The Heaven over the World is wide enough.

Interreligious Service
Sunday, 29th August 2010, 10.15 a.m.
Predigerkirche Basel, Totentanz 19
A Few Words to this Church

You are cordially welcome in this historical building, the Predigerkirche. This architectural jewel served from the beginning in the year 1233 as monastic church of the Dominican order. The main scope of this order was to preach (predigen). The order of St. Dominic was a mendicant order. The individual monk did not have personal belongings, but the order of St. Dominic developed an extraordinary authority in spirituality. Experiences made in meditation should be accessible to all, a form of solidarity, to enhance peace („pax“) and goodness („bonum“) among human beings. Therefore a high culture of life has flourished here during decades, nourished by a personal credibility.

Since 1876 the Predigerkirche has been the place of worship of the Old Catholic Community of Basel.

We gather today for celebration, to listen and meet one another, here in the so-called „Leutkirche“. This part of the church is a bit larger than half the ground plan. Both parts, the choir (holy place) and the „Leutkirche“ (semi-sacred space) are separated by the rood screen (Lettner), a partially transparent wall. In old times travellers slept overnight in the „Leutkirche“, poor people were looked after, and people gathered for meetings. Therefore this part of the church is an open, hospitable space, friendly to the aims of IPPNW.

I
Welcome

Ladies and gentlemen, dear members of the IPPNW. In the ancient culture of the West, to welcome guests was considered a great good, likewise an encounter with the divine mystery of life itself.

For our Old Catholic Community it is an honour to welcome you today as our guests. Today’s worship service of our community is held in another place, in order to give this church to you in appreciation of your life-friendly engagement.

We are happy to offer our hospitality to you and your highly ethical and political commitment. The aim of your organisation, to reduce and finally to overcome the threats of nuclear weapons, goes – according to my opinion hand in hand with all efforts made for the protection and the integrity of life, values which are common to all religions.

Your roots are in different continents, nations and religions, but you all are committed to healing, to medicine. All religious traditions know that healing and salvation are interconnected, as health and spirituality are. My own Christian culture used in old times the expression „christus medicus“ . Other traditions may have other expressions, but in spite of our different religious roots all of these traditions enhance our wish for reduction of threats, and in the context of your congress for abolition of nuclear weapons. Our Old Catholic Community humbly prays to God, that your service of this morning may be a contribution on the way to a world free of nuclear weapons.

Michael Bangert
Program

• **Prelude**
  Nicolas de Grigny (1672–1703), Veni creator spiritus en taille à 5, *Premier livre d'orgue*, Paris 1699 by Jörg-Andreas Bötticher, Silbermann-Organ

• Welcome by the priest of the Prediger Church Michael Bangert
• Purification Ceremony, by Mrs. Charmaine White Face, Oglala Tetuwan, South Dakota
  
  Speaker of the English texts: Mrs. Kielhorn

• **Meditation I**: The Inviolable Sanctity of Every Single Human Being and our Unique Mother Earth

• Johann Sebastian Bachs Motet „*Singt dem Herrn ein neues Lied*“ (BWV 225) Motet for two Choirs and Basso continuo, first part. Olga Machonova Pavlu and the Choir of the „Basler Vokalensemble“

• **Meditation II**: Our Threats and Fears „*Down by the riverside*“

• J.S. Bach Motet, second part

• **Meditation III**: Our Responsibility – our Confidence

• Commitment

• „*Dona nobis pacem*“

• Farewell by Michael Bangert.

• **Postlude: Improvisation on three organs**
The Inviolable Sanctity of Every Single Human Being and our Unique Mother Earth

O Children Of Men!
Know ye not why We created you all from the same dust?
That no one should exalt himself over the other.
Ponder at all times in your hearts how ye were created.
Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest.
Such is My counsel to you, O concourse of light!
Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory. (Bahá'u'lláh, Hidden Words)

60:08 Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. (Al-Mumtahina)
As per hinduistic theology the human gospel is immortal. The soul is going to be reincarnated into another creation, this means it can also get changed into an animal or a plant. The quality of the reincarnation is always influenced by the quality of life the person was living before his death. In the hinduistic script there is mentioned a paragraph: what somebody’s doing, that he is going to become in the following life. Good acts are getting good results, bad acts results in much worse scenes. (Sanskrit)

Therefore man was created singly, to teach you that whoever destroys a single soul, Scripture accounts it as if he had destroyed a full world; and whoever saves one soul, Scripture accounts it as if he had saved a full world. ... Again, to declare the greatness of the Holy One, blessed be He, for man stamps out many coins with one die, and they are all alike, but the King, the King of kings, the Holy One, blessed be He, stamped each man with the seal of Adam, and not one of them is like his fellow. Therefore each and every one is obliged to say, "For my sake the world was created." (Mischna, Sanhedrin 4:5)

So to them he addressed this parable. 4. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it? 5. And when he does find it, he sets it on his shoulders with great joy 6. and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.' 7. I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. (Luke, 15. 3 – 8, The New American Bible)
The Basler Vokalensemble has been existing since 1960. Successful concerts in Switzerland, Italy and Germany. Since 1999 the ensemble has been under the musical direction of Olga Machonova Pavlu.


Johann Sebastian Bach was choir director at St. Thomas Church in Leipzig from 1723 until his death in 1750. Beside many other compositions he wrote six surviving works, called motets. One of them is: „Singt dem Herrn ein neues Lied“ („Sing unto the Lord a new song“). It was written for double chorus without instrumental accompaniment. The text is derived from Psalms 149 and 150. „Singt dem Herrn“ was likely written in 1727 for the Leipzig city and university festival celebrating the birthday of King August, who visited the town after having survived a grave illness. Bach divides the motet into four clear sections: The first is vigorous, and clearly focuses on the word "singet," stating it more than 50 times. The second section is reflective, the third section is spirited and dance-like and the final part is a mighty four-voice fugue.
Our Threats and Fears

O Son of Spirit!
I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting. (Bahá'u'lláh, Hidden Words)

(Alevitic poem, accompanied by the traditional Saz, the long-necked lute)
You may form a friendship
people may laugh,
The dove of peace should fly into the world,
Badness and hostility have to stop.
The dove of peace should fly around the world.

Man may live in the paradise of this world,
Come, let us make peace and no more shed blood,
May the war end, and our dreams come through.
The dove of peace should fly into the world

Sincere men and women are on the side of peace.
Only the cruel is destroying the people,
The love for peace must grow in the world.
The dove of peace should fly around the world.

(Nesimi Cimen, 1993 together with 36 others killed in Sivas)
An old rabbinic legend records that God took the first human being through the Garden of Eden. After the tour, God then said, “Look at my works! See how beautiful they are — how excellent! For your sake I created them all. See to it that you do not spoil and destroy My world; for if you do, there will be no one else to repair it (Midrash Kohelet Rabbah 7)

The Lord shall judge between many peoples and impose terms on strong and distant nations; They shall beat their swords into plowshares, and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again. Every man shall sit under his own vine or under his own fig tree, undisturbed; for the mouth of the LORD of hosts has spoken. (Micah, 4. 3 – 4, The New American Bible)

4:90 Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).(Al-Nisa)

In the hinduistic religion there is just the threatening of a lower reincarnation. This results in the strictly ritual life and the attention of bringing good Karmas for avoiding the torments of hell. Until the final redemption – after that there will not be any further reincarnations – which is called MAKSHA, Hindus live a strictly ritual life with the knowing for getting accepted in the nirvana. (Sanskrit)
down by the riverside

(Study war no more)

African-American Spiritual

1. Gonna lay down my burden
2. Lay down my sward and shield
3. Walk through this world in peace

Down by the riverside

ri-ver-side. Gonna lay down my burden and shield
walk through this world in peace

ri-ver-side, Gonna study war no more.

I ain't gonna study war no more.
Ain't gonna study war no more,
Study war no
more  
I ain't gonna study war no more, Ain't gonna study war no
more.  Study war no more  
Gonna no more
Our Responsibility – our Confidence

1. And do this because you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; 12. the night is advanced, the day is at hand. Let us then throw off the works of darkness (and) put on the armor of light; 13. let us conduct ourselves properly as in the day. (St. Paul, Romans, 13. 11–13, The New American Bible)

8:72. Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do. Al-Anfal

(Alevitic poem, accompanied by the traditional Saz, the long-necked lute)
Our name might be modesty,
We have only one enemy, the hate.
We hate nobody.
In our mind the whole world is one.

Not to fight, I came
But to love.
Hearts are where friends live
I came to build up hearts

11
Come, let us contract friendship,
To make our life easier,
To love and to be loved,
Because finally the world belongs to nobody.
(Alevitic poet Yunus Emre, 13th century)
Only in mutual respect and if we perceive the world as a whole, we and our children have a chance for a peaceful life in an environment worthy to live in.

A latent threatening for Hindus is the fact, that there is a direct relationship to the personnel Karma. The suggestion of order in the world – which is called DHARMA – means, that war and violence against everybody is being considered as bad acts which are determining the reincarnation negatively. Also stealing, betraying, robbery, murder and so on are negative Karmas.
The Hindu’s responsibility for all other people is to support them doing good acts. (Sanskrit)

O Thou kind Lord! Thou hast created all humanity from the same stock.
Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.
O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.
O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.
O God! Raise aloft the banner of the oneness of mankind.
O God! Establish the Most Great Peace.
Cement Thou, O God, the hearts together.
O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.
Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind (‘Abdu'l-Bahá - US Prayers 1982 p.102)
Commitment
We come from different religious traditions, / faiths and philosophies of life. / All of these teach reverence / and respect for Life. All are inspired by a deep conviction / for the dignity of Life. We are gathered here / to express our respect for Life, / and to enhance understanding and respect, / amongst ourselves and for all on Earth. Today we stand united / to care for Life on Earth, / for both present and future generations. We have a dream of a world / free of nuclear weapons, / but also free of exploitation, / tyranny, oppression, corruption, / hatred, distrust, prejudice / and all forms of violence. We commit ourselves to acting, / each of us in his or her own way, / environment and position, / to make that dream a reality / and to contribute / to abolishing these devastating weapons, / and to creating a peaceful world. Let us feel, / what we can achieve together.

Selbstverpflichtung
Dona nobis pacem
(Give Us Peace)

A-B-C Round

Dona nobis pacem pacem Dona nobis

Dona pacem. Dona nobis pacem. Dona

Dona nobis pacem. Dona nobis pacem.

Dona nobis pacem.
The Organs

The Predigerkirche with its three historical organs stands unique in the musical landscape of the Oberrhein. It creates the ideal condition for dialogues and trialogues on these instruments. Every organ of this church has its own characteristic of sound, its own colour and of course according to the different positions in the room its own perspective both in producing and developing of sounds. Moreover: every organ has a different tuning system and different pitch. This makes it quite challenging to play together. But it also can be taken as a symbol for the possibility of a subtle communication between different political, philosophical and religious positions. The music has the power to express suffering and joy, despair and hope, restlessness and tranquility. Behind the phenomenon of two or three tones melting together we feel the power of one world, one communion, one spiritual power. Behind the wavering of melodic lines, searching for counterpoints, being pressed by dissonances and resolved in consonances we perceive the situation of human beings struggling for a rich and full life. But music also tells us something of other dimensions. As the inscription on the Swallonest-Organ puts it: *musica praeludium vitae aeternae est* – music is a prelude of the eternal life, and it starts here and now, it involves everybody, every spirit and invites them to an eternal dance.

Postlude: Improvisation on three organs

- Silbermann-Orgel (J.A. Silbermann 1769/ Metzler 1985): Markus Schwenkreis (Germany)
- Renaissance organ (Tugi c. 1490/ Blank/Edskes 1985): Jörg-Andreas Bötticher (Switzerland)
- Italian organ (Anonymus c. 1800): Gilberto Scordari (Italy)

Inspired by the particular atmosphere of this interreligious celebration, the three organists will start to take elements of the recited texts and create an improvisation in three parts: (I) *commemoratio mortis*, (II) *propositio vitae* and (III) *visio beatitudinis*, which will lead into a finale on the melodic line "sol-la-sol-fa-sol-do-re-do".

Jörg-Andreas Bötticher
The Alevitism

The Alevitism is a religious community of its own, which has its homeland in Anatolia. The Alevits form the largest group of religions in Turkey with 20 to 30% of the population after the Sunni Muslims. Parts of Turkish and Kurdish population belong to the Alevits. The Alevits have developed and retained their own contents of faith within the Islamic cultural area. In the Alevitism elements from different religions and cultures are clearly recognizable, particularly pre-Islamic contents. The Alevitic faith assumes, that humans can recognize what is good and bad. Humans are responsible for the guidance of their life. They believe in reincarnation. God shows up in humans and in nature. The increase of the knowledge and to utilize rationality are essential. Religious books are less important. The prayer is free of rituals. Songs and poems express the Alevitic philosophy. The Alevits advocate the equity of all human beings. The most important thing is not the religion of a person, but how much this person became a true human being. Alevitic women and men are equal. Everyone can maintain his or her rituals, as long as they do not impose their own opinions on other persons. Therefore Alevits have an open relationship to other religions and ideologies.

Alevits reject violence, hate and missionary work. Alevits support the separation of religion and state. Tolerance and humanity are located in the center of their thinking. Alevits are not conspicuous in our modern society, because they are very flexible. They do not carry special clothes or head coverage, except for few religious meetings. The community meets to Cem meetings, at which dance, music and religious narrations are predominant. The lived community is very important: „Without love one does not need faith.“
The Bahá'í Faith

The Bahá'í Faith is the youngest of the world's independent religions. Its founder, Bahá'u'lláh (1817-1892), is regarded by Bahá'ís as the most recent in the line of Messengers of God that stretches back beyond recorded time and that includes Abraham, Moses, Buddha, Krishna, Zoroaster, Christ and Muhammad.

The central theme of Bahá'u'lláh's message is that humanity is one single race and that the day has come for its unification in one global society. God, Bahá'u'lláh said, has set in motion historical forces that are breaking down traditional barriers of race, class, creed, and nation and that will, in time, give birth to a universal civilization. The principal challenge facing the peoples of the earth is to accept the fact of their oneness and to assist the processes of unification. Humanity is now coming of age. It is this that makes possible the unification of the human family and the building of a peaceful, global society. Among the principles which the Bahá'í Faith promotes as vital to the achievement of this goal are:

- the abandonment of all forms of prejudice
- assurance to women of full equality of opportunity with men
- recognition of the unity and relativity of religious truth
- the elimination of extremes of poverty and wealth
- the realization of universal education
- the responsibility of each person to independently search for truth
- the establishment of a global commonwealth of nations
- recognition that true religion is in harmony with reason and the pursuit of scientific knowledge

Further information: www.bahai.org
Christianism

Christianity is based in the Word of God, attested in the biblical writings, in the Gospel of Jesus Christ, which testifies the election of the people by God.

The Jew Jesus of Nazareth is the central person, who was crucified under the Roman governor Pontius Pilate in Jerusalem nearly 2,000 years ago and whose death founded the connection between God and man. His disciples met him after his death, recognised and witnessed him as the risen Lord. An early creed was: "Jesus Christ (Anointed, Messiah), the Son of God is the Savior," which even today is the core message of the Christian faith. The Jew Paul conveyed the belief in Jesus Christ into the Greco-Roman world of the Mediterranean.

In the fourth Century Christianity became the state religion of the Roman Empire and experienced a further propagation. Until today light and shade mark its eventful history.

Since the 12th Century Christianity is divided into the Eastern and Western Churches, whereby the Western churches continued to divide themselves particularly in the time of the Reformation into the Protestant churches, Baptist churches, Old and Roman Catholic churches and many independent churches. Through worldwide navigation and trade relations Christianity was further globalized. It now accounts for more than one quarter of humanity. Most Christians today live in Latin America, Africa and Asia (nearly two-thirds of all Christians). The Bible ist common to all Christians in both parts (Old and New Testament). The prayer of Jesus, the "Our Father“, connects all Christians.

Judaism, Christianity and Islam are known as Abrahamic religions, which all date back to the ancestor Abraham, whereas Judaism and Islam claim a genealogical lineage, and Christianity a spiritual descent from Abraham. The three Abrahamic religions are monotheistic.
Hinduism

In Switzerland there are living approximately 20‘000 Hindus who mostly have been immigrating from Sri Lanka. Their language is Tamil. Since the civil war in Sri Lanka had broken out in 1983, many of them were forced to leave Sri Lanka for emigrating in other countries, particularly also to Switzerland. About 10‘000 of them came into the region of Basel and founded in 1984 the first Hindu temple. This temple was later moved to Muttenz. Since 2009 a new religious centre is being built in Basel.

Hinduism is an open and tolerant religion, which means, that everybody who likes can visit the Hindu temple and also having part to the pujah which is being celebrated every evening.

Hindus are living traditionally in their culture. This also takes part in their way of life. On some days there is strictly forbidden eating any meat or other animal food, specially on Friday. This is the hinduistical Sunday. In the evening of this day there is always being celebrated a very special pujah. After the pujah people are having a strict vegetarian meal, which has to be cooked in the temple.

Interested people who like to have a look at the temple are welcome. There is also a possibility to book a guided sightseeing tour through the temple with one of our specially educated guides. For booking please find the contact address in the booklet.
Islam

Islam, with its 1.2 billion followers, is the second largest world religion. The holy book of Muslims is the Koran as the literal word of God and the source of faith. The second source of knowledge next to the Koran are the words and deeds (Sunnah) of Prophet Mohammed. Mohammed was born at about 570 AD, as son of a merchant in Mecca (Saudi Arabia).

Out of the 114 suras of the Koran 113 begin with the words "In the name of Allah, the Beneficent, the Merciful". According to the tradition the revelation was given to the Prophet Mohammed during more than 22 years - from 610 to 632, the year of his death - through the angel Gabriel.

"There is no God except Me, therefore serve only to me ", is stated in the Sure 21. Allah is the Creator of all things, Who created the earth in six days. He is the one and only one whose name appears in the Koran 2’685 times. Any personalisation or pictorial representation of God is rejected. At the same time there are 99 names that are used as synonyms for Allah, "the Great, the Exalted, the Almighty, the Compelling, the Wise, the Knower, the Righteous," and many more.

Today, Islam in many countries of the Middle East, North Africa, Central and Southeast Asia is widespread. The most populous Muslim country is Indonesia. Muslim countries in Europe are Bosnia and Herzegovina, Turkey and Albania. Many other countries have Muslim minorities.

The Sunnis are the largest denomination within the Islam and are called "people of the tradition." In distinction from the Shiites Sunnisis recognize as a legitimate prophet Muhammad and the Caliphate. In all Islamic countries the Sunnis are majority of Muslims (90%).

The five pillars are the foundations of the Islamic faith: they are the basic obligations for all Muslims, namely:

The creed (I bear witness that there is no god but God and that Muhammad is the Messenger of God) 2. The prayer (five times a day) 3. The property tax (2.5% of taxable income should be donated annually) 4. Fasting (Once a year in the month of Ramadan Muslims fast from dawn to dusk) 5. The pilgrimage (once in the lifetime of a Muslim pilgrimage to Mecca)

"And people are bound to God to make the pilgrimage to the house - if they find a way to do ....“ 3:97
Judaism

Judaism is «the religion, philosophy, and way of life» of the Jewish people. The Jewish religion is based on the Torah (written doctrine) and the Talmud (oral doctrine). From both originates the Halacha, the Jewish law.

According to the Torah, the Five Books of Moses, the history of the Jewish people begins with Abraham’s union with God (Gen 12). The Jewish tradition looks upon Abraham as the founder of monotheism, as faith in the one and only and the invisible God. God renewed the union with the Jewish People by having given them the ten commandments at Mount Sinai.

Judaism comprehends general principles of believe, but no dogmas set by a supreme authoritative source. An individual is free in shaping his/her life. He/she does not need an agent to be in touch with God, he/she faces God directly. Judaism holds the view, that also members of other religions can have a part in life after death, if they have lived an ethical life. After orthodox Judaism Jews should make an effort to comply with the 613 bans and rules mentioned in the Torah.

At present there are different directions within the Jewish religious movements. One of the basic distinctions between the Orthodoxy and the non-orthodox Jewish movements is the understanding of the revelation at Mount Sinai. The Orthodoxy interprets the revelation in the Torah (recieved from Moses) literally. The non-orthodox Jewish movements understand revelation not as absolute, but as an ongoing process in Gods engagement with his people.

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