



Beginning the Journey

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● Setting the Stage

We literally live in a global village. All around us are images, sounds, and even smells of people with racial, ethnic, cultural, and religious backgrounds other than our own. We see it in our shopping malls, along our market streets, on the information superhighway, on the television, at the movies, in our schools, and, perhaps, even in our homes. We hear it on our streets, in our buses, at the stadium, and on our radios. As a high school student, you live in a somewhat protected environment with adult guardians to help guide you. Once you leave high school, however, you are on your own as you encounter the world as an adult. One of the major roles of high school is to prepare its students to live as responsible, thinking, productive, loving, active Catholic adults in a very diverse global village.

Religious diversity abounds in our world. It is most prevalent in large cities. Just look at London, Sydney, Montreal, Toronto, Paris, Frankfurt, Johannesburg, Bombay, Singapore, New York, Los Angeles, San Francisco, and Chicago. The religious diversity is more the richer because one may find not only Buddhists in many of these mentioned cities, but

Buddhists from such diverse places as Japan, India, and Vietnam. Not only can Christians be found in all these places, but they may be Roman Catholics, Chaldean Catholics, Russian Orthodox, Church of England, German Lutherans, and Southern Baptists.

This is not just another religion textbook. This book is about religion itself. In other religion classes, you learned about one particular religious tradition. In studying Christianity and specifically Catholicism, you most likely took classes on such topics as Jesus of Nazareth, the Hebrew Scriptures, the New Testament, Sacraments, Morality, Justice and Peace, and Church History. A class on the world's religions is different. Rather than an in-depth study of one religious tradition, this class is an overview of religious traditions other than, yet including, Catholicism. This book challenges Catholic students to proclaim in word and deed Jesus Christ as the way, the truth, and the light and, through the inspiration of the Holy Spirit, dialogue with and learn from other religious traditions.

You are probably familiar with the term “world religions.” It refers to those religious traditions that are worldwide such as

Buddhism, Christianity, and Islam.

Adherents to world religions can be found on most continents, that is, in the northern, southern, eastern, and western parts of the globe.

In this class, you will study world-wide religious traditions. In addition, you will study religious traditions that have great significance, but are not as widespread.

For example, you will study Hinduism. While 95 percent of Hindus live on the subcontinent of India, the other five percent live in

other parts of the globe. Among other things, Hinduism's significance can be seen in its great number of adherents as well as the fact that it is foundational in the rise of Buddhism.



- ➔ Of what religious diversity are you aware in your geographic region?
- ➔ Before reading further, how would you define religion?

● What Is Religion?

Though we glibly use the word religion, the vast majority of scriptures used by the various religions, including the Bible, do not even have the word “religion” in them. Until modern times, religion was not separated from the rest of life. In birth and death, work and play, relationships with people, and connections with nature, what we now call religion was once—and for many cultures still is—all wrapped up in the fabric of life.

Even now a definition of religion is elusive. It is derived from the Latin word *religio*, meaning “to bind.” Under the name of religion, a person or community “bound” itself to something that was worthy of reverence or respect. Generally, certain obligations came along with this willingness to have strong ties with that which was over and beyond them. Asking people to define religion, we hear phrases like “worshipping God,” “living a moral life,” or “one’s belief system.” Religion is not just one thing. Imagining the many aspects of the world’s religions, the spectrum of religious expression is boundless.

● Why Study the World’s Religions?

You may wonder, “If religion cannot be defined and if religious expression is boundless, why study the various religions?” This is a fair question. Until very recently, the study of religion was a peculiarly Western discipline. At first glance, it may seem impossible to get a handle on what has already been described above as elusive. On the other hand, there are some patterns or elements that could be included in a systematic study of religion. Reasons to study the world’s religions include the following:

- To gain a clearer understanding of one's own faith, which in turn enables a person to be more committed to and thus grow in his or her own religious tradition.
- To assist a person in being more open and accepting of people who, on the surface, seem very different.
- To dispel fears and misunderstandings relating to persons of other religious traditions.
- To gain a better insight into human beings by understanding their religious activities.
- To gain a better understanding of the history of humankind's various civilizations, since religion is almost always an important factor.
- To gain a better understanding of the various cultures around the globe today.
- To learn from some of the world's great sources of wisdom.

➔ **Which of the listed reasons best describe why you are studying the world's religions?**

● **A Different Religion Class**

As you no doubt have already experienced, religion classes are different from any other class. Putting it succinctly, a religion class calls upon learning in both the head and the heart. More than any other class, religion classes call upon one to deal with facts and experiences. Like other subjects, religion does deal with the rational. Unlike other subjects, topics such as life and death, good and evil, love and hate, joy and sorrow, and questions like where we came from, why we are here, and where we are going are integral to religion classes. What is unique about studying the world's religions as compared to studying one's own religion is that each religious tradition addresses and interprets these, and other experiences, differently.

Studying with a New Attitude

As students of the world's religions, we are asked not to pass judgment upon the various religious traditions. As the documents of the Second Vatican Council state:

The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teaching which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all (*Nostra Aetate*, 2).

We are asked to suspend judgment as to the truth claims of a religious tradition and accept the tradition on its own terms. Not only does Catholicism have something to teach other religious traditions, but all of the religions that we will study have something to teach us. We are asked to engender an attitude of *empathy*. The word “empathy” means to identify and understand the situation of another. In other words, as we study some of the world's religions, we are asked—to paraphrase a Native American proverb—to “walk a mile in the moccasins of another.”



We are not asked to accept what others believe and practice. Rather, we are asked to be humble, open, and respectful. As Joseph Ratzinger, now Pope Benedict XVI, wrote, “Equality, which is a presupposition of interreligious dialogue, refers to the equal personal dignity of the parties in dialogue . . .” (*Dominus Jesus*, #22). Pope John Paul II also emphasized this attitude in his encyclical *Redemptoris Missio*:

Those engaged in this dialogue must be consistent with their own religious traditions and convictions, and be open to understanding those of the other party without pretense or closed-mindedness, but with truth, humility and frankness, knowing

that dialogue can enrich each side. There must be no abandonment of principles or false irenicism, but instead a witness given and received for mutual advancement on the road of religious inquiry and experience, and at the same time for the elimination of prejudice, intolerance and misunderstandings.



Dialogue leads to inner purification and conversion which, if pursued with docility to the Holy Spirit, will be spiritually fruitful. (56)

When our journey is completed, we are able to return with more insight into our Catholic faith, which “proclaims and must ever proclaim Christ, ‘the way, the truth and the life’ (John 14:6), in whom we find the fullness of religious life, and in whom God has reconciled all things to himself” (cf. 2 Cor 5:18–19).¹

● Setting the Context of Catholics in Dialogue

Before becoming Pope John XXIII, Angelo Roncalli was a Vatican diplomat to Turkey and Greece. There he was in contact with Greek Orthodox Christians and Muslims. During World War II, Roncalli helped thousands of Jews escape death under the Nazis. As Pope John, he continued to work toward Christian unity. In his first encyclical, *Ad Cathedram Petri*, Pope John XXIII referred to Protestants as “separated brethren” rather than heretics. After centuries of strained relations between Catholics and Anglicans and Catholics and Eastern Orthodox, the pope received the Archbishop of Canterbury, Geoffrey Fisher, at the Vatican and sent a delegation to greet the Patriarch of Constantinople, Athanagoras I.

Pope John was interested not only in improving relations between Catholics and other Christians. With his deep affection and respect for the Jewish people, Pope John XXIII had the egregiously offensive language of praying for the “perfidious

Jews” removed from the Good Friday **liturgy**. Rejection of the Jews was later soundly denounced during the Second Vatican Council (*Notra Aetate* 4; cf. CCC, 839).

These gestures of respect for persons of other religious traditions may seem minor today, but in the early 1960s, they were tremendously significant. Before the pontificate of Pope John XXIII, Catholics were not allowed to step foot in a Protestant church other than to attend a funeral. As late as 1960, one could still hear and read Catholic leaders calling Protestants “heretics,” Eastern Orthodox Christians “schismatics,” Muslims “infidels,” and Jews “Christ killers.”

It was Pope John XXIII’s vision that the Catholic Church not set itself *against* the world, but engage in dialogue *with* the world. Dialoguing with people of various religious traditions was part of that vision. With the promulgation of the Second Vatican Council in October, 1962, Pope John wanted it to be a truly Ecumenical Council. To that end, not only were there over 2,200 bishops from across the world in attendance at the opening session, but a number of leaders from other religious traditions were invited as observers of the Council. In attendance were Protestant, Anglican, Eastern Orthodox, and Jewish leaders. Pope John XXIII died after the convening of only one of the four sessions of the Second Vatican Council. His successor, Pope Paul VI, and the bishops of the Council continued in the direction of Pope John XXIII’s vision.

liturgy

▲ *A definite set of forms for public religious worship. Liturgy is the official public worship of the Church. The Seven Sacraments, especially the Eucharist, are the primary forms of liturgical celebrations.*

Benefits of the Council

Three of the sixteen documents that came out of the Second Vatican Council set an impetus for Catholics to dialogue with other Christians and non-Christians alike. The Declaration on Human Freedom (*Dignitatis Humanae*) addresses the right of the individual to social and civil freedom with regard to religious matters. The Decree on Ecumenism (*Unitates*

Redintegratio) speaks to the Catholic Church's relationship with other Christians, while the relations with non-Christian religious traditions is spoken to in the Declaration on the Relation of the Church to Non-Christian Religions (*Nostra Aetate*).

The words of these documents are extremely important in setting Catholics on a path to respect and dialogue with persons not of their religious persuasion. The pontificates of Popes Paul VI and John Paul II put the words and spirit of these documents into action by following and expanding on the example of Pope John XXIII.

ecumenism

The movement, inspired and led by the Holy Spirit, that seeks the union of all Christian faiths and eventually the unity of all peoples throughout the world.

For example, Pope Paul VI was very interested in **ecumenism** and religious freedom. He not only met with the Patriarch of Constantinople, Athanagoras I, but they issued a joint resolution at the end of the Council in December, 1965, regretting the mutual excommunication of 1054. Pope Paul met with two Archbishops of Canterbury, Michael Ramsey and Donald Cogan. With the latter,

they issued a joint declaration to seek unity.

Pope John Paul II was the most traveled pope in history. On his visits, he made it a point to sit down and talk with the various religious leaders of the region. In 1986 and again in 2002 he invited religious leaders from all over the world to Assisi, Italy, for a World Day of Prayer for Peace. John Paul II was the first pope since St. Peter, as far as history can tell, to visit a synagogue. He was the first pope to visit a mosque as he did in Damascus, Syria. He supported serious theological dialogue with Lutherans resulting in a document called the *Joint Declaration on the Doctrine of Justification*. Serious about healing the wounds between Catholicism and Eastern Orthodox churches, Pope John Paul II worked mightily for that cause. The success of Pope John Paul II's outreach to members of religious communities all over the world can be seen by the number and diversity of religious leaders who attended his funeral at the Vatican in April, 2005.

Ecumenical Dialogue Is a Duty of All Catholics

As people baptized in Christ Jesus, all Catholics are called to evangelize the world (CCC, 849). In the most common usage of the word, **evangelization** is understood as desiring to convert others to Catholic Christianity. Yet, we live in a world of great religious diversity, full of people with their own strong religious convictions. How can Catholics engage in dialogue with persons of other religious traditions without the expectation that one must try to convert them? The Catholic Church is very clear that there is no conflict in dialogue and proclamation. In dialogue, Catholics are evangelizing by **witnessing** to their faith without the need of trying to get people to change their religious allegiance.

evangelization

▲ From the root word for “gospel,” the “sharing of the Good News.”

witnessing

▲ Giving testimony of one’s religious faith to another.

God, who is the Father of all, offers the gift of salvation to all the nations. Through the grace of the Holy Spirit, who is also at work outside the visible limits of the Church, people in every part of the world seek to adore God in an authentic way.

The scriptures of other religions point to a future of communion with God, of purification and salvation, and they encourage people to seek the truth and defend the values of life, holiness, justice, peace, and freedom. When Christians engage in interreligious dialogue, they bring with them their faith in Jesus Christ, the only Savior of the world. This same faith teaches them to recognize the authentic religious experiences of others and to listen to them in a spirit of humility, in order to discover and appreciate every ray of truth from wherever it comes. (See *John Paul II, General Audience*, November 29, 2000.) He established the Church as the ordinary means of salvation because the Church possesses the fullness of the means of salvation (CCC, 846). In July 2007 Pope Benedict XVI issued a statement that reiterated the primacy of the Catholic Church because of its apostolic succession by which it can offer the “means of salvation.” While this statement attracted some negative reaction

in the secular media, a spokesperson for the Vatican emphasized that the Church was “not backtracking on ecumenical commitment.” The church teaches that people from other religious traditions, too, can be recipients of God’s grace (CCC,847). Jesus Christ is the Savior of all people. The church teaches that people of other religious traditions can be saved by Christ outside the ordinary means of salvation:

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation (CCC, 847).

Since evangelization is the mission of the Church and dialogue with other religious traditions is part of that mission, how can one go about fulfilling one’s obligation? There are many avenues of dialogue, but one must never forget that the Holy Spirit is present with us in this task. As we evangelize according to the gifts given by God, so we participate in dialogue with others according to our gifts.

Dialogue can be through words, actions, or both. For example, youth groups from various religious traditions getting together to care for people who have been displaced because of man-made or natural disasters is a type of dialogue. Meeting socially and sharing experiences from the positions of each’s respective religious tradition is a dialogue. Classroom sharing on experiences such as prayer, God, how families celebrate a religious festival, or what symbols in their religious tradition are most meaningful to them is a dialogue in which each of you can participate right now. You are not asked to be a specialist in each one’s religious tradition in order to participate in interreligious dialogue. You only have to share your faith experiences and listen intently while others share theirs.

Of course, participating in this class is a form of dialogue with other religious traditions.

➔ **What images and thoughts come to you when you hear the word “evangelize”?**

● Some Common Elements or Patterns of Religions

Since asking the question “What is religion?” finds our attempts in defining the term “religion” elusive, our study of some of the world’s religions will address a slightly different issue. We will look at “what a religion is” rather than “what is religion.” In addressing “what a religion is” we can then see that there are some common elements or patterns that can be broadly categorized as aspects of a religious tradition. These aspects or dimensions are not compartmentalized but overlap.

- ➔ **Before reading the next section, answer the following questions: Why was humankind created? Why are we here? What is the ultimate goal of humankind? What is the origin of Catholicism?**

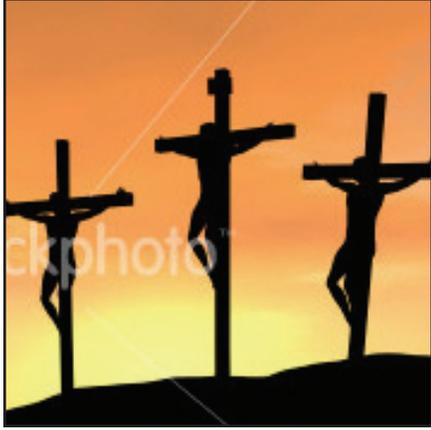
Sacred Stories and Sacred Scriptures

Most religious traditions have stories that tell how the world came to be, how humans, plants, and animals were created and why, and where we are going. Some of these sacred stories, particularly creation stories, are commonly called **myths**. They are not false stories but truth stories—they are intended to convey sacred truths. For some religious traditions, these sacred stories are part of sacred history. Certain core historical events—for example, the birth of Muhammad, the Exodus of the Jews, or the death of Jesus—have become part of that religion’s sacred history.

These events are known as empirical history, that is, history verifiable or provable from other sources. Generally, these stories were first passed on orally. Later, some sacred stories became part of the collective memory of the adherents of a religious tradition and often defined them as a community.

myths

▲ *Traditional or ancient stories that help to provide a worldview of a people by explaining their creation, customs, or ideals.*



The history of a particular religious community often involves myths, sacred history, and empirical history. For example, the story of the Jews includes creation stories, the sacred history of the patriarchs, prophets, and a nomadic tribe, and the centuries of empirical history up to the establishment of the State of Israel in the twentieth century.

We know so many sacred stories because they move from the oral telling of the story through the

ages to the writing of the sacred stories into some form that renders them sacred scripture. The Upanishads, the Bhagavad Gita, the Qur'an, and the Bible are all considered not just any writings, but sacred writings. For some religions, their sacred scriptures are considered inspired by God or the gods while others consider their sacred scriptures as the exact word of God or the gods. There are other writings that contain sacred stories that do not have the authority of sacred scripture. For Muslims, there are stories about Muhammad collected into the *Hadith*. For Christians, there are the many lives of the saints. For Jews, there are the many stories told by the **rebbe**s of Eastern Europe. Whether sacred stories are codified into sacred scripture or not, they help bring together and unite, preserve, and perpetuate a community of people who have similar beliefs and values. One of the major ways sacred stories are passed on is through ritual.

➔ What public and personal roles does Scripture play in Christianity?

Beliefs and Practices

➔ **Comment on this statement: “What you pray is what you believe.”**

Though not all religious traditions have a formal set of beliefs, there are certain truths held by each that separate one religious tradition from another. Buddhism and Christianity have well-formulated doctrines. The Four Noble Truths and the Noble Eight-Fold Path are clearly delineated Buddhist doctrines. The Apostles’ Creed is a formal statement of Christian beliefs. Though the *Sh’ma* is the one formal doctrine of Judaism and the *Shahadah* is the one formal doctrine of Islam, this does not mean that Judaism and Islam have nothing to say about human nature, sin, and how to relate to widows and orphans. Often individuals or groups communicate their beliefs through how they act or how they explain their actions when faced with such issues rather than through formal doctrinal statements. The beliefs of the faithful of the various religious traditions are acted out in the vertical and the horizontal. The vertical is how adherents relate to the divine, while the horizontal is how adherents relate to both believers and non-believers.

Practices are part of every religious tradition. Some practices may be as simple as a child’s bedtime prayers or as formal as the Eastern Orthodox Divine Liturgy. Practices can be personal or communal. Prayer, meditation, and ritual washing can be personal practices, while the sacrifice of animals, going on pilgrimage, or participating in a sacred meal can be communal practices. The more formal the ritual, the more likely the practice is based on at least one sacred story. For example, in the Book of Exodus, God exhorts Jews to remember and recount his saving power in the Exodus of their spiritual ancestors from the slavery of Egypt to the freedom of the Promised Land. Thus arose the annual Jewish celebration of Pesach, or Passover, held every spring.

Observing a person’s behavior is a way of detecting his or her beliefs. For example, witnessing our Muslim neighbors praying several times a day tells us that prayer is very important to Muslims. Noticing that many Protestant churches have a

pulpit front and center tells us that preaching is important to Protestant Christians.

Each religious tradition has some sort of moral code—written or unwritten—that guides adherents in the conduct expected. It is through proper beliefs and behaviors that one is considered a good Buddhist or a good Hindu. However, some religious traditions place more emphasis on behavior than beliefs while other religious traditions place more emphasis on beliefs than behavior. For many religious traditions, these behaviors also determine how one will spend the next life or eternal life. For a number of religious traditions, the moral code is found in, or at least based upon, their sacred stories and sacred scriptures.

➔ **Which of your personal behaviors most clearly reflects your religious beliefs?**

Sacred Time

Though most religious traditions consider all time sacred, there are particular times when certain actions or attitudes give greater focus to the sacred. In a sense, participating in a sacred ritual seems to transport an individual or community from ordinary time to sacred time. In another sense, participating in a sacred ritual reminds the participants that all time is sacred. In still another sense, sacred time is timeless. It draws the past and the future to the present so that the adherents can live and celebrate the now. Whether these times occur daily, weekly, monthly, yearly or even every seven years, observers are able to document “that time is sacred to them.”

Though times for personal devotions often are at the discretion of the individual, communal observances are more formal. Muslims have Friday, Jews have Saturday, and Christians have Sunday as their day for weekly observances. Muslims have Ramadan, Jews have Yom Kippur, and most Christians have Lent as annual times of fasting for spiritual renewal and growth. Festivals mark times of celebration for the respective religious traditions. Buddhists celebrate Bodhi Day, Sikhs celebrate Gobind Singh’s birthday, and Hindus celebrate Diwali.

Festivals and religious observances give members of a religious tradition a sense of belonging and are opportunities for personal recommitment and renewal.

Rites of passage are also sacred times. In particular, rites of birth, coming of age, marriage, and death are observed as sacred times in many religious traditions.

➔ **What times are sacred to you? What do you do to mark those times as sacred?**

Sacred Places and Sacred Spaces

Generally, sacred time is observed and celebrated anywhere. However, sacred time often takes place in a sacred space or at a sacred place. Places where the religious tradition began or where the founder traveled often become sacred places. Hence, Mecca and Medina are sacred places for Muslims. Christians call the State of Israel the Holy Land. Others call places in nature, such as mountains and rivers, sacred places. The Jordan River for Christians and the Ganges River for Hindus come to mind. Mount Sinai is a sacred place to Jews, while Mount Fuji is a sacred place for Shintos. Shrines, temples, churches, mosques, and synagogues are all sacred spaces. Other places can be temporary sacred spaces. For instance, a gym or a large tent can be converted temporarily into sacred space.



Jordan River

➔ **What places and/or spaces are sacred to you? What makes these places/spaces sacred? How does it feel to move from ordinary places/spaces to sacred places/spaces?**

Other Elements or Patterns

As you study some of the world's religions, the above common elements or patterns found in the various religious traditions will be employed in each chapter. It is like inviting a panel of people from the various religious traditions to speak about their religion. Each speaker is given the same allotted time and each is asked to confine remarks about their respective religious traditions to the following: a brief historical overview, sacred stories and sacred scripture, basic beliefs and practices, sacred time, and sacred places and sacred spaces.

This does not mean there are not other aspects common to religious traditions. In particular, adherents of religious traditions



have sacred symbols and objects they use in their various rituals. Some sacred symbols and objects are considered by people both in and out of the religious tradition as beautiful works of art such as the icons of Orthodox Christianity, the architecture of Islam, and the statuary of Hinduism.

Some aspects common, in some way, to all religious traditions are implicit in the chapter description of the various religious traditions. For

example, some religious traditions have laws that adherents are to follow. Muslims have the Shar'ia and Jews have the Torah. Some religious traditions have more institutional structure than others. Roman Catholicism has much more institutional structure than Reconstruction Judaism. The various religious traditions have holy people, be they saints, gurus, staretz, or mystics, whose lives embody the ideal or point to the divine in their respective religious tradition. Though the holy person, laws, institutional structure, or symbols and objects aspects are not often explicit in the explanation of the religious tradition, they are present and important in any journey in the study of the world's religions.

Finally, we will begin our study of the world's religions with Judaism in Chapter 2, followed by Christianity in Chapter 3. This order is not meant to suggest that these are the two oldest of the world's religions. They are not. However, as a Catholic Christian, the Judeo-Christian religious tradition is the one most familiar to you. This is the purpose for beginning with these religions. By the time you are ready to study the other religions, you will be versed in the pattern of each chapter through the survey of elements that are more familiar to you.

■ Chapter 1 Summary

- Religious diversity abounds in our world, so one of the major tasks of a Catholic is to determine how to remain and grow as a Catholic among such diversity.
- There is a difference between the terms “world religions” and “world’s religions.”
- Empathy is the attitude one wants to cultivate in studying the world’s religions.
- Though difficult to define, the term “religion” traditionally means “to bind.”
- Dialogue is the duty of all Catholics, for interreligious dialogue is part of the Catholic Church’s mission of evangelization.
- In describing a religious tradition, there are some common elements or patterns to consider including sacred stories and sacred scriptures, beliefs and practices, sacred time, and sacred places and spaces.

■ Chapter 1 Review Questions

1. Briefly describe the religious diversity in our world today.
2. Why use the term “world’s religions” rather than “world religions” in studying various religious traditions?
3. In what language did the word “religion” originate? Why do you think it is such a difficult term to define?

4. What attitude is asked of us in studying some of the world's religions? Explain.
5. What makes a class about the world's religions different from other religion classes?
6. What are some reasons for studying the world's religions?
7. Relate some of the ways in which Popes John XXIII, Paul VI, and John Paul II broke ground in the Catholic Church's relationship with other religious traditions.
8. Why is interreligious dialogue a duty of all Catholics? In what ways can a Catholic fulfill this duty?
9. What are some of the common elements or patterns we will employ in our study of some of the world's religions?

■ Research & Activities

- Use four English dictionaries—a collegiate or concise dictionary, a very large dictionary, a multi-volume dictionary, and a web-based dictionary—to look up the word “religion.” After writing down *all* the definitions you find, write your own definition of the word.
- List the common elements or patterns found in religious traditions. Using Catholicism as an example, write down what you know already about each.
- Read and report on statements from Pope Benedict XVI (written either prior to or during his pontificate) that support the Catholic call to ecumenism.

■ Prayer

This prayer of St. Francis is one that adherents to most religions of the world would be comfortable praying.

Peace Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
Grant that I may not so much seek
To be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

