

GREAT RELIGIONS IN A PLURALISTIC SOCIETY

A follow-up to "Religion & Science," this program will explore the basic tenets of the Great Religions of the World: How this diversity of beliefs can teach us to live in a democratic, pluralistic, and increasingly technologically oriented world of the 21st Century. Buddhism, Christianity, Hinduism, Islam, and Judaism will be presented.

*Sponsored by: The Harbinger
Mobile Area Christian-Jewish Dialogue
Christus Theological Institute
Unitarian Universalist Fellowship-Mobile
Free Thought Club-USA*

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Islam, Muslim, and American Pluralism

Nader Entessar, Ph.D.

Professor of Political Science, Spring Hill College

Thursday, October 9, 7 p.m. - Room 170 Humanities Building, University of South Alabama

It is estimated that there are between 8 to 10 million Muslims in the United States today. Like Christianity and Judaism, Islam is an Abrahamic religion. However, its tenets are still not familiar to most Westerners. It is incumbent upon everyone to understand the role of Islam in America's pluralistic milieu.

The Experience of Hinduism and Buddhism

George Gilmore, Ph.D.

Professor of Religion, Spring Hill College

Thursday, October 16, 7 p.m. - Room 170 Humanities Building, University of South Alabama

Hinduism and Buddhism signify infinite mystery. These Eastern traditions articulate theological rationales which demonstrate an inner coherence for their ritual and ethical experiences. It is important that Americans understand these Eastern philosophies and their role in a democratic pluralistic society.

What is Christianity?

Ted Mashburn, Ph.D.

Professor of Religion, University of Mobile

Thursday, October 23, 7 p.m. - Room 170 Humanities Building, University of South Alabama

Three dominant traditions make up Christianity: Eastern Orthodox, Roman Catholic, and Protestant. Similarities and differences will be noted, along with a spectrum of interpretations within each tradition.

The Judaic Experience

Rabbi Steven Silberman

Ahavas Chesed Synagogue

Thursday, November 6, 7 p.m. - Room 170 Humanities Building, University of South Alabama

Judaism, the parent of two other great religious traditions, in and of itself is a religion, a civilization, and a way of life. To people living in a fast-paced world it offers a rich theology based on ethics, commandedness, holiness, a sense of community, reverence for life and appreciation for the passage of time.

Panel Discussion

Thursday, November 13, 7 p.m. - Room 170 Humanities Building, University of South Alabama

How the diverse religious belief systems with their potentially conflicting sociopolitical agendas can co-exist in a modern, democratic, pluralistic, and technologically oriented society.

Panelists

Reuben Sairs
Mobile Mennonite Church

Rev. Enid Virago
Unitarian Universalist Fellowship-Pensacola

Rabbi Steven Silberman
Ahavas Chesed Synagogue

Nader Entessar, Ph.D.
Spring Hill College

George Gilmore, Ph.D.
Spring Hill College

Ted Mashburn, Ph.D.
University of Mobile

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Dr. Sue Walker (Ph: 460-6146; Email: swalker@jaguar1.usouthal.edu)



GREAT RELIGIONS IN A PLURALISTIC SOCIETY

SPECIAL LECTURE

Paul Kurtz, Ph.D.

Secular Humanism. Is It A Religion?

Thursday, October 30, 7 p.m. - Room 170 Humanities Building, University of South Alabama

Paul Kurtz, Ph.D. - Professor Emeritus, State University of New York at Buffalo. Dr. Kurtz is Chairman of the Council for Secular Humanism, and editor-in-chief of the magazine *Free Inquiry*. He is also founding Chairman, Committee for the Scientific Investigation of Claims of the Paranormal, and is on the Editorial Board of the *Skeptical Inquirer*. He is also former Co-President of the International Humanist and Ethical Union (90 organizations in 35 countries), now based in London, England.

Tens of millions of Americans are unchurched; they do not belong to a church, temple, or mosque. Yet they lead significant lives, are loving parents, and they contribute to society. Many consider themselves to be secular humanists. What is secular humanism? Is it a religion, as its critics maintain, or rather a moral, philosophical, and scientific eupraxophy?

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