

SHARING SACRED SPACES

with Thanks-Giving Foundation
and Dialogue Institute of Dallas

The Interreligious Communities Project

Dallas, Texas

2024-2025

About Sharing Sacred Spaces, Inc.

The mission of Sharing Sacred Spaces (SSS) is to encourage dialogue and explore cultural and religious differences by sharing sacred space. Founded in 2002 as The Center for Religious Architecture, the organization was a response to the events of September 11th, 2001, and the national climate of cultural and religious misunderstanding and fear. Believing that architecture could serve as neutral ground for discussion of these newly ignited issues of misunderstanding and bias across difference, this secular organization educates on religious traditions within the context of each tradition's worship space through a carefully designed process that builds relationships and trust among the participating communities and beyond.

Special thanks: Sharing Sacred Spaces thanks the Thanks-Giving Foundation and the Dialogue Institute of Dallas for their generous support and invaluable partnership in this program.



Sharing
Sacred
Spaces

thanks
Thanks-Giving Square

DIALOGUE
INSTITUTE
DALLAS

SHARING SACRED SPACES, INC.
www.sharingsacredspaces.org

Thanks-Giving Foundation
www.thanksgiving.org

Dialogue Institute of Dallas
www.dialoguedallas.org

The Interreligious Communities Project

This year, religious and spiritual communities are coming together in partnership to visit one another's sacred spaces, learn about other religions, extend hospitality, equip themselves with tools of interfaith dialogue, and build an interfaith community. The Interreligious Communities Project (ICP) is designed to engage religious diversity within a safe and tested format and to widen participation in interreligious activity in Dallas, TX.

Beginning on September 19, 2024, the first of the participating congregations will open its doors to extend hospitality to their partner congregations and other visitors. Each ICP congregation will open its doors in turn, with the last visit scheduled for June 5, 2025.

Each visit to these spaces where people pray, worship, engage in religious practices and celebrate life's events is more than a 'tour' or 'open house'; it is an experience. Participants will be invited to listen, learn, and connect with one another. Each visit will contain specific elements: an architectural / religious tour of the space, an introduction to the religion, a communal history, sharing from members, a dialogue or a shared activity, and a delicious meal. The ICP is designed to deepen understanding of one another to ultimately build trust, generate goodwill, and foster a greater sense of community together.

Why attend?

- Meet your neighbors
- Consider new points of view in dialogue with those of other religions
- Learn about the history and underlying principles of other traditions
- Become aware of community service and outreach programs other traditions are engaged in
- Build relationships with others and find common ground
- Refresh and deepen your own spiritual convictions
- Experience the hospitality, openness, and warmth of all our spiritual partners

We look forward to greeting you over the next few months as you visit each Sacred Space.

How to participate:

- *Attend as many of the events as you can*
- *See the etiquette guide for each sacred space in preparation of your visit*
- *Be respectful of each space and of others*
- *Read the Ground Rules for Dialogue at the end of this booklet and do your best to practice them*
- *Bring your questions and ask them*
- *Enjoy the journey!*

VISIT DATE: THURS., SEPTEMBER 19, 2024, 6-8:30 PM

Karya Siddhi Hanuman Temple

12030 Independence Pkwy Building B, Frisco, TX 75035

(866) 996-6767

www.dallashanuman.org



Unique statement about this community:

Karya Siddhi Hanuman Temple (KSHT) is a vibrant center that intertwines all aspects of Hindu life—religious, cultural, educational, and social—under one roof. It serves as a beacon of spirituality, cultural heritage, and community service, deeply rooted in the teachings of Sanatana Dharma.

What is the origin of this religious tradition?

KSHT follows the Hindu tradition. However, this temple is unique in that its founder is His Holiness Sri Ganapathy Sachchidananda Swamiji (Sri Swamiji), a spiritual leader who emphasizes the importance of devotion, selfless service, and the pursuit of spiritual wisdom. The presiding deity is Lord Hanuman, known for his unwavering devotion and strength, as well as the embodiment of the values taught in Hindu scriptures. The temple focuses on traditional Hindu worship and celebrates all the major Hindu festivals.

How did this sacred space come to be built here?

The sacred space of Karya Siddhi Hanuman Temple was established in Frisco, Texas, through the vision and blessings of Sri Swamiji. The temple was built as a fulfillment of a divine promise, aiming to provide a spiritual sanctuary for devotees. The construction was driven by the collective efforts of the community,

inspired by Sri Swamiji's global mission to promote peace and spiritual well-being.

What is distinct about this community?

The temple community is distinguished by its commitment to inclusivity and service (seva). The temple welcomes thousands of devotees each week and yet, aside from priests, is run almost entirely by volunteers. The temple is a melting pot of cultural diversity, where people from various backgrounds come together to participate in religious ceremonies, cultural festivals, and educational programs. The community is also deeply engaged in preserving and promoting Hindu traditions, while also embracing modern outreach efforts.

What kind of outreach are we involved in?

Karya Siddhi Hanuman Temple is actively involved in various outreach activities, including food distribution programs, health fairs, educational workshops, support groups, yoga classes, and disaster relief efforts. The temple organizes these initiatives to serve both the local and global communities, fostering a spirit of compassion and selfless service as taught by Sri Swamiji.

Etiquette for people visiting our house of worship:

- Dress modestly, covering shoulders and knees, and remove shoes before entering the temple.
- Maintain silence and respect during prayers and rituals.
- Refrain from using mobile phones inside the temple to preserve the sanctity of the space.
- Participate in the rituals with sincerity and reverence, and feel free to ask temple staff for guidance if needed.

***“Flowers are myriad - but Puja (worship) is one,
Cows are many - but milk is the same,
Languages are different - but the thought is one,
Sounds are many - but the Rhythm is the same,
Sadhanas (paths or disciplines) are different -
yet Mukti (Liberation) is one,
Namaroopas (names and forms) are different -
yet God is the same.”***

— Sri Ganapathy Sachchidananda Swamiji

VISIT DATE: SUN., NOVEMBER 17, 2024, 2-4:30 PM

Ismaili Jamatkhana
6704 Alma Drive, Plano, TX
(972) 446-5605
<https://the.ismaili/>



Unique statement about the community:

The Ismaili Muslims are a culturally diverse community living in over 35 countries. The community adheres to a 1,400 year tradition of Shi'a values, expressed through a commitment to search for knowledge for the betterment of self and society; embracing pluralism by building bridges of peace and understanding; and generously sharing one's time, talents, and material resources to improve quality of life for all.

What is the origin of this religious tradition?

Shia Imami Ismaili Muslims, generally known as the Ismailis, belong to the Shia branch of Islam, one of two major interpretations of Islam. Sunni is the other. Throughout their history, the Ismailis have been led by a living, hereditary Imam, tracing the line of Imamate in hereditary succession from Ali, the cousin and son-in-law of Prophet Muhammad (may peace be upon him). His Highness the Aga Khan is the 49th hereditary Imam of the Shia Imami Ismaili Muslims.

How did this sacred space come to be built here?

Governor Rick Perry and Plano's Mayor Pat Evans officially opened the Ismaili Jamatkhana in Plano on August 30, 2006.

Jamatkhana is a Persian word meaning, "house of the community." It is a term used for a house of worship and a place of gathering by several communities within Islam. For those Ismailis who have lived in the area for the past few decades, this Jamatkhana represents a sense of permanence as they make North Texas their home. It is a

place where they come for contemplation and worship, where their children learn about their faith; it is a place where community identity and traditions are maintained while forging relationships with neighboring communities.

What is distinct about the community?

The Ismailis are the only Shia Muslims to have a living, hereditary Imam. Spiritual allegiance to the Imam and adherence to the Shia Imami Ismaili interpretation of Islam according to the guidance of the Imam of the Time, have engendered in the Ismaili community an ethos of self-reliance, unity, and a common identity. Reflecting the pluralism of the Muslim world generally, the Ismailis are a richly diverse community within the Shia branch of Islam who belong to distinct ethnogeographic and linguistic traditions.

What kind of outreach are we involved in?

The Ismaili community's history of organized service to society has been guided by the moral framework that the faith provides. Giving of one's competence and sharing one's time, material, or intellectual resources to relieve the hardship or pain of others is an ingrained tradition and part of the social conscience of the Ismaili Muslim Community.

The Ismaili Muslim Community in Plano is engaged in a broad range of voluntary service programs through an initiative known as Ismaili CIVIC, a global program. By partnering with external organizations, Ismaili CIVIC aims to create positive, lasting impacts that reflect the community's values of compassion, care, and responsibility by participating in service activities like environmental conservation, health and wellness programs, disaster relief, poverty alleviation, and educational initiatives.

Etiquette for people visiting our house of worship:

Modest dressing, no shoes, and no photography in the prayer hall.

"A secure pluralistic society requires communities that are educated and confident both in the identity and depth of their own traditions and in those of their neighbors."

— His Highness the Aga Khan

THURS., December 5, 2024, 7-8:30 PM

Dallas Indian Mission United Methodist Church

1203 Hollywood Dallas, TX 75208

(214) 331-8261

www.facebook.com/DallasIndianUnitedMethodistChurch



Unique statement about this community:

Our people were here before anyone else, and we had our own religious traditions rooted in nature and respect for all life as created by the Great Spirit. These fundamentals of our culture are the core of our practice of the Methodist tradition. We sing native songs and speak our native languages. We share the same inner self in our souls. We see each other as family, and this is a safe space in which all are welcome. Once you come, you are not a stranger anymore. Once you make a friend here, you have a friend for life.

What is the origin of this religious tradition?

The American Indian United Methodist tradition is rooted in Indigenous traditions and spiritual connection with the land and all nature. The cultures, regalia, dancing, drumming, and languages of American Indian cultures are blended into and uniquely animate the United Methodist tradition of Christianity brought to this land by European colonists.

How did this sacred space come to be built here?

Most of us came to Dallas as part of the United States government's Indian Relocation Program, which began in 1952 and was codified in 1956, encouraging American Indians to move to cities for job opportunities and to assimilate into the colonist-originated

population. Dallas was one of nine cities targeted for relocation. Tribal members from lands in Oklahoma and elsewhere who relocated to Dallas found each other and began meeting in a different building and moved into the current church in the 1960s.

What is distinct about this community?

Our community includes approximately 20 registered Tribes with different bands or clans among them as well. Our authentic belief and vision is not something that comes from a book; it resides in the soul. Some of the songs we sing are passed down orally, not written down. Members are sincere and true with open hearts and open minds, teaching others and allowing growth in ourselves. We love everyone and welcome all, so we can learn from each other.

What kind of outreach are we involved in?

We love one another and serve as hosts on this land. If someone needs help, we help. Some examples of this include:

- A backpack program - Children fill clear backpacks with school supplies and give these to young people in need.
- On some Saturdays, we take frozen water bottles around to people working and living outdoors. Young people give them out with a message of love with a hug and welcome to our church.
- We gather clothes, blankets, and “anything you use at home” to donate to the Austin Street Shelter and other homeless service providers.
- We care for our elders and our babies.

We also host a Fall fest with a lot of fun activities and contests for the community - everything is free, though sometimes donations are requested.

Etiquette for people visiting our house of worship:

All are welcome, however you choose to show up.

“This is my commandment: love one another as I love you.”

— John 15:12

VISIT DATE: THURS., FEBRUARY 6, 2025, 6-8:30 PM

First Presbyterian Church of Dallas

1835 Young St, Dallas, TX 75201

(214) 748-8051

www.fpcdallas.org



Unique statement about the community:

First Presbyterian Church (FPC) of Dallas is a community seeking the transformation of our city by becoming a people following the way of Jesus, where the healing is generous and everyone is welcome. Our church is not the finish line; it is a starting place on a journey to discover the love of God that leads us to love our neighbor with ministries of reconciliation, peace, and justice.

What is the origin of this religious tradition?

We are a congregation in the Christian tradition. The story and witness of Jesus Christ are the foundation of our religion. We believe in the witness to the resurrected Christ, that Jesus is God who came to live in human community to demonstrate the perfect love of God, with whom all belong. We are a member of the Presbyterian Church (USA), within the Reformed branch of the Protestant Church. We believe all people are loved by God, our faith is a response to this love, our promised life with God is a gift of God and not based on work of our own doing. The Old and New Testaments of the Christian Bible guide our theology and living.

How did this sacred space come to be built here?

The church began with 11 members in 1856, one day after Dallas incorporated as a city. Lacking a formal place of worship, members met in private homes and commercial spaces. The congregation erected a small frame building in 1873. Growing with the city, its

second home was the first brick church in Dallas, built in 1882. In 1913, the congregation moved into its fourth and present home.

What is distinct about this community?

FPC Dallas, the first U.S. (Southern) Presbyterian Church organized in Dallas, is a cultural landmark and the mother church for many other Presbyterian churches in the area. Since the initial disbursement of food and clothing to the needy by its pioneer women, the congregation has been in the forefront of care for the disadvantaged. At the turn of the twentieth century, FPC began a home for orphans and abandoned children. Today, a state historical marker stands at the entrance to the Presbyterian Children's Home and Service Agency in Itasca, TX, tracing the institution's roots to this Dallas church.

The Children's Medical Center, adjacent to UT Southwestern Medical Center, opened in 1921 as a clinic for small children in the church basement. It was the first free clinic in the Southwest.

In 1975, the congregation began its Stewpot ministry to neighbors without shelter, which has grown to offer a safe haven, survival resources, housing support, healthcare, and job pathways.

What kind of outreach are we involved in?

Through worship services, study, contemplative practice, and justice-seeking action, we are intentional in outreach to those who may be skeptical or weary of the Christian religion. Our downtown outreach includes: daily meal service; rapid housing support; clinics; showers; advocacy resources for people experiencing homelessness; child and youth enrichment programs for working families; subsidized childcare; children's hospital comfort pillows; and accompaniment with refugee families. We partner with nonprofits in the U.S. and abroad to reach additional communities.

Etiquette for people visiting our house of worship:

All are welcome to come as they are. We ask for a shared respect and care for the space and the people.

“May the road rise to meet you, the wind be always at your back, the sun shine warm upon your face, the rains fall soft upon your fields and, until we meet again, may you be held in the palm of God’s hands.” — An Irish Blessing

VISIT DATE: THURS., MARCH 6, 2025, 6-8:30 PM

Congregation Shearith Israel

9401 Douglas Ave, Dallas, TX 75225

(214) 361-6606

www.shearith.org



Unique statement about the community:

Congregation Shearith Israel is the largest Conservative synagogue in the DFW metroplex. We are a welcoming, egalitarian community that has about 1,000 member families. We strive to “conserve” Jewish tradition while also being open to new religious expression and finding ways to adapt to modern society around us. We encourage lay participation in our services, and we have an amazing team of four rabbis and one cantor. We offer twice-daily services and, of course, Shabbat and holiday services.

What is the origin of this religious tradition?

Our congregation dates back to 1884. Judaism itself goes back to our forefather Abraham from thousands of years ago. Beginning with the Torah (Five Books of Moses) and Temple observance, Judaism has evolved following rabbinic tradition. Conservative Judaism began in the United States in the late 19th century, born in reaction to the nascent Reform Movement’s significant shift away from traditional ritual practices and ultimately serving as a centrist umbrella movement between the poles of Reform and Orthodox Judaism. Most Conservative synagogues are located in North America.

How did this sacred space come to be built here?

Our current location on Douglas Avenue and Walnut Hill Lane

opened in 1951 and has expanded as our membership has grown. The building contains 2 large sanctuaries, a chapel, a study space, a library, several social halls, kosher kitchens, and a wing with many classrooms.

What is distinct about your community?

Our congregation encompasses all age groups and stages of life. In the last 10 years we have attracted many new young families. Our religious school population has grown to about 3 times the size that it was 3 years ago!

What kind of outreach are you involved in?

We have become more involved with outreach since Rabbi Ari Sunshine joined our staff of clergy in 2017. Our site hosts the always-sold out annual Jewish Federation of Greater Dallas’ Community Relations and Public Affairs Passover Interfaith Seder Passover meal which attracts members of many faith communities across the greater Dallas area as well as elected officials. Back in 2018 we also initiated and hosted a Greater Dallas Interfaith Thanksgiving service which has become an annual event 6 years running (with huge thanks to the Thanks-Giving Foundation supporting the event year after year!) that rotates hosting among different local houses of faith. This year the service will be returning to Shearith Israel on 11/21/24. Finally, former Dallas mayor and congregant Laura Miller created and developed the Ladder Project as a way to help homeless individuals and families obtain jobs and find housing.

Etiquette for people visiting our house of worship:

Men are required to wear head coverings while in our sanctuaries and chapel. During Shabbat (Friday evening through Saturday afternoon), cell phones and other electronic devices should not be used.

“At Shearith, through engagement with our community, which is a family in itself, our congregants’ lives are enriched, their souls are elevated, and they embrace their Judaism and their lifelong Jewish journey.” — joint statement by Rabbi Ari

Sunshine, Lee Loewenstein, and Janet Jerrow

VISIT DATE: THURS., APRIL 3, 2025, 6-8:30 PM

**The Church of Jesus Christ of Latter-day Saints,
Dallas Temple**

6363 Willow Ln, Dallas, TX 75230
(972) 991-1273

www.churchofjesuschrist.org/temples



Unique statement about the community:

Members of the Church of Jesus Christ of Latter-day Saints make up a community of people around the world who share faith in a loving, personal Heavenly Father (God), and in His son, Jesus Christ, who is the Savior of the world. We strive to follow the teachings of Jesus whose gospel message is one of hope and happiness. We believe that through Christ's grace and mercy we can return to live in God's presence.

What is the origin of your religious tradition?

We believe that the Church of Jesus Christ of Latter-day Saints is a restoration of the church established by Jesus Christ in the New Testament. The Church was formally organized by Joseph Smith in 1830. Church members first arrived in Texas in 1845. Now, the Church of Jesus Christ of Latter-day Saints has more than 17 million members worldwide and over 370,000 in Texas.

How did this sacred space come to be built here?

The Dallas Texas Temple was announced in April 1981. Over 88,000 visitors toured the structure during an open house held September 1984. The 17,850 sq-ft building was dedicated soon after. A few years later, the temple was closed for remodeling and

expansion to accommodate the needs of the growing population it served. It was rededicated as a 44,207 sq-ft building in March 1989. The Dallas Temple was the first of five now operating in Texas. Four more have been announced.

What is distinct about this community?

MEETINGHOUSES: Members of the Church worship in meetinghouses, and visitors are always welcome to participate. Meetinghouses are where people gather together regularly for Sunday worship services and weekly activities.

TEMPLES: Temples are unique houses of the Lord and considered holy places dedicated to God's most sacred and eternal work. They are places where individuals can go to make sacred promises (known as covenants) with God, feel His Spirit, and escape from the hectic demands of day-to-day life. They are places of learning, revelation, and peace. Temples are closed on Sundays and Mondays but open the rest of the week.

What kind of outreach are we involved in?

The Church strives to follow the example of Jesus Christ when He said, "A new commandment I give unto you; That ye love one another, as I have loved you" (John 13:34). We believe we have a responsibility to care for all God's children by providing relief to those in need and strengthening families. Locally, we offer welfare and food resource centers, employment services, self-reliance, English Language Learning classes, and JustServe.org. We also partner with many local nonprofits.

Etiquette for people visiting your house of worship:

Temples are set apart and dedicated for sacred services and symbolic ceremonies. Temple attendance is reserved for members holding a temple "recommend" indicating their willingness to follow and keep certain standards. Reverence and respect should be exhibited when visiting temple grounds which are open to visitors.

"The temple lies at the center of strengthening our faith and spiritual fortitude because the Savior and His doctrine are the very heart of the temple. Everything taught in the temple, through instruction and through the Spirit, increases our understanding of Jesus Christ."

— *President Russell M. Nelson*

VISIT DATE: THURS., MAY 15, 2025, 6-8:30 PM

M.T.O. SHAHMAGHSOUDI SCHOOL OF ISLAMIC SUFISM

8455 Stonebrook Pkwy, Frisco, Texas 75034

(972) 335-8833

www.mto.org/center/dalla/



Unique statement about the community:

M.T.O. Shahmaghsoudi School of Islamic Sufism® is an international non-profit organization with centers in six continents. The knowledge and practices of the school have been shared heart-to-heart through an unbroken succession of Sufi Masters. At M.T.O., students are taught that every human is a unique and complex masterpiece created in God's image.

What is the origin of this religious tradition?

The school dates back 1400 years to the time of Prophet Mohammad (peace be upon him) and the founder of the school, Hazrat Oveys Gharani. Sufism has existed since the beginning of human history, for in every time and place, God has sent Prophets to lead mankind to knowledge of Him, and Sufism is the Way of the Prophets. The great Sufi Master Bayazid Bistami stated: "Its seeds were set at the time of Adam, they sprouted under Noah, and flowered under Abraham. Grapes formed at the time of Moses, and they ripened at the time of Jesus. In the time of Mohammad, they were made into pure wine."

How did this sacred space come to be built here?

M.T.O. Dallas was built in response to the enthusiastic request of Sufi students in the DFW area under the supervision of the Sufi Master, Professor Nader Angha. In Sufism, this school is called Khaneghah or Khaneh-gah, which literally means the "House of Present." The building contains 8 angles/sides to represent the 8 principles of Sufism.

What is distinct about the community?

Sufism facilitates the journey of self-knowledge. The journey to one's inner realm and the state of one's soul. The spiritual teacher guides the seeker through this journey of Self-knowledge. The school welcomes all seekers regardless of background.

What kind of outreach are we involved in?

M.T.O. outreach involves a vast range of social, community, interfaith, wellness, and charity activities including M.T.O. Charity, Sufi Psychology, M.T.O. Sustainability, and Tamarkoz® (the art and science of self-knowledge through concentration and meditation). Other M.T.O. global initiatives include Sufi Arts and Culture, ZendeH Delan music ensemble, and M.T.O. International Persian School, to name a few.

Etiquette for people visiting our house of worship:

Khaneghah (M.T.O. School of Sufism®) has its own etiquette. Social norms have no value in Khaneghah. The colors of the outside world lose their desirability compared to the purity and attraction of Khaneghah. The student wears a simple white outfit with no pattern with the goal to be pure. Upon entrance, one removes his/her shoes. This represents leaving behind all worldly belongings and attachments. With total presence, the seekers focus on their inner journey.

"Hope is planted seed in fertile ground that bears fruit. In the land of my heart, the plant of despair never grows."

— Sufi Master, Professor Nader Angha

VISIT DATE: THURS., JUNE 5, 2025, 6-8:30 PM

CHINMAYA MISSION, DALLAS-FORT WORTH

17701 Davenport Rd, Dallas, TX 75252

(972) 250-2470

www.cmdfw.org/



Unique statement about the community:

OUR VISION: The inner transformation of individuals through knowledge of Vedanta, spiritual practices, and service to society, resulting in a happy world around them.

OUR MISSION: To provide to individuals from any background the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society.

What is the origin of this religious tradition?

Chinmaya Mission® was established in India in 1953 by devotees of the world-renowned Vedanta teacher, His Holiness Swami Chinmayananda. Guided by his vision, devotees worldwide formed the nucleus of a spiritual renaissance movement that now encompasses a wide range of spiritual, educational, and charitable activities, ennobling the lives of thousands in India and beyond. Presently, headed by His Holiness Swami Swaroopananda, the Mission is administered by Central Chinmaya Mission Trust (CCMT) in Mumbai, India. Under his guidance, the Mission continues to expand, now with over 300 centers worldwide.

How did this sacred space come to be built here?

Chinmaya Saaket, centrally located in North Dallas, was inaugurated on Dec 26, 1999, by H.H Swami Tejomayananda, head of the worldwide Chinmaya Mission. Our Vedantic learning center is a 12,000 sq foot building with an inbuilt auditorium, 11 classrooms for conducting Balavihar classes and study groups, a residence for

the acharya, library, and temple. Saaket literally means the abode of Lord Rama. Our center houses a temple with Lord Rama, Sitaji, Lakshmanji & Hanumanji as the main deities along with Lord Ganesha and Lord Siva.

What is distinct about the community?

Chinmaya Mission follows the path of Gyana Yoga – The path of knowledge for renunciation. It follows the Vedic teacher-student tradition (guru-shishya parampara) and makes available the ageless wisdom of Advaita Vedanta, the knowledge of universal oneness—providing the tools to realize the wisdom in one’s life. Vedanta, the essential core of Hinduism, is the universal science of life relevant to people of all backgrounds and faiths; it inspires seekers to understand their own faith better. Thus, although Chinmaya Mission is a Hindu organization, it does not seek to convert other religious practitioners.

What kind of outreach are we involved in?

Our high schoolers earned more than 300 volunteer hours serving the community under our CMDFW banner. We donated 2,400 PBJ sandwiches to Austin Street Center. Over 100 members donated blood. We collected and donated over 11,000 pounds of food. We also prepared backpacks for 70 Bhutanese children.

Etiquette for people visiting our house of worship:

Modest clothing, no footwear inside premises; no cellphone or loud conversations; no cigarettes, alcohol, chewing gum, eating or non-vegetarian food within the premises; avoid wearing leather or animal skin of any kind; avoid public display of affection.

“We serve as an army, courageous and disciplined, ever ready to fight against all low tendencies and false values, within and without us. We live honestly the noble life of sacrifice and service, producing more than what we consume and giving more than what we take. We seek the Lord’s grace to keep us on the path of virtue, courage, and wisdom. May thy grace and blessings flow through us to the world around us. We believe that the service of our country is the service of the Lord of Lords, and devotion to the people is devotion to the supreme Self.”

— excerpt from pledge uttered in every prayer

Schedule of Visits to Sacred Spaces

Thursday, September 19, 2024, 6:00-8:30 PM

[Karya Siddhi Hanuman Temple](#)

12030 Independence Pkwy Building B, Frisco, TX 75035

www.dallashanuman.org

Sunday, November 17, 2024, 2:00-4:30 PM

[Ismaili Jamatkhana](#)

6704 Alma Drive, Plano, TX

<https://the.ismaili/>

Thursday, December 5, 2024, 7:00-8:30 PM

[Dallas Indian Mission United Methodist Church](#)

1203 Hollywood Dallas, TX 75208

www.facebook.com/DallasIndianUnitedMethodistChurch

Thursday, February 6, 2025, 6:00-8:30 PM

[First Presbyterian Church of Dallas](#)

1835 Young St, Dallas, TX 75201

www.fpcdallas.org

Thursday, March 6, 2024, 6:00-8:30 PM

[Congregation Shearith Israel](#)

9401 Douglas Ave, Dallas, TX 75225

www.shearith.org

Thursday, April 3, 2025, 6:00-8:30 PM

[The Church of Jesus Christ of Latter-day Saints, Dallas Temple](#)

6363 Willow Ln, Dallas, TX 75230

www.churchofjesuschrist.org/temples

Thursday, May 15, 2025, 6:00-8:30 PM

[MTO Shahmaghsoudi School of Islamic Sufism](#)

8455 Stonebrook Pkwy, Frisco, TX 75034

www.mto.org/center/dalla/

Thursday, June 5, 2025, 6:00-8:30 PM

[Chinmaya Mission, Dallas-Fort Worth](#)

17701 Davenport Rd, Dallas, TX 75252

www.cmdfw.org/

Finding Common Ground

At the conclusion of our tours of each space, all the communities will come together to celebrate. Those communities that feel committed will sign a solidarity pledge, which they will jointly craft, finding common ground in support of one another.

The date, time, and location for this [Solidarity Pledge](#) will be announced later in the program.

Go to www.sharingsacredspaces.org to find out more and to register for our events.

Guidelines for Dialogue

The following guidelines have been updated and agreed upon by the Dallas ICP Leadership Team.

Notes

I will strive to do my part in maintaining a safe space for open exchange.

I will strive to listen with an open heart and mind, acknowledging and attending to what is heard, without addition or subtraction.

I will strive to respect the faith, culture, values, and background of each person.

I will cultivate a willingness to challenge my assumptions.

I will notice any unhelpful judgments that come up in my mind and do my best to acknowledge them and set them aside or let them go.

I will avoid gossip and protect the confidentiality of conversations.

I will speak from my own experience and use “I” statements.

I will strive to be aware of my habitual ways of thinking and conditioned response patterns.

I will pay close attention and trust the strength and wisdom of the process.

I will refrain from the urge to ‘fix’ or give advice— rather, I will practice my reflective listening skills.

Notes

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