

**COMPETITION
KIT**

**INTERFAITH SACRED SPACE
DESIGN COMPETITION**

SEPTEMBER 2, 2003

COMPETITION KIT

FOR

INTERFAITH SACRED SPACE DESIGN COMPETITION

SPONSORS

The American Institute of Architects, San Francisco Chapter
Expressing the United Religions Initiative in Music and the Arts (EURIMA)
The Interfaith Center at the Presidio

PARTNERS

Council for a Parliament of the World's Religions (CPWR)
United Religions Initiative (URI)

COMPETITION PLANNING COMMITTEE

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The Competition Planning Committee gives thanks to the Rose Marie Frew family for their generous support.

COMPETITION ADVISOR

William H. Liskamm, FAIA

SEPTEMBER 2, 2003

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I. INTRODUCTION

A. Competition Background

Is genuine interfaith space possible? What might a space designed to accommodate the needs of all faiths look like? An international "ideas" competition is being launched to design sacred space where people from all religious traditions can feel comfortable, safe, and respected. As the interfaith movement grows, space will be needed for genuine interfaith dialogue and shared practice – not to change or compromise anyone but to cultivate friendship and common cause in the spirit of what we most value. With interfaith diversity becoming a norm in millions of neighborhoods, the competition's sponsors hope to initiate a global dialogue about sacred space. The dialogue's seriousness is underlined by grassroots interfaith groups in conflicted countries calling for interfaith space where people from different traditions can gather to practice peace even as war rages around them.

Currently, few if any examples of sacred space exist designed expressly to welcome followers of *any* religion to enter and feel at home. In such a place, Buddhists, Christians, Hindus, Jews, Muslims, Pagans, and followers of hundreds of other traditions would all feel comfortable enough to practice their faith and share it with others open to observing or participating with them.

The international competition is open to architects, artists, landscape architects, scholars, students, and others interested in the design challenge. Guidance will be provided concerning the different needs religious groups have concerning sanctuaries and sacred spaces. Followers of different faith traditions have been asked about their particular needs regarding worship and community. The results of this process will be posted on the competition website **www.URI.ORG/DESIGNCOMP**.

This competition is *not* site specific – no plot of land awaits the Jury’s decision. Rather, competitors are asked to select their own sites, to develop hypothetical sites, and/or to design for generic site situations. The sponsors are interested in the functional, spatial and visual qualities of the designs that are proposed to meet the world’s faith and interfaith communities.

B. Competition Objectives:

The competition's challenge is to design sacred space that will inspire people to practice their own faith traditions alone, in a single group or in concert with other faiths; where people from all religious traditions can feel comfortable, welcome, and respected. The Sponsors seek design solutions where these possibilities may arise, and that will:

- Provide opportunities for people to meet and share with others in ways that will expand their own understanding of what is sacred or divine.
- Offer an open, hospitable setting for people to experience the best of each other.
- Provide a setting for people of different religions to work cooperatively toward establishing peace and harmony, and to end religiously motivated violence.
- Offer people throughout the world an opportunity to see and experience a model of interreligious cooperation that can be adapted for use in their own communities.
- Help religions achieve a base in world affairs by demonstrating their commitment to common values and their willingness to collaboratively use spiritual methods to promote world peace.
- Provide for the sacred space needs of all faiths.

C. EVALUATION CRITERIA:

The Jury's evaluation of the competition designs will be based on their view of which schemes best meet the Competition Objectives above.

II. COMPETITION RULES

A. TYPE OF COMPETITION:

This competition will be conducted in one stage according to the Competition Rules, Project Program and Submission requirements contained in this Competition Kit, as follows:

Each entrant, or team, will submit a maximum of two boards that illustrate their concepts and designs for the sacred space they are submitting. The drawings and written material will be prepared in accordance with the guidelines contained herein to ensure fairness between competitors. The submissions will be sent to the Sponsors for evaluation by a Jury of architects, landscape architects, religious and environmental artists, educators, and interfaith representatives. An advisory group representing the many of the world's religions and spiritual expressions will consult with the Jury. The Jury will select winners who, in its opinion, best meet the Competition Objectives. The Jury may also select designs for Honorable Mentions. All submissions will be anonymous and will be on public exhibit prior to and following the Jury review. Winning designs in the competition will be exhibited at the July 7-13, 2004 Parliament of the World's Religions, to be held in Barcelona, Spain. The gathering is expected to attract more than 10,000 people from several hundred different religious, spiritual, and indigenous traditions.

B. SPONSORS:

The Sponsors of this design competition are the American Institute of Architects, San Francisco Chapter, Expressing the United Religions Initiative in Music and the Arts (EURIMA), and The Intefait Center at the Presidio. Partners are the Council for a Parliament of the World's Religions (CPWR), and the United Religions Initiative (URI).

C. COMPETITION JURY:

Galen Crazz, PhD.	Professor of Architecture University of California, Berkeley
Shane Eagleton	Environmental Artist & Eco-sculptor
Safiya Godlas	Artist specializing in Islamic design
Rev. Kay Lindahl	Member, Global Council United Religions Initiative
Tom Leader	Principal, Tom Leader Studio Landscape Architects, Berkeley, CA
Rev. Dr. Jack Lundin	Chair, Expressing the United Religions Initiative in Music and the Arts
Suzanne Morgan	Associate, Council for a Parliament of the World's Religions
Rt. Rev. David Ponedel	Member, Board of Directors Interfaith Center at the Presidio
Beverly Prior, AIA	Principal, Beverly Prior Architects, San Francisco 2003 President, AIA San Francisco Chapter
Stanley Saitowitz	Principal, Stanley Saitowitz Office, San Francisco Professor of Architecture, UC Berkeley

The Jury will be assisted by a Religious Scholars Advisory Group representing the sacred space needs of the following faith traditions:

❖ Baha'ism	(in process)
❖ Buddhism	Professor Roger Corless
❖ Chinese Religions	(in process)
❖ Christianity	(in process)
❖ Hinduism / South Asian Religions	Raj Desai / David Rajan
❖ Indigenous / Tribal Religions	Masankho Banda/Dr. Melissa Nelson/Bob Walter
❖ Islam	Dr. Nahid Angha
❖ Judaism	Roz Barach
❖ Neopaganism	Rev. Diana Paxson
❖ Shinto	Rev. Masato Kawahatsu
❖ Sikhism	Satinder Pal Singh
❖ Zoroastrianism	(in process)

D. COMPETITION ADVISOR: William H. Liskamm, FAIA

E. ELIGIBILITY:

The competition is open to everyone, including architects, urban designers, landscape architects, urban and regional planners, engineers, educators, students and others interested in interfaith sacred space issues. The formation of multi-disciplinary teams, that include specialists in the many areas critical to these issues, is encouraged. All competitors must register for this competition to be eligible (see below).

F. REGISTRATION:

Only those submittals received from competitors who registered for this Competition by completing the Registration Form will be accepted. Competitors can register by downloading the Registration Form from the competition website **www.uri.org/designcomp** and e-mailing the completed form to the competition e-mail address: **InterfaithComp@aol.com**. Since the sponsors hope to reach people around the world with this competition, no registration fee is asked. A tax-deductible donation of \$50 or more to help defray competition costs would be appreciated, but no one will be rejected for lack of funds. Tax-deductible gifts can be made payable to: Interfaith Center at the Presidio, P.O. Box 29055, San Francisco, CA 94129.

A completed Competitors Identification Form (attached), including the names of the competitor(s), mailing address, and telephone number, plus a short biography of the team principals, enclosed in a sealed envelope attached to the back of each of the drawings, is required (see Section IV. Submission Requirements). Competitors may submit more than one entry. A separate Registration Form is required for each entry

G. AGREEMENT TO RESPECT COMPETITION RULES:

Each competitor must sign the attached agreement, which is part of the Competitors Identification Form, to respect all the rules of this competition. This signed agreement must be included in the sealed envelope that will be attached to the competition drawings. (See Section II-P. Competition Rules: Anonymity of Entries.)

H. COMPETITION SCHEDULE:

Competition Requirements Posted on Web Site: www.uri.org/designcomp	September 2, 2003
Competition Briefing/Questions*	September 30, 2003
Registration Deadline	December 31, 2003
Questions & Answers Posted	Continuous until Due Date
Submissions Due**	January 23, 2004 (5 PM)**
Public Exhibit***	February 4 - March 14, 2004
Jury Review: Select Award Winners	February 14-15, 2004
Announcement of Winners	Week of February 16, 2004
Exhibit of Winners at AIA San Francisco****	April 1-29, 2004
Deadline for Return/Removal of Submittals	March 31, 2004
Parliament of the World's Religions, Barcelona, Spain	July 7-13, 2004

* the Competition Briefing will begin at 10 AM in the offices of the AIA San Francisco Chapter, 130 Sutter Street, Suite 600, San Francisco, CA. 94104. A summary of the questions and answers that are discussed at the Briefing will be posted on the competition website for those who cannot attend.

** All submissions from within the U.S. must arrive by this date and time. Submissions from outside the U.S. may arrive by 5 PM, Friday, January 30, 2004, but must be postmarked no later than January 23, 2004. See Section II-Q for location and address where submittals should be sent.

*** The public exhibit of all designs will be at the Herbst International Exhibition Hall at The Presidio, San Francisco, CA. Hours will be: February 4th, 2004, 2-7:30 PM (Exhibit Opening). The exhibit will also be open until March 14, 2004 as follows: Tuesdays and Thursdays: 10AM-Noon, Wednesdays: 5:30-7:30PM. It is the intention of the Sponsors to post all of the submissions on the competition website during February 2004.

**** The exhibit of the competition winners will be in the offices of the AIA San Francisco Chapter, 130 Sutter Street, Suite 600, San Francisco, CA. 94104 beginning with an Opening Reception from 6 - 7:30 PM on Thursday, April 1, 2004. AIASF offices are open Monday-Friday from 9AM-5PM. The exhibit will be open until April 29, 2004.

I. QUESTIONS:

All questions regarding the program or the competition shall be submitted via e-mail to the Competition Advisor at **InterfaithComp@aol.com** in accordance with the Competition Schedule (telephone inquiries will not be answered). Additional questions may be asked verbally at the Briefing (see Competition Schedule). A synopsis of all questions and their answers will be posted on the competition website. (Contact of Jury members or Advisors by Competitors for questions is strictly prohibited.)

J. DISQUALIFICATION:

Prior to the Jury Review, the Competition Advisor will evaluate each entry. Failure to meet the competition's Competition Rules and/or Submission Requirements may be grounds for disqualification. Competitors will be asked to certify their adherence to the Competition Rules in the Competitors Identification Form.

K. AWARDS:

Winners

In accordance with the nature of this competition, the Jury will select as winners those designs that best exemplify the Competition Objectives described in Section I. Each winner will receive an Award Certificate and his/her design will be exhibited at the AIA San Francisco Chapter in March 2004, and again at the Parliament of the World's Religions, to be held in Barcelona, Spain on July 7-13, 2004

Honorable Mentions:

In addition to the above awards, the Jury may also award Certificates of Outstanding Merit and Honorable Mentions for outstanding designs and/or drawings.

L. AUTHORITY OF THE JURY: The competition Jury will communicate its recommendations related to the submissions to the Sponsors through the Competition Advisor. The Jury may reject as unsuccessful any entries. Rejection of an entry will not affect the status of the remaining entries.

M. JURY PROCEDURES: The Jury will study the program and any modifications thereof that are made through the question and answer period ("Questions, Section II-I"). The Jury will consider all entries except those disqualified by the Competition Advisor. The Jury shall meet with representatives of the Sponsors prior to the Jury review to confirm their understanding of the Competition Objectives. The Jury will select its Chairperson at its initial meeting. During the Jury review, each eligible entry will be evaluated by each Jury member and the selection of the Winners will be made by discussion and majority vote. The Competition Objectives will serve as the Jury's evaluation criteria. The Jury deliberations and selection will be open only to the Jury members and Advisors.

N. JURY REPORTS: Following the Jury review, written summaries of the Jury's comments will be prepared by the Competition Advisor and sent to each competitor whose submission received comments from the Jury.

O. COMPETITION RIGHTS AND OBLIGATIONS: It is the competitor's responsibility to wrap and ship their submissions so that they arrive intact and on time. The Sponsors are not responsible for loss or damage of designs in transit from competitors. Competitors are advised to make copies of their submissions prior to sending them so that they will have a record of their work.

Although the design submitted remains the property of the Competitor, submission of an entry in this competition shall constitute agreement by the Competitor allowing the Sponsors to make certain post-competition uses of the work submitted, including, photographs, exhibitions, reproduction for publication and catalogs and related uses. In these uses, the authors of the entries used will be identified to the fullest extent possible. Competitors whose entries are used for the purpose described above will receive no compensation for their use. All entries will be placed on public exhibit following the Jury

review. Following the Jury review, the identity of the competitors will be made known during this exhibit.

All entries may be retained by the Sponsors for post-competition exhibition and publication purposes. In this case, these entries will be returned within 12 months at the Sponsors' expense. All other entries will be returned to the competitors, provided that they have indicated that they wish them returned on the Competitors Identification Form.

Competitors must make their own arrangements for the return of their submissions at their expense. Arrangements must be made to have all entries removed by Wednesday, March 31, 2004. The Sponsors will not be responsible for entries that are left beyond this date.

To ensure anonymity of the entries, no designs for this competition shall be published by the competitors until the results of the competition have been announced. Competitors who publicize their entries prior to the end of the competition may be disqualified.

P. ANONYMITY OF ENTRIES: The submittals shall bear no name nor mark which could serve as a means of identification, nor shall any competitor directly or indirectly reveal the identity of his/her entry nor communicate directly or indirectly regarding the competition with representatives of the Sponsors, any member of the Jury and Advisors, nor the Competition Advisor, except as provided under "Questions" (Section II-I).

It is understood that in submitting a design, each competitor thereby affirms that he/she has complied with the foregoing provisions in regard to anonymity and agrees that any violation of them renders null and void the agreement contained herein.

Each drawing of each entry shall include a plain, opaque sealed envelope containing the name, address and telephone number of the competitor(s). These envelopes shall be taped on the back, upper right hand corner of each drawing submitted. In addition, the

Competitors Identification Form and a one page biographical statement for each entrant or principal team member shall be included in one of the sealed envelopes.

All competitors will be publicly identified following the Jury reviews.

Q. DELIVERY OF ENTRIES: Entries shall be addressed to:

William H. Liskamm, FAIA, Competition Advisor
Interfaith Design Competition
645 Harrison Street, Suite #101
San Francisco, CA 94107

Phone No. for shipping label only: (415) 543-7433

Entries from the United States must be shipped to arrive at the above address no later than 5 PM, Friday, January 23, 2004. Entries from outside the United States must be postmarked by January 23, 2004, and must arrive at the above address no later than 5 PM, Friday, January 30, 2004. Although entries may arrive one week earlier than the deadlines indicated, no late entries will be accepted. The Competitor is responsible for the arrival of packages at the above address in good condition. Entries may be shipped or hand-delivered to the above address.

III. COMPETITION PROGRAM

A. OVERVIEW

An Introduction to the Interfaith Movement - 1893-2003

Most urban communities and millions of smaller towns circling the globe are experiencing an unprecedented diversity of religious, spiritual, and indigenous traditions. Having neighbors from different backgrounds living next door has become ordinary for most of us.

The 'interfaith movement,' which seeks to build dialogue and healthy relationships among and within different traditions, is usually dated back to September 1893. That year the most popular component of a huge world's fair in Chicago called the Columbia Exposition was a Parliament of the World's Religions. Thousands attended this Parliament to hear hundreds of speeches from religious leaders, many from abroad. For the first time Buddhists, Hindus, and Muslims found a public voice in American culture.

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This burst of interest in world religions died down fairly quickly as the century drew to a close, but significant seeds had been planted. In 1900 Unitarians established the International Association of Religious Freedom. It remains to this day an important international interfaith organization focused on religious freedom for all. A number of international organizations and networks came later. In the West the most important included the World Congress of Faiths, starting in the thirties, the Temple of Understanding, founded in 1960, and the World Conference on Religion and Peace, forming in the late sixties. All remain active. In the East, India, Japan, and Korea all have significant histories of 20th century interfaith dialogue.

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Over the past decade the movement has become much more a grassroots phenomenon, nurtured by two new international organizations. In 1988 local religious leaders in Chicago decided to sponsor a centennial celebration of the original Parliament. Five years later the centennial drew over 8,000 participants. It was so successful that the leadership decided to develop an ongoing organization and sponsor major gatherings at different sites around the world every five or six years. In 1999 it was Cape Town, South Africa, and more than

10,000 are hoped for in Barcelona, Spain, July 7-13, 2004.

United Religions Initiative (URI) started out as the dream of an Episcopal bishop in San Francisco heartsick that religions have never seriously collaborated to create peace in the world. Today a three-year-old network of URI Cooperation Circles includes over 200 (and growing) groups in nearly 50 countries, involving over 90 religions. They are all committed to promoting daily, enduring interfaith cooperation, ending religiously motivated violence, and creating cultures of peace, justice and healing for the Earth and all living beings. Everywhere new interfaith synergies are developing, as more and more strangers become friends across racial, ethnic, and religious differences. Rather than competing, the Parliament and URI are learning to cooperate, using their unique gifts to support each other's work.



Some traditions, including the Sikhs and the Baha'i's, honor faiths other than their own in their places of worship. But the only systematic building of intentionally interfaith sanctuaries to our knowledge has been in airports and military venues where the U.S. Constitution's firewall between 'church and state' insists on an interfaith approach. As a result, observing, understanding, and sharing each other's practices and communities has been difficult. Today, as multitudes of different traditions drop unceremoniously into a new, confrontational, globalized culture, few challenges are more important than learning to deal creatively with our everyday diversity.



Designing Sacred Space, the idea of creating holy space where all can feel comfortable, is a spiritual issue and a design issue. The planners of this competition hope the designs and dialogue generated by such a challenge suggest new ways to embrace our rich diversity.

Sponsors' URL Links: www.URI.ORG
 www.CPWR.ORG
 www.INTERFAITH-PRESIDIO.ORG

B. KEY ISSUES FOR INTERFAITH SACRED SPACE

The key issues for interfaith sacred space are contained in the Competition Objectives, which are repeated here.

The competition's challenge is to design sacred space that will inspire people to practice their own faith traditions alone, in a single group or in concert with other faiths; where people from all religious traditions can feel comfortable, welcome, and respected. The Sponsors seek design solutions where these possibilities may arise, and that will:

- Provide opportunities for people to meet and share with others in ways that will expand their own understanding of what is sacred or divine.
- Offer an open, hospitable setting for people to experience the best of each other.
- Provide a setting for people of different religions to work cooperatively toward establishing peace and harmony, and to end religiously motivated violence.
- Offer people throughout the world an opportunity to see and experience a model of interreligious cooperation that can be adapted for use in their own communities.
- Help religions achieve a base in world affairs by demonstrating their commitment to common values and their willingness to collaboratively use spiritual methods to promote world peace.
- Provide for the sacred space needs of all faiths.

C. DESIGN CHALLENGE:

The design challenge of this competition is to develop new and creative sacred space models that will accommodate the world's growing interest in cooperation, understanding and respect between faith traditions in a manner that will address the above key issues. These models must address the questions: *Is genuine interfaith space possible? What might a space designed to accommodate the needs of all faiths look like?* In a sense, these designs will address the intersection between religious ethics and aesthetics, allowing for the inclusion of ethics and aesthetics that are outside one's own tradition. The new sacred space models should serve as (1) alternatives to the current designs of places of worship that continue the "separateness" of individual religious traditions, and (2) serve as example designs to help local communities address the need for interfaith sacred space solutions

D. DESIGN REQUIREMENTS:

Planning and design ideas should demonstrate solutions that address the Objectives of this competition. The only design requirements are:

1. The proposed sacred space can be indoors or outdoors; sheltered, open or both.
2. The space must allow for intimacy as well as large gatherings.
3. The sacred space must provide for the activities of all religions. For example:
 - meditation
 - worship
 - teaching
 - gathering
 - eating
 - washing
 - listening
 - celebrating
 - others
4. All other support spaces (e.g. kitchen, rest rooms, offices, classrooms, and parking, etc.) may be off-site and need not be included in this design. The focus of the design should be on the sacred space itself.

5. Provide for the sacred space needs of the many faith traditions described in the *Basic Briefings on Many of the World's Faith Traditions* contained in the Appendix of this Competition Kit.

E. SITE CONTEXT

Competitors are free to select an actual site of their choice, or they can create their own hypothetical or generic site. It is hoped that the design submissions will inform the general discussion of interfaith sacred space.

F. SIZE

There are no limitations on the sacred space size. The space may accommodate very small groups (two people) intimately, up to and including large gatherings.

G. OTHER RESTRICTIONS

There are no restrictions on cost, materials, location, permanence, maintenance and other related factors, except as described above.

H. RESOURCE INFORMATION:

Competitors are encouraged to access the Bibliography and the *Basic Briefings on Many of the World's Faith Traditions* located in the Appendix of this Competition Kit. Additional Information may also be available from your own local faith leaders. Competitors should regularly check with the competition website for updates on the *Basic Briefings*.

IV. SUBMISSION REQUIREMENTS

Adherence to the following Submission Requirements is mandatory. Those entries that do not follow the instructions described below may be disqualified from the competition by the Competition Advisor. A model is not permitted, however photos of a model can be used if desired by the competitor.

A. SUBMISSION REQUIREMENTS:

Each competitor will be required to submit a maximum of two 24" x 36" boards (approx. 60 cm x 90 cm) which will be exhibited horizontally with the longer dimension parallel to the floor. These are the only boards that will be shown to the Jury. The boards should be of foam core, or a similar lightweight material, to facilitate mounting the exhibit. (No masonite or other heavy materials.) Drawings may be made directly on these boards or drawings and/or prints may be mounted thereon. Boards may not be more than 1/2" (approx. 1.25 cm) thick. There may be no projections beyond the surface or the boundaries of the boards. The boards will be exhibited one above the other, with the boards touching (butted) so that drawings may overlap between boards, if desired.

B. SUPPORTING DRAWINGS AND DIAGRAMS:

Provide any drawings or diagrams necessary or desired to clearly convey the design proposal to the Jury, within the maximum number of boards allowed. Clearly note how your design addresses the Competition Objectives. (Note the scale of all drawings is left to the discretion of the competitor.)

C. NARRATIVE DESCRIPTION: Provide a narrative description (in English) of your principal design concept(s), and how the Competition Objectives are addressed, on the front of either board. Competitors are encouraged to limit the text to only that which is necessary to convey the design concepts, and should not exceed the equivalent of one typed page (11pt text minimum).

D. FORMAT OF BOARDS:

The boards will be exhibited horizontally one above the other. The format of the competition drawings is left to the discretion of the competitors. Boards will be abutted, permitting images to overlap boards. (Please indicate which board you wish to have on top.)

E. METHODS OF PRESENTATION:

Presentations may be made in any medium as desired by the competitors in a manner they feel best communicates their design concepts to the Jury, subject to the conditions set forth above.

F. ANONYMITY: The anonymity requirements under "Part II. Procedural Rules" will be strictly followed. Competitors shall follow precisely the requirements for their names to appear only in a sealed envelope, and the methods for double wrapping their submissions for mailing to the Sponsor that are described under "Anonymity of Entries" and "Delivery of Entries" of "Part II. Procedural Rules" of this document. A copy of the Entry Form (see next page) must be included in an envelope taped to the back of each board.

THE ANONYMITY OF ALL SUBMISSIONS IS MANDATORY.

V. COMPETITORS IDENTIFICATION FORM

**INTERFAITH SACRED SPACE
DESIGN COMPETITION**

Complete this form and enclose copies of it in the sealed envelope to be attached to the back of both drawings as described in "Procedural Rules." Please include a short biographical summary for the team leader(s).

The undersigned hereby request to be considered as a Competitor in the **INTERFAITH SACRED SPACE DESIGN COMPETITION** and agree to abide by the competition rules and requirements.

Team Name or Firm _____

Team Leader _____

Address _____

City/State _____ Zip Code _____

Telephone: Daytime: (____) _____ Evening (____) _____

FAX No. _____ E-mail address _____

(Note: Competitors must also register their e-mail address with Bill Liskamm, FAIA, Competition Advisor at InterfaithComp@aol.com to receive information during the competition process.)

I/We have read the Procedural Rules, Project Program, and Submission Requirements for this competition and I (we) agree to abide by them, and certify that I/we have met the requirements as specified. I/We also agree to hold the Competition Planning Committee harmless for actions by others in relation to my/our design.

Signature _____ Date _____

Team Members: (Please List Alphabetically)

Name _____

VI. BIBLIOGRAPHY

This bibliography is *not* comprehensive – for one thing, it is limited to books that are both *in-print* and *in English*. Competition participants are encouraged to do their own research in their local communities, libraries, online, etc.

GENERAL

Encyclopedia of Sacred Places

by [Norbert C. Brockman](#)

Oxford University Press; (1999)

Gardens of the Spirit: Create Your Own Sacred Space

by [Roni Jay](#)

Sterling Publications; (1997)

Holy Personal: Looking for Small Private Places of Worship

by [Laura Chester](#)

Indiana University Press; (2000)

Sacred Architecture (** *highly recommended!* **)

by [Caroline Humphrey](#), [Piers Vitebsky](#)

Thorsons Publishers; (2003)

Sacred Gardens: Inspirational and Practical Ideas for Creating Peaceful and Tranquil Spaces

by [Martin Palmer](#), [David Manning](#)

Judy Piatkus Publishers Ltd; (date?)

Sacred Geometry: Philosophy and Practice

by [Robert Lawlor](#)

Thames & Hudson; (1989)

Sacred Geometry: Symbolism and Purpose in Religious Structures

by [Nigel Pennick](#)

Chieveley Berkshire; (2001)

The Sacred Place: The Ancient Origin of Holy and Mystical Sites

by [Paul Devereux](#)

Sterling Publishing; (2001)

Sacred Places

by [Philemon Sturges](#)

Putnam Publishing Group; (2000)

Sacred Places: 101 Spiritual Sites Around the World

by [Brad Olsen](#)

CCC Publishing; (2000)

ASIAN RELIGIONS (Buddhism, Chinese Religions, Hinduism, Shinto, Sikhism)

Power Places of Kathmandu: Hindu and Buddhist Holy Sites in the Sacred Valley of Nepal

by [Kevin Bubriski](#), [Keith Dowman](#)

Inner Traditions International Ltd; (1995)

Sacred Places of Asia: Where Every Breath Is a Prayer

by [Jon Ortner](#), [Bill Kurtis](#)

Abbeville Press, Inc.; (2001)

The Spirit of Asia: Journeys to the Sacred Places of the East

by [Michael Freeman](#), [Alistair Shearer](#)

Thames & Hudson; (2000)

The Stupa: Sacred Symbol of Enlightenment (Crystal Mirror Series, Vol 12)

ed. by [Elizabeth Cook](#)

Dharma Publishing; (1998)

CHRISTIANITY

The Church of the Holy Sepulchre

ed. by Martin Biddle

Rizzoli; (2000)

Churches

by [Judith Dupre](#), [Mario Botta](#)

HarperCollins; (2001)

For The Life of the World

by Alexander Schmemmann

St. Vladimir's Seminary Press; (1973)

Holy Places: Sacred Sites in Catholicism

by [Barbara Calamari](#), [Sandra Dipasqua](#)

Viking Press; (2002)

Mont St. Michel and Chartres

by Henry Adams

Penguin paperback; (1986)

Protestant Worship and Church Architecture: Theological and Historical Considerations

by [James F. White](#)

Wipf & Stock Publishers; (2003)

Searching for Sacred Space: Essays on Architecture and Liturgical Design in the Episcopal Church

ed. by John Ander Runkle

Church Publishing; (2002)

INDIGENOUS / TRIBAL**Face of the Gods: Art and Altars of Africa and the African Americas**by [Robert F. Thompson](#)

Museum for African Art; (1993)

First Houses: Native American Homes and Sacred Structuresby [Ray A Williamson](#)

Houghton Mifflin Co; (1993)

Pana O`Ahu: Sacred Stones, Sacred Landby [Jan Becket](#)

University of Hawaii Press; (1999)

Sacred Places in North America: A Journey into the Medicine Wheelby [Courtney Milne](#)

Stewart, Tabori & Chang; (1995)

ISLAM**Architecture of the Contemporary Mosque**ed. by [Ismail Serageldin](#)

John Wiley & Sons ; (1996)

The Contemporary Mosque: Architects, Clients and Designs Since the 1950sby [Renata Holod](#)

Rizzoli; (1997)

The Dome of the Rockby [Said Nuseibeh](#) (Photographer), [Oleg Grabar](#)

Rizzoli; (1996)

Islamic Sacred Architecture: A Stylistic Historyby [Jose Pereira](#)

South Asia Books; (1994)

The Mosque: History, Architectural Development & Regional Diversityby [Martin Frishman](#) (Editor), [Hasan-Uddin Khan](#) (Editor)

Thames & Hudson; (2002)

The Shape of the Holyby [Oleg Grabar](#), [Mohammad Al-Asad](#), [Abeer Audeh](#), [Said Nuseibeh](#)

Princeton University Press; (November 11, 1996)

JUDAISM**And I Shall Dwell Among Them: Historic Synagogues of the World**by [Neil Folberg](#), [Yom Tov Assis](#)

Aperture Book; (2001)

God's Place in the World: Sacred Space and Sacred Place in Judaism (Cassell Studies) **Religious**ed. by [Seth D. Kunin](#)

Cassell Academic; (1998)

The Synagogueby [Harold A. Meek](#)

Phaidon Press Inc.; (1995)

Synagogues (The Great Architecture Series)by [Samuel D. Gruber](#)

Metro Books; (1999)

NEOPAGANISM**Celtic Sacred Landscapes**by [Nigel Pennick](#)

Thames & Hudson; (1996)

Circles, Groves & Sanctuaries: Sacred Spaces of Today's Pagansby [Dan Campanelli](#)

Llewellyn Publications; (1992)

Magickal Places: A Wiccan's Guide to Sacred Sites and Spiritual Centersby [Patricia Telesco](#)

Citadel Press; (2000)

VII. APPENDIX

Basic Briefings on Many of the World's Faith Traditions compiled by Donald H. Frew

INTRODUCTION

The following briefings are included to help participants in the competition become familiar with the beliefs and sacred space needs of a few of the world's many faith traditions. They are NOT comprehensive! There are more faith traditions in the world than can be counted, and new ones are forming every day, as well as innumerable subdivisions, denominations, and sects of each tradition. It is hoped that this brief exposure to the diversity of religious expression on Earth will help the participants to create designs that are as inclusive and welcoming as possible.

Briefings include:

- 1) basic information about the faith tradition, including basic beliefs.
- 2) a few URLs for finding more information online.
- 3) a short list covering what practitioners of the tradition *must have* in an interfaith sacred space in order to practice, what they *prefer to have*, and what they *can't have*. (Note: The needs of the traditions for an *interfaith* space are not necessarily the same needs they may have for a sacred space of their own.)

General URLs for Religious Information

(Most of these have sub-pages on various religious traditions.)

- * BeliefNet – <http://www.belief.net>
- * Ontario Consultants on Religious Tolerance – <http://www.religioustolerance.org/>
- * The Pluralism Project – <http://www.fas.harvard.edu/~pluralism/>
- * The Religious Movements Page – <http://religiousmovements.lib.virginia.edu/profiles/listalpha.htm>
- * The United Religions Initiative, Religions & Traditions page – <http://www.uri.org/religions/>

Some General Factors to consider in Sacred Space

- * some groups meet in pews, facing a single direction; others meet in circles.
- * some groups prefer to meet indoors; some outdoors. (Note: when weather forces the latter indoors, they prefer as nature-friendly an interior design as possible.)
- * some groups require imagery (statues, icons, etc.); some forbid it.
- * many groups prefer to orient towards particular directions, need them to be marked or indicated in some way, and require the space to accommodate different orientations.
- * most religious traditions incorporate concepts of sacred geometry and number into their sacred spaces, as well as symbolic orientation in both time and space.

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Basic briefing – Baha’i Faith

The Baha’i 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, 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.

One of the purposes of the Bahá’í Faith is to help make this possible. A worldwide community of some five million Bahá’ís, representative of most of the nations, races and cultures on earth, is working to give Bahá’u’lláh’s teachings practical effect. Their experience will be a source of encouragement to all who share their vision of humanity as one global family and the earth as one homeland.

Bahá’u’lláh taught that there is one God whose successive revelations of His will to humanity have been the chief civilizing force in history. The agents of this process have been the Divine Messengers whom people have seen chiefly as the founders of separate religious systems but whose common purpose has been to bring the human race to spiritual and moral maturity.

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 Baha’i 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](#)

(from <http://www.bahai.org/article-1-2-0-1.html>)

For more info on the Baha’i Faith, go to:

* The Baha’i World (the Official Site of the Baha’i Faith) – <http://www.bahai.org/>

Interfaith Sacred Space Needs – Baha’i Faith

* no special needs for interfaith space.

* *prefer* in their own temples to have nine sides and a dome.

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Basic briefing – Buddhism

Buddhism is a religion to about 300 million people around the world. The word comes from 'budhi', 'to awaken'. It has its origins about 2,500 years ago when Siddhartha Gotama, known as the Buddha, was himself awakened (enlightened) at the age of 35. To many, Buddhism goes beyond religion and is more of a philosophy or 'way of life'. It is a philosophy because philosophy 'means love of wisdom' and the Buddhist path can be summed up as:

- (1) to lead a moral life,
- (2) to be mindful and aware of thoughts and actions, and
- (3) to develop wisdom and understanding.

Buddhism explains a purpose to life, it explains apparent injustice and inequality around the world, and it provides a code of practice or way of life that leads to true happiness.

Buddhism has been described as a very pragmatic religion. It does not indulge in metaphysical speculation about first causes; there is no theology, no worship of a deity or deification of the Buddha. Buddhism takes a very straightforward look at our human condition; nothing is based on wishful thinking, at all. Everything that the Buddha taught was based on his own observation of the way things are. Everything that he taught can be verified by our own observation of the way things are.

The first sermon that the Buddha preached after his enlightenment was about the four noble truths. The first noble truth is that life is frustrating and painful. The second noble truth is that suffering has a cause. We suffer because we are constantly struggling to survive. The third noble truth is that the cause of suffering can be ended. Our struggle to survive, our effort to prove ourselves and solidify our relationships is unnecessary. This is the fourth noble truth: the way, or path to end the cause of suffering. The central theme of this way is meditation. Meditation, here, means the practice of mindfulness/awareness, *shamata/vipashyana* in Sanskrit.

There are many different types of Buddhism, because the emphasis changes from country to county due to customs and culture. What does not vary is the essence of the teaching – the Dhamma or truth.

(from <http://www.buddhanet.net/e-learning/5minbud.htm> & http://www.buddhanet.net/e-learning/intro_bud.htm)

For more info on Buddhism, go to:

- * Buddha Net (Buddhist Information & Education Network) – <http://www.buddhanet.net/>
- * Resources for the Study of Buddhism – <http://online.sfsu.edu/~rone/Buddhism/Buddhism.htm>

Interfaith Sacred Space Needs – Buddhism

- * *must have* ability to have a Buddha image, an altar, burn incense, and room to bow, sit, and process in ceremonies.
- * prefer sacred space design that reflects their cosmology, i.e. focused on the here and now, rather than a transcendent heaven.
- * *can't have* fixed seating.

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Basic briefing – Chinese Religions

Confucianism: K'ung Fu Tzu (commonly pronounced Confucius in English) was born in 551 BCE in the state of Lu (modern day Shantung Province). He lived during the Chou dynasty, and era known for its moral laxity. Later in life, he wandered through many states of China, giving advice to their rulers. He accumulated a small band of students during this time. The last years of his life were spent back in Lu, where he devoted himself to teaching. His writings deal primarily with individual morality and ethics, and the proper exercise of political power by the rulers.

In China, and some other areas in Asia, the social ethics and moral teachings of Confucius are blended with the [Taoist](#) communion with nature and [Buddhist](#) concepts of the afterlife, to form a set of complementary, peacefully co-existent and ecumenical religions. There are approximately 6 million Confucians in the world. About 26,000 live in North America; almost all of the remainder are found throughout China and the rest of Asia.

Confucian ethical teachings include the following values:

- * **Li**: includes ritual, propriety, etiquette, etc.
- * **Hsiao**: love within the family: love of parents for their children and of children for their parents
- * **Yi**: righteousness
- * **Xin**: honesty and trustworthiness
- * **Jen**: benevolence, humaneness towards others; the highest Confucian virtue
- * **Chung**: loyalty to the state, etc.

Confucianism does not contain all of the elements of some other religions, like Christianity and Islam. It is primarily an ethical system to which rituals at important times during one's lifetime have been added. Since the time of the Han dynasty (206 CE) four life passages have been recognized and regulated by Confucian tradition: birth, reaching maturity, marriage, & death.
(from <http://www.religioustolerance.org/confuciu.htm>)

Taoism: Tao (pronounced "Dow") can be roughly translated into English as *path*, or *the way*. It is basically indefinable. It has to be experienced. The founder of Taoism is believed by many to be Lao-Tse (604-531 BCE), a contemporary of Confucius. He was searching for a way that would avoid the constant feudal warfare and other conflicts that disrupted society during his lifetime. The result was his book: *Tao-te-Ching* (a.k.a. *Daodejing*). Others believe that he is a mythical character. □

Taoism started as a combination of psychology and philosophy but evolved into a religious faith in 440 CE when it was adopted as a state religion. At that time Lao-Tse became popularly venerated as a deity. Taoism, along with Buddhism and Confucianism, became one of the three great religions of China. Taoism currently has about 20 million followers, and is primarily centered in Taiwan. About 30,000 Taoists live in North America; 1,720 in Canada (1991 census).

- * Taoism has provided an alternative to the [Confucian](#) tradition in China. The two traditions have coexisted in the country, region and generally within the same individual.
- * Tao is the first-cause of the universe. It is a force that flows through all life.
- * Each believer's goal is to become one with the Tao.
- * The priesthood views the many gods as manifestations of the one Dao, "*which could not be represented as an image or a particular thing.*" The concept of a personified deity is foreign to them, as is the concept of the creation of the universe. Thus, they do not pray as Christians do; there is no God to hear the prayers or to act upon them. They seek answers to life's problems through inner meditation and outer observation.
- * Time is cyclical, not linear as in Western thinking.
- * Taoists generally have an interest in promoting health and vitality.
- * Five main organs and orifices of the body correspond to the **five parts of the sky**: water, fire, wood, metal and earth.
- * Each person must nurture the **Ch'i** (air, breath) that has been given to them.
- * Development of virtue is one's chief task. **The Three Jewels** to be sought are compassion, moderation and humility.
- * Taoists follow the art of "**wu wei**," which is to let nature take its course. For example, one should allow a river to flow towards the sea unimpeded; do not erect a dam which would interfere with its natural flow.
- * One should plan in advance and consider carefully each action before making it.
- * A Taoists is kind to other individuals, largely because such an action tends to be reciprocated.
(from <http://www.religioustolerance.org/taoism.htm>)

For more info on Chinese Religions, go to:

- * Confucianism – <http://www.religioustolerance.org/confuciu.htm>
- * Center of Traditional Taoist Studies – <https://maxvps001.maximumpsp.com/v001u23zac/Tao/Index2.asp>
- * The Spiritual Sanctuary, information on Confucianism page – <http://www.thespiritualsanctuary.org/Confucianism/Confucianism.html>
- * The Taoism Information Page – <http://www.clas.ufl.edu/users/gthursby/taoism/>

Interfaith Sacred Space Needs – Chinese Religions

* *must have* the ability to orient religious ceremonies north-south.

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Basic briefing – Christianity

All Christians believe in Jesus Christ as “Lord and Savior”, with most using such an expression to define themselves. ☐The Jesus believed in was born of the Virgin Mary, according to the Creedal statements of Christianity, and lived in the Holy Land for a brief thirty-three or so years. His birth was, and is for many, expressed as a miracle through the Holy Spirit and, accordingly, he was thereafter known to his followers as the revelation of God, or as Son of God. ☐Jesus collected twelve disciples and taught them the truths of God through his parables and encounters with the sick whom he healed. His life ended by crucifixion around the year 29 C.E. (Christian era) If Jesus’ life were to be known through the particular emphases within his ministry, then a full third would be devoted to his teachings e.g. Sermon on the Mount and many parables concerning forgiveness and unconditional love, the Kingdom of God, judgment, peace, etc. Another third would have to do with his healing ministry, which, over the past thirty or so years, has been recovered especially within Western Christianity. ☐The final third of his life and work would have to do with his suffering and death on the cross as expressed in the Apostles’ Creed:

He suffered under Pontius Pilate, was crucified, died and was buried.
 He descended into Hell and on the third day he rose again. ☐
 He ascended into Heaven, and is seated at the right hand of the father. ☐
 He will come again to judge the living and the dead.

This final third of his life, death and resurrection is so completely central to the Christian belief system that from it has arisen, over the centuries, volumes of theological works having to do with life after death, and the necessity of the practice of (the sacrament of) Baptism as a washing away of original sin (read, Alienation from God), and the guarantee of the gift of grace from God in Christ of eternal life. ☐Baptism then becomes the “entrance” to the church and the church becomes the forgiven and “justified-by-faith” fellowship of the Baptized called to be present day disciples of the love of God through Christ. ☐

The (sacrament of) the Eucharist (a word from the Greek meaning *to celebrate*) or, as known in other communions as Holy Communion, or the Lord’s Supper also has to do with Jesus’ death and resurrection as expressed by Him just before his crucifixion. The liturgy which comes from the Upper Room where Jesus was celebrating the Passover with his disciples says:

In the night in which he was betrayed, our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: “Take and eat; this is my Body which is given for you. ☐Do this for the remembrance of me.” Again, after Supper, he took the cup, gave thanks and gave it for all to drink, saying: “This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin. ☐Do this for the remembrance of me.”

These words - from the Baptismal service as well as from the Eucharist - are understood within all of Christendom as coming from the Christian scriptures, or the *Bible*, consisting of the four gospels of Matthew, Mark, Luke and John, which tell the story of Jesus’ ministry, the Book of the Acts of the

Apostle's which tells the story of the development of the young church as well as the journeys of Peter and Paul, the various letters or Epistles to the various churches and the final Book of Revelation, consisting of the visions of John the Seer. □ These writings are considered to be canonical; that is, authoritative for Christians in discerning the truths of God as revealed in Jesus, the Christ.

The earliest Christian church, still in existence, is the Coptic church in the area around Egypt. Christianity was made the "religion of the state" by the Emperor Constantine in around 325 C.E. (Christian era). □ Prior to that date Christianity was an outlaw faith and many Christians were martyred, thus developing, very early on, a strong sense in which the witness (read: evangelism) to Jesus as Lord and Savior was essential to offer one eternal life.

2000 years of Christianity has seen myriad expressions of belief concerning Jesus as the Christ or Messiah, but the divisions between the Eastern and Western expressions remain to this day basic, especially in style, if not also in theological substance as well as liturgy and art forms. The Western church, as expressed in Roman Catholicism held its unity until the 16th century when Luther, Calvin and Zwingli introduced various forms of Protestantism into the Western church. The earlier split between the West and East occurred in 1054 and remains divided though very cordial. □ Much of "main-line" Protestantism has seen ecumenical progress in bringing Christendom together, if not organically, at least in appropriate recognition and, in some cases, recognized fellowship. This has been especially true over the last century. □ It should be noted that there is a grouping of Western Christian churches; that is, Roman Catholic, Lutheran, Episcopal (Anglican) and Eastern Orthodoxy which comprise a substantial majority of Christianity throughout the world, that hold to a unique □ appreciation for the sacraments as well as for liturgical and ecclesiastical sensitivities. (See Henry Adams, Mont St. Michel and Chartres, Penguin paperback, 1986, for a fine description of how art and especially stained glass has been so important visually and therefore historically appropriate to this grouping of churches) □ The non-liturgical, and, to some degree, non sacramental expression would find itself in other protestant and especially evangelical churches where the preaching of the word is key. However, the reading of scripture, community singing of music through hymnody and through choirs, preaching of the *Word*, and the movement of the people to receive water for Baptism (in some cases total immersion and in others from a simple font) and the movement to receive the bread and wine of Holy Communion (also known as The Lord's Supper, and the Eucharist) permeate the vast majority of Christian churches. Key to all Christian groups - both East and West and within all forms of Catholicism and Protestantism - is the unconditional love of God through God's Holy Child, Jesus Christ. □

For more info on Christianity, go to:

- * Catholic.net – <http://www.catholic.net/>
- * Lutheran World Federation – <http://www.lutheranworld.org/>
- * The Orthodox Christian Information Center – <http://www.orthodoxinfo.com/>
- * World Council of Churches – <http://www.wcc-coe.org/>

Interfaith Sacred Space Needs – Christianity

- * *must have* the ability to have a cross and a source of water.

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Basic briefing – Hinduism & South Asian Religions

Hinduism differs from Christianity and other Western religions in that it does not have a single founder, a specific theological system, a single system of morality, or a central religious organization. □ It consists of "*thousands of different religious groups that have evolved in India since 1500 BCE.*"¹ Hinduism has grown to become the world's third largest religion, after [Christianity](#) and

¹ David Levinson, "*Religion: A cross-cultural dictionary*," Oxford University Press, (1998).

[Islam](#). It claims about 762 million followers - 13% of the world's population. It is the dominant religion in India, Nepal, and among the Tamils in Sri Lanka. Hinduism is generally regarded as the world's oldest organized religion.

(from <http://www.religioustolerance.org/hinduism.htm>)

Categorizing the religion of Hinduism is somewhat confusing:

* Hinduism has commonly been viewed in the west as a *polytheistic* religion - one which worships multiple deities: gods and goddesses. □

* Some have viewed it as a *monotheistic* religion, because it recognizes only one supreme God: the pantheistic principle of **Brahman**, that all reality is a unity. The entire universe is seen as one divine entity who is simultaneously at one with the universe and who transcends it as well. □

* Some view Hinduism as *Trinitarian* because Brahman is simultaneously visualized as a triad: **Brahma** the Creator who is continuing to create new realities; **Vishnu**, (Krishna) the Preserver, who preserves these new creations. Whenever **dharm**a (eternal order, righteousness, religion, law and duty) is threatened, Vishnu travels from heaven to earth in one of ten incarnations; **Shiva**, the Destroyer, is at times compassionate, erotic and destructive.

* Strictly speaking, Hinduism is a *henotheistic* religion -- a religion which recognizes a single deity, but which recognizes other gods and goddesses as facets or manifestations or aspects of that supreme God.

Most urban Hindus follow one of two major divisions within Hinduism: **Vaishnavism**, which generally regards Vishnu as the ultimate deity, or **Shivaism**, which generally regards Shiva as the ultimate deity. However, many rural Hindus worship their own village goddess or an earth goddess. She is believed to rule over fertility and disease -- and thus over life and death. The priesthood is less important in rural Hinduism: non-Brahmins and non-priests often carry out ritual and prayer there.

Hindus believe in the repetitious *Transmigration of the Soul*. This is the transfer of one's soul after death into another body. This produces a continuing cycle of birth, life, death and rebirth through their many lifetimes. It is called *samsara*. *Karma* is the accumulated sum of ones good and bad deeds. Karma determines how you will live your next life. Through pure acts, thoughts and devotion, one can be reborn at a higher level. Eventually, one can escape *samsara* and achieve enlightenment. Bad deeds can cause a person to be reborn as a lower level, or even as an animal. The unequal distribution of wealth, prestige, suffering are thus seen as natural consequences for one's previous acts, both in this life and in previous lives.

Hindus organize their lives around certain activities or "*purusharthas*." These are called the "*four aims of Hinduism*," or "*the doctrine of the fourfold end of life*." They are:

* The three goals of the "*pravritti*," those who are in the world, are: *dharma* (righteousness in their religious life. This is the most important of the three.), *artha* (success in their economic life; material prosperity.), and *kama* (gratification of the senses; pleasure; sensual, sexual, and mental enjoyment.)

* The main goal for the "*nivritti*," those who renounce the world, is: *moksa* (liberation from "*samsara*," considered the supreme end of mankind).

Meditation is often practiced, with Yoga being the most common. Other activities include daily devotions, public rituals, and *puja*, a ceremonial dinner for a God.

Hinduism has a deserved reputation of being highly tolerant of other religions. Hindus have a saying: "*Ekam Sataha Vipraha Bahudha Vadanti*," which may be translated: "*The truth is One, but different Sages call it by Different Names*"

(from <http://www.religioustolerance.org/hinduism2.htm>)

For more info on Hinduism & South Asian Religions, go to:

* Hindu Resources Online – <http://www.hindu.org/>

* Temple Info.com – <http://www.dnetservices.com/templeinfo/templeinfohtml/Templeinfo.htm>

* Global Hindu Electronic Network – <http://www.hindunet.org/>

* Jain World.org – <http://www.jainworld.com/>

Interfaith Sacred Space Needs – Hinduism & South Asian Religions

* *must have* a place for shoes, the ability to use open flame and burn incense in some ceremonies, & access to a water source.

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Basic briefing – Indigenous / Tribal Religions

[There are indigenous / tribal religions all over the world and they are as diverse as are the world's cultures, languages, and natural environments. The following description of Native American spirituality of North America includes many concepts that are found in many indigenous / tribal religions around the world. Readers are encouraged to follow the links to more specific information. – DHF]

Note a dictionary's definition of spirituality: "devotion to spiritual (i.e. metaphysical) things instead of worldly things." This definition does not apply to Native Americans because they do not recognize a dichotomy between "spiritual" and material things...

While Native American spirituality is not easily defined, it has several defining characteristics:

- a) Recognition of the interconnectedness of all Creation, and the responsibility of human beings to use their intelligence in protecting that inter-connectedness. That applies particularly to the life-giving elements: water, air and soil.
- b) A belief that all life is equal, and that the presence of the life spark implies a degree of spirituality whether in humans, animals or plants. In their view the species of animals and birds, as well as forests and other plant life, have as much "right" to existence as human beings, and should not be damaged or destroyed. That does not mean that they cannot be used but that use has limitations.
- c) Their primary concern is with the long-term welfare of life rather than with short-term expediency or comfort. They consider all issues and actions in relationship to their long-term effect on all life, not just human life.
- d) Their spirituality is undergirded by thankfulness to the Creator. Prayer, ceremonies, meditation and fasting are an important part of their lives. But they ask for nothing. They give thanks: for all forms of life and for all the elements that make life possible, and they are concerned with the continuation of that life and the ingredients upon which it depends.

Traditional Native Americans believe that any of their people who lack spirituality are no longer Indian. Traditional Native Americans do not see any spirituality in our "western" world. They believe that we have a kind of mindless materialism that is destroying both us and the world we live in. (from Native American spirituality by Robert Staffanson, from *A Sourcebook for Earth's Community of Religions*, edited by Joel Beversluis. Copyright 1993 and 1995 CoNexus Press, on the Web at <http://www.uri.org/religions/nativeamerican/beliefs.asp>)

In indigenous traditions, we own nothing but our spirit, we can never own Mother Earth because it is she who gives us life. Time and planning are different. Although we live in the now, we are a part of our ancestors and will become part of our descendents. Since oral traditions go back to the beginning of remembered time, all decisions are made for generations to come, not the short term bottom line.

(by Betsy Stang, Executive Director, The Wittenberg Center for Alternative Resources)

For more info on Indigenous / Tribal Religions, go to:

- * Encarta Africana (Afro-diasporic religions) – http://www.africana.com/research/encarta/tt_496.asp
- * Native American Spirituality – <http://religiousmovements.lib.virginia.edu/nrms/naspirit.html>
<http://www.academicinfo.net/nativeamrelig.html>
<http://www.aboriginalconnections.com>
http://www.nativeweb.org/resources/religion_spirituality
- * Huna from Hawaii – <http://www.huna.org/>

Interfaith Sacred Space Needs – Indigenous / Tribal Religions

- * *must have* access to natural environment, knowledge of the cardinal directions.
- * *prefer* to meet in circles.

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Basic briefing – Islam & Sufism

The name of this religion, Islam, is derived from the word “*salam*,” which is often interpreted as meaning “peace.” However “submission” would be a better translation. A Muslim is a follower of Islam. “*Muslim*” is an Arabic word that refers to a person who submits themselves to the will of God. Many Muslims feel that the phrases “*Islamic terrorist*” or “*Muslim terrorist*,” which have been observed so often in the media, are oxymorons.

Most religious historians view Islam as having been founded in 622 CE by Muhammad the Prophet (peace be upon him). * He lived from about 570 to 632 [CE](#). The religion started in Mecca, when the angel Jibreel (Gabriel) read the first revelation to Muhammad (pbuh). (Mohammed and Muhammed (pbuh) are alternate spellings for his name.) Islam is the youngest of the world’s very large religions - - those with over 300 million members -- which include Christianity, Islam, Hinduism and Buddhism. □ (* Muslims traditionally acknowledge respect for Muhammad, Jesus and other prophets (peace be upon them) by adding this phrase or an abbreviation “(pbuh)” after their names.)

However, many if not most of the followers of Islam believe that:

- * Islam existed before Muhammad (pbuh) was born,
- * The origins of Islam date back to the creation of the world, and
- * Muhammad (pbuh) was the last of a series of Prophets.

Followers of Islam are called Muslims. “Allah” is an Arabic word which means “*the One True God*.” An alternate spelling for “Muslim” that is occasionally used is “Moslim”; it is not recommended because it is often pronounced “mawzlem”: which sounds like an Arabic word for “oppressor”. Some Western writers in the past have referred to Islam as “Mohammedism”; this is deeply offensive to many Muslims, as its usage can lead some to the concept that Muhammad the Prophet (pbuh) was in some way divine.

Islam considers six fundamental beliefs to be the foundation of their faith:

- 1) **A single, indivisible God.** (God, the creator, is just, omnipotent and merciful. “Allah” is often used to refer to God; it is the Arabic word for God.)
- 2) **The angels.**
- 3) **The divine scriptures,** which include the Torah, the Psalms, the rest of the Bible, (as they were originally revealed) and the Qur’an (which is composed of God’s words, dictated by the Archangel Gabriel to Muhammad).

4) **The Messengers of God**, including Adam, Noah, Abraham, Moses, David, Jesus and Muhammad -- the last prophet; (peace be upon them). Muhammad's message is considered the final, universal message for all of humanity.

5) **The Day of Judgment** when people will be judged on the basis of their deeds while on earth, and will either attain reward of Heaven or punishment in Hell. They do not believe that Jesus or any other individual can atone for another person's sin. Hell is where unbelievers and sinners spend eternity. One translation of the Qur'an, 98:1-8, states: "*The unbelievers among the People of the Book and the pagans shall burn for ever in the fire of Hell. They are the vilest of all creatures.*" ("People of the Book" refers to Christians, Jews and Muslims). Paradise is a place of physical and spiritual pleasure where the sinless go after death

6) **The supremacy of God's will.**

(from http://www.religioustolerance.org/isl_intr.htm)

Sufism: The pursuit of truth is the quest for a particular goal, a quest pursued no matter how difficult the path -- and for the most important truths, the way may be long and arduous indeed. Tasawouf, or Sufism, is the esoteric school of Islam, founded on the pursuit of spiritual truth as a definite goal to attain: the truth of understanding reality as it truly is, as knowledge, and so achieving ma'arefat. In Tasawouf when we speak of understanding or cognition we refer to that perfect self-understanding that leads to the understanding of the Divine. This very logical principle is based on a typically succinct saying of Prophet Mohammed: "Whoever knows oneself, knows one's Lord." The origins of Tasawouf can be traced to the heart of Islam in the time of the Prophet, whose teachings attracted a group of scholars who came to be called "ahle suffe", the People of Suffe, from their practice of sitting at the platform of the mosque of the Prophet in Medina. There they engaged in discussions concerning the reality of Being, and in search of the inner path they devoted themselves to spiritual purification and meditation.

(from http://www.ias.org/articles/Introduction_to_Sufism.html)

For more info on Islam & Sufism, go to:

* Al-Islam – <http://www.al-islam.org/>

* Islam Questions and Answers Website – <http://63.175.194.25/>

* International Association of Sufism – http://www.ias.org/featured/unity_prayer.html

Interfaith Sacred Space Needs – Islam & Sufism

* *must have* direction to Makkah indicated, a place to wash before services, and a place to leave shoes.

* *can't have* representations of humans or animals in art that cannot be removed.

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Basic briefing – Judaism

Judaism has no dogma, no formal set of beliefs that one must hold to be a Jew. In Judaism, actions are far more important than beliefs, although there is certainly a place for belief within Judaism.

The closest that anyone has ever come to creating a widely-accepted list of Jewish beliefs is [Rambam](#)'s thirteen principles of faith. Rambam's thirteen principles of faith, which he thought were the minimum requirements of Jewish belief, are:

- 1) [G-d](#) exists
- 2) G-d is one and unique
- 3) G-d is incorporeal
- 4) G-d is eternal
- 5) [Prayer](#) is to be directed to G-d alone and to no other
- 6) The words of the [prophets](#) are true
- 7) [Moses](#)'s prophecies are true, and Moses was the greatest of the prophets

- 8) The [Written Torah](#) (first 5 books of the Bible) and [Oral Torah](#) (teachings now contained in the [Talmud](#) and other writings) were given to Moses
- 9) There will be no other Torah
- 10) G-d knows the thoughts and deeds of men
- 11) G-d will reward the good and punish the wicked
- 12) The [Messiah](#) will come
- 13) The [dead](#) will be [resurrected](#)

As you can see, these are very basic and general principles. Yet as basic as these principles are, the necessity of believing each one of these has been disputed at one time or another, and the liberal [movements](#) of Judaism dispute many of these principles.

Unlike many other religions, Judaism does not focus much on abstract cosmological concepts. Although Jews have certainly considered the [nature of G-d](#), [man](#), the universe, [life](#) and the [afterlife](#) at great length (see [Kabbalah and Jewish Mysticism](#)), there is no mandated, official, definitive belief on these subjects, outside of the very general concepts discussed above. There is substantial room for personal opinion on all of these matters, because as I said before, Judaism is more concerned about actions than beliefs.

Judaism focuses on relationships: the relationship between G-d and mankind, between G-d and the [Jewish nation](#), between the Jewish nation and the [land of Israel](#), and between human beings. Our scriptures tell the story of the development of these relationships, from the time of creation, through the creation of the relationship between G-d and [Abraham](#), to the creation of the relationship between G-d and the [Jewish people](#), and forward. The scriptures also specify the mutual obligations created by these relationships, although various movements of Judaism disagree about the nature of these obligations. Some say they are absolute, unchanging laws from G-d (Orthodox); some say they are laws from G-d that change and evolve over time (Conservative); some say that they are guidelines that you can choose whether or not to follow (Reform, Reconstructionist). For more on these distinctions, see [Movements of Judaism](#) (at <http://www.jewfaq.org/movement.htm>).

So, what are these actions that Judaism is so concerned about? According to Orthodox Judaism, these actions include [613 commandments](#) given by G-d in the [Torah](#) as well as laws instituted by the [rabbis](#) and long-standing customs. These actions are discussed in depth on the page regarding [Halakhah: Jewish Law](#) (<http://www.jewfaq.org/halakhah.htm>) and the pages following it. (from <http://www.jewfaq.org/beliefs.htm>)

For more info on Judaism, go to:

- * Judaism 101 – <http://www.jewfaq.org/>
- * Shamash, The Jewish Network – <http://www.shamash.org/>

Interfaith Sacred Space Needs – Judaism

- * *can't have* explicit symbols of other faiths that cannot be removed.

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Basic briefing – Neopaganism

Neopagans hold the Earth sacred. The largest groups of Neopagans are Wiccans (Witches), Druids, Celtic reconstructionists, and Astruar (Heathens). These are earth religions, re-linking us (*re-ligio*) with the forces of life and nature, both on this planet and in the stars. Neopagan women and men usually meet in small intimate groups in city apartments, suburban gardens, and rural areas. They may also meet in large gatherings or festivals, some representing one particular group or tradition, or others in which many different traditions meet. Many Neopagans are active in more than one tradition. Meeting times are lunar dates, (such as new and full moons) and solar dates

(solstices, equinoxes, and “Cross-Quarter” days – solar festivals set roughly between each solstice and equinox). At these times, psychic and physical energies are raised for healing, celebration, and to put practitioners in tune with natural and spiritual forces. Neopagans honor the old Goddesses and Gods, depending in the practices of their traditions, including, but not limited to, the pantheons of the ancient Norse, Celts, and Greco-Romans, or the Triple Goddess of the waxing, full, and waning moon, and the Horned God of the sun, plant and animal life, as manifestations of immanent nature.

Nearly all traditions of Neopagans are accustomed to meet in the form of a circle, although many Heathen groups meet in lines or squares. The circle represents the sacred cycles of life and the seasons, and for many groups, it also represents the equality and connectedness of the worshippers, since every part of the circle is equidistant from the center. Neopagans prefer to have actual Elements present in the circle or nearby, such as a stream, lake, or seaside for Water, or a bonfire, hearth, or candle for Fire, but symbols, such as colored flags or hangings may be used instead. Similarly, the option of including flames, (such as from candles) both for actual illumination and the symbolism of enlightenment, is highly desirable, so the temple or space must be fire-resistant. Although details may vary, most groups have a color and elemental symbolism associated with each quarter; one of the most widely accepted systems, but by no means universal, associates East-Yellow-Air, South-Red-Fire, West-Blue-Water, and North-Green-Earth. Magical tools, robes, and details of altar-dressing can vary widely between traditions.

For more info on Neopaganism, go to:

- * Celtic Reconstructionist Paganism info page – http://www.witchvox.com/trads/trad_cr.html
- * Covenant of the Goddess, “About Witchcraft” page – <http://www.cog.org/general/about.html>
- * Order of Bards, Ovates and Druids – www.druidry.org
- * Pagan Traditions & Paths page – <http://www.witchvox.com/xtrads.html>
- * The Troth – www.thetroth.org

Interfaith Sacred Space Needs – Neopaganism

- * *must have* ability to meet in a circle, employ different imagery in different ceremonies, knowledge of the cardinal directions, and access to a natural environment.

(Note: When weather forces them indoors, Neopagans *prefer* as nature-friendly an interior design as possible, as well as environmentally friendly construction.

- * *can't have* fixed seating.

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Basic briefing – Shinto & Japanese Religions

Shinto is Japan's indigenous religion; a complex of ancient folk belief and rituals; basically animistic religion that perceives the presence of gods or of the sacred in animals, in plants, and even in things which have no life, such as stones and waterfalls. The roots go back to the distant past. A large number of items discovered amongst remains dating from the Jomon period (up to 200 B.C.) are thought to have had some magical significance.

In early Japan the diverse local practices did not constitute a religious system; there were groups of ritualists, abstainers and taboo experts, diviners and reciters of tradition. Religion and magic centered in fertility rites and purifications; there were local and seasonal festivals and supernatural forces, with legends of creation and descent of the gods to populate Japan.

Shinto would thus appear to be a Japanese form of religious practice which enjoys close ties with people's everyday lives, and which did so in the past too. It does not seem to have had the form of an organized or systematized religion. Shinto has little theology and no congregational worship. Its unifying concept is 'kami', inadequately translated "god". It only became a systematized religion when it was faced with the competition of the newly-imported religion, Buddhism, which reached Japan in either 538 or 552.

The word Shinto was coined to distinguish the traditional religion from Buddhism and is written with two Chinese characters; the first, 'shin', is used to write the native Japanese word 'kami', meaning "divinity" or "numinous entity", and the second 'to' is used to write the native word 'michi', meaning "way". The term first appears in the historical chronicle 'NIHON SHOKI' (720) where it refers to religious observance, the divinities, and shrines, but not until the late 12th century was it used to denote a body of religious doctrines. Since then, for centuries, the relation between Shinto and Buddhism developed in so various forms that merged one time with establishment of 'Ryobu Shinto' (Two-aspect Shinto) and separated them another time with rediscovery of 'KOJIKI' (712), 'NIHONGI' (720) and other early documents, which revived Shinto (Fukko Shinto) and exalted the emperor as the descendant of the Amaterasu Ohkami, the Sun Goddess, or the Great Glorious Goddess.

The 19th century was a crucial turning point in Shinto history: on the one hand a number of religious movements emerged to form "Kyoha Shinto", or 'Sect Shinto', and on the other the expurgated imperial tradition of Shinto became the state religion giving to the Meiji Restoration of 1868 the superficial appearance of a return to the Age of Gods. Shinto, thus, divided into State Shinto, which had been defined as patriotic ritual incumbent on all Japanese, and Sect Shinto, which had expanded enormously as popular cults, including Tenrikyo, Konkokyo and Kurozumikyo. Among others, Oomoto, by expanding another form of denominational Shinto, was persecuted by the then Japanese government for its unique activities which seemed to stand against the state.

After Japan's defeat in World War II, State Shinto was disestablished and replaced by 'Jinja Shinto', or 'Shrine Shinto', which represents the bulk of Shinto shrines at the regional and local levels. Tens of Sect Shinto organizations revitalized their movements and hundreds of new religious denominations had sprung up standing on the fundamental teachings and practices of Shinto and Buddhism throughout the country.

(from <http://shinto.org/menu-e.html>)

For more info on Shinto & Japanese Religions, go to:

* International Shinto Foundation – <http://shinto.org/>

* Konko Churches of North America – <http://www.geocities.com/Heartland/Pines/9581/>

Interfaith Sacred Space Needs – Shinto & Japanese Religions

* *must have* a place to wash.

* *prefer* to have access to a natural environment.

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Basic briefing – Sikhism

Sikhism is the religion of the Sikhs. Sikhism is not a blend or reproduction of earlier religions but a New Revelation altogether. In its simplest form, Sikhism represents a spiritual path to God and a just social order for all. The religion was founded in India by [Guru Nanak](#) in the form of ten Gurus (1469-1708). The tenth Guru, Guru Gobind Singh proclaimed the eleventh and last Guru as the Guru Granth Sahib, which is the revered Holy scriptures of the Sikhs. The teachings that the Gurus gave to this world came to them directly from God.

A sikh is a person who believes in one God and the teachings of all the ten Gurus and Sri Guru Granth Sahib alike. He believes in the Amrit prepared by Guru Gobind Singh Ji (the tenth Guru). A Sikh who has taken Gods amrit must wear [five articles of faith](#) all the time. Each one begins with the letter "K" and are thus called the 5 Ks. These are:

1. Kes (hair) - Sikhs do not cut their hair or shave.
2. Kangha (comb) - is the symbol of cleanliness.
3. Kara (steel bracelet) - the sign of eternity.
4. Kachara (breeches) - worn in preparedness for adversity especially when awoken from

sleep.

5. Kirpan (sword) - to be used in the defense of the weak.

These symbols were initiated by Guru Gobind Singh, as a uniform of the Khalsa - the ones who have surrendered their lives to the Guru.

According to the Guru's teachings, during the present span of life, one's goal is to seek God, to attain realization and to merge with the almighty God in death. As all waters sooner or later go back to the ocean where they came from, so does life go back to the Supreme Reality (God) from where it originated. If this chance is lost, one would fall into the cycle of transmigration (cycle of births and deaths).

God is everywhere and most importantly within all of us. However, the human Ego separates us from this reality and it hides the truth. Unless this veil of ego is broken, we cannot meet God through self realization.

When Naam (The word of God) enshrines the mind, one's soul becomes realized, it becomes blessed. This is how the mind comes out of the clutches of egoism and then starts merging with the Supreme Reality, The Eternity, The Endless, The Formless.

Only God and God's Grace can save our sinful soul. Let's therefore seek God's Grace by Praise and prayer through the Divine Word.

Sikhism is free from any claims and dogmas. To attain salvation, Sikhism rejects all rites, rituals, and fasts. It rejects the claims of mortification of body, self torture, penance or renunciation. It does not believe in worship of gods and goddesses, stones, statues, idols, pictures, tombs or crematoriums. ☐ Devotees are supposed to desist from working miracles, uttering blessings and curses, and believing in omens. They wear God's name as a necklace and try to practice Nam (remembrance of God's name), Dan (charity) and Ishnan (purity), truthfulness and openness, self-restraint in temper, labor for the purpose of mutual benefit, profitable and edifying speech, humility and forbearance.

Guru Nanak preached the Sikh religion strictly as monotheistic - requiring belief in none other than One Supreme being. IK ONKAR (one God)

Sikhism is universal in its appeal. We welcome all men and women alike, irrespective of caste, creed, sex, race, color, religion or nationality. The doors of the [Sikh Gurudwara](#) are wide open for everybody in this world without prejudice or social discrimination. Sikhism provides us with the values to define our integrity and spiritual strength so that we can apply them to our daily lives.

☐

For beyond one's personal relationship with God, the Sikh expresses his/her faith through selfless service to humanity. Regardless of one's position, a Sikh is always conscious of the needs of others. Whether it's the basic amenities of food, clothing, and shelter, or a basic right that is being denied, a Sikh is ever prepared to give his/her time and money to guarantee these requirements are met.

☐

All Sikhs are required to fully participate in communal life, by combining piety to worldly activity (AG1245). The three main principles are:

- * Kirat karni - or right conduct is to live a pure, honest life and to be fair in all your personal/professional dealings
- * Nam Japna - meditate on the name of God
- * Vand Shakna - sharing through charitable work

(from <http://www.ikonkar.com/sikhism/sikhism.htm>)

For more info on Sikhism, go to:

- * Ik Onkar – <http://www.ikonkar.com/sikhism/sikhism.htm>
- * The Sikhism Home Page – <http://www.sikhs.org/>
- * Sikh.net – <http://www.sikh.net/>

Interfaith Sacred Space Needs – Sikhism

- * *must have* a place to put shoes and be able to wash feet
- * *can't have* representational art that cannot be removed.

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Basic briefing – Zoroastrianism

These are the tenets of the Mazdayasni Zarathushtri religion, as accepted and preached by all the Dasturjees and religious teachers and common Zarathushtris in India. May our faith increase day by day, in these glorious tenets, that our ancestors have believed in for thousands of years.

All our Scriptures are sacred, including the Gathas, Yashts, and the Vendidad. We pray all of them in our Fire temples, before the Sacred Fire, and they have immense spiritual power, their very utterance in the sacred Avestan language serving to further righteousness and fight evil.

All our fire-temples and rituals of the Yasna are sacred and are necessary for the religion, such as the Nirang-din ceremony, which creates the Holy Nirang. The spiritually powerful Nirang forms the foundation of many other sacred rituals, that when performed, increase the power of good in this world and decrease the power of evil. ...

Thus, the Righteous of every religion go to heaven, all religions are equal, and it is folly to convert. Conversion goes against the Master Law of *Ereta* (righteousness) itself, because God has given us birth in our respective religions, to adore Him in them, and not to mistrust His Judgment and rebel and go over to another faith. For, each faith leads ultimately to God. Thus, the Zarathushtris do not convert other people, but they rely on *MARRIAGE WITHIN* and *INCREASED CHILD BIRTH* to increase their numbers.

The observance of the Laws of the Vendidad is an important pillar of the Zarathushtri religion. ...

Faith, and Hope in the coming of the Saoshyant (Saviour) has sustained our religion through the centuries. We firmly hope, and pray, that Ahura Mazda sends the Saoshyant to the earth to defeat evil and further righteousness (Ashoi). The Zarathushtri religion was the first to proclaim that Ahura Mazda will send the Saoshyant, born of a virgin, and many other religions took on this belief.

We firmly believe that when the Saoshyant comes, the final spiritual battle between the forces of good and evil will commence, resulting in the utter destruction of evil. *Ristakhiz*, the resurrection of the dead will take place - the dead will rise, by the Will of Ahura Mazda. The world will be purged by molten metal, in which the righteous will wade as if through warm milk, and the evil will be scalded. The Final Judgment of all souls will commence, at the hands of Ahura Mazda the *Judge (Davar)*, and all sinners punished, then forgiven, and humanity made immortal and free from hunger, thirst, poverty, old age, disease and death. The World will be made perfect once again, as it was before the onslaught of the evil one. Such is the *Frashogad (Frasho-kereti)*, the Renovation, brought on by the Will of Ahura Mazda, the Frashogar.

Atha Zamyat Yatha Afrinami, May it be so as we wish.
(from <http://tenets.zoroastrianism.com/>, edited for space)

For more info on Zoroastrianism, go to:

- * World of Traditional Zoroastrianism – <http://www.zoroastrianism.com/>
- * The Zarathushtrian Assembly – <http://www.zoroastrian.org/>

Interfaith Sacred Space Needs – Zoroastrianism

- * *must have* ability to have open flame in ceremony and access to pure water.
- * *prefer* to sit on the floor.

COMPETITION SCHEDULE

Activity	Date
Competition Requirements Posted on Web Site: www.uri.org/designcomp	September 2, 2003
Competition Briefing/Questions*	September 30, 2003
Registration Deadline	December 31, 2003
Questions & Answers Posted InterfaithComp@aol.com	Continuous until Due Date
Submissions Due	Postmark Deadline: Jan. 23, 2004 (5 PM) Arrival Deadline: January 30, 2004 (5PM)
Public Exhibit**	February 4-28, 2004
Jury Review: Select Award Winners	February 14-15, 2004
Announcement of Winners	Week of February 16, 2004
Exhibit of Winners at AIA San Francisco***	March 4-25, 2004
Deadline for Return/Removal of Submittals	March 31, 2004
Exhibit of Winners at Parliament of the World's Religions, Barcelona, Spain	July 7-13, 2004

* the Competition Briefing will begin at 10 AM in the offices of the AIA San Francisco Chapter, 130 Sutter Street, Suite 600, San Francisco, CA. 94104

** The Public Exhibit will be at the Herbst International Exhibition Hall at The Presidio, San Francisco, CA. Hours will be: February 4th, 2004, 2 PM-7:30 PM (Exhibit Opening). The exhibit will also be open during the remainder of February as follows: Tuesdays and Thursdays: 10AM-Noon, Wednesdays: 5:30-7:30PM. It is the intention of the Sponsors to post all of the submissions on the competition website during February 2004.

*** The exhibit of the competition winners will be in the offices of the AIA San Francisco Chapter, 130 Sutter Street, Suite 600, San Francisco, CA. 94104 beginning with an Opening Reception from 6 - 7:30 PM on Thursday, March 4, 2004. AIASF offices are open Monday-Friday from 9AM-5PM.

COMPETITION JURY

Galen Cranz	Professor of Architecture University of California, Berkeley
Shane Eagleton	Environmental Sculptor
Safiya Godlas	Artist specializing in Islamic design
Tom Leader	Principal, Tom Leader Studio Landscape Architects, Berkeley, CA
Kay Lindahl	United Religions Initiative
Jack Lundin	Chair, Expressing the United Religions Initiative in Music and the Arts
Suzanne Morgan	Council for a Parliament of the World's Religions
David Ponedel	Interfaith Center at the Presidio
Beverly Prior	Principal, Beverly Prior Architects, San Francisco 2003 President, AIA San Francisco Chapter
Stanley Saitowitz	Principal, Stanley Saitowitz Office, San Francisco Professor of Architecture, UC Berkeley

The Jury will be assisted by a Religious Scholars Advisory Group representing the sacred space needs of the following faith traditions:

- ❖ Baha'ism
- ❖ Buddhism
- ❖ Christianity
- ❖ Confucianism
- ❖ Hinduism / South Asian Religions
- ❖ Indigenous / Tribal Religions
- ❖ Islam
- ❖ Jainism
- ❖ Judaism
- ❖ Neopaganism
- ❖ Shinto
- ❖ Sikhism
- ❖ Taoism
- ❖ Unitarianism
- ❖ Zoroastrianism

BRIEFING NOTES

September 30, 2003

Dr. Nahid Angha welcomed attendees and stressed the importance of the interfaith movement in today's troubled world.

Bill Liskamm, FAIA, Competition Advisor, asked everyone to introduce themselves. He stated that to date about 70 people from all over the world, ranging from Hanoi to Serbia, and from Europe through the United States had registered for the competition. He added that about 1-2 people are registering each day.

Regarding questions, Bill said that there were few to date. Some asked about eligibility, and he repeated that everyone is eligible. Another asked about the registration fee (there is none). He has been asked about prizes. This is an ideas competition, not a competition for a building. All entries will be on exhibit in San Francisco (and on a website) during February and part of March 2004. The competition winners will have their designs exhibited later in March and April at the AIA San Francisco Chapter. In July, the winning designs will be exhibited at the July 7-14, 2004 Parliament of the World's Religions, to be held in Barcelona, Spain. It was pointed out that the designs at this exhibit will be like featured advertising to a targeted market of 10-15,000 participants from religious organizations who are all in the market for interfaith space. In addition the Committee hopes to make cash awards to the winners to help defray their travel costs to Barcelona.

Reverend Paul Chaffee described the history and background of the interfaith movement, tracing it to the international exposition held in Chicago in the late 1800s (see Kit).

Elder Donald Frew provided an overview of the competition objectives. He said that the interfaith space should be for anyone to feel comfortable. He pointed out that all competitors should carefully read the "*Basic Briefings*" (Appendix of the Competition Kit) which contain the basic needs of many religions regarding sacred space. He added that we need to accommodate religions that we don't know about, that are developing almost daily, and those in the future. He said that all of our senses (e.g. light, sound, climate, smell, etc.) are involved when we visit sacred space. He also pointed out that indigenous religions are often earth related.

Bill Liskamm went over the Competition Schedule, the Jury list, and the Submission Requirements (see Kit).

In the discussion that followed:

- It was suggested that we should all focus on commonalities rather than differences.
- It was agreed that the sacred space will not necessarily be a building.
- Sacred space should provide a feeling of safety.
- It was suggested that competitors visit a nearby interfaith service.
- The focus shouldn't be on the past, but on the future.

- **Question:** Does the sacred space have to be one space, or can it be an aggregate of spaces? **Answer:** We have no preconceived notion in this regard.
- **Question:** How are decisions made in the interfaith movement? Is consensus required? **Answer:** Decisions are made in a manner where the participants honor and respect each other. They try to reach a middle ground between consensus and majority vote.
- Most interfaith work happens at the neighborhood level.
- Interfaith is not a new religion.
- Folks disagree, but they cooperate on important issues.
- It's about building personal relationships.
- Cooperative Circles are formed of at least seven people representing at least three religions to work on specific issues of interest to the participants.
- Hospitality is a key component of interfaith.
- Not didactic. No message we're trying to convey (other than peace).
- Unless religions talk with each other, nations won't.

PRIOR QUESTIONS AND ANSWERS:

1. **Question:** Who is eligible?
Answer: Everyone is eligible.
2. **Question:** What does one win? What are the awards?
Answer: As stated above, this is an ideas competition, not a competition for a building. All entries will be on exhibit in San Francisco (and on a website) during February and part of March 2004. The competition winners will have their designs exhibited later in March and April at the AIA San Francisco Chapter. In July, the winning designs will be exhibited at the July 7-14, 2004 Parliament of the World's Religions, to be held in Barcelona, Spain. It was pointed out that the designs at this exhibit will be like featured advertising to a targeted market of 10-15,000 participants from religious organizations worldwide who are all in the market for interfaith space. In addition the Committee hopes to make cash awards to the winners to help defray their travel costs to Barcelona.
3. **Question:** Is there a registration fee?
Answer: There is no registration fee. Donations toward competition costs are welcome.
4. **Question:** Will it be a must to include symbols, rituals or architectural expressions that each belief has, such as an iconostasis wall for the orthodox Christians or a minaret for Muslims? Or is the task to design a more general space?
Answer: There are no preconceived notions in this regard by the Committee.
5. **Question:** Do I have to register again in order to submit a second entry? Or can I submit as many entries as I want as long as I am registered?

If I have one typology that would satisfy a universal application of a sacred space no matter the location of the site but submitted the typology as two separate entries addressing two separate sites, would my entry be disqualified due to its similar typology or would they be counted as two separate typologies (although they are the same typology just expressed differently in two different site conditions)?

Answer:

Regarding the same typology:

I'd send them as one entry, illustrating how the same typology can be applied to different sites. (can you squeeze them onto the boards?)

About registering: if you send them as two separate entries, you'll need to register for each entry (see pg. 7 of Kit).