



The Compassionate Heart: Sounds of Faith
Music, Poetry and Prayers for Peace

Sunday, November 6, 2016
3:00 pm

This program is made possible in collaboration with:



The Shrine of Our Lady of Pompeii



Harran Productions Foundation

Archdiocese of Chicago Office for Ecumenical and Interreligious Affairs
Buddhist Council of the Midwest
Emanuel Congregation
Midwest Buddhist Temple
Shambhala
Sikh Religious Society of Chicago

In Loving Memory of Lynn Pigott

Welcome from The Shrine of Our Lady of Pompeii

Crossing the threshold from everyday moments, we gather to pray. While we may not pray the *same* prayer together, together we pray, in our own languages and traditions. Welcome to this extraordinary encounter of prayerful people as we raise our hearts and our voices in compassion and peace – for the world. Pope Francis enthusiastically encourages Catholics to get to know people of other religions and "to look upon and treat each person as a true sister or brother." We gather with respect for one another's traditions and beliefs. We listen to the prayers of our brothers and sisters, different from us, and honor their heartfelt convictions. We acknowledge that for centuries, all major religions have been teaching what has become known as the Golden Rule - *do unto others as you would have them do unto you*. Let us listen and let our hearts be moved. As we do, we become peace. May this interreligious encounter of music, poetry and prayer remind us of our common humanity and our deep desire to live together in love and peace. In the words of Pope Francis, let us be "seeds of peace" for the world. Thank you for making a pilgrimage to the Shrine today. We are blessed by your presence in this sacred space dedicated to the Virgin Mary, Queen of the Holy Rosary.



Rev. Richard N. Fragomeni, Ph.D.
Rector



Susan M. Pudelek, M.Div.
Director of Pilgrimage Ministry

Welcome from Harran Productions Foundation

My personal journey and fascination with sound, rhythm and movement began five decades ago as a young Muslim physician at St. Mary of Nazareth Hospital on Chicago's West Side. Every morning I was awakened by one of the Sisters of the Holy Family knocking at my door, saying quietly: "Doctor, time for Mass, 5 o'clock!" Sitting in the chapel, listening to the profound beauty of the sisters' chanting their prayers in Latin, I was moved in the depths of my heart to recall the recitation of the Holy Qur'an. The sacred sounds of the Catholic Sisters moved me into my own moments of prayer. Catholic sounds resonating in the Chapel, and Muslim sounds resonating in my heart. It did not blur important differences but convinced me ever more deeply of our common bond as one human family. I had the rare experience of sound connecting me to others and more deeply to my most authentic self—all at the same time and in the same place. I was awed and transformed, and longed to share this experience with my fellow human beings.

Sound is a profound medium and plays a key role in the physical and spiritual journey of the individual throughout life. It is the sound of our mother's heartbeat and voice that first awakened each of us to the existence of another in relationship with us. Moving out of the womb and into the wider world we cry and learn language to communicate with the world around us. The music we make is a symphony of the human spirit in response to the awesome symphony of nature. We find our center by listening in silence to the simple sound of our own breath. Breathing in and out is the rhythm of life, shared by every living-being. *Sounds of Faith* is a paradigm for experiential interreligious learning. It focuses on learning about one another's faith by drinking in both the aesthetic and spiritual beauty of our sacred sounds that serve as means of cultivating a compassionately peaceful coexistence for all. As Harran Board Members, Scott Alexander, Matthew Dean, Zia Hassan, Lenore Mass, Rabbi Michael Zedek, our advisors, supporters and friends and I, thank you for being a part of this amazing journey.



Shakeela Z. Hassan, MD
Founder

The Compassionate Heart: Sounds of Faith
Music, Poetry and Prayers for Peace

Invitation to Encounter

Susan M. Pudelek

Gathering of Peoples // Call to Prayer

The Shofaruth Tradition in Judaism

Rabbi Michael Zedek, Seth Fitter

Call to Prayer adbañ in Islam

Amro Helmy, Oliver Khan

Ti-Sarana – “Three Treasures,” Buddhist Chant

Rev. Asayo Horibe

Wahaguru, Sikh Chant

Sikh Religious Society

Organ/Bells/Gong, Christianity

James Janossy, Mary Beth Howard, Carl Wachsmann

Welcome

Choose Something Like a Star, Robert Frost

Rev. Richard N. Fragomeni, Ph.D.
Rector, *The Shrine of Our Lady of Pompeii*

Hear, O Israel

Rabbi Michael Zedek

The Recitation from the Qur'an Surat al-Rahman

Qari Hafiz Syed Ahmed Ali

Moment of SILENCE – Rev. Asayo Horibe

Sikh Prayer

Dr. Balwant Singh Hansra, Gurleen Kaur, Jasleen Kaur, Parmeet Kaur,
Harjas Kaur, Harjot Singh, Sikh Religious Society

The Shambhala Principle, Sakyong Mipham Rinpoche

Shastri David Stone

Make Me An Instrument of Your Peace, Prayer of St. Francis

Brian Lepacek

Please Call Me by My True Names, Thich Nhat Hahn

Rev. Asayo Horibe

In Sha Allah (God Willing), Assalamu Alayka

The Mohammed Webb Foundation Community Choir, Amro Helmy

Kaddish D'Rabbanan, Debbie Friedman

Ruthie Seidner

Ubi Caritas et Amor, Organ Prelude, Gerald Near

James Janossy

Moment of Reflection/Breath of Life

Rabbi Michael Zedek

Moment of SILENCE – Rev. Asayo Horibe

Sounds of Life

Shakeela Z. Hassan, MD

Invitation to Encounter

Susan M. Pudelek

Light Reception

Shrine Hall

A B O U T

The Compassionate Heart: Sounds of Faith Music, Poetry and Prayers for Peace

Gathering of Peoples/Call to Prayer

The Shofaruth Tradition in Judaism:

Customarily made from the horn of a ram (although the horn of any ritually proper animal is permissible), the shofar is among the oldest musical instruments in the world. It is mentioned in the Hebrew Bible as being heard at Mt. Sinai as the Israelites gathered to receive God's Law, and the blowing of shofars was part of what caused the walls of Jericho to fall, according to the Book of Joshua.

Best known for its association with the Jewish sacred days of Rosh Hashanah and Yom Kippur, the shofar may be sounded on other occasions as well. One mitzvah or law relating to the High Holy Days is, in fact, the obligation of Jews to hear the sound of the shofar. Listening to its ancient sound intensifies the feeling of connection with the whole history of the Jewish people, stretching back thousands of years.

Tradition links the sounding of a shofar to the deeply mysterious episode in which Abraham almost sacrifices his son, albeit the best description or metaphor is that a shofar is the ancient equivalent of an alarm clock. It calls us to wake up, to get to work, to answer the challenge of a broken and fractured world with our efforts as individuals and communally. It reminds us that we have the responsibility and privilege to bridge some of the distance between the world as it is and the world as it should be. While the sounds of bells or the call to prayer may have a melodic intent, the notes of a shofar are meant to disturb, at best to rouse us from slumber so that we might finally respond to its urging and urgency as its calls insist that the (our) time has come and it is now.

Call to Prayer adhān in Islam:

Allahu Akbar
Ash-badu an la ilaha ill-Allah
Ash-badu anna Muhammad ar-rasulullah Hayya 'alas-salah
Hayya 'alal-falah
Allahu Akbar
La ilaha ill-Allah

Allah is most great (recited four times)
I testify that (there is) no god but God (recited twice)
I testify that Muhammad is the messenger of God (recited twice)
Come (alive) to the prayer (recited twice)
Come (alive) to flourishing (recited twice)
Allah is most great (recited twice)
(There is) no god but God

After arrival in Medina, Muslims used to assemble for the obligatory daily prayers five times a day and used them to estimate the time for it. During those days, the practice of Adhan for the prayers had not yet been introduced. A discussion in this regard brought a need to establish a practice of the call for prayer. Some people suggested the use of a bell, like in the Christian tradition. Others proposed a trumpet, like the horn from the Jewish tradition. But Umar, a companion of Muhammad **peace be upon him** and caliph was the first to suggest that a man should call the people for prayer; so Prophet Muhammad **peace be upon him** ordered Bilal, a former emancipated African slave, to get up and pronounce the Adhan for prayers. "Bilal al-Habashi" or "Bilal the one from Habesha" (today's

Ethiopia), al-Habashi" or "Bilal the one from Habesha" (today's Ethiopia), effectively became the first muezzin of the Islamic faith. He is said to have had a most distinguishably beautiful voice, described as coming from his heart. The "call to prayer" - the words of which `Umar heard in a dream, and the sounds of which were first chanted by Bilal - is known in Arabic as the adhān (pronounced uh-than, and sometimes transliterated as ezan or azan according to pronunciations in other languages such as Turkish, Persian, and Urdu). It is derived from an Arabic root having to do with the act of listening, and literally means "announcement."

The memory of Bilal al-Habashi as the first muezzin stands as a reminder to all that the adhān is not merely a beautiful ritual formula, but an invitation to the human heart to embrace the unmatched freedom and inviolable dignity that comes with committing ourselves to the service of God and one another

Ti-Sarana "Three Treasures"

Chanted in the Pali language, and universal to almost all Buddhists.

Translation of the Chant:

"Going to the Buddha (teacher) for guidance,
Going to the Dharma (teaching) for guidance,
Going to the Sangha (fellow travelers) for guidance."

Waheguru Chant

Waheguru (Punjabi) is the Gurmantra or primary Mantra. It is the reference to the Almighty God, the Creator, the Supreme Soul, the Sustainer; etc. The word 'Waheguru' literally means the "Wonderful Lord" in the Gurmukhi language. God has many names in Sikhism and Waheguru is probably the most important and the most common.

Ringling of Bells in the Christian Tradition

The sound of bells is deeply woven into Christian community, calling to prayer, signaling the presence of God and celebrating the joy of salvation. Made of iron, copper and other metals, bells are the sound of the earth calling to heaven.

The first use of bells in the Christian church is traditionally credited to St. Paulinus, Bishop of Nola, in Italy in the 4th century. Another account reports that St. Anthony the Great, founder of desert monasticism in Egypt, was using a bell to call his disciples to worship. In the 5th century, St. Patrick, the Enlightener of Ireland, was known to have used a bell. It has been preserved even to this day. By the 6th century bells were widely used in the city of Alexandria, in northern Egypt. In the same century, a Deacon Fulgentius sent a bell from Carthage, also in northern Africa, to his friend, an abbot in Naples, Italy, with a letter urging him to use the bell for gathering of the brethren to prayer. Also in the 6th century, bells were used by St. Gregory of Tours, in southern France. In the 7th century, Sabinianus, Pope of Rome, approved the use of bells in the church services, thus precipitating their widespread usage in the West.

As communities grew into cities, and great churches and cathedrals were erected, the bell tower in a central plaza became a prominent, even defining community feature. Often communities deemed that no building should be built taller than the bell tower. The country church with its steeple and bell is iconic of rural America.

Choose Something Like a Star by Robert Frost

O Star (the fairest one in sight),
We grant your loftiness the right
To some obscurity of cloud-
It will not do to say of night,
Since dark is what brings out your light.
Some mystery becomes the proud.
But to the wholly taciturn
In your reserve is not allowed.
Say something to us we can learn
By heart and when alone repeat.
Say something! And it says, 'I burn.'
But say with what degree of heat.
'Talk Fahrenheit, talk Centigrade.
Use Language we can comprehend.
Tell us what elements you blend.
It gives us strangely little aid,
But does tell something in the end
And steadfast as Keats' Eremite,
Not even stooping from its sphere,
It asks a little of us here.
It asks of us a certain height,
So when at times the mob is swayed
To carry praise or blame too far,
We may choose something like a star
To stay our minds on and be staid.

Hear, O Israel

Hear, O Israel, You shall love the Lord your God with all your mind, with all your strength, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of all My Mitzvot, and do them: so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God. I, the Lord, am your God. - *Deuteronomy 6: 4ff*

Recitation from the Qur'an

The Rahman (The All-Merciful Allah) (1) Has taught the Qur'an. (2) He has created man. (3) He has taught him (how) to express himself. (4) The sun and the moon are (bound) by a (fixed) calculation. (5) And the vine and the tree both prostrate (to Allah). 1 (6) He raised the sky high, and has placed the scale, (7) So that you should not be wrongful in weighing. 2 (8) Observe the correct weight with fairness, and do not make weighing deficient. (9) As for the earth, He has placed it for creatures, (10) In which there are fruits and date palms having sheaths, (11) And the grain having chaff, and fragrant flowers. (12) So, (O mankind and Jinn,) which of the bounties of your Lord will you deny? (13) He has created man from dry clay, ringing like pottery, (14) And created Jann (father of the Jinn) from a smokeless flame of fire. (15) So, (O mankind and Jinn,) which of the bounties of your Lord will you deny? (16) He is the Lord of both points of sunrise and both points of sunset. 3 (17) So, which of the bounties of your Lord will you deny? (18) He let forth the two seas to meet together, (19) While there is a barrier between them; they do not encroach (upon one another). (20) So, which of the bounties of your Lord will you deny? (21) From both of them

come forth the pearl and the coral. (22) So, which of the bounties of your Lord will you deny? (23) And His are the sailing ships raised up in the sea like mountains. (24) So, which of the bounties of your Lord will you deny? (25) Everyone who is on it (the earth) has to perish. (26) And your Lord's Countenance will remain, full of majesty, full of honor. (27) So, which of the bounties of your Lord will you deny? (28) All those in the heavens and the earth beseech Him (for their needs.) Every day He is in a state of action. (29) So, which of the bounties of your Lord will you deny? (30) Soon we are going to spare ourselves for you (to reckon your deeds), O two heavy species (of Jinn and mankind)! (31) So, which of the bounties of your Lord will you deny? (32) O genera of Jinn and mankind, if you are able to penetrate beyond the realms of the heavens and the earth, then penetrate. You cannot penetrate without power. 4 (33) So, which of the bounties of your Lord will you deny? (34) A flame of fire and a smoke will be loosed against you, and you will not (be able) to defend. (35) So, which of the bounties of your Lord will you deny? (36) So, (it will be a terrible event) when the sky will be split apart and will become rosy, like (red) hides. (37) So, which of the bounties of your Lord will you deny? (38) On that day, neither a man will be questioned about his sin, nor a Jinn. 5 (39) So, which of the bounties of your Lord will you deny? (40)

— Translation by Mufti Muhammad Taqi Usmani (2006)
This much-loved section of the Qur'an is recited in Arabic.

Sikh Prayer

Prabh Pass Jan Kee Aradhaas Thoo Sachaa Saanee

O God, Your humble servant offers his prayer to you; You are my True Master.

Thoo Rakhavaalaa Sadhaa Ho Thudhh Dhhaiaae

You are my Protector, forever and ever; I meditate on You.

Jeea Janth Sabh Thaeriaa Thoo Rehiaa Samaae

All the beings and creatures are Yours; You are pervading and permeating in them.

Jo Dhaas Thaerae Kee Nindhhaa Karae This Maar Pachaae

One who slanders Your slave is crushed and destroyed.

Chinthaa Shhadd Achinth Rahu Naanak Lag Paae

Falling at Your Feet, Nanak has renounced his cares, and has become care-free.

Thoon Maeraa Pithaa Thoonhai Maeraa Maathaa

You are my Father, and You are my Mother.

Thoon Maeraa Bandhhap Thoon Maeraa Bhraathaa

You are my Relative, and You are my Brother.

Thoon Maeraa Raakhaa Sabhane Thhaae Thaa Bho Kaehaa Kaarraa Jeeo

You are my Protector everywhere; why should I feel any fear or anxiety?

Thumaree Kirapaa Thae Thudhh Pashhaanaa

By Your Grace, I recognize You.

Thoon Maeree Outt Thoonhai Maerra Maanaa

You are my Shelter, and You are my Honor.

Thujh Bin Dhoojaa Avar N Koe Sabh Thaeraa Khael Akhaarraa Jeeo

Without You, there is no other; the entire Universe is the Arena of Your Play.

Jeea Janth Sabh Thudhh Oupaae

You have created all beings and creatures.

Jith Jith Bhaanaa Thith Thith Laeae

As it pleases you, You assign tasks to one and all.

Sabh Kishh Keethaa 'Thaeraa Hovai Naahee Kishh Asaarraa Jeeo

All things are Your Doing; we can do nothing ourselves.

Naam Dhhaiae Mehaa Sukh Paaeiaa

Meditating on the Naam, I have found great peace.

Har Gun Gaae Maeraa Man Seethalaaeiaa

Singing the Glorious Praises of the Lord, my mind is cooled and soothed.

Gur Poorai Vajee Vaadhhaaee Naanak Jithaa Bikhaarraa Jeeo

Through the Perfect Guru, congratulations are pouring in-Nanak is victorious on the arduous battlefield of life!

The Shambhala Principle

The Shambhala Principle, as described by Tibetan lama and spiritual leader Sakyong Mipham Rinpoche, offers the principle of basic goodness as a way of addressing the personal and social challenges that we face. He describes our most compelling global issue as “We humans have come to a crossroads in our history: we can either destroy the world or create a good future. Do we, as humans, have confidence in the basic goodness of humanity, as well as of society itself? We made this world and we can change it together.”

Prayer of St. Francis of Assisi

Lord,

Make me an instrument of Your peace;

Where there is hatred let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O Divine Master,

Grant that I may not so much

seek to be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive.

It is in pardoning that

we are pardoned.

It is in dying that

we are born to eternal life.

Please Call Me by My True Names by Thich Nhat Hanh

Do not say that I'll depart tomorrow even today I am still arriving.

Look deeply: every second I am arriving to be a bud on a Spring branch, to be a tiny bird, with still-fragile wings, learning to sing in my new nest, to be a caterpillar in the heart of a flower, to be a jewel hiding itself in a stone.

I still arrive, in order to laugh and to cry, to fear and to hope, the rhythm of my heart is the birth and death of all that are alive. I am a mayfly metamorphosing on the surface of the river.

And I am the bird which, when Spring comes, arrives in time to eat the mayfly.

I am a frog swimming happily in the clear water of a pond.
And I am the grass-snake that silently feeds itself on the frog.
I am the child in Uganda, all skin and bones, my legs as thin as bamboo sticks.
And I am the arms merchant, selling deadly weapons to Uganda.
I am the twelve-year-old girl, refugee on a small boat, who throws herself into the ocean
after being raped by a sea pirate.
And I am the pirate, my heart not yet capable of seeing and loving.
I am a member of the politburo, with plenty of power in my hands.
And I am the man who has to pay his "debt of blood" to my people dying slowly in a forced labor camp. My joy is
like Spring, so warm it makes flowers bloom all over the Earth.
My pain is like a river of tears, so vast it fills the four oceans.
Please call me by my true names,
so I can hear all my cries and laughter at once, so I can see that my joy and pain are one.
Please call me by my true names,
so I can wake up and the door of my heart can be left open, the door of compassion.

In Sha Allah (God Willing) by Maher Zain

Arrangement by Amro Helmy

Men: Don't despair and never lose hope

Women: cause Allah is always by your side.

Men In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

Men: In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

All: Every time you feel like you cannot go on, you feel so lost, and that you're so alone.

All you see is night, and darkness all around. You feel so helpless. You can't see which way to go.

Men: But don't despair
and never lose hope cause
Allah is always by your side.

(**Women** *echoing*: don't despair)

(**Women** *echoing*: lose hope),

Men: In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

Men In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

All: Every time you commit one more mistake you feel you can't repent and that it's way too late.

You're so confused. Wrong decisions you have made haunt your mind, and your heart is full of shame

Men: But don't despair
and never lose hope cause
Allah is always by your side.

(**Women** *echoing*: don't despair)

(**Women** *echoing*: lose hope),

Men: In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

Men: In sha Allah

(**Women** *echoing*): In sha Allah In sha Allah

All: we'll find our way.

Women: Turn to Allah. He's never far away.

Men: Put your trust in Him. Raise your hands and pray:

Women: ooooooh ya Allah,

All: guide my steps. Don't let me go astray. You're the only one who can show me the way.

Show me the way. Show me the way. Show me the way.

Men: (**Women** *echoing*) In sha Allah Insha Allah In sha Allah

All: we'll find our way.

Assalamu Alayka

Allah, Allah, Allah
Allah, Allah, Allah
Allah, Allah, Allah

My heart is full of longing to be close to my Beloved,
to walk the streets of Medina, and to quench the thirst of my spirit,
by visiting you, oh Muhammad!

Assalamu alayka ya
Rasool Allah (*echo*: Allah)
Assalamu alayka ya
Habibi
Ya Rasool Allah (*echo*: Allah Allah)
Ya Nabiyya Allah (*echo*: Allah Allah)
Ya Rasool Allah (*echo*: Allah Allah)
Ya Nabiyya Allah (*echo*: Allah)

I leave my trouble and worry at the open door of your house.
And as I stand here before you, my tears like the stars
come out by visiting you, oh Muhammad!

Assalamu alayka ya
Rasool Allah (*echo*: Allah)
Assalamu alayka ya
Habibi
Ya Rasool Allah (*echo*: Allah Allah)
Ya Nabiyya Allah (*echo*: Allah Allah)
Ya Rasool Allah (*echo*: Allah Allah)
Ya Nabiyya Allah (*echo*: Allah)

Kaddish D'Rabbanan by Debbie Friedman:

“For our teachers and their students, and the students of our students,
We ask for peace and loving kindness, and let us say, Amen.
And for those who study Torah, here and everywhere,
May they be blessed with love and peace,
And let us say Amen.
We ask for peace and loving kindness, and let us say, Amen.”

Ubi Caritas et Amor, Organ Prelude, Gerald Near

The piece is based upon the Gregorian Chant "Ubi Caritas et Amor," from the Liturgy of Holy Thursday. The Latin text, as translated in this edition of the music begins "where dwelleth charity and love, there God is found." Interestingly, this short, contemplative solo piece presents the chant theme using the organ pedals, played by the feet. The pedals normally play the lowest notes on the organ, but they can be used to play in a higher range. The harmonies in this piece are very "modern," while the melody is ancient.

PARTICIPANTS

The Compassionate Heart: Sounds of Faith Music, Poetry and Prayers for Peace

Buddhism

Rev. Asayo Horibe, Heartland Sangha, is a third generation Japanese American born in Rohwer concentration camp in Arkansas. President of the Buddhist Council of the Midwest since 1998, she is Trustee Emeritus of the Parliament of the World's Religions, member of the Interfaith Peace Council, and has coordinated Buddhist Women's Conferences and International Buddhism Festivals (Visakha) since 1989.

Rev. Ron Miyamura is currently the Resident Minister at the Midwest Buddhist Temple in Chicago. The Midwest Buddhist Temple is in the Old Town neighborhood of Lincoln Park. Rev. Ron is a graduate of the University of California, Berkeley and Ryukoku University in Kyoto, Japan (MA Shin Buddhist Studies).

Shastri David Stone began his practice and study of the dharma in Boulder under Chogyam Trungpa Rinpoche in 1974 and later served there as Resident Director of Shambhala Training and Co-director of the Mudra Theater Group. Sakyong Mipham Rinpoche appointed him as a Shastri for Chicago in 2010. He is active in Chicago Shambhala's peace and mindfulness outreach programs, teaches Mudra Space Awareness programs, has led dathun and weekthuns, and has served on faculty at Vajradhatu Seminary and Sacred World Assembly. He is an authorized instructor in Eva Wong's daoist qigong lineage and is self-employed as a Five Element acupuncturist in "Chicagoland."

Judaism

Rabbi Michael R. Zedek is senior rabbi of Emanuel Congregation, Chicago. Previously he was the chief executive officer of the Jewish Federation of Cincinnati, during which time the Federation received national awards for innovative fundraising and programming. Prior to his service at the JFC, Zedek was the senior rabbi of Temple B'nai Jehudah in Kansas City, Missouri. A dedicated community activist, scholar, and teacher, he has received numerous awards, including a Fulbright- Hays Grant. He was also honored by the National Conference of Christian and Jews. He is a board member of the Harran Foundation and has offered welcome, wisdom, and shofar in most events in the Sounds of Faith series across five years from heartland to coast.

Ruthie Seidner, Music Director, Emanuel Congregation

Ruthie Seidner is the music director at Emanuel Congregation and she has been involved with teaching and singing Jewish music for 40 years. She is an 8th grade teacher in Chicago Public Schools and she sings in a women's barbershop chorus for fun!

Islam

Shakeela Z. Hassan, M.D.

Shakeela Hassan explored the relationship between medical and social healing and Sound throughout her long and distinguished career as an anesthesiologist at the University of Chicago. After her retirement, she served as national fundraising chair on the nationally-broadcast PBS documentary *Muhammad: Legacy of a Prophet* (2002), and co-produced the documentary *Ties That Bind* (2004). She established Harran Productions Foundation in 2006 to house her multimedia efforts to connect communities of faith in meaningful dialogue, and she now advises a wide range of faith-based initiatives, and is regularly engaged as a public speaker on intercommunity action and medical-theological concerns. She has made a life-long commitment to promoting peaceful coexistence and understanding among different faith communities

The Mohammed Webb Foundation Community Choir

There is long and proud Islamic tradition of remembering God and His beloved messenger, Muhammad, through song. The Mohammed Webb Foundation Community Choir sings songs in Arabic, English, and Urdu and welcomes the opportunity to sing God's praises in all languages. The Webb Community Choir is one of the few co-ed Islamic choirs in the U.S. The Choir is directed and accompanied by Amro Helmy, a renowned composer and oud player, who, for almost 30 years, has taught music to students of all ages.

Amro Helmy was born in Cairo, Egypt and has a Bachelor of Music Art and of Education. He has taught music and Arabic at a number of colleges and universities, and is currently a professor at the American Islamic College in Chicago and a teacher at the Islamic Foundation School. He has directed 10 Music shows and performed at over 150 interfaith events around the world. His most recent composition was "No More War Raffat."

Jihad Shoshara is a pediatrician and community activist. He is on the board of the Mohammed Webb Foundation, and lives with his wife and children in the Western Suburbs.

Sofia Shakir lives in La Grange with her husband and three children. She is a practicing pediatrician. She absolutely loves the Webb Choir and has been a part of the Webb Community for many years.

Syeda "Bally" Azim lives in Lisle, with her husband, and their children, Ibrahim and Mariam. She works in Naperville and has been a part of the Webb Community for three years.

Jinni Ali is a journalist, wife, and mother of three. She is a member of the Webb Foundation and lives with her family in the Western Suburbs.

Oliver Khan is an attorney, writer, and member of the Webb Foundation's Faith Through the Arts Committee. He lives in the Western Suburbs with his wife, Cima, and their son.

Cima Dairanieh is a salesperson, a member of the Webb Foundation's Faith Through the Arts Committee, and a board member of the Muslim Women's Alliance. She lives in the Western Suburbs with her husband, Oliver, and their son.

Sikhism

Dr. Balwant S. Hansra, Sikh Religious Society of Chicago

Dr. Hansra was born and raised in the northern Indian state of Punjab. In 1959 he moved to the United States to continue his education. A teacher of chemistry and physical sciences, Dr. Hansra retired from Daley College of the City Colleges of Chicago in 2000. Dr. Hansra is a member and past president of the Sikh Religious Society of Chicago. He is married and the father of three adult children.

Christian / The Shrine of Our Lady of Pompeii Staff and Volunteers

Rev. Richard N. Fragomeni, Ph.D.

Rector, The Shrine of Our Lady of Pompeii, Professor of Liturgy and Preaching, Catholic Theological Union, Chicago. Acclaimed speaker, author, retreat master and teacher, Rev. Fragomeni is a preacher of parish missions giving presentations nationally and internationally on liturgical, sacramental and catechetical topics.

James Janossy, Organist

Organist/Pianist at The Shrine of Our Lady of Pompeii. Serves at Sunday morning liturgies, and the liturgies of Advent, Christmas, Holy Week, and Easter. Master of Music, Northwestern University, Bachelor of Music, University of Illinois, Urbana-Champaign. Teaches String Orchestra in Evanston Public Schools.

Brian Lepacek, as a trained musician, pastoral leader and fundraising professional, Mr. Lepacek has served in various ministry settings since 1990. Currently, Brian directs the Foundation initiatives at Little Company of Mary

Hospital and Health Care Centers. In addition, Brian is honored to be chair of The Shrine of Our Lady of Pompeii Programs Commission since 2015.

Susan M. Pudelek is Director of Pilgrimage Ministry at The Shrine of Our Lady of Pompeii. She was a delegate with the Buddhist Catholic Vatican Dialogue at Castel Gandolfo in June 2015 that met with Pope Francis. She continues to participate with the Chicago dialogue group. Susan is a graduate of Catholic Theological Union, M.Div. Concentration in Word and Worship, an Ambassador for the Parliament of the World's Religions and is a Certified InterPlay © Leader.

Mary Beth Howard, Business Manager

J. Carl Wachsmann, M.A., Pastoral Associate

Our Deep Thanks

**to the following people who have made this encounter possible
through their generosity, time and talent:**

Photographer, John D'Anca
Production Stage Manager, John M. Pudelek

Laura Medina
Patricia Mehler
Patricia Perillo

Geraldine Pigott
Mazhar Shamas
Del Shimandle

Francis Shimandle
Mary Shimandle
Tom Shimandle

Programs Commission, The Shrine of Our Lady of Pompeii
Chair: Brian Lepacek, Magdalena Garcia, Patricia Mehler

Organizing Partners

The Shrine of Our Lady of Pompeii

1224 W. Lexington Street
Chicago, IL 60607
312-421-3757
ourladyofpompeii.org
facebook.com/ourladyofpompeishrine

Harran Productions Foundation

szh@usa.net
facebook.com/HarranFoundation
harranfoundation.org

Archdiocese of Chicago Office for Ecumenical and Interreligious Affairs

835 N. Rush Street
Chicago, IL 60611-2030
312-534-8200
archchicago.org/departments/ecumenical

Buddhist Council of the Midwest

1812 Washington Street
Evanston, IL 60202
847-869-5806
buddhistcouncilmidwest.org

Emanuel Congregation

5959 N. Sheridan Road
Chicago, IL 60660
773.561.5173
emanuelcong.org

Midwest Buddhist Temple

435 W Menomonee Street
Chicago, IL 60614
312-943-7801
mbtchicago.org

Shambhala Chicago

37 N. Carpenter Street
Chicago, IL 60607
773-743-8147
chicago.shambhala.org

Sikh Religious Society of Chicago

1280 Winnetka Street
Palatine, IL 60067
847-358-1117
srsfchicago.com