

**'WE ARE AMBASSADORS FOR CHRIST'**  
**JEWISH-CHRISTIAN-MUSLIM DIALOGUE & SERVICE**  
FOURTH SUNDAY IN LENT, YEAR C

Lectionary Texts: Joshua 5:9-12 Psalm 32 II Corinthians 5:16-21 Luke 15:1-3, 11b-32

Focus Text: II Corinthians 5:16-21

<sup>16</sup> From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. <sup>17</sup> So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! <sup>18</sup> All this is from God, who reconciled us to [Godself] through Christ, and has given us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to [Godself], not counting their trespasses against them, and entrusting the message of reconciliation to us. <sup>20</sup> So we are ambassadors for Christ, since God is making [God's] appeal through us; we entreat you on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake [God] made him to be sin who knew no sin, so that in him we might become the righteousness of God.

NRSV

ADDITIONAL TEXTS

Your steadfast love, O LORD, extends to the heavens, your faithfulness to the clouds. Your righteousness is like the mighty mountains, your judgments are like the great deep; you save humans and animals alike, O LORD. How precious is your steadfast love, O God! All people may take refuge in the shadow of your wings. They feast on the abundance of your house, and you give them drink from the river of your delights. For with you is the fountain of life; in your light we see light.

Psalm 36:5-9

I ask, then, has God rejected [God's] people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected [God's] people whom [God] foreknew.... But if some of the branches were broken off, and you [Gentiles], a wild olive shoot, were grafted in their place to share the rich root of the olive tree, do not vaunt yourselves over the branches. If you do vaunt yourselves, remember that it is not you that support the root, but the root that supports you. You will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe.

Romans 11:1-2, 17-20

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love... Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and [God's] love is perfected in us.

I John 4:7-8, 11-12

## SCRIPTURE COMMENTARY

BY MAX CARTER, DIRECTOR OF FRIENDS' CENTER, CAMPUS MINISTRY COORDINATOR, GUILFORD COLLEGE, GREENSBORO

On first reading, the focus text seems to affirm the tradition of going into the world to convert others to Christianity. Upon further examination, however, the key words of the text appear to be directed at the Christian's own attitude and relationship to "the other."

Who is it that is "in Christ," for example? It is the one already made new through God's reconciling work in Christ – the Christian audience for Paul's letters. This person is no longer to view others in the old way, as alien, foreign, apart from God, but to see the world as God sees it: graciously accepted by God through unremitting, overpowering love and forgiveness.

"The other" now has most favored nation status! And we are to be God's ambassadors, representatives of God's realm, values, and intents. The Christian's charge, now that s/he is a jet-set diplomat, is to look out for the interests of God's kingdom and to maintain the friendship with God of those among whom the diplomatic mission has been established.

It would be a pretty poor ambassador who went to "East Pitooey" and said, "You Pitooies are loathsome creatures, and Her Majesty's government looks with disgust on you!" Rather, the envoy views the nation and its people as allies and friends, seeks to know its customs, and even learns their language and engages in their culture.

Robert Barclay, the 17<sup>th</sup> century Quaker theologian, wrote of how Christ continues to reconcile the world to God through that Real Presence which serves as a Light in all (John 1:9). He went so far as to say that this Light, if not resisted, would lead to salvation, even if one had never heard the name of Jesus (Apology, p. 73). For it is the power the name signifies, the continual working of the inward Christ, and not the name itself, which saves.

William Penn, when given a tract of land in the New World which he chose to use as a holy experiment of religious freedom and application of Quaker testimony, invited the Native Americans to meet with him and his agents. Certainly not Christians, and not confronted with the need to be converted, the Indians were invited into relationship with the Quakers in order to agree on how they might live together. Penn trusted "that of God" in the Indians, while others – even Christians – branded them savages and instituted laws to exterminate them.

If we are to see the world as God sees it, filled with those whom God has chosen to redeem and call friends, our job as God's representatives is to understand the "for" in "ambassadors for Christ" as a directive not to convert others to but be advocates for the friendship already established.

## PASTORAL REFLECTION

BY MAX CARTER

Nadia came screaming out of her bullet-riddled home, "And you call us terrorists; you call US terrorists! I hope all Americans burn in hell!"

We were unsure how to respond. A group of American Quakers visiting Ramallah, Palestine to volunteer at the Friends Schools, we had walked over to a section of the town to see the after-effects of a military strike the night before. A grocery store displayed a gaping hole caused by an artillery shell; a house was a burned out hulk; two homes had been strafed by machine gun fire – the pockmarks in the walls and gaping windows showing the intensity of the attack. There wasn't a military target in sight. There had been no firing from the area. The neighborhood was "collateral damage" in the power politics of the region.

Nadia dramatically called us into the reality of her life and away from our being disengaged onlookers. Angrily, she described the early morning hours onslaught as she, her husband, and three little children huddled on their bedroom floor, bullets ricocheting around the room for half an hour. They assumed they would die in the hail of gunfire. But surviving the experience, the family began cleaning up their devastated home and quickly recognized the telltale imprint of American military hardware: spent shells that they knew came from American-made equipment.

And there we were, American Christians incurring the wrath of a young Muslim woman only hours after her near-death encounter. What were we "ambassadors for Christ" to do?

Perhaps it was our pacifist upbringing; perhaps it was the default setting of those stymied for an adequate response; but we simply listened. We took in the rage of this terrorized young mother, sharing our sorrow and empathy, grasping for meaningful words. The question actually did occur to me – "What would Jesus do?"

Whether Jesus would have calculated the average military expenditure of United States taxpayers or not, we did. We expressed our condolences to Nadia and hurried off to an appointment, shaken and earnestly conversing about what to do. Having heard earlier in our visit from Israeli and Palestinian peace workers that each American gives an average of \$25 annually for the weaponry that almost killed Nadia, we knew what we had to do. We each contributed that amount and more to a fund to help Nadia's family rebuild.

A Palestinian teacher at the Friends Schools delivered the money to her, but we heard no response for several days. We worried that she may have looked on our donation as blood money. Maybe she was offended by the thought that we were buying her forgiveness. Perhaps she wanted nothing to do with Americans or Christians.

Finally, on our last day in Ramallah, we got a phone call from Nadia asking if she and her family could come thank us in person. Relieved, we invited them to our closing supper. Apologizing to us for “venting” during our earlier visit, she laughed with us and her family, as we exchanged mundane stories of daily life and the challenges of parenting. Then she paused, asking “Are Quakers Christians?” We answered “Yes, just not always very good ones!”

“I thought so,” Nadia responded, “but I didn’t want to offend you.” She then reached into a bag and handed each one in our group a little Christian token: a Crusader’s Cross, a crucifix made of olive wood from Bethlehem.

A Muslim woman, nearly killed by weaponry supplied by the country of a group of visiting Christians, chose to express her gratitude with Christian souvenirs. We Quakers remained silent about our symbol-impairment, simply breathing a prayer of gratitude and amazement.

What might it mean truly to be ambassadors for Christ, carrying Christ’s reconciling love into the world? What might it really mean to act as envoys for the Kingdom of God? It certainly should mean no less than acting out the basic constitution of that Realm, the “Magna Carta” of the Kingdom – the Sermon on the Mount. Living authentically. Loving even our enemies. Seeking to bring peace. Focusing on eternal truths.

It might mean no more than responding to that light and life which John’s Gospel says is in all people. We could do worse than seek to act as Christ did with the marginalized and excluded. In her hysterical fear and anger, Nadia merely wished for us to burn in hell. Many in the world live in a hell of alienation, oppression, and helplessness. As Christ’s emissaries, we can model the gift of God’s love by seeking to remove the occasions of war, violence, and hatred.

During our visits in Israel and Palestine, we have witnessed this possibility many times, not only in the transformation of our relationship with Nadia and her family but also in the transformation of broader interactions. Palestinian Muslims and Christians have warmly welcomed Jewish members of our group into their homes; Israeli rabbis have joined with Palestinians to rebuild homes and replant uprooted orchards. Each time, a little seed is sown that may eventually blossom into the fullness of the reign of God on earth.

Perhaps, if we seek truly to be representatives of Christ’s ways, we may overcome evil with good; and if we are lucky, there may even be some Christian tokens in it for us!

## WORSHIP AID – ‘WE ARE AMBASSADORS FOR CHRIST’

### RESPONSIVE READING

In an era when the forces of division and decay abound, we dare to believe that God has created all peoples of the earth, and that God loves all of creation. God cares deeply about the relationships between Christians, Muslims and Jews around the world and in North Carolina.

We join together with our sisters and brothers of other faiths because our love for God and humanity inspires it; our concern for justice, freedom and peace demands it; and what we can learn from each other requires it.

Jews, Muslims, Christians; we have begun to listen together to the spirit within our varied and venerable traditions.

In spite of our differences, we share a common ancestry through Abraham, who obeyed God and became a blessing to all nations. Because of our common heritage, we share many principles which spring forth from the teachings of each of our faith traditions:

A conviction of the fundamental unity of the human family under God and the equality and dignity of all human beings.  
A sense of the sacredness of the individual person and each one’s conscience.

A sense of the value of human community.

A realization that might is not right; that human power is not self-sufficient or absolute, and that in God is our trust.

A belief that love, compassion, selflessness, and the force of inner truthfulness and the spirit have ultimately greater power than hate, enmity, and inordinate self-interest.

A sense of obligation to stand on the side of the poor, the hungry and the oppressed, and to serve the cause of justice.

A profound hope that good finally will prevail.

Because we affirm these convictions held in common, we also affirm one another in our different religious and cultural expressions. Because we affirm our community, we also affirm our commitment to stand together as a unified force for its social and moral benefit, and to be a symbol of living together in diversity which the creator intends for all creation.

Amen.

(Adapted from the National Council of Churches' "Finding Words for Unspeakable Tragedy," <http://www.nccusa.org/nmu/mce/crisis-worship-and-prayer.html>)

#### PRAYER OF CONFESSION

Lord God Almighty,

We humbly come before You to confess our sin. We have mistreated our Jewish and Muslim sisters and brothers in word, thought and deed. We have failed to see Your image residing equally in all people. We have confused political and social power with spiritual truth; we have been participants of a Christian majority that continues to discriminate against people of other faiths. We have historically benefited from the oppression of both Muslims and Jews and yet we continue to live in fear and mistrust. Forgive our arrogance in thinking that we are more important than they in Your sight, O God, because of our beliefs. Forgive our ignorance that belies our lack of respect, interest and understanding. Give us eyes to see, ears to hear and hearts to receive Your truth found in both Torah and Koran. Give us opportunities to engage one another across the boundaries of religion and culture in acts of service and dialogue, that we would be faithful to Your command to love all people without reservation. In the name of Christ, Amen.

(by Chris Liu Beers)

#### SUGGESTED HYMNS

- |                                      |  |
|--------------------------------------|--|
| ✓ The God of Abraham Praise          | LW 450/BH 34/NCH 24/PH 488/GA 544<br>UMH 116/CH 24/MW 468/TH 401 |
| ✓ Many Gifts, One Spirit             | UMH 114/NCH 177  |
| ✓ Creating God                       | GA 580   |
| ✓ In Christ There Is No East or West | NCH 394/UMH 548/BH 385/CH 687/<br>PH 439/TH 529/GA 738           |
| ✓ O For a World                      | NCH 575  |

#### w Hymnal Legend w

- † UMH – United Methodist
- † BH – Baptist Hymnal
- † LW – Lutheran Worship
- † PH – Presbyterian Hymnal
- † GA—Gather Hymnal (Roman Catholic)
- † TH – The Hymnal 1982 (Episcopal)
- † MW – Moravian Book of Worship
- † CH—Chalice Hymnal (Disciples of Christ)
- † NCH—New Century Hymnal (UCC)

#### ADDITIONAL PRAYERS

Muslim—Jewish—Christian Prayer for Peace

O God, you are the source of life and peace. Praised be your name forever.

We know it is you who guide our minds to thoughts of peace. Hear our prayer in this time of war.

Your power changes hearts. When Muslims, Christians, and Jews remember and profoundly affirm that they are followers of the one God, children of Abraham, brothers and sisters, enemies begin to speak to one another, those who were estranged join hands in friendship, and nations seek the way of peace together.

Strengthen our resolve to give witness to these truths by the way we live.

Give to us:

Understanding that puts an end to strife;  
Mercy that quenches hatred, and  
Forgiveness that overcomes vengeance.

Empower all people to live in your law of love. Amen.

(Adapted from "Muslim—Jewish—Christian Prayer for Peace," [www.paxchristiusa.org/news\\_events\\_more.asp?id=210](http://www.paxchristiusa.org/news_events_more.asp?id=210))

### A Christian Prayer of Thanksgiving for Jews

Almighty God, you are the one true God,  
and have called forth people of faith  
in every time and place.  
Your promises are sure and true.  
We bless you for your covenant  
given to Abraham and Sarah,  
that you keep even now with the Jews.  
We rejoice that you have brought us  
into covenant with you  
by the coming of your Son, Jesus Christ,  
himself a Jew, nurtured in the faith of Israel.  
We praise you that you are faithful to covenants  
made with us and Jewish brothers and sisters,  
that together we may serve your will,  
and come at last to your promised peace.  
Amen.

(Adapted from "Presbyterian Peacemaking Program," [www.pcusa.org/peacemaking/actnow/prayers.htm](http://www.pcusa.org/peacemaking/actnow/prayers.htm))

### A Christian Prayer of Thanksgiving for Muslims

Eternal God,  
you are the one God to be worshiped by all,  
the one called Allah by your Muslim children,  
descendants of Abraham as we are.

Give us grace to hear your truth  
in the teachings of Mohammed, the prophet,  
and to show your love as disciples of Jesus Christ,  
that Christians and Muslims together  
may serve you in faith and friendship.  
Amen.

(Adapted from "Presbyterian Peacemaking Program," [www.pcusa.org/peacemaking/actnow/prayers.htm](http://www.pcusa.org/peacemaking/actnow/prayers.htm))

## ADDITIONAL HELPS

### • QUOTES •

We do not fully comprehend God's way with other faiths. We need to listen to them with openness and respect, testing their words to us by God's word. We should be loving and unafraid in our dealings with them.

A Declaration of Faith,  
Presbyterian Church U.S. 119th General Assembly

In the context of interfaith encounter, we need to bring to the surface how our actual beliefs shape what we do - not simply to agree that kindness is better than cruelty.

Rowan D. Williams

The whole idea of compassion is based on a keen awareness of the interdependence of all these living beings, which are all part of one another, and all involved in one another.

Thomas Merton

I appreciate any organization or individual people who sincerely make an effort to promote harmony between humanity, and particularly harmony between the various religions. I consider it very sacred work and very important work.

The Dalai Lama

It seems to rise again when the crisis times come, and this is a time of most severe crisis, as we all know, not just for the history of the United States and the survival indeed of our democracy, but for the future peace of the world. And never before probably has the need for interfaith commitment been nearly as great as it is at this very moment.

Walter Cronkite

• VIGNETTE •

## TRIANGLE DINNER GROUP MODELS INTERFAITH DIALOGUE

BY LOIS BALLEEN

The Triangle Interfaith Dinner Group was established about three years ago by Ghazala Sadiq, Denise Long, and Sharon Ryan with the goal of fostering good will, understanding and friendship between people of Muslim, Jewish and Christian faiths living in the Triangle.

The Dinner Group continues with over 50 active participants. There are no attempts at "converting" or "evangelizing" others. Participants are expected to use sensitivity and good judgment in bringing up political or other hotly contested issues. People are encouraged to talk about their lives, family, and what their faith means to them, if they choose. There are as few rules as possible to keep the dinners free flowing, so all can enjoy the company and learn from each other.

Dinners are held on Saturday evenings every six to eight weeks either as potluck dinners hosted in several participants' homes or as a restaurant get-together. Participants are contacted a few weeks before each dinner and asked to sign-up if they wish to attend the next scheduled event. Since this is an informal group, there is no obligation to participate each time a dinner is scheduled. Being a host is also voluntary, and it rotates among participants.

Potluck dinners are organized as small groups (8-10 adults and children). These change each time, so everyone has the opportunity to meet new friends at each gathering. Approximately every three months, the group dines at a restaurant so everyone can get together at one time.

It is a wonderful opportunity for food and friendship! Feedback from participants has been very positive, and the group continues to grow. "The interfaith dinners have been very encouraging," writes Judith Harrow of Hillsborough. "They make me think that if we can do this on a personal level, there is hope we can do it on a global level."

For more information contact Bonnie Axelrod at [bonbonax@verizon.net](mailto:bonbonax@verizon.net), Lois Ballen at [loballen@earthlink.net](mailto:loballen@earthlink.net), or Patricia Land at [reykie@yahoo.com](mailto:reykie@yahoo.com)

• CONTACTS AND OTHER RESOURCES •

- W [www.interfaithalliance-nc.org](http://www.interfaithalliance-nc.org)—The Triangle Interfaith Alliance is composed of about 30 board members, clergy and non-clergy, representing the Catholic, Protestant, Jewish, Muslim, Hindu, Buddhist, Sikh, Jain, Native American, and Unitarian-Universalist religions. The Alliance partners with other organizations in achieving common goals. Desiring to be a unifying force in society with emphasis on agreement and positive attitudes, they focus on building common bonds around which all people can come together, work together, and learn together.
- W [www.interfaithalliance.org](http://www.interfaithalliance.org)—The Interfaith Alliance is the national non-partisan advocacy voice of the interfaith movement. Its 150,000 members are from more than 70 faith traditions and people of good will united to: Promote democratic values, defend religious liberty, challenge hatred and religious bigotry and reinvigorate informed civic participation.
- W [www.faihtaction.com](http://www.faihtaction.com)—FaithAction is an intentional, interfaith community effort based in Greensboro, NC, committed to: helping new neighbors solve problems that result from language or cultural differences, providing immigrants a gathering place and technical assistance for the formation of mutual assistance associations, and helping community members understand, respect, and welcome our new neighbors whether from across the country or around the world.

- W [www.nccusa.org/interfaith/ifrhome.html](http://www.nccusa.org/interfaith/ifrhome.html)—The National Council of Churches’ Office for Interfaith Relations provides resources for Christians to explore the challenges and opportunities of living among people of other faiths. In addition to the numerous resources available on their website, the staff at the Office for Interfaith Relations are available to consult with local groups, congregations, denominational bodies and community organizations about interfaith questions and concerns.
- W [www.religioustolerance.org](http://www.religioustolerance.org)—ReligiousTolerance.Org archives resources, primarily essays and other writings, around the subject of religious tolerance and interfaith dialogue. Its leadership is committed to recognizing the inherent worth of every human person, working towards a society free of discrimination, and the importance of democracy within religious, political and other structures.
- W [www.wcc-coe.org/wcc/what/interreligious/mfm-e.html](http://www.wcc-coe.org/wcc/what/interreligious/mfm-e.html)—World Council of Churches’ study guide “My Neighbor’s Faith and Mine: Theological Discoveries Through Interfaith Dialogue” invites Christians to reflect on the theological significance of the faith and witness of their neighbors who are not Christians. In addition, it challenges Christians to seek new dimensions of their own faith.
- W [www.pluralism.org](http://www.pluralism.org)—The Pluralism Project, a research-based project based out of Harvard University, seeks to document ongoing changes in America’s religious landscape as well as helping Americans engage with the realities of religious diversity. Its website contains North Carolina-specific articles.

## KEY FACTS

### Worshiping With Jews: A Few Basics<sup>1</sup>

- There are about 50 synagogues in North Carolina, and a Jewish population of over 25,000.
- Jews celebrate the Sabbath (or Shabbat) from Friday evening until Saturday evening, with most major prayer services taking place both Friday nights and Saturday mornings.
- Most Jewish congregations welcome non-Jews to their weekly Sabbath services.
- The service is centered on prayer and the reading of Torah (the first five books of the Bible). Two major units of the service are the Amidah, which is comprised of thanksgivings, praises and petitions to God, and the Sh'ma, which is a declaration of faith based on passages of the Torah.
- Men should usually wear a jacket and tie, and will be required to wear the traditional Jewish head covering known as a yarmulke or kippah. Women should dress modestly and will be required to wear a hat or other head covering in some congregations. It is not recommended to wear visible symbols of other religions, such as a cross.
- Visitors will be expected to stand with the congregation. Participating in prayers and songs is optional. Non-Jews are typically not permitted to read from the Torah during the service.

### Worshiping With Muslims: A Few Basics<sup>2</sup>

- There are about 35 mosques in North Carolina, and a Muslim population of over 20,000.
- While Muslims are required to pray five times daily, the most important prayer service occurs at noon on Friday. This is a congregational prayer that is recited at a mosque.
- Most Muslim congregations welcome non-Muslims to their weekly prayer service.
- The service consists of a series of prayers, memorized and recited in Arabic. Before praying, Muslims participate in a ritual cleansing known as wadu. The service is lead by an imam, who is responsible for leading public prayers and delivering a sermon. In addition, Muslims are called to prayer by a muezzin.
- Non-Muslims should arrive to the service early. Men may wear casual shirts and slacks, while women should dress very modestly and are required to cover their heads with a scarf. It is not recommended to wear visible symbols of other faiths; in addition, guests' clothing and jewelry should not depict the faces of animals or people.
- Visitors should check with the mosque ahead of time as to whether they permit non-Muslim visitors to participate in the prayer service.

# America and the Challenges of Religious Diversity:

Insights from Sociologist Robert Wuthnow

In his recent book, *America and the Challenges of Religious Diversity*, Robert Wuthnow attempts to document American Christians' attitudes towards religious diversity. He highlights three main categories into which American Christians can be placed: spiritual shoppers, inclusivist Christians, and exclusivist Christians.

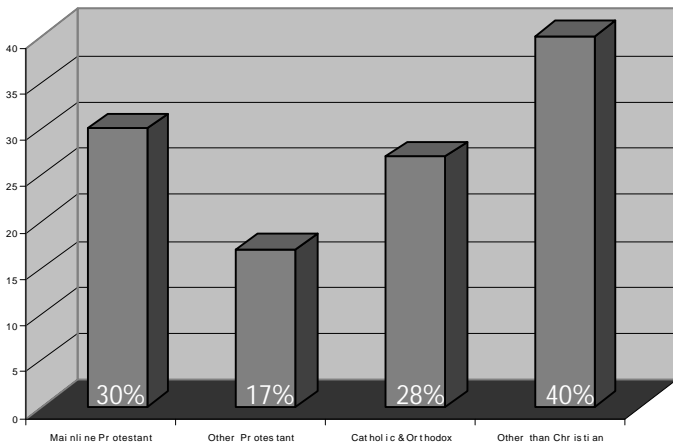
Spiritual shoppers readily embrace practices and beliefs from numerous religious traditions while rejecting the notion that one may be more authoritative than others. Wuthnow notes that "The idea of shopping reflects the fact that American religion is shaped by the consumer culture to which all Americans are exposed from early childhood. Shopping connotes making choices and having the freedom to choose according to one's personal tastes and needs."<sup>3</sup>

Second, inclusivist Christians do not accept religious diversity as much as spiritual shoppers, but they do believe that there is truth in other religions and that Christians have much to learn about relating to God and one another from adherents of other religions. According to Wuthnow, "Inclusive Christianity is difficult—difficult to understand and difficult to practice—because it involves achieving a deli-

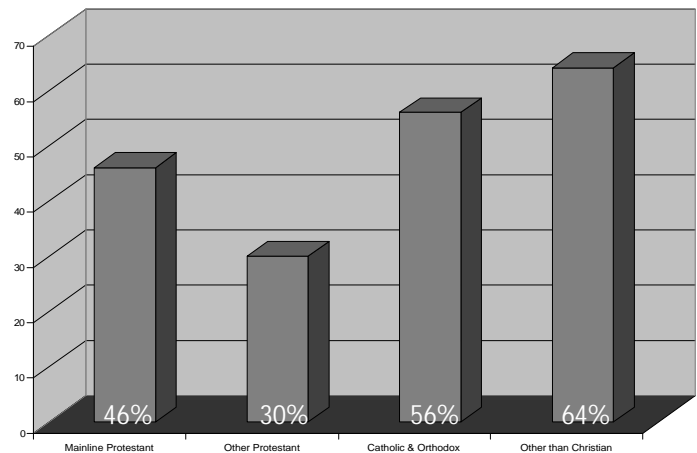
cate balance between a commitment to a radically particular way of relating to God and an ability to grapple sympathetically, even appreciatively, with the fact that a large part of the world's population does not relate to God this way at all.... Inclusive Christians have somehow managed to retain their commitment to Christianity but apparently do not believe in the more exclusionary interpretations that have characterized Christianity in the past."<sup>4</sup>

Finally, Wuthnow discusses the importance of understanding exclusivist Christians, who hold that Christianity is superior to other religions and that Jesus is humanity's only link to God. American Christians who hold exclusivist views typically uphold the civil rights of non-Christians to worship freely and believe that conversion should never happen through coercion. In light of religious diversity, spiritual shoppers, inclusivist Christians and exclusivist Christians all face different sets of contradictions and competing views. Each of these groups navigates the tensions caused by the demographic fact of religious diversity in different ways and arrives at very different conclusions.

Percent of Congregations Involved in Interfaith Worship, Past 12 Months<sup>5</sup>



Percent of Congregations Involved in Interfaith Community Service, Past 12 Months



1. Adapted from Arthur Magida, *How to Be a Perfect Stranger: A Guide to Etiquette in Other People's Religious Ceremonies* (Woodstock, VT: Jewish Lights Publishing, 1996). See also *Sociation Today*, "Religious Choices and Preferences: North Carolina's Baskin Robbins Effect?" [www.ncsociology.org/sociationtoday/v21/religion.htm](http://www.ncsociology.org/sociationtoday/v21/religion.htm).  
 2. Adapted from Magida. See also Islamic Valley, "Mosques in NC," <http://islamicvalley.com/prod/entitySearch.php/t/09L/s/nc>.  
 3. Robert Wuthnow, *America and the Challenges of Religious Diversity* (Princeton: Princeton University Press, 2005), 107.  
 4. *Ibid*, 132-133.  
 5. *Faith Communities Today*, "Interfaith Worship and Interfaith Cooperation Among Congregations Has Increased Significantly," <http://fact.hartsem.edu/fact2006news.html>.