

Unitarian Universalism in Pakistan

Fountain Grass (*Pennisetum Orientale*)



*The Garden of Unitarian*Universalism* (12/2005) by Melinda Sayavedra and Marilyn Walker may not be published or used in any sort of profit-making manner. It is solely for the use of individuals and congregations to learn about international Unitarians and Universalists. Copies of the material may be made for educational use or for use in worship. The entire curriculum may be viewed and downloaded by going to <http://www.icuu.net/resources/curriculum.html> This project is funded in part by the Fund for Unitarian Universalism.

Every effort has been made to properly acknowledge and reference sources and to trace owners of copyrighted material. We regret any omission and will, upon written notice, make the necessary correction(s) in subsequent editions.

* The asterisk used in this curriculum in Unitarian*Universalism stands for “and/or” to include Unitarian, Universalist and Unitarian Universalist groups that are part of our international movement. The flower shape of the asterisk helps remind us that we are part of an ever-changing garden.

Unitarian Universalism in Pakistan: Fountain Grass

Table of Contents for Unit 14

Preparing for this Unit	p. 3
Session 1: History, Context, Beliefs and Practices	
Preparing for Session 1	p. 4
Facilitating Session 1	p. 4
Handout: <i>Unmasking the Fears</i> (with pre- and post-reading activities)	p. 5-9
Session 2: Small Group Worship	
Preparing for Session 2	p. 10
Facilitating Session 2	p. 10
Handout: <i>Small Group Worship</i>	p. 11
Harvesting: <i>Additional Activities</i>	p. 12
The Tool Shed: <i>References and Resources</i>	p. 13

Please note that if you are accessing *The Garden of Unitarian*Universalism from the Internet*, the *Small Group Worship Order of Service* is a separate document and must be downloaded separately, <http://www.icuu.net/resources/curriculum.html>.

Unitarian Universalism in Pakistan: Preparing for this Unit

This unit is divided into two sessions. Session 1 explores the history, context, beliefs and practices of Unitarian Universalists in Pakistan. Session 2 is a Small Group Worship service in a covenant group format in honor of the Unitarian Universalist Christians of Pakistan.

Facilitators should look over the entire unit to be prepared and comfortable with the material and the flow of the unit. Decide which session(s) or parts of a session to cover, which activities to do, and how long to spend on each part.

For each session, facilitators should make copies of the readings and accompanying questions and hand them out in advance of the meeting time, or ask group members to access the material online at <http://www.icuu.net/resources/curriculum.html>. This gives participants time to read and reflect on the material before sharing with the group.

The group or facilitator may choose one or more activities from the list under Harvesting (p. 12) to do after discussing the readings. These activities have been designed to honor other ways of learning, to create informal ways to make connections with one another and to add variety to the group meetings.

Some groups may prefer to cover this unit in one meeting to discuss the readings first and then moving on to participate in a Small Group Worship, depending on their time frame, how the class is set up (whether it is a weekly class, a workshop or a retreat) and the interests of the group. The group may include an additional Harvesting activity between the discussion and the Small Group Worship service, or after the Small Group Worship service, or at a separate meeting time. Some groups may prefer not to do the additional activities and just do the readings and accompanying questions for reflection and discussion. We have tried to allow for flexibility.

Unitarian Universalism in Pakistan

I. History, Context, Beliefs and Practices

Preparing for Session 1

- ___ Make copies and hand out in advance the article, *Unmasking the Fears* (pp. 5-9) and accompanying pre- and post-reading questions, or have members read the material online at <http://www.icuu.net/resources/curriculum.html>.
- ___ Make copies and hand out *The Tool Shed: References and Resources* (p. 13) in advance.
- ___ Choose, or have the group choose, in advance, one or more activities from *Harvesting: Additional Activities* (p. 12) to do after your discussion or Small Group Worship service. Prepare materials needed for the chosen activities.
- ___ Invite members to bring items from Pakistan for display.
- ___ Arrive early to set up your room.
- ___ Set up two chalices. Have matches handy.
- ___ Bring a world map or globe on which to locate Pakistan.
- ___ Display a bouquet of ornamental grasses, especially *Pennisetum Orientale*, or a photo of ornamental grasses.
- ___ Have Pakistani music playing in the background.
- ___ Look over the instructions for facilitating the session in order to be prepared and comfortable with the material and the flow of the session.

Facilitating Session 1

1. Welcome participants.
2. The Pakistani UUs light two chalices at services, one is lit by a male, the other by a female. If possible, have a male and female each light a chalice and share in reciting the chalice lighting.
Chalice lighting: *O God, as the flame of light brings light and warmth to us, we pray that this same light and warmth may penetrate our hearts and minds and take away all darkness and coldness of doubts, and make us tolerant and patient, so that oneness can be generated among us, your children. Amen. – Samina Tufail Gill, Pakistan*
3. Check-In/Announcements: Give everyone an opportunity to tell their names and a high or low point of their week. Make announcements about today's session. Choose an additional activity from *Harvesting* (p. 12) for next time, if appropriate.
4. Allow members to quickly and silently reread the article and look over their notes.
5. Ask members to share their answers to the Tilling exercise, p. 5. What do they know about Pakistan, and what fears do they think they might have if they lived in Pakistan?
6. Ask members to share other ideas and questions they had from the article.
7. Ask members whether they hold beliefs that are different from their family's beliefs. Do they often remain silent about them with family? Invite them to share what those beliefs are and how it makes them feel to withhold them from loved ones (Hoeing, p. 9).
8. When discussion has wound down, extinguish the two chalices:
Dosattoo hawsilla rakkho. Rasta aksar dashwar hot haay. Rasta kabie bee saaf nahinh hota haay. Aur chobainh barrhi taiz hainh. Hawsila rakkho. Aur Barinn mainh aiak aur sachhaie haay, Toum akalaay nahinh hoo. Take courage friends. The way is often hard. The path is never clear, and the stakes are very high. Take courage. For deep down there is another truth. You are not alone. –Wayne B. Arnason.
9. Gather for an *Additional Activity* from *Harvesting*, p. 12 (if your group decided to do so): mask making, cooking, writing and performing a skit, designing a game, etc.

The Unitarian Universalist Christians of Pakistan

Handout: *Unmasking the Fears*



Tilling

Write down everything you know about Pakistan: its history, geography, culture, religion, etc. Fears are part of life but may differ depending on where you live. Based on what you've written about Pakistan, what fears do you think you might have if you lived there?



Planting

Now read the following article.

Unmasking the Fears

Pakistan, located north of India and south of Afghanistan is mostly dry, hot desert. In this harsh climate grows a lovely grass, *Pennisetum Orientale*, or Fountain Grass. It is a vigorous and tenacious grass that, in spite of its often inhospitable environment, blossoms with soft, pink flowers that glow with a lovely, fluorescent light. Like *Pennisetum Orientale*, the Unitarian Universalist Christians of Pakistan glow with a light of compassion and understanding despite the difficult, fearful conditions in which they practice their faith.

“Pakistan was created out of bloodshed and conflict” (Sheehan, 1994). Pakistan’s modern beginnings came in 1947 after the end of British rule in India. Originally the land was inhabited by an advanced civilization, known as the Indus Valley civilization, which had disappeared by 1700 BCE. The Aryans then came to inhabit the Indus Valley. Their years became known as the Vedic era (1600 BCE) and during this time Hinduism developed in the area (Compton, 2003). In the 6th century BCE, Buddhism, and later Jainism, developed on the south Asian subcontinent. For the next several centuries, the land was occupied by peoples from different parts of Asia: the Indians of the Mauryan empire, the Greeks of Bactria, the Huns, the Arab Muslims in 711 CE and the Turks, and much later, 1526 to 1760, the Moghuls (Sheehan, 1994). Islam came to the subcontinent in the 8th century brought by Sufi wanderers. The area of northern India/Pakistan was a Muslim state from 1325 until 1526 but it was not a theocracy. Hindus and Muslims shared the land although not always peacefully. Sikhism also developed in the area during the end of this time period. In the 1520s Portuguese sailors and missionaries arrived in the southern parts of the subcontinent bringing Christianity, followed by the Dutch in the 17th century and then by the British (Compton, 2003).

India became a colony of Britain in 1858. By the 1920s, stirrings of resistance to British rule had started. At the same time the Muslim League began to develop its idea of an independent Muslim Republic in northwestern India. Mohandas Gandhi and others carried out their campaign of non-violent resistance to British rule. Those working in the Indian National Congress, including Gandhi and Muslim leader, Mohammed Ali Jinnah, envisioned one India of Hindu-Muslim unity. However, Jinnah later became unhappy with Gandhi’s leadership and advocated for a separate homeland for India’s Muslims. So in 1947 when India finally won its independence from Britain, it became two countries. Jinnah was given territory, some in the northwest of India and some in the northeast, to establish Pakistan, which is Urdu for “the land of the pure.” (In 1971, the northeast territory, again with much bloodshed, became independent of Pakistan. This country is now known as Bangladesh.) In 1947 at the birth of the “two nations,” many Hindus in Pakistan moved south to India and many Muslims in India moved to Pakistan.

Islam was the basis for the creation of this separate state but was not expected to serve as the

model of government. In his inaugural address, Mohammad Ali Jinnah said, "You will find that in the course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State" (Library of Congress, 1994).

The *International Religious Freedom Report* found that "the Constitution of Pakistan provides for freedom of religion, and states that adequate provisions shall be made for minorities to profess and practice their religions freely; however, in practice the government imposes limits on freedom of religion. According to the Constitution, the country is an Islamic republic, and Islam is the state religion. Under the Constitution, both the President and the Prime Minister are to be Muslims, and all senior officials are required to swear an oath to preserve the country's 'Islamic ideology'. Freedom of speech is provided for; however, this right is subject to 'reasonable restrictions' that can be imposed 'in the interest of the glory of Islam.' Actions or speech deemed derogatory to Islam or to its Prophets are not protected" (U.S. Dept of State, 2003). According to Amnesty International, "religious minorities [...] are routinely subject to discrimination. The government has permitted discriminatory laws to remain on the books, failed to enforce laws prohibiting discrimination, allowed individuals to be arbitrarily detained, and failed to ensure that those responsible for abuses are held to account" (Amnesty International USA, 2004).

The most recent census, taken in 1998, estimates that 96% of the population of Pakistan is Muslim. The majority of Muslims are Sunni; an estimated 10% to 15% of the Muslim population is Shi'a. Only 1.69% of the population is Christian. The majority of Christians live in rural areas, tend to have less formal schooling and often work as laborers. Christian missionaries during the British empire concentrated much of their effort on converting low-caste Hindus, so many of today's Christians remain in the professions of their low-caste Hindu ancestors. About 2% of Pakistan's population is Hindu and 0.35% are "other" including Ahmadis (a group which considers itself Muslim but doesn't believe Mohammad was the last prophet; the Pakistani government does not recognize Ahmadis as Muslim and forbids them to call themselves Muslim or use Islamic greetings), Zoroastrians, Buddhists, Sikhs, Baha'is, tribes whose members practice traditional indigenous religions, and those who do not wish to practice any religion but remain silent about that fact. Social pressure is such that few persons would admit to being unaffiliated with any religion. Religious minority groups believe that they are underrepresented in government census counts. Official and private estimates of their numbers can differ significantly. Missionaries are allowed to operate in Pakistan. Proselytizing (except by Ahmadis) is permitted as long as there is no preaching against Islam and the missionaries acknowledge they are not Muslim (U.S. Dept of State, 2003).

It is in this climate that the Unitarian Universalist Christians of Pakistan practice their religion. They are a very small group with hopes of growing. They live in Punjab, the largest province in the country. It contains almost half of the country's total population. While Sunni Muslims are the vast majority in Punjab, more than 90% of the country's Christians also reside there, making them the largest religious minority in the province. Approximately 60% of Punjab's Christians live in rural villages. The largest group of Christians belongs to the Church of Pakistan, an umbrella Protestant group consisting of Anglicans, Methodists, Presbyterians and Lutherans; the second largest group belongs to the Roman Catholic Church. The rest are from different evangelical and church organizations (U.S. Dept of State, 2003).

Unitarian Universalism took root in Pakistan in 1991, not through missionaries but through self-reflection and study by individuals. One of the co-founders of the Unitarian Universalist Christians of Pakistan (there were several) is a man by the name of Inderias Dominic Bhatti. Bhatti was raised Catholic. "As a young man, he became a leader in the Catholic church and even went to seminary" (Lavanhar, 2001). He was strongly interested in Liberation Theology, which teaches the importance of supporting the poor and oppressed against the wealthy and tyrannical. During his seminary studies he wrote two major papers, one on the notion of the evil spirit. In it, he blamed the traditional teaching of an evil spirit working in the world for many of the phobias among the faithful. He concluded that a true religion should be a liberating force in life, not a cause of tension, guilt, fear, and feelings of sinfulness. The second paper was a critical

analysis of the rule of celibacy for the clergy. It was this paper that resulted in his being advised to leave seminary. He joined a Catholic social service organization but Bhatti's liberal views didn't sit well with the agency and he was asked to leave (McEvoy, 2004). He was approached by other liberal individuals who suggested that together they start a church where their views could be voiced. At the library of the American Center in Lahore, Pakistan, Bhatti perused a dictionary on world religions (www.icuu.net, 2004). "In it, he read about the Unitarians and Universalists, and realized immediately that he had been one all his life, but that he hadn't known it. He sent away for books on Unitarian Universalist history and theology. And he shared what he learned with his family and friends. Eventually he started traveling out to some of the Christian villages where he had relatives and told the people about this new church he wanted to establish" (Lavanhar, 2001).

Bhatti and the others began holding meetings. "As Bhatti went around the country professing his Unitarian Universalist ideas, he took many risks. But he limited his conversation to Christians to avoid being accused of trying to convert Muslims, a crime that is punishable by death" (Lavanhar, 2001). In an address to the ICUU in 2001, Bhatti tried to explain the situation of Pakistani UUs, "...please remember that we live in a fundamentalist Muslim country with certain fears, threats, temptations, cowardliness, self-centeredness and even hypocrisy sometimes [...] Your continuous friendship will one day unmask the fears..." He likened UUs in Pakistan to the early Christians fleeing to the catacombs, growing in silence, all but invisible for many years (Bhatti, 2001). Being Christian in an Islamic republic provides one kind of challenge but being a UU in Pakistan has another challenge as well, that of being a liberal Christian in a conservative Christian environment. Guilt, shame and sinfulness are often emphasized in the Christian churches around them. UUs hope to counter these fears and stresses with love, understanding and comfort.

Pakistani Unitarian Universalists have come from various Christian backgrounds; most are former Catholics. Choosing Unitarian Universalism as their faith has resulted in them being socially ostracized and disinherited by family and tribe, which has been very painful for them (Bhatti, 2001 and Naz, 2003). Being disinherited can mean homelessness for a family. This pressure has also resulted in some Unitarians hiding their religious beliefs from family and friends who would not understand. They remain Unitarian Universalists in secret. Bhatti and the other UUs of Pakistan express only understanding and compassion to those Unitarian Universalists in their midst who remain invisible and silent.

Membership has waxed and waned due in part to the issue of poverty. Churches that can provide social services and financial support to people are able to attract and keep members. Initially the Pakistani Unitarians were able to attract members through this kind of support but when the money ran out, many members left to join churches that could offer them continuing financial incentives. There have also been threats and persecution of UUs by fundamentalist Christian groups resulting in several UU leaders leaving the country and driving others away from Unitarian Universalism.

These are the harsh realities that Pakistani UUs live with. In spite of this, their faith continues to be one of love and service. Their theology includes that God is the creator of the Universe; that God loves all human beings; that God is the way, the truth, and the life for all humans not just Christians; that God moves through human togetherness and love; and that there is no original sin (Bhatti, 2001). They believe every human is born with the togetherness of male and female; that Jesus was a human who found divinity within himself, and that there is no eternal punishment (McEvoy, 2003). They have no fixed and ultimate creed but worship includes words of comfort to help them find release from human tensions, fears and phobias, guilt and feelings of sinfulness (Bhatti, 2001).

Bhatti and other UUs frequently find themselves counseling Christians who are ridden with guilt for actions deemed sinful and evil by their churches and families. One Unitarian leader wrote of a very poor agricultural laborer from a small village in Hafizaabad. During the Lenten season, Christians are prohibited from eating meat on Fridays. The wedding of the son of this man's landlord was being held on a Friday during Lent. Being poor, this man could rarely afford

to eat meat but during the wedding celebration, he ate and enjoyed the meat being served. His family criticized him harshly and their pastor told him he had sinned. His feelings of guilt were such that he couldn't eat, sleep or do his work well. As a Unitarian lay-minister, Mr. Bhatti gave him and his family religious counseling for months to help restore this man to living life normally once again. For this, Mr. Bhatti was criticized by the local Christian churches (Naz, 2003).

One of the concerns of the UUs in Pakistan is the situation of women and girls. During a Sunday service focused on gender equality and respect of women at the individual, family and community levels, the story of a beautiful teenage girl of one of the villages came out. This girl had been raped and was thus considered unmarriageable. "Her parish pastor viewed the rape as a curse and warning from God to the victim for some sinfulness she or her forefathers did (because 'God punishes and rewards until seven generations'). He told the victim and her family, "Rape is the justice of God; God did not want this young woman to marry; and as God's children, they would have to accept and fulfill His plan because He always does what is Right and Just" (Naz, 2003). These ideas are abhorrent to the Pakistani Unitarians.

So it is that the UUs of Pakistan focus their ministry on liberating people from fears, phobias, guilt and feelings of sinfulness. They want to give people confidence in themselves and in meeting their potential.

The Pakistani UU group gathers in members' homes to worship. Worship starts with the lighting of two chalices, one by a male, the other by a female, to symbolize equality. (The order is reversed for the next service.) Then a prayer is said (see Order of Service for Small Group Worship in this curriculum). This is followed by a reading from the Bible or by a community issue needing reflection. Discussion follows. Then comes the time to offer prayers: members of the group offer prayers first and then the lay-minister offers all of these prayers to God. Finally, there is a benediction and blessing. When possible, there are two lay-ministers, one male, one female, who take turns leading the service, but services are not conducted by the lay-minister alone; everyone participates and expresses their concerns and intentions. This is in keeping with their belief that no one has authority or monopoly on truth, wisdom, ability, nobility, humanity or on God; and that truth, wisdom, religions, faiths and cultures are never final but evolutionary (Bhatti, 2001).

The aims and objectives of the UUC of Pakistan are to: "promote justice, peace, human dignity and social development; mobilize communities against cruelty and slavery of all sorts; do therapy to socio-religiously confused and disturbed people; and work with people for social, economic, educational, environmental, cultural and religious uplifting and attitudinal change at [all] levels. Ultimately, it aims at religious liberalism and social justice for the accessless, resourceless, and demoralized people in Pakistan" (www.icuu.net, 2004).

The "Unitarian Universalist Christians of Pakistan" became a member group of the UUA of the U.S. in 1994 and is a founding member group of the ICUU. Like the hardy native Fountain Grass that grows wild in Pakistan, the small group of UUs in Pakistan tenaciously holds on in spite of the harsh conditions around them.



Hoeing

Many Pakistani UUs remain "silent and invisible" for fear of being ostracized by family and tribe. Are there things you believe that differ from your family's beliefs? Do you often remain silent about them with your family? How does that make you feel?



Harvesting

Has your group decided to do any of the *Additional Activities* from Harvesting (p. 12) following the discussion of the reading? If so, prepare any materials you might need.



II. SMALL GROUP WORSHIP

Preparing for Session 2

- ___ Make copies and hand out in advance the *Small Group Worship – Unitarian Universalist Christians of Pakistan* (p. 11), or have members read the material online at <http://www.icuu.net/resources/curriculum.html>.
- ___ Download and copy the Order of Service for the Small Group Worship – *Unitarian Universalist Christians of Pakistan* which is a separate file, <http://www.icuu.net/resources/curriculum.html>.
- ___ Choose, or have the group choose, in advance, one or more activities from *Harvesting: Additional Activities* (p. 12) to do after your Small Group Worship service, if appropriate. Prepare materials needed for the chosen activities.
- ___ Invite members to bring items from Pakistan to display at the Small Group Worship service.
- ___ Have two chalices ready for your small group worship service.
- ___ Look over the instructions for facilitating the session and the Order of Service so to be prepared and comfortable with the material and the flow of the session.

Facilitating Session 2

Small Group Worship is designed to be a worshipful time for self-reflection and for connecting with one another. The Small Group Worship for Unitarian Universalism in Pakistan is based on a covenant group format, which is now being used at many international U*U meetings and conferences. (See Thandeka, 2002 in references). After creating the space and preparing the materials, simply follow the Order of Service.

Space

- ___ Arrive early to set up your room. Create a worship space that is different from how the space usually looks.
- ___ Set up two chalices. Have matches handy.
- ___ Display a bouquet of ornamental grasses, especially *Pennisetum Orientale*, or a photo of ornamental grasses.
- ___ Have music from Pakistan playing in the background.

Order of Service If you haven't already, download, copy and have available the Order of Service for the Small Group Worship. It has been designed to be printed or photocopied front to back and folded. Read through it carefully so you can lead the service comfortably.

Songs If you are not familiar with a chosen hymn or don't have the music for it, feel free to substitute a different hymn that fits the theme of the service.

Preliminaries This is a time to make announcements and to ask for volunteers to help with the Small Group Worship tasks. If you will be following the group worship with one of the additional activities listed in *Harvesting* (p. 12), you may want to announce your agenda and what you need from the group.

After the Service If you haven't done so already, you may want to make plans to do one of the additional activities listed in this unit (See *Harvesting*, p. 12) following this Small Group Worship. There are many to choose from, including making masks, writing and performing a skit, making a comic book, designing a game and more.

Handout: *Small Group Worship – Unitarian Universalist Christians of Pakistan*

After you have read the article, *Unmasking the Fears*, you are ready to share in Small Group Worship.



Small Group Worship

Your facilitator will download and have ready the Order of Service for the Small Group Worship Service – *Unitarian Universalist Christians of Pakistan*, <http://www.icuu.net/resources/curriculum.html>. The outline for this service follows a typical order of service of the Pakistani UUs.

Bring an item from Pakistan to display, if you have one.

This Small Group Worship service is also based on a covenant group format that is now being used at many international U*U meetings and conferences. (See Thandeka, 2002 in references). There is no article to accompany the Small Group Worship service, only an Order of Service which is a separate file and will be downloaded and copied by the facilitator.

While participating in the Small Group Worship, listen deeply to the words of hymns, prayers and readings. Listen deeply to the words of others in your group as feelings and ideas are shared with one another.



Emblem of the Unitarian Universalist Christians of Pakistan





Harvesting: *Additional Activities*

1. Get a feeling for the sounds of Pakistan. Listen to popular Pakistani music midi files at <http://www.geocities.com/SunsetStrip/Lounge/5018/> or you can listen to Pakistani songs from the government radio station at <http://www.radio.gov.pk/mili.htm> or you can hear radio news from Pakistan in English or Urdu at <http://www.asiansociety.com/resources/pakistan/radio.html>
2. Cook and share a Pakistani meal. There are many great recipes available at <http://www.desicookbook.com/> or at www.recipes4us.co.uk/Cooking%20by%20Country/Pakistan.htm or at other sites on the Internet.
3. Write and perform a skit about Mr. Bhatti and his life and work as a Unitarian Universalist in Pakistan. Get ideas from the article and also from McEvoy, D. (2003). *Credo International: Voices of Religious Liberalism from Around the World*. (pp. 237-240). Del Mar, CA: Humanity Press. Share your skit with your congregation.
4. Make a group illustration of some of the images you take away with you after having read the article *Unmasking the Fears*.
5. Make masks that represent your fears. These can be made with something as simple as paper bags or paper plates, or as elaborate as plaster.
6. If you've played any of the Partner Church Council Partners games, try designing a similar game about the UUs in Pakistan. Invite others to play your game. You can download the PCC games at <http://www.uua.org/uupcc/>
7. Write and illustrate, comic book style, the "Adventures of Super UU", planting seeds of love and compassion in Pakistan. Remember, Pakistani UUs give equal time to male and female; how might this affect your depiction of "Super UU"? Share your "book" with the children of your congregation.
8. What is your definition of sin? What actions and behaviors do you consider sinful? Are thoughts sinful? Discuss your ideas with your group.
9. If members of your group have lived in, traveled in or had personal experience with Pakistan, set aside time when they can share what they know with the group.
10. Your own ideas.



The Tool Shed: References and Additional Resources

- Amnesty International, USA. (2004). *Pakistan: Human Rights*. Retrieved February 2005 from <http://www.amnestyusa.org/countries/pakistan/summary.do>
- Bhatti, I. (2001). "Unitarian Universalism in Pakistan" in Hill, A. et al. *A Global Conversation: Unitarian/Universalism at the Dawn of the 21st Century*. (p. 242-249). Prague: International Council of Unitarians and Universalists.
- Crompton, S. (2003). *Modern World Nations: Pakistan*. Philadelphia, PA: Chelsea House Publishers.
- Hill, A, J. McAllister, and C. Reed (eds). (2002). *A Global Conversation: Unitarian/Universalism at the Dawn of the 21st Century*. Prague: International Council of Unitarians and Universalists.
- International Council of Unitarians and Universalists. (2004). *Unitarian/Universalism Around the World*. Retrieved July 2004 - January 2005 from www.icuu.net.
- Lavanhar, M. (December 16, 2001). *Hell, Holidays and Harry Potter*. A sermon delivered to All Souls Unitarian Church, Tulsa, OK. Retrieved February 2005 from <http://www.allsoulschurch.org/sermons.asp?sermon=45&action=menu&value=136&pagecode=92>
- Library of Congress Country Studies. (1994). *Islam in Pakistani Society*. Retrieved February 2005 from [http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field\(DOCID+es0062\)](http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+es0062))
- McEvoy, D. (2003). *Credo International: Voices of Religious Liberalism from Around the World*. (pp. 237-240). Del Mar, CA: Humanunity Press. (Available at www.icuu.net)
- Midgley, J. (2002). in Hill, A., J. McAllister, and C. Reed (eds). (2002). *A Global Conversation: Unitarian/Universalism at the Dawn of the 21st Century*. Prague: International Council of Unitarians and Universalists.
- Naz, E. (2003). *Unitarian Universalism in Pakistan*. (Personal correspondence).
- Sheehan, S. (1994). *Cultures of the World: Pakistan*. New York, NY: Marshall Cavendish.
- Thandeka (2002). "The Spiritual Life of Unitarian Universalists, Lost and Found." in *A Global Conversation: Unitarian/Universalism at the Dawn of the 21st Century*. (p. 163-194). Prague: International Council of Unitarians and Universalists.
- Unitarian Universalist Association (eds). (1993). *Singing the Living Tradition*. Boston: Beacon Press.
- U.S. Dept. of State. (December 18, 2003). *International Religious Freedom Report 2003: Pakistan*. Retrieved February 2005 from <http://www.state.gov/g/drl/rls/irf/2003/24473.htm>