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Issue
27



A Newsletter of the Salt Lake Interfaith Roundtable

THE ROUNDTABLE



Interfaith Leaders Luncheon

Tuesday, February 16, 2016
Juan Diego Catholic High School, Draper, Utah

On Tuesday, February 16, students welcomed interfaith leaders to Juan Diego Catholic High School for their annual Interfaith Leaders Luncheon. Dr. Dave Brunetti, Director of Campus Life began the event with words of welcome.

Following lunch students representing different faiths were invited up to share their experiences of attending a Catholic school. Four seniors, Justin Sherrell, J.J. Garzilla, Abiak Gai and Woody Greer as well as one freshman, Blake Davis, gave presentations. Sherrell was Catholic, but now practices in a different Christian faith. Garzilla is Lutheran,

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Observance of a Hindu Religious Ceremony

Friday, February 19, 2016
Sri Ganesha Hindu Temple
South Jordan, Utah

Over 50 people, including children, visited Sri Ganesha Hindu Temple on Friday, February 19. Participants either sat on carpets or on

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"Do We Worship the Same God?"

Saturday, February 20, 2016
Hosted by the Islamic Society of Greater Salt Lake
at the Khadeeja Mosque

The Islamic Society of Greater Salt Lake hosted the interfaith roundtable on Saturday, February 20th. Every year the Society seeks to build bridges by encouraging dialogue between different religious groups as well as promoting peace and harmony within Utah communities.

This year's event was another successful gathering of various faith

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Avais Ahmed emceed the panel discussion at the Khadeeja Mosque

Interfaith Leaders Luncheon >>> *Continued from first page*



Dave Brunetti, Director of Campus Life

whereas Gai is Catholic. Greer is a member of the Church of Jesus Christ of Latter Day Saints, and Davis is Jewish.

All the students felt that they were accepted in the school irrespective of whether they started early or transferred during their high school years. They all felt that they grew academically, socially and spiritually even if they had transferred to the school for other reasons, such as the sports program. Tolerance was key for each. They all have learned to be comfortable with public discussions of religion and their ability to practice their personal religion and become better people within own traditions. They also spoke appreciatively of the many opportunities they have been given to serve their fellow students and local community.

Dr. Galey Colosimo, Principal of Juan Diego, shared how proud he is of the student body and that he loves dispelling myths about a private Catholic High School. Juan Diego is a school open to all, where no one feels pressured to convert to Catholicism.



Left to right: Abiak Gai, Woody Greer, Justin Sherrell, Blake Davis, J.J. Garzilla



Second to left: Dr. Galey Colosimo, Principal of Juan Diego

"Refugee Day of Interfaith Prayer"

Tuesday, February 23, 2016
MOSAIC Interfaith Ministries

Guests gathered at MOSAIC Interfaith Ministries on Tuesday, February 23 for "Refugee Day of Interfaith Prayer." Attendees were warmly welcomed by Dr. Leslie Whited, CEO of MOSAIC, who invited refugees from different faiths to offer prayers from their religious backgrounds. The first prayer was given by a Muslim woman, followed by Zannab Atta who read a Baha'i prayer. Several others in the audience offered prayers. Dorothy Lonnecker, a member of MOSAIC provided her services as a licensed massage therapist to the refugees attending. Dr. Whited concluded the service by inviting people to take a bottle of water, pour it at the base of the pole where their new sign will be installed and offer a blessing prayer for the Ministry. The event concluded with a delicious pot luck lunch with a variety of foods from cultures around the world.



Top photo: Dr. Leslie Whited, CEO of MOSAIC
Right: Zannab Atta



Below is a link to an article on the event from Capitol West News by Caitlin Thomas and Jessica Coombs.
<http://universe.byu.edu/2016/02/26/utahs-refugee-day-of-prayer-unites-diverse-people/>

Hindu Religious Ceremony >>> Continued from first page

benches located around the room. Attendees could either join in or just observe the religious ceremony called "Siva Abhisheka" on "Pradosha" day. "Pradosha" day occurs two days before a full moon (or New moon) day. During the ceremony the priest performed an ablation of Lord Siva by pouring milk, buttermilk, juices, and water over the deity, while the priests chanted. Following the ablation ceremony, the Priest invited the company up to the shrine,

so they could also participate if desired. Hindu priests, Pundit Satish and Pundit A.R. Krishnan then adorned the deity with multi-colored flower petals. Unfortunately, photos were not allowed to be taken to show the decorated deities.

Following the function Priest Satish explained what the different deities in the separate sanctums were and facilitated question and answers, along with other Hindu devotees present at the Temple.

For many this was the first time to be inside the Temple since its renovation, which took place last summer. The new entrance, Gopuram Gateway, is still under construction.

Views expressed in this newsletter do not necessarily reflect the views of each member or member organization. The Roundtable encourages open discussion and dialogue.

“Do We Worship the Same God?” >>> Continued from first page



Rev. Fr. Elias Koucos of the Greek Orthodox Church



Jim Jardine from The Church of Jesus Christ of Latter Day Saints Public Affairs Department

groups. A vibrant social hour was held during which people intermingled and held discussions. After Muslim sunset prayers were said, everyone gathered for a panel discussion on “Do We Worship the Same God?” with representatives Jim Jardine from The Church of Jesus Christ of Latter Day Saints, the Reverend Father Elias Koucos of the Greek Orthodox Church and keynote speaker Imam Muhammad Mehtar of the Khadeeja Mosque.

Avais Ahmed emceed the evening’s program and began by inviting Dr. Salman Masud, President of the Islamic Society of Greater Salt Lake, to speak. Masud welcomed everyone and then asked a young boy to come forward and recite a passage from the Quran.



Dr. Salman Masud, President of the Islamic Society of Greater Salt Lake



The Rev. Koucos, Chair of the Salt Lake Interfaith Roundtable, briefly shared his views on the topic, “Do we Worship the Same God?” He was followed by Jim Jardine whose remarks were prompted by the funeral of Supreme Court Justice Antonin Scalia. He identified five aspects of



Justice Scalia’s life from which we can learn and draw lessons for our interfaith work, emphasizing how Scalia maintained friendships amid vigorous debate. Jardine stated that this skill is important for our interfaith efforts, where we strive not only for mutual respect, but also for the greater friendship that comes when we get to know and serve with each other.

Imam Muhammad Mehtar, the keynote speaker spoke on the theme of the program, elaborating on the common bonds that people of faith have. The program concluded with a Q&A session.



Imam Muhammad Mehtar of the Khadeeja Mosque

Interfaith Month Bus Tour

Wednesday, February 24, 2016

Salvation Army, St. Paul's Episcopal Church, and St. Peter and Paul Orthodox Church

On Wednesday, February 24 people gathered for a bus tour to visit three local churches – The Salvation Army, St. Paul's Episcopal Church and Saints Peter and Paul Orthodox Church.

Envoys Troy and Anelene Trimmel and Captains Ramon & Amalia Gonzalez of the Salt Lake Chapter of the Salvation Army Corps, warmly welcomed approximately 40 tour participants, inviting them into their beautiful chapel. Envoy Troy Trimmel, who has been with the Salvation Army since 1987, spoke about the Army's history while running a video depicting the local work of the Salvation Army.

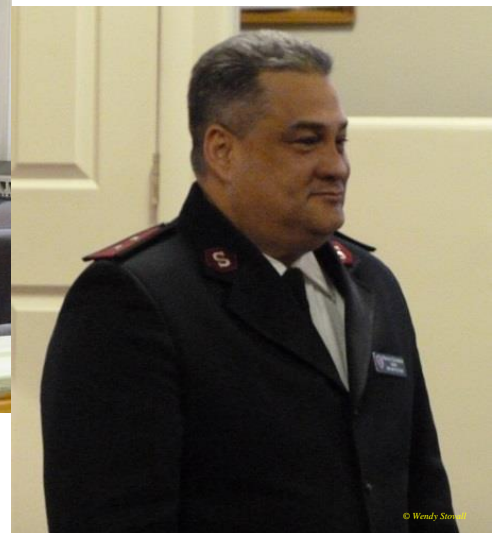
The Salvation Army is an international movement founded in London in 1865 by William Booth who came from a Methodist background. While Booth was in London working with alcoholics, he tried helping those who were interested in the church. At that time people had to pay to have a pew, and if they didn't pay they had to stand. Booth eventually left the Methodist church and formed his own Christian Mission. Someone referred to them as Voluntary Army of Salvation. Booth said "We are not a voluntary army, we are a Salvation Army." The Christian Mission, as it was called, then changed its name to The Salvation Army in 1878. From that time they took on a quasi military structure and look. Trimmel went on to explain the different colors worn. The Gonzalezes wear red and the Trimmels blue. In the Salvation Army, red signifies commissioned officers. The Trimmels rank as Envoys, which means they are



Envoy Troy Trimmel



Amalia Gonzalez



Ramon Gonzalez



Salvation Army Chapel

non-commissioned officers. They were ordained by the Army to perform the function of a commissioned officer. Members who don the uniform are called soldiers. On the uniform they wear an “S” meaning “Saved to Serve.”

The Salvation Army came to America in 1880. George Scott Railton and 7 “untutored lassies” began their mission in New York. The Salvation Army expanded west and arrived in Utah in 1887.

In 1988, President Thomas S. Monson of the Church of Jesus Christ of Latter-day Saints was instrumental in gifting the church building to them. The cornerstone of the original building was laid in 1902. It was built originally as a small meeting hall and has since undergone several alterations. In June last year they purchased one property

to the north and two to the south of the current location for expansion in the near future.

The church ministry and social services are run from the church building. Some of the social service activities have been: providing aid to 34,000 Salt Lake residents, putting together 800 boxes of food a week and delivering 182 hot meals to homes each night Monday to Friday. They started a drum club for 13 children to keep them engaged in music. This club aims to help students in their education and provide them with productive activities when out of school, including a summer day camp for \$35 a week. If students cannot afford the program, benefactors grant them a scholarship.

Envoy Trimmel shared that The Salvation Army is a Bible-believing Christian organization. Its mission

statement claims to preach the gospel of Jesus Christ and meet human needs in His Name without discrimination.

Their services are offered no strings attached—beneficiaries are not required to come to the church or participate in their activities. The Salvation Army has seminaries in all their territories. They offer a twenty-one month-long course, where students may learn biblical theology as well as operations and business administration.

The Salvation Army is international, with locations in 127 countries, headquartered in London. They have one General, who usually serves for four years. Each area has an area Commander. In the United States, they have 4 territories, and Utah is in the Western territory. The Salvation Army is a quasi military

structure which is top down, but each location has the freedom to establish the needs of their community. For example, in Denver, Regional Headquarters work largely with homeless shelters, while in Salt Lake, many organizations already work with homeless shelters. Utah's Salvation Army seeks to aid the homeless personally.

Two boards counsel the local Salvation Army. The church board, called Corps Council, consists of faith leaders who guide them in church programming. They also have an Advisory Board, which is non-judiciary.

A participant inquired about their Thrift stores, which Trimmel said are not a viable option in Salt Lake. However, thrift stores in California support adult rehabilitation centers, which provide in-patient treatment programs for men. They serve two purposes: one, being as a revenue production for the program, and two, offering a work therapy component. Trimmel shared that the phrase on the wagon, off the wagon" originated from when the Salvation Army would pick up alcoholics in New York and have them ride the wagon.

At the conclusion of the talk attendees were invited to tour the facility and were shown the food pantry and the Sunday school area.



St Paul's Episcopal Chapel

St. Paul's Episcopal Church

Susan Roberts, an associate priest and fulltime chaplain, greeted us in a small side chapel at St. Paul's Episcopal Church located at 261 South and 900 West. Russell Pack, St. Paul's children's ministries coordinator, gave us the history of the church. He said that the original church was built in 1878 on the South East Corner of Main Street and South Temple and was consecrated in 1881. The church was sold in 1917 and moved to its present location. He indicated that the altar, the tabernacle and "Prie Dieu" (prayer kneeler) in the current building were from the original church.

St. Paul's is independent and separately incorporated, and when the church was founded in 1878, it was funded by a family in New York. The first Bishop, Bishop Tuttle, was instrumental in getting the funding. When it came time to sell the church, there was a huge dispute as to who owned the building. Bishop Paul Jones was coming across the country, and he sent a telegram from St. Louis saying "don't sell the church." Meanwhile the vestry was trying to sell the church as fast as they could. The church was sold and the local leaders were able to keep the proceeds.

The new building was built in 1917 but did not include the chapel or the main church. The first services were held in April 1917. Services were held in the Parish Hall until 1927. The buildings have been heavily remodeled overtime.

Pack handed out a diagram showing the layout of the church in the shape of a cross referred to as Cruciform Architecture. He explained that the origins of the church structure are very symbolic. In early days of the church, if you were not baptized, you



Salvation Army food pantry



Rev. Susan Roberts and Russell Pack

could not go past the Narthex located at the back of the church. The windows near the back depicted scenes from the Hebrew Scriptures and Old Testament prophets and along the side are New Testament Parables, like the Good Samaritan. The choir sings in an area called the chancel located in front of the altar. At the front of each side of the chancel is the Pulpit and Lectern. Sermons are given from the pulpit and readings from the lectern. In earlier times when the unbaptized could not go past the Narthex, the baptismal font used to be located there. In St. Paul's, it is located in the South Precept. The services held at St. Paul's are liturgical, and they also have communion which is open to all.

Pack said that the shape of the roof was not meant to be artistic, but rather intended to look like a ship upside down, symbolizing that the community of the church carries us through stormy seas. The entrance doors are painted red, to indicate it is a place of sanctuary.

After exiting the church, attendees were also invited to look into the Parrish Hall, the rectory and the library. Pack showed participants the various differences in the flooring from the original church in 1917, the addition in 1927 and the latest renovation in 2002.

Saints Peter and Paul Orthodox Christian Church

As participants entered the church, they were met by Father Justin Havens who has been a deacon for two and half years and a priest for seven years. He led participants upstairs to the chapel, which was lined with paintings of Christ and various religious saints. In the center of the divider were two decorated doors leading to the inner sanctum, where no one but the priest can enter. A pulpit and a full immersion baptismal font are located near the front. Baptism is by full immersion three times.

Fr. Justin told attendees that there are several Orthodox churches in the area and that Orthodox churches are all the same, whether they are called Greek Orthodox, Russian Orthodox or Serbian Orthodox. He shared that the only differences are found in the language spoken as well as the music coming from the different cultures.

He said that architecturally the churches are the same and indicated that the lack of pews was due to the ancient tradition of worshipping God by standing; because are the unity of our body and soul, if our body is attentive, then our soul is attentive. This trend became less popular after the reformation because there was less emphasis placed upon the sacra-



ments and more on the sermons. People would then sit down much more. Benches are on the side for anyone who is sick or tired. No one is judgmental of whether you sit or stand.

The building was built in 1903 and owned by a conservative Jewish group, Congregation Montefiore Synagogue, which was established in 1895. The location served as its home for over 70 years. The building was purchased and renovated in the fall of 1987 by Metro-Fellowship, a Christian Church affiliated with Assemblies of God. It was then purchased by the Orthodox Church in the early 1990s since Orthodox Churches are similar in design to Jewish synagogues.

Fr. Justin explained that in the early days of Christianity the Christians would go to the synagogue, and afterwards they would go to small homes for the Eucharist. However, after the stoning of St. Stephen, the Christians were no longer welcome, so they moved into the catacombs. Once Christianity was legal again, Christian churches were built, and they looked like Jewish temples. Ancient temples had a curtain with the Holy of Holies behind it containing the Tabernacle and the Arc, which held Moses' tablets, staff, and manna.

In the Orthodox Church they have an altar table where the Tabernacle is placed, containing the arc. Instead of the Torah, they have the gospels, and instead of the manna, they keep the

Interfaith Month Bus Tour >>> Continued

Holy Communion on the altar. They also display the cross.

In the old days only the High Priest was permitted behind the curtain once a year on the Day of Atonement. For the Orthodox Christians, it continues to be the Holy of Holies. After Christ's crucifixion, the curtain was torn in two. In the Orthodox Church, they believe the curtain was torn in two, but not completely destroyed. After the crucifixion Christians did not stop going to the synagogue. To symbolize that now, the doors are open to all during the services. This also symbolizes that the tomb of Christ is open. In the Orthodox Church every symbol, color or accent has a deep meaning.

Fr. Justin expressed that the parish is very diverse, with 15 ethnicities represented on a Sunday. Half are American converts to Orthodoxy. Fr. John, his fellow priest, is Egyptian, and his wife is from Syria. Many Russians, Bulgarians, Greeks, Romanians and Ethiopians also attend.

The Eucharist service is every Sunday at ten o'clock. There is a Divine Liturgy, a Eucharist service, every day and Vespers every evening. For the Jews, the new day began at Sunset, so for the Orthodox Church, Vespers is the beginning of a new day. Most of the congregation



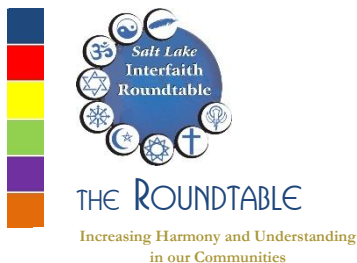
comes on Saturday night to break Vespers at 6 o'clock, which begins the Resurrection cycle. They go home, read their Bible and say their prayers, and then they return on Sunday morning for the culmination.

When asked about his thoughts on interfaith work, Fr. Justin shared that he will often speak to diverse religious communities, including at Brigham Young University.

He admitted that Orthodoxy makes a bold claim that theirs is the Original Church. However, he voiced his appreciation of the unity that can be found despite diverse beliefs, stating, "We often unite in common cause. But, does that mean that we all believe the same thing?



No." Though Orthodox Christians are bold in speaking their beliefs, he expressed that they seek to work with and disagree with others in love, believing that God would never compel someone's freedom. Fr. Justin also shared the power of honest and open dialogue—respecting others' beliefs while still holding to personal truths.



The **Salt Lake Interfaith Roundtable** is a Non-Profit 501(c)(3) organization. Your tax deductible contributions are very much appreciated and help to make our work of faith cooperation and event planning possible. We could also use donations of office supplies, such as stamps and copy paper.

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