians refer to "taking a pilgrimage" to the Holy Land. How is the above Christian use of the term pilgrimage similar to, yet different from, that of Islam and Judaism?
- (g) According to Professor Akbar Ahmed, in every prayer, a Muslim remembers Abraham (see Koran 2:130-35; 3: 65-68; 3:95; 4:125; 42:13). In Judaism, the God of the Jewish people is sometimes addressed as the "God of Abraham, Isaac and Jacob" (see Exodus 3:15). In Christianity, discuss how the name Abraham is at the heart of Christian identity (see Galatians 3:29). What is there about Abraham that may help bring the three Abrahamic faiths closer in understanding?
- (h) The root meaning of the word Muslim is one who "submits" to the divine will. Professor Reuven Firestone points out the same idea of "submission" is found in Judaism. Jews take upon themselves the "yoke of the kingdom of heaven." That is, they submit to the rule of God, the

one who is Master of their lives. According to the professor, at what occasion of the year at the Jewish prayer service do Jews get down and prostrate themselves on the ground just like Muslims do? Discuss the role of Torah and *mitzvot* or “sacred deeds” in this Jewish understanding of submission. Comment on various texts which teach that submission is likewise a significant theme in Christianity (see Matthew 6:10; 7:21; Ephesians 5:21-24). From the perspective of each of the three Abrahamic faiths, is the exercise of a person’s free will compatible with the requirement to submit to God’s will? Discuss.

- (i) In the Islamic tradition, the faithful are called to prayer by a “caller” (*muezzin*). The caller may position himself in a minaret, a lofty tower attached to a mosque. How do the shofar (“ram’s horn”) in Judaism and bells in Christianity perform a similar function in calling people to holy convocation and prayer?
- (j) The word Koran means “recitation” (see Koran 96:1). In the Islamic tradition, Mohammed, the messenger of God, was commanded by the angel Gabriel to recite. From his lips Mohammed recited the first verses of what would become the Koran. To Muslims, the Koran is God’s eternal word. Mohammed heard it in Arabic so Muslims believe God (*Allah*) may be experienced when they hear the Arabic Koran recited. Compare and contrast Jews in the synagogue service who hear Hebrew in the formal recitation of the Torah. Also note Catholic Christians who believe they receive God’s presence through the bread and wine at Mass. Discuss other ways God may be experienced in each of the faith traditions.
- (k) A basic doctrine of Islam is the belief in angels, those beings who are the special servants and agents of God (see Koran 2:30-34, 97, 98; 15:7, 8; 16:2). In Islam, Gabriel is the greatest angel. Discuss the role of the angel Gabriel in the Jewish Scriptures (see Daniel 8:16; 9:21) and in the Christian Scriptures (Luke 1:19-38). Is belief in the presence of angels only an ancient phenomenon or do you believe in angels today? Discuss.

7. Religious Practices and Beliefs

(27 min, 59 sec thru 33 min, 56 sec)

- (a) Rabbi Irving Greenberg points out that in the biblical era Judaism was a religion built around a hierarchy of priests and a sacrificial system through which a person approached God. How did Biblical Judaism (Second Temple Judaism) evolve into Rabbinic Judaism? Discuss the major changes which Rabbinic Judaism brought with its primary focus on the individual connecting directly to God rather than through the intermediary of the sacrifice or the temple ritual.
- (b) Bishop John Chane calls attention to the fact that the structures of the church have changed or morphed drastically over the years. What does Bishop Chane mean by stating that from the 4th century (period of Constantine) onward clergy persons began to branch out into the “Ford Motor Company Model” of executives? Many Christians say they practice “Biblical Christianity” or a 1st century faith.” Are these expressions fully accurate? Discuss.
- (c) According to Islam, all men are “imams”, that is, prayer leaders and teachers within their families. Compare this to the concept of Israel as a “kingdom of priests” (Exodus 19:6) and the Church as a “royal priesthood” (I Peter 2:9). Parallel to the “family” imam of Islam, comment on the role of the father in Judaism and Christianity to “teach them [God’s words] diligently to your children” (Deuteronomy 6:7).
- (d) Islam encourages individual study of and interpretations of its Holy Book, the Koran. Discuss the parallel concept of individual Scripture study and interpretation within Judaism and Christianity. Who may lead a community service of prayer, worship and study in your religious tradition? Where is the line drawn between lay leadership and ordained/professional clergy? Discuss.
- (e) In Islam, the Kaba is a cube-like shrine in the courtyard of the Mosque in Mecca. According to the Koran, Abraham built the Kaba with the help of his son Ishmael (Koran 2:125; 3:96,97). Pilgrims walk around the Kaba seven times as part of their ritual adoration of God (Koran 22:26-29). This act of encircling (circumambulation) has some interesting parallels in Judaism and Christianity. Note and discuss the sevenfold encircling of Jericho (see Joshua 6:15-16), also the modern procession around the *bima* of the synagogue seven times on the seventh day of *Sukkot* (Tabernacles). Compare also the procession of Scripture among Christian congregants in certain services of the church year. Discuss the term *hakkafot* (ceremonial processional circuits) in Jewish religious practice.
- (f) Islam holds to a strong view of the afterlife (see Koran 19:93; 36:51, 52; 42:29). This includes a day of judgment in which God examines deeds and decides the eternal destiny of each individual. The last day of the *haj* (pilgrimage to Mecca) is spent on the Plains of Arafat outside Mecca. This final ritual, viewed descriptively, is a sea of white robes. The ceremony is intended, as Professor Akbar Ahmed points out, to give “a foretaste of what future judgment may look like.” White robes symbolize purity. Compare passages in the Christian Scriptures of the final judgment, particularly the texts which depict a great multitude in white robes (Revelation 7:9-17; also see 3:4; 6:11; and cf. Daniel 7:9; 12:2). Discuss teachings on various aspects of the afterlife (e.g. resurrection, judgment, heaven, hell) in the three monotheistic traditions.

- (g) As Rabbi Irving Greenberg emphasizes, Judaism, Christianity and Islam teach that religion covers all aspects of life. Spirituality or “living which is set apart unto God” is not a special spigot to be turned on and off at will. Discuss the modern mentality that religion is intended for “special occasions” such as holidays and at birth, marriage and death. How might these words from the Christian Scriptures, “Whatever you do, do it all for the glory of God,” (I Corinthians 10:31) contain a basic concept upon which the three monotheistic faiths can find general agreement? Discuss.
- (h) Professor Akbar Ahmed observes that Muslims identify with the kosher food regulations found in the Hebrew Bible, and the Muslims who come to the West for the first time often purchase kosher food at Jewish shops. There are two key passages in Torah dealing with dietary laws, that is, what foods are kosher (Leviticus 11; Deuteronomy 14; cf. Koran 2:172-73; 5:3-5). Kosher means “ritually fit” or “pure” for eating purposes. As the documentary points out, some foods are forbidden for consumption. For example, Jews and Muslims forbid the eating of pork (see Deuteronomy 14:8). Blood (Hebrew, *dam*) of animals is also forbidden (see Leviticus 17:10-14). In the earliest church, blood was also prohibited to Gentile believers (see Acts 15:19-21). Discuss the purpose of dietary laws. Do you see food laws as a hindrance or an asset toward making progress in interfaith understanding and reconciliation? Explain.

8. Sacred Law

(33 min, 56 sec thru 40 min, 32 sec)

- (a) Rabbi David Rosen states, “Judaism and Islam are overwhelming legal religious traditions.” In Islam, sacred law is called *Sharia*. Sharia deals with religious commandments as well as family obligations and matters of civil and social concern. For example, Sharia includes what food is forbidden and permitted (see Koran 5:3-5). The most important source for Islamic law is the Koran. In addition, Sharia draws heavily on the *Hadith*, or “Tradition,” a collection of stories which focuses on the sayings and the deeds of Mohammed. Islamic life is also influenced by *fatwas*, or “opinions” of Islamic legal scholars who have sought to apply the Koran to changed historical circumstances. Discuss how knowledge of Sharia is acquired in the education of Islamic children and adults. What is the role of the spiritual leader in Islam in interpreting Sharia?
- (b) In Judaism, the foundational source for *Halakhah* or sacred law is the Hebrew Bible, especially the Torah. Another major source for Halakhah is the Talmud or Oral Law. Additional legal material derives from various Codes and Responses of the rabbis. Much of the legal discussion in Judaism reflects a concern for ethics and holiness in living, a concern that every dimension of life is set apart to the Almighty. Discuss the common ground and key parallels between the Islamic legal system and the Jewish one.
- (c) Christianity draws heavily on the Law of Moses. (The name of Moses appears nearly one hundred times in the pages of the New Testament). Some scholars, however, claim that Christianity is antinomian, that is, Christians are freed from the law by virtue of the grace of the Gospel. Is antinomianism a caricature of Christianity? How do Christians harmonize “the law is holy, and the commandment is holy, righteous and good” (Romans 7:12) with the emphasis of the Epistle to the Galatians which implies Christians are free from the yoke of the law (see Galatians 5:1-6)? Discuss whether Christianity has a legal tradition.
- (d) Professor Sulayman Nyang points out that marriage, for Muslims, is a legal exercise, a written contract between two individuals. How is the Jewish *ketubah* or “marriage contract,” similar to the contract found in Islam?
- (e) Compare and contrast teachings about women and laws pertaining to marriage in the religions of Islam, Judaism and Christianity. 1) What are the rights of women? 2) How are these rights guaranteed? 3) Where have rights of women changed in light of modernity? 4) Where do the greatest tensions and conflicts for women exist today? What aspects of the Islamic marriage ceremony seen in the documentary do you appreciate most?
- (f) Reverend Dr. Gordon Hugenberger makes the observation marriage is a covenant modeled on the relationship between God and his people (see Proverbs 2:17; Ezekiel 16:8; Malachi 2:14). Discuss some of the implications of marriage as covenant.

9. Holy Days and Celebrations

(40 min, 32 sec thru 47 min, 52 sec)

- (a) Bishop John Chane points out that the three great religions discussed in this documentary share a common understanding about how we ought to treat each other and live in community. According to Bishop Chane, what is the significance of Advent for Christians? Is the December 25th date for the celebration of Christmas based on biblical consideration? Why do many biblical scholars argue Jesus was born 4-6 B.C.? Discuss the issue of the commercialization of Advent and other religious holidays.
- (b) Hanukkah is the festival of religious freedom. It comes approximately at the same time of the year as Advent. Hanukkah commemorates the 2nd century B.C.E. Jewish victory over the Syrian Greeks and the rededication of the Temple in Jerusalem. Why are eight candles lit during the eight days of Hanukkah? Against the background of Hanukkah, discuss the conflict in contemporary society of traditional religious beliefs with secular culture. Can any common ground be found between Hanukkah and Advent? Discuss.
- (c) Islam follows a lunar calendar. New Year's day marks the Day of the Hijra in 622 when Mohammed migrated from Mecca to Medina. The ninth month is the month of Ramadan. For the entire month of Ramadan Muslims abstain from food and drink between sunrise and sunset. Ramadan is a time of reflection, self-improvement, family togetherness and reconciliation. The importance of fasting in Islam during the month of Ramadan finds parallels in Judaism, especially at Yom Kippur ("Day of Atonement"), and in Christianity during Lent (a forty day period of penitence leading up to Easter). Discuss how the practice of fasting in the three Abrahamic faith traditions may be a valuable aid to spiritual growth, character building and renewal.
- (d) In the documentary, we learn from Imam Mohammed Arafat, his wife, and family that Ramadan also emphasizes the imperative to show compassion toward others and to share one's goods with the poor and needy. In this vein, Mrs. Arafat observes about Ramadan, "You really feel a sense of understanding and compassion towards those who don't have and you feel a tremendous appreciation for the blessing that you do have." This theme in Islam of combining fasting with social justice is also at the heart of Judeo-Christian religion. Accordingly, the prophecy of Isaiah states, "Is this not the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe him" (Isaiah 58:6,7; also see Koran 4:36)? In the three Abrahamic faiths, discuss specific ways to prevent fasting from being self-centered and an end in itself rather than an act which leads to the welfare of others.
- (e) Imam Arafat calls attention to some striking similarities among Ramadan, Yom Kippur, and Lent. Among these similarities are the themes of atonement, repentance and forgiveness. Discuss these major themes in the context of each monotheistic faith tradition.
- (f) Imam Arafat emphasizes that before the one God communicated his teachings to Moses, Jesus, and Mohammed, Father Abraham received God's teaching. What valuable teachings and themes rooted in the life of Abraham are common to Islam, Judaism and Christianity? Why is

Abraham one of the best biblical models we have to build interfaith understanding and reconciliation? Discuss.

- (g) In Imam Arafat's view, "true believers" do good and really live in peace and harmony with each other; true believers do not distinguish between Muslim, Christian, Jewish, Hindu and Buddhist religions. Do you agree with the imam's point of view? How do you define "true believer?" Does the expression amount simply to how a person lives, not what he/she believes? Discuss.
- (h) Scholar and author Karen Armstrong observes that Jews, Christians and Muslims all emphasize that worship of God is more than elaborate ritual and proper liturgy; worship amounts to little unless it is balanced with concern for social justice and a compassion for the poor and vulnerable. Discuss the importance of linking ceremonial worship to ethical action (see Samuel 15:22, Psalm 51:16,17; Isaiah 1:13-18; Amos 5:21-24; Micah 6:6-8; James 1:26, 27; 2:14-17; I John 3:16-18; and Koran 7:29; 98:5,6; 107: 1-7).

10. Islam: A New Religion Emerges

(47 min, 52 sec thru 53 min, 26 sec)

- (a) Professor Reuven Firestone observes, “all religions emerge in a polemical environment because whenever a new religion emerges it threatens the establishment systems, the religions that already exist.” Discuss how this statement applies to the three major monotheistic faith traditions: Judaism, Christianity and Islam.
- (b) From about the year 610 A.D., Mohammed began passing on messages to his fellow Meccans which he said came from God (Allah). Mohammed gained some followers but he encountered strong opposition from the merchants of Mecca whose practice began to fall into question. The merchants espoused commitment to old pagan gods while Mohammed declared Allah to be the only God. Persecution of Mohammed and his followers increased. In July, 622, Mohammed and about seventy men and their families emigrated to Medina. This event known as the Hijra (“going forth”), marks the start of the Islamic calendar. Mohammed, like many of the prophets of Israel who lived hundreds of years before him, was thought to be a dangerous revolutionary. Discuss how “prophetic voices” are treated in the modern world. Why? Should all voices be tolerated? If not, where would you draw the line in this post-Holocaust world?
- (c) Mohammed challenged the merchants of Mecca to submit their lives to the one God and to reach out in love to the poor, imprisoned and slaves. Some activists in modern American religion would call Martin Luther King Jr. a “prophet.” Do you agree? Compare and contrast the message of King and the cultural setting of his day to that of Mohammed’s. Discuss.
- (d) The documentary points out that when Mohammed arrived at Medina he found an established Jewish community there. He worked closely with its leaders, agreeing to defend Jews against hostile pagan Arabic tribes. Mohammed made Friday his weekly prayer day so it would not conflict with the Jewish Sabbath. He also told his followers to pray toward Jerusalem. Despite these attempts at outreach and accommodation, within sixteen months from his arrival in Medina a split began to develop. Battles ensued in the Medina area. The Jewish community did not accept Mohammed as a prophet. The Jewish canon of Holy Scripture had been closed for centuries and so the fledging Muslim community was left to develop on its own. In the documentary, Professor Reuven Firestone points out how the short term, 7th century battles with Jews at the start of Islam have often been generalized and turned into an “eternal conflict” between Judaism and Islam. Discuss how religious communities can be kept from generalizing from that which is very time specific.
- (e) Discuss the issues in the split between Church and Synagogue during the first two centuries. How have some of the issues of this debate continued to affect Jewish-Christian relations today?
- (f) The documentary raises the question of the vilification of one religion by another. Professor S.H. Nasr makes the observation that “it was very difficult for Christianity to accept that God would reveal a major religion after Christ... so Islam was vilified even a thousand years ago.” Today, why do some feel the compulsion to speak ill of, disparage or defame those of other religious traditions? Discuss. How do we advertise the strengths of our own religion without the implicit or explicit condemnation of other religions around us? Discuss.

- (g) Bishop John Chane calls attention to the Crusades, a series of military expeditions which left great slaughter in the name of religion. The word “crusade” comes from a root which means “cross”. Unfortunately, the Christian Crusaders turned the cross into a sword. In 1096, the first Crusade left “Christian” Europe to liberate Jerusalem from the “infidels” (Muslims). As Bishop Chane points out, the Crusades resulted in more than bloody destruction of lives; the Crusades were a tremendous curse for they were the “humiliation of a culture”. Comment on the concepts of honor and humiliation in Muslim culture. How does the Muslim collective memory of the Crusades affect Muslim-Christian relations today? How did the Jewish community of Europe suffer from the Crusades? In Christian circles today, should people of goodwill oppose the word “crusade” to define a large “gospel preaching” rally? Discuss.

11. The Golden Age of Spain

(53 min, 26 sec thru 1 hr 42 sec)

- (a) Rabbi David Rosen points out that “Jews, Christians and Muslims have a wonderful example of cooperation and collaboration in the past that should be a pointer for the future.” The period the rabbi refers to is known as the “Golden Age of Spain.” What are the approximate dates of this Golden Age? What was the dominant religion in Spain during this time?
- (b) Rabbi David Rosen describes the Golden Age of Spain as a time of “productive collaboration” among the three Abrahamic faiths. Why was this such a productive period of interaction and creativeness? Are there any signs today of a renewal of productive cultural interaction among Muslims, Christians, and Jews? Discuss.
- (c) Professor S.H. Nasr points to a different paradigm of learning during the Golden Age. He states that “the west was learning from the Islamic world; the Islamic world was not learning from the west as is the case today.” In your opinion, to what extent is the western world today of a mind set to engage with and learn from the intellectual and religious culture of Islam?
- (d) Professor Maria Menocal draws attention to the fact that during this period in Medieval Spain Jews of Cordoba were fluent in the Arabic literary tradition. Arabic was the “maternal tongue” of Jews and it was also their “educated language.” According to Professor Menocal, knowledge of Arabic allowed Jews to participate in the serious learning that was taking place in the libraries of Spain. To what degree have Jews in modern Islamic countries been able and willing to engage the Arabic literary tradition? Would you agree that the Golden Age of Spain was a unique historical period of cross-fertilization, never again to be repeated? Discuss.
- (e) Commenting on Muslims and the great Greek philosophers, Professor S.H. Nasr calls attention to the fact Muslims knew the works of Aristotle, Plato and Pythagoras much more than the Christians did. Then Jews learned these things and Jewish philosophy began to “flower in medieval splendor.” According to Nasr, prior to great Jewish thinkers of the Golden Age of Spain such as Maimonides and Crescas, the only Jewish philosopher was Philo of Alexandria. Philo lived during the time of Jesus. Discuss possible Philonic influences on the Christian Scriptures, especially the Fourth Gospel and the Book of Hebrews. How did the philosophic method of Crescas differ from that of other Spanish Jewish thinkers? For Crescas, was reason or revelation, faith and the love of God the foundation of religious living? Discuss.
- (f) Rabbi Irving Greenberg points out that the great philosophic works of Maimonides were written in Arabic, then translated into Hebrew. As a Jew, Maimonides entered freely into this dynamic Arab speaking culture. However, he wrote his monumental law code, *The Repetition of the Torah*, in Hebrew. In his writings, Maimonides set a generally positive tone about the value of Christianity and Islam. Maimonides argued that these religions had much to contribute; they contained a substantial measure of revealed truth. Christianity and Islam, Maimonides taught, served the vision of Judaism through the education they brought and in freeing the world of debased paganism. In the documentary, Rabbi Greenberg notes that Maimonides struggled with how to reconcile faith and reason or religion and science. How did Maimonides resolve this issue? Do you agree with his conclusions?

- (g) In the documentary, Professor S.H. Nasr observes that “The Jewish culture in Spain—in architecture, poetry and music—was very close to the Islamic.” Synagogues in places like Cordoba and Toledo reflected the Islamic architecture of the period. The Golden Age of Spain produced a number of outstanding Jewish poets. Discuss the poetry and other creative contributions of Solomon ibn Gabirol (11th century) and Judah HaLevi (12th century).
- (h) Discuss the influence of Arabic culture upon the Jewish music from the Golden Age of Spain. How did the Jewish community preserve this music after its expulsion from Spain?
- (i) In the documentary, Rabbi David Rosen summarizes the genius of the Golden Age of Spain: “Muslims, Christians, and Jews continue to worship in their own particular houses of worship, continue to observe their own particular religious ways of life but were capable of coming together in commerce, in art, in academia, in terms of philosophy to be able to provide a legacy for humanity at large.” Discuss some of the more important aspects of European cultural legacy, not mentioned above, which were developed during the Golden Age.
- (j) Professor Akbar Ahmed points out that the “synthesis model” had fallen once Queen Isabella and King Ferdinand combined their forces and overthrew the remaining Muslim kingdom of Granada. The triumphant Christians now give the Muslims and Jews of Spain two choices: convert or leave the land, else you will be put to the sword. Discuss the “Disputations”, “Inquisition” and “Expulsion” from Spain. Professor Ahmed emphasizes that after centuries of Jews and Muslims living together in Spain, Jews opted to migrate to Muslim lands. Discuss how Jews fared, particularly in their migration to North Africa and Eastern Europe.
- (k) Many Jews who chose to remain in Spain converted outwardly to Christianity but remained Jews secretly. These “forced converts” became known as “Marranos.” Discuss the history of the Marranos during the past five hundred years.
- (l) The collapse of the Golden Age in Spain invited the question about how conversion has affected the history of Jewish, Christian and Muslim relations. How has conversion by force over the centuries contributed to a wariness and distrust today among the three monotheistic religions? In today’s world, how would you distinguish between a forced and a willing convert? Discuss.

12. Religious Extremism and the Path of Reconciliation

(1 hr 42sec thru 1 hr 13 min 46 sec)

- (a) Scholar and author Karen Armstrong makes the point that all three of the monotheistic faiths have extremists in their ranks. She states that the extremists are “subverting the original vision of compassion and are overemphasizing the belligerent aspects of their traditions.” Understanding this, she concludes, is crucial for we cannot survive if religious hatred and intolerance get out of hand. Identify and discuss some of the more “belligerent” aspects of the monotheistic religions. Religious extremists often take an “emotional” and highly individualistic approach to their actions, an approach which frequently lacks rationality and sensitivity toward the larger world. Discuss the problem of accountability within our religious communities.
- (b) How is theology related to politics? Why is it sometimes tragically the case that politics may be more humane than theology?
- (c) Professor Mehnaz Afridi points out why the story of Cain and Abel (Genesis 4:1-16; cf. Koran 5:27-31) is so important to the monotheistic faiths. The account illustrates the value God places on human life, the worth of every member of the human family. Discuss the indifference of Cain (“Am I my brother’s keeper?”) which brings God’s judgment on his murder of Abel (“Your brother’s blood cries out to me from the ground,” Genesis 4:9, 10).
- (d) Professor Akbar Ahmed emphasizes that the nineteen hijackers on 9/11 were challenging two basic teachings of Islam: The Koran forbids (1) committing suicide, and (2) the taking of innocent lives. Discuss 9/11 from a theological perspective. How would you reply to someone who says that 9/11 is God’s judgment on the sins of America?
- (e) Many evil acts are done in the name of religion, especially by those who claim to have heard a “divine voice” or who have a text of Scripture to legitimize their actions. Discuss the difference between unilaterally imposing “God’s will” on others in contrast to seeking to apply the teachings of theology with a deep sense of compassion and justice. What is the responsibility of a religious community in the reining in of extremist voices? Is there a difference in one’s obligation to those in one’s own religious group as opposed to those in the “other” religion?
- (f) Rabbi David Rosen speaks of “extremist, violent interpretations of the traditions” which see the relationship among the faiths as a conflictual and negative one, perhaps involving a “gigantic showdown” or “terrible battle.” The rabbi says these interpretations are really misinterpretations and are very tragic. Certain biblical texts are sometimes appealed to in support of a final conflict of world powers in the Middle East (see Ezekiel 38 and 39; Zechariah 14 and Revelation 16). How do you feel about this approach to biblical interpretation? How has current popular literature contributed to this point of view? Discuss. How does the Hebrew Bible provide a positive vision for permanent peace among the nations of the Middle East (see Isaiah 19:23-25)?
- (g) The Islamic term *jihad*, “striving,” has been interpreted in a variety of ways (see Koran 9:20; 2:190; 4:74-76; 22:39-41). Definitions have ranged from a “holy war” in order to bring the non-Muslim world under the rule of Allah and Islam to that of a more peaceful (unarmed) struggle to promote Islam’s message throughout the world. How do Sunnis differ from Shi’ites in their understanding of jihad? One of the core prayers of Judaism affirms, “the LORD will be king

over the whole earth. On that day there will be one LORD” (see Zechariah 14:9). Christianity, on the other hand, affirms Jesus Christ will have the ultimate universal reign (Philippians 2:10, 11; Revelation 17:14). In your opinion, are the above differing perspectives irreconcilable? Discuss.

- (h) Professor Krister Stendahl states, “Religion is a very dangerous thing...because religion deals with absolute, with God.” Discuss what the professor means by this “warning” about religion.
- (i) Scholar and author Karen Armstrong observes, “Instead of just pointing out how wrong other traditions are, we must have a look at our own scriptures to see how these need to be reevaluated, reinterpreted.” Scripture has been used to justify almost any action, even abuse and evil. Accordingly, a well-known maxim puts the issue in focus: “A text without a context is a pretext.” We cannot excise or cut out the problematic texts from the holy books. But what we teach about those texts can make all the difference. Illustrate the importance of the above need for reevaluation by choosing several difficult texts from the Jewish Scriptures, the Christian Scriptures and the Islamic Scriptures. Discuss these problematic texts and propose solutions.
- (j) Danny Pearl, a Jewish reporter, was violently murdered in Pakistan, a Muslim nation. In the documentary, Dr. Judea Pearl, Danny’s father, makes the point that “the hatred that killed Danny also opened up opportunities to fight hatred.” Discuss what you think Dr. Pearl means by this statement. In interfaith relations, how do incidents of hostility and hatred directed toward the other sometimes become an open door for the eradication of that wrong?
- (k) Professor Akbar Ahmed points out that long-term education will be necessary to change the hearts and minds of people who show hatred and not compassion toward those of other faiths like the Danny Pearls. Professor Ahmed states, however, that teachers training young students must not have a very defined and narrow vision of Islam which says others are after you, so you must fight for Islam. In addition to the importance of education to help change how people think, are there any other effective methods you can suggest for the elimination of hatred? Discuss.
- (l) The documentary raises the question of the need for religious authorities to condemn evil acts in strong religious language. Discuss the issue of moral courage and religious leadership, especially when it may be difficult to speak up. When is silence or the failure to condemn an evil action to be understood as an implicit agreement with that action? Discuss.
- (m) The documentary shows Mr. Umar Ghuman, a member of the Parliament of Pakistan, begging forgiveness as a representative of his country for the horrific death of Danny Pearl. As a Pakistani, Mr. Ghuman refers to Danny as a “martyr.” Discuss what makes one a martyr. Do you feel Danny was a martyr? Reflect on the history and meaning of martyrdom in Judaism, Christianity and Islam. Are there any common threads among the three faith traditions? Is Mr. Ghuman correct in saying, “a martyr does not die, he lives on forever?” Discuss. To what degree do you believe religious extremism is fueled by the desire for martyrdom? Discuss.

13. Dialogue: Faith to Faith

(1 hr 13 min 46 sec thru 1 hour 19 min 39 sec)

- (a) As seen in the documentary, an interfaith dialogue group provides opportunity to learn about the other's faith community. In dialogue one discovers what causes the other pain and what gives the other joy. Dialogue allows one to speak honestly from one's own faith tradition. As this segment of the documentary demonstrates, to listen and to seek to understand—not necessarily acceding to the other's viewpoint—is perhaps the most important quality necessary in dialogue. In your opinion, what must be done in your community to build more effective channels for dialogue with the other monotheistic faiths?
- (b) The documentary depicts lay people of different religious traditions in conversation with each other. As a rule, in dialogue, one usually speaks for oneself rather than as an official representative of a particular religion. Granted the diversity within each monotheistic faith community, what measures may be taken to assure the voices of lay people (like those seen in the documentary) get heard outside their own dialogue group?
- (c) If you are not part of an interfaith dialogue group, think for a moment about what would be the ideal composition of a group you would like to join. In your opinion, should there be any limitation on who has a right to be part of the conversation? Discuss.
- (d) The documentary shows how painful slurs and stereotypes are. As seen in the documentary, what are some of the recurring stereotypes about Muslims which need correcting? Where are stereotypes and caricatures of the other learned? Discuss. To what degree does the media reinforce stereotypes?
- (e) A Muslim participant in the dialogue group states, "We do not want you to think that all Muslims are Arabs and all Arabs are Muslims because they are not." Discuss ethnic and geographic diversity within Islam. Is it necessary to read and speak Arabic in order to be a devout Muslim? Hebrew, to be a devout Jew? Greek, to be a devout Christian? Discuss the role which the different languages (Arabic, Hebrew, Greek) of the Sacred Books play in shaping the religious and cultural identity of Muslims, Jews and Christians.
- (f) In the documentary, a Jewish participant in the dialogue points out that some Jews are uncomfortable with the biblical expression "chosen people" (see Deuteronomy 7:6, 7). Why? Is chosenness a uniquely Jewish concept (see I Peter 2:9)? Discuss. In your view, what does it mean to be "chosen?" Discuss.
- (g) Jewish participants in the dialogue are concerned that others not blame Jews for the problems of the world. Discuss the issue of "scapegoating." How may interfaith dialogue be an effective tool to address this injustice of scapegoating?
- (h) The documentary states that Jews do not like to hear, "The United States is a good Christian country." Discuss why some Christians make such statements and what they mean by them. What is the difference between calling the United States a "Christian" country and calling the State of Israel a "Jewish" country? Discuss.

- (i) Though citizens of the United States are predominantly “Christian” in religious orientation, what are some of the false accusations and misperceptions about Christians and Christianity revealed by the interfaith dialogue group seen in the documentary? Are there other misperceptions about Christians which you would include? Discuss.
- (j) What are the advantages and disadvantages of having mainly clergy or specialists on religion take part in dialogues instead of mainly lay participants? Have you ever taken part in a dialogue group? Discuss your experience. What new insights on dialogue have you learned from this section of the documentary?
- (k) How can people of other religions learn from and contribute to this dialogue on the Abrahamic faiths?

14. Social Justice and the Pursuit of Peace

(1 hr 19 min 39 sec thru 1 hr 28 min 25 sec)

- (a) At the Interfaith Youth Core, its executive director, Eboo Patel, talks about the importance of hospitality, one of several social justice concerns shared by religious communities. For Jews, Christians and Muslims, hospitality is rooted in the action of father Abraham who lavishly entertained three strangers in his tent (see Genesis 18). Hospitality was likewise a concern of Job, whose “door was always open to the traveler” (Job 31:32). The Hebrew people were “aliens in Egypt” and so were obligated to extend hospitality to strangers (Leviticus 19:34). Furthermore, early Christians were urged to “practice hospitality” (Romans 12:13). Muslims also are urged to perform good works toward others (Koran 2:148; 19:76; and 20:75). One expression of hospitality focused upon in the documentary is that of tutoring children from refugee and immigrant backgrounds. In addition to tutoring, what other programs and venues may provide opportunities for interfaith expressions of hospitality?
- (b) Many interfaith specialists are of the opinion that a shared social justice project, such as tutoring, may be one of the best places to get cooperation and build solid interfaith relations because full theological agreement is not a prerequisite for working together. Do you agree or disagree? Discuss. In your opinion, to what degree do theological and ethical principles inform the actions of religious people who involve themselves in social justice? Discuss. Is there more understanding and personal satisfaction in the deed if one understands the source or religious basis for performing the deed? Discuss.
- (c) Each of the three monotheistic traditions emphasizes the necessity of good works. Central to the Christian tradition, Jesus sets forth a type of “short primer” on social justice which lists these good works: feeding the hungry, giving drink to the thirsty, inviting the stranger in, clothing the needy, caring for the sick, and visiting the prisoner (see Matthew 25:31-46). Discuss. What other social justice concerns, appropriate for interfaith groups, would you add to the above list? In the Christian tradition during the medieval period, in addition to the above good works Christians were expected also to be involved in a variety of other “charitable” activities. These included ransoming the captives, burying the dead, speaking up for those victimized by injustice, consoling the sorrowful and instructing the ignorant. Discuss these areas as possible interfaith opportunities for helping those in need.
- (d) In the documentary, two female teenagers thoughtfully discuss the Palestinian-Israeli conflict. Leader of the discussion, Eboo Patel, asks them the question, “Is it possible to be passionately committed to one community and still try to seek a 360 degree understanding of the situation?” Using the Palestinian-Israeli conflict as a topic, would an honest look at issues on both sides result in a blunting of passion for one side? Discuss.
- (e) One of the teenagers in the documentary makes the observation that it seems when rallies or protests take place on the Palestinian-Israeli issue most people just complain and offer no solutions. On the other hand, when people are open to new cultures, new faiths, new people, it influences how they view the conflict. How does openness to an opposite perspective provide a greater objectivity on a problem and so put one in a better place to offer a fair solution? Discuss. How does a person avoid censure from one’s own religious community when that community feels one’s highest allegiance should be to support that community’s common

cause—no matter what—and not that of its perceived “enemy?” Discuss.

- (f) In this section of the documentary, we see how a personal friendship with someone of another religion affects how one views that particular religion. One cannot view that religion impersonally and in the abstract anymore. Discuss how this point applies to the pursuit of peace among the Abrahamic peoples.
- (g) Discuss the option of religious people using violence or terrorism as a means to achieve political goals. In the dialogue between the two female teenagers, the point is made that there are much better alternatives than to turn to violence. Discuss some of these alternatives.
- (h) The documentary points out that there have been occasions in the Middle East when news was given out that a certain leader had been assassinated, and the announcement was greeted by clapping, singing and dancing. In response, one of the teenagers makes a statement which cuts to the heart of the three monotheistic faiths: “This is a human life; you can’t clap when somebody dies.” The point made here is that every human life is valuable, each created in the image of God. Thus, there should be a restraint in celebrating the demise of others—whoever they may be. This point is powerfully illustrated by the rabbis in a midrash (interpretive commentary) on the overthrow of Pharaoh and his chariots at the Sea of Reeds (Red Sea). The midrash says the angels sought to sing a hymn to the Almighty while the Egyptians were drowning. God rebuked the angels declaring, “While my creatures are drowning in the sea you would sing a hymn?!” God does not take pleasure in the death of the wicked (Ezekiel 18:23). Discuss the radical ethic called for here and the mixed emotions involved in the overthrow of evil. Work into your discussion the teaching of Jesus in the Sermon on the Mount which says, “Love your enemies” (Matthew 5:44).
- (i) Muslims refer to Jerusalem as *el quds* (Arabic, “the holy (city)”). Why is the location in Jerusalem of The Dome of the Rock and the El-Aksa Mosque so important in Islamic religion? Discuss.
- (j) Discuss why the spiritual or “heavenly” concept of Jerusalem, so much a part of the history of Christian thought, is a foreign concept to Jews.
- (k) Why is it dangerous for any group to stake its sole claim to the Holy Land on the basis of a “divine right?” Discuss. Why is “real estate theology,” at best, precarious theology?
- (l) Mr. Eboo Patel points to a section in the Koran in which Allah says to Mohammed that he sent him to be a “mercy to the world.” Discuss the concept of mercy in the three monotheistic faith traditions. How may the three faiths cooperate in being mercy to the whole world? Discuss.
- (m) This segment of the documentary concludes with some inspiring remarks by one of the teenagers on how the Interfaith Youth Corps has challenged her. Accordingly, she admonishes youth of diverse religious backgrounds: “You are individuals in a global society, act together. Become strong leaders and improve the global society. Act together not just focus on little issues. And don’t be so self absorbed.” Discuss the problems of self-absorption and religious isolation as two of the great hindrances to improving global society.

15. Women, Marriage and the Family in Interfaith Perspective

(1 hr 19 min 39 sec thru 1 hr 36 min 54 sec)

- (a) Professor Diana Eck speaks of the “developing women’s consciousness” in Islam, Judaism and Christianity. What issues pertaining to women are of common concern to all three faiths? What new light has female textual interpretation shed on the role and responsibilities of women?” Discuss.
- (b) In the documentary, a popular impression about Islam is questioned, namely that Islam is not really good for women; it persecutes women, it denigrates women and imprisons women. Why is this a vague generalization and misconception? Are Muslim women in the West viewed differently from those in the Middle East? Discuss.
- (c) Sarah Eltantawi, a Muslim, points out that if the Jewish Scriptures and the Koran are compared in their legal systems concerning inheritance rights of women, Islam has in many ways more progressive laws towards women. Discuss women and inheritance laws within traditional Judaism and Islam.
- (d) How might interfaith dialogue serve as an effective venue to discuss how culture has over the centuries led to the oppression and degradation of women? In regard to the treatment of women, has the main problem been with the law itself and what it teaches about women or has the problem been with those who have wrongly applied the law? Discuss.
- (e) In each faith community one may observe a correct use of power and privilege as well as an abuse of it. Tragically, abuse has often come to women under the “guise of religion.” It has been well observed that “holy shoddy” is still shoddy. Accordingly, Rabbi Maria Feldman urges, “We as religious women have to be willing to speak out.” How can women effectively speak out to those in positions of religious power? When abuse is observed on any level of authority, what are the best avenues for making a statement of protest which says, “This is not what my religion teaches; you don’t speak for me!”?
- (f) The documentary raises some of the challenges which interfaith marriage poses. There was a time when the marriage of a Catholic Christian to a Protestant Christian was generally viewed as a type of “interfaith” marriage. Why have attitudes of many people significantly changed? How do you feel about interfaith marriage in general? Jew and Christian? Jew and Muslim? Muslim and Christian?
- (g) Why does the raising of children sometimes pose unanticipated difficulties for interfaith couples? Why is it often “easier” to raise a child in one faith tradition as opposed to another? Discuss. What makes a particular religion the “right choice” for a child? For an adult? Is it a matter of birth, culture, family influence, perception that a particular faith is the “true” faith, or something else? Discuss. In the end, is a religious faith something you choose or does it choose you? Is there anything inherently superior about one monotheistic religion which makes it desirable or preferable over another? Discuss. How does one’s understanding of “divine revelation” and the “Word of God” affect one’s answer to the above? Discuss.

- (h) From Bible times to the present, interfaith marriage has occurred. Would you refuse to attend the wedding ceremony of your own child if he/she married “outside the faith?” Do you have friends who have experienced this? Were their emotions similar to the bride’s mother referred to in the documentary—emotions of pain, betrayal and disloyalty? Discuss the “feelings” which often accompany interfaith marriage. Do you think there is usually a sound basis for such feelings and concerns? Discuss.
- (i) The documentary brings out one of the fears which families have about interfaith marriage—that of being unable to overcome the differences of background. That is, will the marriage partner be able to respect one’s spouse, his or her culture and his or her family? In light of the truism “when you marry someone you are marrying a family,” discuss some of the main cultural adjustments often created by interfaith marriage. How important is family “approval” of the spouse of an interfaith marriage? Discuss.
- (j) Are you (or any of your close friends) a child of an interfaith couple? Does religion play a greater or lesser role in your life than in your parents’ lives? Explain. Do you have any advice for interfaith couples on how to deal with the religious identity of their children? What resources do the mosque, the synagogue and the church provide on this issue?

16. Understanding Muslim Prayer and Worship

(1 hr 36 min 54 sec thru 1 hr 46 min 11 sec)

- (a) Many well meaning religious people ignore interfaith relations for they do not consider them of prime importance. This segment of the documentary, however, points out that 9/11 has proven to be a catalyst for interfaith understanding for numerous people. Today, where do you believe the greatest demand for interfaith learning is taking place among people of the three monotheistic faiths? Has 9/11—or similar events—in any way served to stimulate your own interest in other religions? Explain.
- (b) Would a guest clergy person or teacher from one of the other monotheistic faith traditions be welcome to speak from the pulpit of your house of worship or to teach members of your religious community? If this has happened, describe the experience. If your congregation presently is not open to this idea, explain why. In an interfaith “pulpit exchange,” should any limitations be imposed on the guest speaker? What sensitivities would you expect your congregation to exhibit should it take part in a pulpit exchange? Explain.
- (c) In the documentary, Imam Yahya Hendi visits a church. He begins his remarks by invoking the name of God. What is an invocation? Give a biblical example of an invocation. Illustrate how the prayer of invocation functions in each of the Abrahamic faiths.
- (d) Rev. Barbara Gerlach observes about the Islamic and Christian communities, “We just don’t know each other.” She adds, “I’m very interested in having conversations where I would talk with a Muslim about how prayer works for them.” If you are a Christian or a Jew, indicate several questions you would like to ask a Muslim about Islamic religion. If you are a Muslim, what questions would you like to pose to a Christian or a Jew?
- (e) Imam Hendi explains to his Christian audience that Muslims pray five times a day so they may say, “Thank you” to God for his gifts and also may cleanse themselves from sin. Discuss the emphasis in Jewish prayer and Christian prayer upon these same themes of thanksgiving (praise) and cleansing from sin. Especially note the Book of Psalms and David’s prayer, “Cleanse me from sin” (Psalm 51:2; compare I John 1:7).
- (f) According to Imam Hendi, in Muslim prayer, what do the acts of bowing down, kneeling and touching the forehead to the floor symbolize? Is bowing or kneeling found in your tradition of worship? Comment on these themes and their biblical origins (see Psalm 95:6; Isaiah 45:23; Romans 14:11). Also comment on why Muslims remove their shoes in preparation to worship. What did this practice mean in the life of Moses (Exodus 3:5) and Joshua (Joshua 5:14, 15)?
- (g) When Muslims conclude their *salat* (ritual prayer), they look to the right and they look to the left to offer the “Peace and Blessings” salutation. According to Imam Hendi, what does this act symbolize? Discuss the importance of the message associated with looking to the right and left for all Abrahamic faith traditions.
- (h) Discuss the place of Scripture reading and/or Scripture study in corporate worship in Islam, Judaism and Christianity.

- (i) In the documentary, Imam Hendi points out that when Muslims pray, they remind themselves of who they are in relation to their father Abraham. Muslim prayer is directed toward the Kaba (“cube”) in Mecca. According to Islam, Abraham built the Kaba, helped by his son Ishmael. The connection to Abraham is important for Abraham laid down the foundation for the worship of one God, one of the fundamental tenets of Islam (Koran 4:163, 64; 14:35; 57:26). Parallel to Islam, Jews look to Abraham as “the rock from which you [the Jewish people] were cut” (Isaiah 51:1). Christians consider Abraham as “father of us all” (Romans 4:16; cf. Galatians 3:29) and a pillar of faithfulness and obedience (Romans 4:3). Why is Abraham one of the best biblical models we have for bringing Muslims, Jews, and Christians into conversation concerning a vision for peace?
- (j) Islam means “submission” to God. This submission is symbolically demonstrated in prayer through a series of ritual movements of the whole congregation as they move from the standing position to placing foreheads on the floor. Part of the liturgy which affirms submission is the repetition of the phrase, *Allahu akbar*, “God is greatest.” Discuss the theme of submission in the liturgy of the synagogue and church.

17. Prospectus for the Future

(1 hr 46 min 11 sec thru 1 hr 54 min 53 sec)

- (a) Scholar and author Karen Armstrong raises the question of God revealing himself to only one tradition and the others being at best “mistaken” or “second rate.” Discuss claims to the uniqueness of revelation. How do you view the claims of revelation in Christianity and Islam which either conflict with or clearly reinterpret aspects of Judaism? Comment on author Armstrong’s suggestion that one’s view of revelation could be “blasphemous.” What may constitute a charge of blasphemy in the monotheistic tradition with which you identify? Discuss.
- (b) Rabbi Irving Greenberg makes the point all three religions have much to be modest about. According to Rabbi Greenberg, when religions made these absolute claims, they acted out, they oppressed, they killed and got involved in wars that destroyed innocent people. Discuss how modesty is cultivated within your religious tradition. Is there a danger that modesty will inevitably lead to theological compromise and dilution of one’s faith? Discuss. Is it possible, as the rabbi suggests, to hold to the absolute claims of one’s own traditions and yet believe “God can be absolutely present and absolutely available to others as well in other forms?” Discuss.
- (c) Why does Professor Reuven Firestone dislike it when Jews, Christians, and Muslims stand up [in dialogue groups] and say, “Why can’t we just love one another because we all worship the same God?” According to Professor Firestone, what should be on our common agenda so that we can learn to live with one another? Discuss.
- (d) Bishop John Chane says, “It is a fearful thing if we do not learn about one another now.” The bishop proceeds to give this warning: “We are risking...a conflagration in the 21st century that would make the crusades look like a tea party.” In your opinion, has Bishop Chane overstated the imperative of interfaith dialogue? Discuss. To what degree do you believe our very safety and future depends upon significant immediate progress in interreligious understanding? Discuss.
- (e) Islamic scholar Professor Akbar Ahmed cautions against demonizing or making a caricature of the other. What are the caricatures which Ahmed points to that Muslims have had to keep fighting? Discuss some of the most effective ways of overcoming vague and unfounded generalizations of the other.
- (f) Scholar of world religions Dr. Marc Gopin asks the question, “Does there have to be one faith that is more beloved by God than the rest?” He also queries, “Does it have to be a God that chooses one over another?” Discuss the subject of divine “election” or the “chosen people” concept. Is there one chosen people or many? Discuss. Does the viewing of one’s own tradition as “beloved” of God necessarily imply the rejection of all others? Of necessity, is God impartial, unbiased and equitable in all his ways? In what way is God sovereign over his choices and the execution of his will? Discuss.
- (g) The documentary recounts a story that says if you have a seedling in your hand and an angel announces the apocalypse or the end of the world, go ahead and plant the seedling. What is the meaning of this story and how does it chart a possible course for the future of interfaith relations?

- (h) Rabbi David Rosen refers to the “birth pangs” of the movement of Muslim communities into the west. Comment on how this has provided new challenges and opportunities for Jews and Christians for interfaith understanding. Rabbi Rosen also calls attention to the fact that Islam has been misrepresented in a most terrible defamatory way within modern society. Discuss some of the specifics to which you think the rabbi is alluding. What emphasis would Rabbi Rosen like his own Jewish community to appreciate about the root and core of Islam? Discuss.
- (i) Professor Diana Eck calls attention to the new religious diversity of America which is a fact of our lives. But diversity, Professor Eck points out, is not pluralism. Explain what Professor Eck means by arguing, “What we really need in the United States is to be able to engage that diversity in the creation of a positive pluralistic society.” Discuss religious pluralism.
- (j) Professor Abdulaziz Sachedina succinctly points out a “solution” to the divisions and struggles among the three monotheistic faiths: “Compete in doing good, not condemning one another.” Suggest some joint interfaith projects applicable to your community—not already mentioned in this documentary—in which people of different faiths may cooperate to build a better world.
- (k) Mr. Eboo Patel points out that many forces are out there which make for polarization and suspicion of one group toward the other. Thus, he admonishes, we need to build institutions and forces which send the message Muslims, Christians and Jews have a lot in common and they can come together; they can understand one another, enrich each other and put shared values into action for the benefit of all humanity. If you were on a committee in your city to put together a long range program for the implementation of that vision, sketch out some of the main emphases you would like to see in the program. What are the programs and projects you think should be given immediate priority? Discuss.
- (l) Professor Krister Stendahl says the world is richer and ultimately safer with more than one religion. Do you agree? Discuss. Stendahl also observes that because there is more than one religion, human beings try to understand what is beyond human understanding. This enables people to come to grips with their humanity as they understand they are bound together by their limitations. Hence they need one another. In what way is religious diversity beyond human understanding? Professor Stendahl concludes his remarks by noting the realization of human limitation results in various religious communities needing one another. Are there any additional reasons not already discussed in this documentary why Muslims, Jews and Christians find need for one another? Discuss.

A Selected Bibliography of Documentary Participants

- Ahmed, Akbar S. *Discovering Islam: Making Sense of Muslim History and Society*. New York: Routledge, 1991.
- . *Islam Under Siege: Living Dangerously in a Post-Honor World*. Cambridge: Polity Press, 2003.
- Armstrong, Karen. *The Battle for God*. New York : Ballantine Books, 2001.
- . *A History of God : The 4000-year Quest of Judaism, Christianity, and Islam*. New York: A.A. Knopf,1993.
- . *Islam : A Short History*. New York: Modern Library, 2000.
- . *Jerusalem: One City, Three Faiths*. New York: A.A. Knopf, 1996.
- Borelli, John. See Monastic Interreligious Dialogue website <www.monasticdialog.com>
- Brown, Cherie. *Healing into Action: A Leadership Guide for Creating Diverse Communities*. Washington D.C.: National Coalition Building Institute, 1998.
- . *Face to Face: Black-Jewish Campus Dialogues*. New York, NY: American Jewish Committee, 1987.
- Cragg, Kenneth. *The Call of the Minaret*. New York: Oxford University Press, 1956.
- . *Muhammad and the Christian: A Question of Response*. London: Darton, Longman, and Todd: 1984.
- . *The Privilege of Man: A Theme in Judaism, Islam and Christianity*. London: Athlone Press, 1968.
- . "Encounter with Non-Christian Faiths." *Union Seminary Quarterly Review*, 19 (1964): 299-309.
- . "A Christian Among Muslims." *Evangelical Review of Theology*, 20 (1996): 136-140.
- Eck, Diana. *Encountering God: A Spiritual Journey from Bozeman to Banaras*. Boston: Beacon Press, 2003.
- . *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation*. San Francisco: Harper, 2002.
- Eltantawi, Sarah. "A Complicated Question: To Wear the Hijab or Not." *Counterpunch*, 14/15 February 2004: <www.counterpunch.org>
- . "The Limitations of a Dialogue of Civilizations." *The Daily Star*, 4 April 2005: <www.yaleglobal.yale.edu>
- Firestone, Reuven. *Children of Abraham: An Introduction to Judaism for Muslims*. New York: Ktav, 2001.
- . *Jihad: The Origin of Holy War in Islam*. New York: Oxford University Press, 1999.
- . *Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis*. Albany, N.Y.: State University of New York Press, 1990.
- Gopin, Marc. *Between Eden and Armageddon: The Future of World Religions, Violence and Peacemaking*. New York: Oxford University Press, 2000.
- . *Holy War, Holy Peace*. New York: Oxford University Press, 2002.
- Greenberg, Blu. *On Women and Judaism: A View from Tradition*. Philadelphia: Jewish Publication Society of America, 1981.
- Greenberg, Irving. *For the Sake of Heaven and Earth: The New Encounter Between Judaism and Christianity*. New York: Jewish Publication Society of America, 2004.

- Hugenberger, Gordon. *Marriage As a Covenant: Biblical Law and Ethics As Developed from Malachi*. Grand Rapids, MI: Baker Academic, 1998.
- Khouj, Abdullah Muhammad. *Religious Tolerance in Islam*. Washington D.C.: The Islamic Center of Washington D.C., 1992.
- Lobenstine, Clark. *Relations between Christians and Muslims: Our Bond in Covenant with God, Our Hope in Dialogue*. Washington, D.C.: Interfaith Conference of Metropolitan Washington, 1988.
- Matteson, Ingrid. "How Muslims Use Islamic Paradigms to Define America" in *Religion and Immigration: Christian, Jewish, and Muslim Experiences in the United States*. Eds. Yvonne Yazbeck Haddad, Jane I. Smith, John L. Esposito. California: Alta Mira Press, 2003.
- . "Stopping Oppression: an Islamic Obligation," in *September 11: Historical, Theological and Social Perspectives*, eds. Ian Markham and Ibrahim Abu-Rabi'. Oxford: Oneworld Publications, 2002.
- Menocal, Maria Rosa. *Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain*. Boston: Little, Brown, 2002.
- Nyang, Sulayman. *Islam, Christianity, and African Identity*. Brattleboro, VT: Amana Books, 1984.
- Rauf, Feisal. *What's Right with Islam: A New Vision for Muslims and the West*. San Francisco: HarperSanFrancisco, 2004.
- Sachedina, Abdulaziz, David Little and John Kelsay. *Human Rights and The Conflict of Cultures: Western and Islamic Perspectives on Religious Liberty*. Columbia, S.C.: University of South Carolina Press, 1988.
- Sachedina, Abdulaziz. *The Islamic Roots of Democratic Pluralism*. New York: Oxford University, 2001.
- . *The Qur'an on religious pluralism*. Washington D.C.: Center for Muslim-Christian Understanding, History and International Affairs, Edmund A. Walsh School of Foreign Service, Georgetown University, 1999.
- . "Jews, Christians, and Muslims According to the Qur'an." *Greek Orthodox Theological Review*, 31 (1986): 105-120.
- . "Islamic Theology of Christian-Muslim Relations." *Islam and Christian-Muslim Relations*, 8 (1997): 27-38.
- Smith, Jane. *Islam in America*. New York: Columbia University Press, 1999.
- . *Muslim Communities in the West: Visible and Invisible*, edited with Y.Y. Haddad. Walnut Creek, CA: AltaMira Press, 2002.
- Stendahl, Krister. *Paul Among Jews and Gentiles, and Other Essays*. Philadelphia: Fortress Press, 1976.
- Swindler, Leonard. *The Study of Religion in an Age of Global Dialogue*. Philadelphia: Temple University Press, 2000.
- . Editor of the book series: *Religions in Dialogue*, New York: Edwin Mellen Press, 1990--.
- . Editor and co-founder (with Arlene Swindler) of the *Journal of Ecumenical Studies* (quarterly), 1964--.
- . "The Best War Against Terrorism: Dialogue Among the Religions," *International Journal of Buddhist Thought & Culture*, vol. 2 (February, 2003), pp. 369-381.

Alphabetical Listing

- Mehnaz Afridi Loyola Marymont University, Los Angeles, CA
- Akbar Ahmed Chair of Islamic Studies, American University
- Imam Mohamad Bashir Arafat Founder, Civilizations Exchange and Cooperation Foundation
- Karen Armstrong Author, *A History of God*
- Dr. John Borelli Director for Interreligious Affairs, Georgetown University, Washington, D.C.
- Cherie Brown Founder & Executive Director, National Coalition Building Institute
- Bishop John Chane National Cathedral, Diocese of Washington, D.C.
- Bishop Kenneth Cragg Church of England
- Dr. Diana Eck Professor of Comparative Religion, Harvard Divinity School
- Sarah Eltantawi Progressive Muslim Union of North America
- Rabbi Marla Feldman Commission on Social Action of Reform Judaism
- Dr. Reuven Firestone Author, *Children of Abraham: An Introduction to Judaism for Muslims*
- Rev. Barbara Gerlach United Congregational Church of Christ, Washington, D.C.
- Dr. Marc Gopin Director, Center for World Religions, Diplomacy, & Conflict Resolution
- Blu Greenberg Jewish Orthodox Feminist Alliance
- Rabbi Irving Greenberg Former Chairman, U.S. Holocaust Memorial Council
- Imam Yahya Hendi Chaplain, Georgetown University
- Dr. Gordon Hugenberger Author, *Marriage as a Covenant: Biblical Law and Ethics as Developed from Malachi*
- Alma Abdul-Hadi Jadallah Institute for Conflict Analysis, Washington, D.C.
- Daisy Kahn Executive Director, American Sufi Muslim Association
- Imam Abdullah Khouj The Islamic Center of Washington, D.C.
- Dr. Clark Lobenstine Executive Director, InterFaith Conference of Metropolitan Washington
- Rev. John Mack United Congregational Church of Christ, Washington, D.C.
- Ingrid Mattson Professor of Islamic Studies, Hartford Seminary
- Dr. Maria Menocal Professor of Medieval Studies, Yale University
- S.H. Nasr Professor of Islamic Studies, George Washington University
- Dr. Sulayman Nyang Co-Director of Muslims in the American Public Square
- Eboo Patel Executive Director, Interfaith Youth Core, Chicago, IL
- Imam Feisal Rauf Author, *What's Right with Islam*
- Rabbi David Rosen International Director of Interreligious Affairs, American Jewish Committee
- Dr. Abdulaziz Sachedina Author, *The Islamic Roots of Democratic Pluralism*
- Imam Yusuf Saleem Principal, Clara Muhammad School, Washington, D.C.
- Dr. Krister Stendahl Professor of Divinity, Emeritus, Harvard Divinity School
- Dr. Jane Smith Professor of Islamic Studies, Hartford Seminary; Co-Director of the Duncan Black MacDonald Center for the Study of Islam and Christian-Muslim Relations
- Dr. Leonard Swidler Professor of Catholic Thought, Temple University