

HEALING OUR DIVISIONS: CAPACITY BUILDING FOR INTERFAITH LEADERS

Hartford Seminary Preliminary Course Syllabus for *DI-635*

Summer Session – May 26 to June 30, 2021

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Course Rationale, Goals, and Format

Our increasingly pluralistic society needs a new kind of religious leadership, grounded in a particular tradition and, at the same time, able to interact effectively with other faith communities. This is especially true given widespread fear and mutual suspicion, exacerbated by the violent acts of religious extremists and sensationalist news coverage of their actions.

This course is a laboratory for exploring theoretical perspectives and practical methodologies for interfaith leadership. The overarching questions to be addressed are: *What are the attributes of an effective interfaith leader, and how can they be cultivated?* Participants should have prior familiarity with the beliefs and practices of Jews, Christians, and Muslims, as well as some background in interfaith encounter and dialogue. The **primary goal** is to promote the **development of relevant practical skills**, including: facilitating interreligious encounters; monitoring group dynamics and multiple identities; comparing and connecting intra-faith and interfaith leadership challenges; planning and coordinating multi-faith study of sacred texts; designing interfaith worship; and tapping spiritual resources for conflict transformation. The assigned readings, posted written reflections, and weekly online conversations will all foster development or enhancement of these competencies.

NOTE: This is a **hybrid course** comprising **both asynchronous learning and posting** of assignments, **along with a weekly ZOOM session from 7:00 to 8:30 p.m. EDT each Wednesday, beginning on May 26 and ending on June 30.** Students should come to each ZOOM session, including the first, prepared to engage the topic(s) being considered. Also, take into consideration that this course will be conducted on an accelerated six-week schedule, **covering twice as much material per week** as would be the case in a semester-long course.

Course Learning Outcomes

After completing this course, students will be able to:

- *Define the attributes and skills of an effective interfaith leader, assess their own levels of competency in those areas, and discern which attributes or skills need strengthening;
- *Better facilitate interreligious encounters, using a range of skills appropriate to the task;
- *Compare and connect the challenges presented by *intra*-faith and *inter*faith leadership;
- *Plan and coordinate multi-faith group study of sacred texts;
- *Tap into spiritual resources for conflict transformation and peacebuilding from the Jewish, Christian, and Islamic traditions; and
- *Design, organize, and facilitate multi-faith worship experiences

Attendance, Assignments, and Assessments

Credit-seeking students are expected **actively take part** in **all six** of the **Wednesday ZOOM conversations**. If there is a scheduling conflict or emergency situation, the student must inform the instructor in advance. Points will be deducted from the final grade for each ZOOM session missed without good cause.

In addition, credit-seeking students are expected to **read all the assigned readings; write and post all the weekly reflections** including responses to the posts of others; **write and submit, via email to the course instructor, a personal journal of 350 to 500 words each week** identifying the essential learnings/discoveries, as well as the changes in attitudes or feelings, experienced by the student during the course; and **write and submit a final paper or project** addressing one or more challenges faced by interfaith leaders. Ideally, the final paper/project should present insights that relate theory to practice in ways that contextualize the detailed leadership strategies and methods within a broader theoretical or symbolic framework. **See the notes at the end of this syllabus for more information on the journal and the final paper/project.**

For course grades, the student's demonstrated competencies will be weighted as follows:

Attendance and active participation in the weekly ZOOM conversations:	15%
Posted reflections and responses to others' postings	35%
Personal journal of new learnings and shifts in attitudes or feelings	15%
Final paper or project	<u>35%</u>
TOTAL	100%

NOTE: For **master's students**, final papers or projects (if written) should be approximately **15** double-spaced pages in length, plus a bibliography. For **D.Min.** students, final papers or projects (if written) should be **20 to 25** double-spaced pages in length, plus a bibliography, and should relate to their ministry settings.

For guidance in writing a research paper, see <http://www.hartsem.edu/current-students/student-writing-resources/> For specific questions, please contact the course instructor. The "**Recommended Resources**" at the end of each module in this syllabus are meant as **potential background material** for final papers/projects, or for **general knowledge** on the topic of that week.

Original Work, Plagiarism, and Assistance in Writing

All written assignments are expected to be original work composed or created by the student, with any use of other sources clearly identified according to accepted academic standards. Citing Wikipedia as an academic source is seriously discouraged. Plagiarism, which is the incorporation of words or ideas from other sources without giving proper credit to the authors involved, will not be tolerated. For clarification, here is the Hartford Seminary statement on what constitutes plagiarism and the consequences incurred by such a violation of academic rules and ethics (with the instructor's emphases in bold):

Plagiarism, the failure to give proper credit for the words and ideas of another person, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where the words and ideas of others are used, they must be acknowledged. [Use footnotes or endnotes]. Additionally, if students receive editorial help with their writing, they should also acknowledge it appropriately.

*Credit will not be given for work containing plagiarism, and **plagiarism can lead to failure of a course.** Faculty will report all instances of plagiarism to the Academic Dean. The Academic Dean will then collect documented details of the case and advance any recommendations for further action to the Academic Policy Committee. Through this process the situation will be reviewed and any additional penalties that may be warranted (up to and including expulsion from the school) will be determined.*

For clarity as to what constitutes plagiarism, the following description is provided:

- 1. Word for word plagiarism:** (a) the submission of another person's work as one's own; (b) the submission of a commercially prepared paper; (c) the submission of work from a source which is not acknowledged by a footnote or other specific reference in the paper itself; (d) the submission of any part of another person's work without proper use of quotation marks.*
- 2. Plagiarism by paraphrase:** (a) mere re-arrangement of another person's works and phrases does not make them your own and also constitutes plagiarism; (b) paraphrasing another person's words, ideas,*

and information without acknowledging the original source from which you took them is also plagiarism.

See Part II of **Kate L. Turabian, A Manual for Writers of Research Papers, Theses and Dissertations**, (7th Edition, University of Chicago Press, 2007) for an explanation of the proper ways to acknowledge the work of others and to avoid plagiarism.

3. Reuse of your own work: Coursework submitted for credit in one course cannot be submitted for credit in another course. While technically not plagiarism, this type of infraction will be treated in the same manner as plagiarism and will be subject to the same penalties. If you are using small amounts of material from a previously submitted work, that work should be referenced appropriately. When a student is writing their final program requirement (paper, project or thesis) it may be appropriate, with their advisor's permission, to include portions of previously submitted materials if properly referenced.

NOTE: Any student who needs assistance in crafting an assignment is urged to contact the Student Services Coordinator for help in obtaining the services of a Writing Consultant.

If there is any question about the proper citation of sources, students may ask the Writing Consultant for help.

Proofreading: Students are expected to proofread their assignments before posting or submitting them. For a WORD document, start with the "Spelling and Grammar" function under "Review" in the menu bar above the text. Correct any errors indicated, and then read the amended text closely to catch any mistakes that were not detected. **Consistently sloppy, uncorrected work will result in a lower grade.**

Course Schedule and Readings/Videos

MODULE 1, May 23-28: THE CHARACTERISTICS OF AN EFFECTIVE INTERFAITH LEADER

Overarching questions: What are the desired characteristics for an effective interfaith leader? How can they be cultivated and reinforced?

Read or view the following items:

Yehezkel Landau, "Why Engage in Interfaith Relations?" (blog, **WORD file on Canvas**)

<https://vimeo.com/316584334> "Joys and Challenges of Interfaith Dialogue" —brief vimeo with Yehezkel Landau speaking, produced by Dr. Lucinda Mosher

<https://static1.squarespace.com/static/5464ade0e4b055bfb204446e/t/5a83013ff9619af3c62fb5d9/1518534975783/Dialogue+Decalogue.pdf> the “classical” version of Leonard Swidler’s set of practical guidelines called “The Dialogue Decalogue”

[https://www.nku.edu/~gartigw/teaching_files/Dialogue%20Decalogue%20\(with%20some%20explanation\).pdf](https://www.nku.edu/~gartigw/teaching_files/Dialogue%20Decalogue%20(with%20some%20explanation).pdf) an abbreviated version of Swidler’s “Dialogue Decalogue”

Eboo Patel, *Interfaith Leadership: A Primer*, Boston: Beacon Press, 2016, ISBN 978-0-8070-3362-3, pp. 19-86 (**PDF files on Canvas**)

Yehezkel Landau, “Characteristics Required for Interfaith Leadership” (chapter in Doctor of Ministry dissertation, **PDF file on Canvas**) and a one-page summary of the 20 characteristics (**WORD file on Canvas**)

Yehezkel Landau, “John Pawlikowski, Interfaith Leader: A Jewish Tribute,” in Elena G. Procario-Foley and Robert A. Cathey, eds., *Righting Relations After the Holocaust and Vatican II: Essays in Honor of John T. Pawlikowski, OSM*, New York/Mahwah, NJ: Paulist Press, 2018, ISBN 978-0-8091-5335-0, pp. 314-322 (**available on Canvas in PDF format**)

<https://bulletin.hds.harvard.edu/articles/winter2007/interview-krister-stendahl> the late Krister Stendahl, former dean of Harvard Divinity School and Bishop of Stockholm, reflects on the qualities required for effective leadership in an interview-article by Yehezkel Landau

ASSIGNMENTS: After viewing and reading these items, **write and post** to Canvas a **500-to-700-word reflection** on **YOUR strengths** and **YOUR weaknesses or challenges** regarding interfaith engagement and leadership (in the areas of **knowledge, skills, & qualities**) by **10 pm EDT** on Sunday, **May 23**.

In addition, **print out** from Canvas the PDF image of a **postage stamp**. Using whatever artistic medium you prefer (colored markers, pastels, crayons, pencils, collage...), design a personal stamp that reflects in images and/or words **YOUR spirituality** (beliefs, practices, spiritual heroes, any other symbols that you find relevant). Then take a **photo** of your stamp, and **post** it to the Canvas site, also by **10 pm EDT** on Sunday, **May 23**.

Then **read your classmates’ reflections** and **look at their postage-stamp images**. By **10 pm EDT** on Tuesday, **May 25**, choose **TWO** other students from **different faith traditions** and **substantively engage** their reflections and postage-stamp images in responses of **100 to 150 words each**.

MAY 26 ZOOM SESSION: (1) Welcome by the instructor and self-introductions (5 minutes), then (2) guidelines for constructive dialogue (10 minutes), (3) sharing of postage stamps (20-30 minutes), and then (4) discussion of students’ reflections and responses (45 minutes). At the end, we will discuss the **composition of liturgical design teams for Module #6**.

FIRST JOURNAL ENTRY: By Friday, **May 28**, each student should **write** an initial journal entry of **350 to 500 words**, reflecting on **new learnings, discoveries, or questions and any shifts in awareness or perspective** sparked by the readings or vimeo, the artistic exercise, students' postings, or the ZOOM session. **Include, also, any information that you wish the instructor to know about your background, your expectations from this course, and what you need from the instructor in order to enjoy the course and succeed in it.** Email your journal entry to the course instructor by **12 noon EDT** on Friday, **May 28**.

RECOMMENDED RESOURCES: <https://www.youtube.com/MakeFriends> *Elijah Institute* YouTube videos on interfaith friendship, including testimonies by Pope Francis and Rabbi Abraham Skorka, Rabbi Jonathan Sacks, and Imam Dr. Muhammad Suheyf Umar, accessible through these links: <https://www.youtube.com/watch?v=aGHulZcONFk> (Pope Francis and Rabbi Skorka); <https://www.youtube.com/watch?v=Cw7EpwliLfo> (Rabbi Sacks); and <https://www.youtube.com/watch?v=3aE5HFvGYIM> (Imam Dr. Umar)

Pluralism Project (at Harvard) online material; see, especially, the variety of case studies at <http://pluralism.org/casestudy/> and the other resources assembled under "Promising Practices" at <http://pluralism.org/interfaith/promising-practices/>

Leonard Swidler, *Dialogue for Interreligious Understanding: Strategies for the Transformation of Culture-Shaping Institutions*, New York: Palgrave Macmillan, 2014, ISBN 978-1-137-47119-2

<https://utsnyc.edu/wp-content/uploads/Heschels-No-Religion-is-an-Island.pdf> classic essay by Abraham Joshua Heschel

Jennifer Howe Peace, Or N. Rose, and Gregory Mobley, eds., *My Neighbor's Faith: Stories of Interreligious Encounter, Growth, and Transformation*, Maryknoll, NY: Orbis Books, 2012, ISBN 978-1-57075-958-1

Irfan A. Omar, ed., *A Muslim View of Christianity: Essays on Dialogue by Mahmoud Ayoub*, Maryknoll, NY: Orbis Books, 2007, ISBN 978-1-57075-690-0

MODULE 2, May 30-June 4: RELATING INTER-FAITH AND INTRA-FAITH LEADERSHIP CHALLENGES

Overarching questions: How do the challenges or requirements of INTER-faith leadership relate to those involved in INTRA-faith leadership? How do we pursue interfaith partnerships without undermining relations with our co-religionists? Are these two forms of leadership interdependent, two sides of one coin?

Read or view the following items:

<http://www.theinterfaithobserver.org/journal-articles/2016/10/9/review-the-intrafaith-conversation-2016-by-susan-strouse> review of Rev. Susan M. Strouse's book, *The INTRAFaith Conversation*

Susan M. Strouse, *The INTRAFaith Conversation: How Do Christians Talk Among Ourselves About INTERfaith Matters?*, San Francisco: Wilgefortis Press, 2016, ISBN 978-1-329-98352-6, chapter 22 ("Leadership"), pp. 155-162 (**accessible on Canvas in PDF format**)

<https://www.pbs.org/video/religion-ethics-newsweekly-bishop-frank-griswold-and-the-episcopal-church-crisis/> 6:48 segment from *Religion and Ethics Weekly* focusing on Bishop Frank Griswold's leadership in response to division and rancor within his Episcopal Church

Harvey Cox, *Common Prayers: Faith, Family, and a Christian's Journey Through the Jewish Year*, Boston/New York: Houghton Mifflin Company, 2001, ISBN 0-618-06743-4, chapter 1 ("A Cathedral in Time: Sabbath"), pp. 9-23 (**accessible on Canvas in PDF format**)

Jonathan Magonet, *Talking to the Other: Jewish Interfaith Dialogue with Christians and Muslims*, London/New York: I. B. Tauris & Co., 2003, ISBN 1-86064-905-X, chapter 2 ("The Challenge to Judaism of Interfaith Dialogue") and chapter 8 ("Risk-Taking in Religious Dialogue"), pp. 11-22, 90-106 (**both chapters accessible on Canvas in PDF format**)

Muhammad Shafiq and Mohammed Abu-Nimer, *Interfaith Dialogue: A Guide for Muslims*, Washington, DC: The International Institute of Islamic Thought, 2007, ISBN 1-56564-304-6, chapter 1 ("Intra-faith and Interfaith Dialogue") and chapter 2 ("Guidelines for Intra-faith and Interfaith Dialogue"), pp. 1-19, 20-40 (**both chapters accessible on Canvas in PDF format**)

ASSIGNMENTS: After reading and viewing these items, **write and post** to Canvas a **500-to-700-word reflection** conveying your understanding of the relationship between INTERfaith leadership and INTRAFaith leadership, especially within your own faith community. Include any observations, concerns, or questions that stem from your own experience. **Post** your reflection by **10 pm EDT** on Sunday, **May 30**.

Then **read your classmates' reflections** and by **10 pm EDT** on Tuesday, **June 1**, choose **TWO** other students from **different faith traditions** and **substantively engage** their reflections in responses of **100 to 150 words each**.

JUNE 2 ZOOM SESSION: We will explore the topic of inter/intra-faith leadership challenges using the assigned readings and video, along with students' postings, as springboards for our discussion.

SECOND JOURNAL ENTRY: By Friday, **June 4**, each student should **write** a second journal entry of **350 to 500 words**, reflecting on **new learnings, discoveries, or questions and any shifts in awareness or perspective** sparked by the week's readings or video, students' postings, or the ZOOM session. **Email your journal entry to the course instructor** by **12 noon EDT** on Friday, **June 4**.

RECOMMENDED RESOURCES:

<https://icjis.org/resources/dabru-emet> and [http://www.jcrelations.net/Dabru Emet - A Jewish Statement on Christians and Christianity.2395.0.html](http://www.jcrelations.net/Dabru_Emet_-_A_Jewish_Statement_on_Christians_and_Christianity.2395.0.html) resources on the 2000 “Dabru Emet” statement on Christians and Christianity signed by hundreds of Jewish scholars

[file:///C:/Users/yehez/Downloads/Sacred Obligation%20\(1\).htm](file:///C:/Users/yehez/Downloads/Sacred_Obligation%20(1).htm) a 2002 statement on Judaism and Christian-Jewish relations by a group of Christian scholars entitled “A Sacred Obligation”

<http://cjcuc.org/2015/12/03/orthodox-rabbinic-statement-on-christianity/> a 2015 statement on Christianity from Orthodox rabbis in Israel, Europe, and the United States

<https://www.acommonword.com/> website for “A Common Word Between Us and You,” a 2007 statement to Christians signed by scores of Muslim clerics and scholars grounded in the shared themes of Love of God and Love of Neighbor

Daisy Khan, *Born with Wings: The Spiritual Journey of a Modern Muslim Woman*, New York: Spiegel & Grau, 2018, ISBN 978-0-8129-9526-8

Frank T. Griswold, *Tracking Down the Holy Ghost: Reflections on Love and Longing*, New York: Church Publishing, 2017, ISBN 978-0-8192-3365-3

Yehezkel Landau, “Pope John Paul II’s Holy Land Pilgrimage: A Jewish Appraisal,” in Lawrence Boadt, CSP, and Kevin di Camillo, eds., *John Paul II in the Holy Land: In His Own Words*, New York/Mahwah, NJ: Paulist Press, 2005, ISBN 0-8091-4317-8, pp. 129-156 (**available on Canvas in PDF format**)

Harold Kasimow and Alan Race, eds., *Pope Francis and Interreligious Dialogue: Religious Thinkers Engage with Recent Papal Initiatives*, Cham, Switzerland: Palgrave Macmillan, 2018, ISBN 978-3-319-96094-4

<https://www.youtube.com/watch?v=LXzPV2G5PFg> 59:13 February 2008 YouTube video from the Research Channel featuring Dr. Ingrid Mattson speaking at Penn State University when she was president of ISNA and on the Hartford Seminary faculty; addressing both intra-faith challenges and external/intercommunal issues

<https://www.youtube.com/watch?v=lwgN0cA0How> 18:12 YouTube video of Imam Yahya Hendi’s *khutbah* (sermon) at Georgetown University on March 2, 2012, focusing on the wounds of the Muslim world, individually and collectively

<https://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/teaching-christianity-in->

[dialogue-with-other-faith-traditions](#) October 2000 guidelines from the World Council of Churches

<https://www.christianitytoday.com/ct/2016/july-web-only/christianity-vs-islam-about-cross.html> Duane Litfin on whether Christians and Muslims “worship the same God”

MODULE 3, June 6-11: INTERTEXTUALITY—SHARED JEWISH-CHRISTIAN-MUSLIM SCRIPTURE STUDY

Overarching questions: How do the sacred scriptures of Judaism, Christianity, and Islam function within the context of the three faith communities? When studying our sacred texts together, what methodologies can be applied to help participants appreciate the similarities and the differences in how the sources are read, interpreted, and applied in practical situations? How do we interpret problematic texts that may be obstacles to forging positive relationships across communal boundaries?

Read the following items:

Reuven Firestone, “Dialoguing Text Study,” and Raquel M. Ukeles, “Creating a New Model for Dialogue,” in the May 2005 issue of *Sh’ma* (**entire issue available on Canvas in PDF format**)

Barbara Bowe, “The New Testament, Religious Identity, and the Other,” and Sarah J. Tanzer, “The Problematic Portrayal of ‘the Jews’ and Judaism in the Gospel of John: Implications for Jewish-Christian Relations,” in Melody D. Knowles, Esther Menn, John Pawlikowski, O.S.M., and Timothy J. Sandoval, eds., *Contesting Texts: Jews and Christians in Conversation about the Bible*, Minneapolis: Fortress Press, 2007, ISBN 978-0-8006-3842-9, pp. 93-118 (**both chapters available on Canvas in PDF format**)

Michael Ipgrave, ed., *Scriptures in Dialogue: Christians and Muslims Studying the Bible and the Qur’an Together*, London: Church House Publishing, 2004, ISBN 0-7151-4012-4, chapter 1, “Muslims and Christians reading scriptures: When, where, how, with whom?” and Basit Koshul, “Affirming the self through accepting the Other,” pp. 1-24, 111-119 (**both excerpts available on Canvas in PDF format**)

<https://iis.ac.uk/quran-muslim-life-and-practice> Dr. Mahmoud Ayoub on the Qur’an in Muslim life and practice

Yehezkel Landau, “Foreword” to Daniel J. Harrington, SJ, *The Synoptic Gospels Set Free: Preaching without Anti-Judaism*, New York/Mahwah, NJ: Paulist Press, 2009, ISBN 978-0-8091-4583-6, pp. ix-xii (**available on Canvas in PDF format**)

Yehezkel Landau, “Challenging Texts for Interfaith Relations” (**WORD document on Canvas**)

<http://shma.com/2001/04/difficult-texts/> Bonna Devora Haberman asks: “How do we study difficult Jewish texts without apologizing for, justifying, or historicizing them?”

<https://icjs.org/articles/2015/teaching-and-preaching-difficult-texts> Dr. Christopher Leighton on approaching polemical texts describing or commanding violence

<https://icjs.org/sites/default//New%20Perspectives%20by%20Marc%20Saperstein.pdf> Rabbi Dr. Marc Saperstein on interpreting problematic (especially violent) texts

Plus these SCRIPTURAL REASONING resources:

<http://www.scripturalreasoning.org/what-is-scriptural-reasoning.html> intro to SR

<http://www.scripturalreasoning.org/guidelines-for-scriptural-reasoning.html>

<http://www.scripturalreasoning.org/tips-for-facilitating-scriptural-reasoning.html>

ASSIGNMENTS: Choose **ONE** passage or teaching from your own sacred text(s) that you think provides guidelines or principles for positively engaging others outside your faith community, and **post** that text by 10 pm on Sunday, **June 6**, along with a **statement of 100 to 150 words** explaining why you chose that passage and how you think it can be addressed in an honest, unapologetic, and nonpolemical interfaith conversation. The following day, Monday, **June 7**, **substantively engage TWO** posts from **different faith traditions** in responses of **100 to 150 words each**. Also on Monday, **June 7**, choose **ONE** passage or teaching from your own sacred text(s) that you think presents challenges or obstacles for interfaith engagement, and **post** that text **along with a statement of 100 to 150 words** explaining why you chose that passage and how you think it can be addressed in an honest, unapologetic, and nonpolemical interfaith conversation. Then **substantively engage TWO** of the second posts from **different faith traditions** in responses of **100 to 150 words each, posted by 10 p.m. EDT** on Tuesday, **June 8**.

JUNE 9 ZOOM SESSION: We will begin by exploring the potential benefits and pitfalls of shared scriptural study. Students will be invited to share their own experiences with this educational practice, along with their responses to the ideas, methodologies, and questions presented in the readings and in students’ postings.

THIRD JOURNAL ENTRY: by **12 noon EDT** on Friday, **June 11**, each student should **write and email to the course instructor** a third journal entry of **350 to 500 words**, reflecting on new learnings, discoveries, or questions and any shifts in awareness or perspective sparked by this past week’s readings, students’ postings, or the ZOOM session.

RECOMMENDED RESOURCES:

Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible*, New York: Oxford University Press, 2004, ISBN 978-0-19-529751-5

Amy-Jill Levine and Marc Zvi Brettler, eds., *The Jewish Annotated New Testament*, Second Edition, New York: Oxford University Press, 2017, ISBN 978-0-19-046185-0

Seyyed Hossein Nasr, editor-in-chief, *The Study Quran: A New Translation and Commentary*, New York: HarperCollins Publishers, 2015, ISBN 978-0-06-112586-7

William A. Graham, *Beyond the Written Word: Oral aspects of scripture in the history of religion*, Cambridge/New York: Cambridge University Press, 1993, ISBN 0-521-44820-4

Miriam Levering, ed., *Rethinking Scripture: Essays from a Comparative Perspective*, Albany: State University of New York Press, 1989, ISBN 0-88706-614-3

Philip A. Cunningham, *Sharing the Scriptures: The Word Set Free, Volume 1*, New York/Mahwah, NJ: Paulist Press, 2003, ISBN 0-8091-4094-2

George M. Smiga, *The Gospel of John Set Free: Preaching without Anti-Judaism*, New York/Mahwah, NJ: Paulist Press, 2008, ISBN 978-0-8091-4457-0

Barbara J. Hampton, *Reading Scripture Together: A Comparative Qur'an and Bible Study Guide*, Dialogue of Witness Press (no venue indicated), 2014, ISBN 978-0-615-95654-1

Michael Ipgrave, ed., *Bearing the Word: Prophecy in Biblical and Qur'anic Perspective*, New York: Church Publishing, 2005, ISBN 0-89869-494-9

John Kaltner and Younus Y. Mirza, *The Bible and the Qur'an: Biblical Figures in the Islamic Tradition*, London/New York: Bloomsbury T&T Clark, 2018, ISBN 978-0-5676-6600-0

Rita George-Tvrtkovic, *Christians, Muslims, and Mary: A History*, New York/Mahwah, NJ: Paulist Press, 2018, ISBN 978-0-8091-5328-2

Farid Esack, *The Qur'an: A User's Guide*, Oxford: Oneworld Publications, 2005, ISBN 1-85168-354-2

https://d1.islamhouse.com/data/en/ih_articles/single2/en_An_Introduction_to_the_Quran.pdf
9-page introduction to the Qur'an from IslamHouse.com

<https://www.whyislam.org/quran/quran-the-word-of-god/> overview of the Qur'an's message, preservation, authenticity, and universality

<https://www.interfaith.cam.ac.uk/resources/lecturespapersandspeeches/jewschristiansandmuslimsmeetaroundtheirs scriptures> academic article on *Scriptural Reasoning* by David Ford based on a 2011 speech in Rome

MODULE 4, June 13-18: INTERFAITH CONFLICT TRANSFORMATION AND PEACEBUILDING

Overarching questions: How can religious teachings and practices be mobilized to transform communal or intercommunal conflicts, especially when religious extremists are contributing to the hostilities? Does a spiritual approach to peacemaking add an essential practical dimension to the effort to heal conflicts and promote constructive partnerships?

Read or view the following items:

Yehezkel Landau, "A Holistic Approach to Peacemaking" (**WORD document available on Canvas**); an edited version appeared as "Four Dimensions of Peacemaking" in *Spirituality & Health*, March/April 2019, pp. 30-31

<http://www.theinterfaithobserver.org/journal-articles/2015/10/9/countering-islamophobia-a-jewish-testimony.html> Yehezkel Landau's blog: experiential lessons from the Park 51/Cordoba House controversy in 2010 and a contentious New York City zoning board meeting

<https://tanenbaum.org/peacemakers-in-action-network/meet-the-peacemakers/> profiles on religious peace activists recognized by the Tanenbaum Center for Interreligious Understanding (get a sense of the range of these religious peace practitioners)

<https://www.youtube.com/watch?v=kFh85K4NFv0&feature=youtu.be> 39:56 video: *The Imam and the Pastor* documenting a remarkable partnership of two faith leaders in Kaduna, Nigeria, members of the Tanenbaum *Peacemakers in Action* network

<http://kids4peaceboston.org/summer-jobs/> 1:54 video on Kids4Peace Boston summer camp

<http://www.theinterfaithobserver.org/journal-articles/2013/12/15/so-you-want-to-be-an-interfaith-peacebuilder.html> Mohammed Abu-Nimer's stance on the emerging field of interfaith peacebuilding and the challenge of bridging the religious and the political dimensions of conflict transformation

<https://www.usip.org/sites/default/files/pwks51.pdf> *Healing the Holy Land*, a 2003 research report by Yehezkel Landau, published by the United States Institute of Peace, on interreligious peacebuilding strategies and initiatives in Israel/Palestine

Plus several blogs by **MEHLAQA SAMDANI**, coordinator of the public educational series ***Critical Connections*** based in central Massachusetts (see <https://www.criticalconnections.org/>):

<https://www.criticalconnections.org/news/2018/11/2/the-hate-among-us> Samdani's comments on the Pittsburgh synagogue massacre and other hate crimes by white supremacists

<https://www.criticalconnections.org/news/2019/2/12/one-tweet-multiple-opportunities?fbclid=IwAR3aYjTErTxX9ctS-ZQOIEplko0zVnNPE1ywL8br6-ZVCAnJfqFBeTEr4I> Samdani's constructive response to the Ilhan Omar AIPAC/BDS controversy, focusing on opportunities to grow, engage, forgive, and heal

<https://www.criticalconnections.org/news/2019/1/9/muslim-women-and-the-words-they-use>
Samdani's response to statements by Reps. Ilhan Omar and Rashida Tlaib

<https://www.criticalconnections.org/news/2018/9/10/muslim-students-and-the-911-anniversary> Samdani's guidelines on how to teach about 9/11 in schools and homes

And a Jewish voice worth hearing and considering alongside Ms. Samdani's:

<https://jewishjournal.com/columnist/295454/muslims-jews-need-to-support-each-other/>
Rabbi Sarah Bassin's appeals to both Jews and Muslims, following the mass murders in Pittsburgh and Christchurch, New Zealand, to overcome negative stereotypes and tropes about each other and to join forces against bigotry and hatred

And read, finally, this article by Ryan Torok describing a Jewish response to the massacre of scores of Muslims in the New Zealand mosques, demonstrating solidarity with Muslims in their pain and grief: https://jewishjournal.com/cover_story/295503/interfaith-solidarity-in-wake-of-new-zealand-terror-attacks/

ASSIGNMENTS: With these resources in mind, **choose a conflict situation** in which you have been involved, or that you know about, and in which religious differences play(ed) a part. This case study can be an intra-faith or an interfaith dispute. **Write and post a 500-to-700-word reflection by 10 pm EDT on Sunday, June 13**, that **(1)** analyzes the factors and actors contributing to the conflict; **(2)** describes your role in the conflict, if any; and **(3)** offers your assessment of how religious teachings and practices could help transform the conflict and promote partnership rather than hostility among the parties to the dispute. Then **read** your colleagues' postings and **choose TWO**, reflecting **different faith traditions**, that you would like to respond to. For **each** of your two peers, **write and post a 100-to-150-word response by 10 pm EDT on Tuesday, June 15** that **substantively engages** the author, **especially point #3**, the assessment of faith-based strategies for transforming conflict.

JUNE 16 ZOOM SESSION: our conversation will begin with references to the assigned readings and videos, then concentrate on the postings by students and lessons derived from them. Hopefully, **MEHLAQA SAMDANI** will be able to join us for part of the session.

FOURTH JOURNAL ENTRY: by **12 noon EDT on Friday, June 18**, each student should **write and email to the course instructor** a fourth journal entry of **350 to 500 words**, reflecting on new learnings, discoveries, or questions and any shifts in awareness or perspective sparked by this past week's readings and videos, students' postings, or the ZOOM session.

RECOMMENDED RESOURCES:

<https://www.youtube.com/watch?v=nAeOBgbMKTA> **58:10** Mahan Mirza in dialogue with Yehezkel Landau about religious approaches to the Israeli-Palestinian conflict, based on Landau's essay for *TIKKUN* Magazine entitled "Can Zionism Be Redeemed?" (June 2019), which is accessible here: <https://www.tikkun.org/blog/2019/06/26/can-zionism-be-redeemed/>

<http://abrahamicfaithspeacemaking.com/wp-content/uploads/2012/10/For-One-Great-Peace-Study-Guide.pdf> 74-page handbook with Jewish, Christian, and Muslim teachings on peace along with practical guidelines for promoting interfaith peacemaking & conflict transformation

<http://irstudies.org/2018/12/> December 2018 issue of *JIRS*, with an essay on the Tanenbaum Center's *Peacemakers in Action* Network and another on the RPP program at Harvard Divinity School

<https://vimeo.com/227346667> link to the trailer for the film *Dawnland* about Native-Anglo relations in Maine and the first Truth and Reconciliation Commission in America

http://dawnland.org/wp-content/uploads/2019/01/DawnlandTeachersGuide_First-Inquiry_2018_1.22.19.pdf *Dawnland* teacher's guide (145 pages)

David Little, ed., *Peacemakers in Action: Profiles of Religion in Conflict Resolution*, New York: Cambridge University Press, 2007, ISBN 978-0-521-61894-6

Susan Brooks Thistlethwaite, ed., *Interfaith Just Peacemaking: Jewish, Christian, and Muslim Perspectives on the New Paradigm of Peace and War*, New York: Palgrave Macmillan, 2012, ISBN 978-0-230-33989-7

Susan Hayward and Katherine Marshall, eds., *Women, Religion, and Peacebuilding: Illuminating the Unseen*, Washington, D.C.: United Institute of Peace Press, 2015, ISBN 978-1-60127-292-8

Rabbi Jonathan Sacks, *Not in God's Name: Confronting Religious Violence*, New York: Schocken Books, 2015, ISBN 978-0-8052-4334-5, especially chapters 5 and 6 on "Sibling Rivalry" and "The Half-Brothers"

Richard A. Burrige and Jonathan Sacks, eds., *Confronting Religious Violence: A Counternarrative*, Waco, TX: Baylor University Press, 2018, ISBN 978-1-4813-0895-3

Eliza Griswold, *The Tenth Parallel: Dispatches from the Fault Line Between Christianity and Islam*, New York: Farrar, Straus and Giroux, 2010, ISBN 978-0-374-27318-7

Qamar-ul Huda, ed., *Crescent and Dove: Peace and Conflict Resolution in Islam*, Washington, D.C.: United States Institute of Peace Press, 2010, ISBN 978-1-60127-060-3

Rabbi Amy Eilberg, *From Enemy to Friend: Jewish Wisdom and the Pursuit of Peace*, Maryknoll, NY: Orbis Books, 2014, ISBN 978-1-62698-061-7

Geiko Muller-Fahrenholz, *The Art of Forgiveness: Theological Reflections on Healing and Reconciliation*, Geneva: WCC Publications, 1997, ISBN 2-8254-1224-4

Father Michael Lapsley, *Redeeming the Past: My Journey from Freedom Fighter to Healer*, Maryknoll, NY: Orbis Books, 2012, ISBN 978-1-57075-992-5

Jim Forest, *Loving Our Enemies: Reflections on the Hardest Commandment*, Maryknoll, NY: Orbis Books, 2014, ISBN 978-1-62698-090-7

Marc Gopin, *Healing the Heart of Conflict: 8 Crucial Steps to Making Peace with Yourself and Others*, Emmaus, PA: Rodale Books, 2004, ISBN 1-57954-793-1

Yossi Klein Halevi, *At the Entrance to the Garden of Eden: A Jew's Search for Hope with Christians and Muslims in the Holy Land*, New York: Harper Perennial, 2002 (paperback), ISBN 0-06-050582-6

Brad Hirschfield, *You Don't Have to Be Wrong for Me to Be Right: Finding Faith Without Fanaticism*, New York: Three Rivers Press, 2007, ISBN 978-0-307-38298-6

Douglas Johnston, ed., *Faith-Based Diplomacy: Trumping Realpolitik*, New York: Oxford University Press, 2003, ISBN 0-19-516089-4

MODULE 5, June 20-25: FACILITATION SKILLS FOR INTERFAITH ENGAGEMENT AND LEADERSHIP

Overarching questions: What practical skills are needed for facilitating interfaith groups? How can they be developed or enhanced? How do the dynamics differ between a two-party dialogue and a three-party triologue?

Read the following items:

<https://www.scarboromissions.ca/interfaith-dialogue/principles-and-guidelines-for-interfaith-dialogue/13> guidelines for organizing an interfaith meeting/encounter

Lisa Schirch and David Campt, *The Little Book of Dialogue for Difficult Subjects: A Practical, Hands-On Guide*, Intercourse, PA: Good Books, 2007, ISBN 978-1-56148-551-2, pp. 5-87 (**PDF files on Canvas**)

Ron Kraybill and Evelyn Wright, *The Little Book of Cool Tools for Hot Topics: Group Tools to Facilitate Meetings When Things Are Hot*, Intercourse, PA: Good Books, 2006, ISBN 978-1-56148-543-7, pp. 7-25, 49-76 (**PDF files available on Canvas**)

Marshall B. Rosenberg, *Nonviolent Communication: A Language of Life*, Encinitas, CA: PuddleDancer Press, 2003, ISBN 978-1-892005-03-8, pp. 1-14, 25-89 (**PDF files available on Canvas**)

Alison King, "From Sage on the Stage to Guide on the Side," *College Teaching*, Winter 1993, Vol. 41, Issue 1, pp. 30ff (**PDF file available on Canvas**)

ASSIGNMENTS: After reading and digesting the assigned material, **write and post by 10 pm EDT** on Sunday, **June 20**, a **500-to-700-word reflection** that describes a real or imagined situation in which you are/were invited to facilitate a meeting in which Jews, Christians, and Muslims discuss one or more challenging issues. Present the agenda (issues and goals for the encounter) and how you would use your interfaith leadership skills to help ensure a constructive encounter and prevent the situation from deteriorating into anger and recrimination. In presenting your scenario, give consideration to participants' backgrounds, attitudes, feelings, and styles of communication. Then **read** your colleagues' reflections and **choose TWO** from **different faith traditions** to **substantively engage** in **two responses of 100 to 150 words each, posted** on Canvas by **10 pm EDT** on Tuesday, **June 22**.

JUNE 23 ZOOM SESSION: after a consideration of the assigned readings, we will focus on student's posted scenarios of interfaith encounters and the strategies for facilitating constructive engagement around one or more challenging issues, along with the posted responses.

FIFTH JOURNAL ENTRY: by **12 noon EDT** on Friday, **June 25**, each student should **write and email to the course instructor** a fifth journal entry of **350 to 500 words**, reflecting on new learnings, discoveries, or questions and any shifts in awareness or perspective sparked by this past week's readings, students' postings, or the ZOOM session.

RECOMMENDED RESOURCE: Deborah Tannen, *That's Not What I Meant!*, New York: Ballantine Books, 1986, ISBN 978-0-345-37972-6 (especially Parts I and II)

MODULE 6, June 27-July 2: INTERSPIRITUALITY—DESIGNING AND ORGANIZING INTERFAITH WORSHIP

Overarching questions: What approaches to interfaith worship can inspire Jews, Christians, and Muslims to share their devotional practices in ways that make all feel included and comfortable? Is there a spiritual experience that can be termed "interfaith reverence"?

Read the following items:

<https://www.scarboromissions.ca/interfaith-dialogue/principles-and-guidelines-for-interfaith-dialogue/guidelines-for-designing-a-multifaith-prayer-service?singlepage=1> Paul McKenna's recommendations for designing multifaith prayer services

<http://www.christianteaching.org.uk/multifaithworship.html> Tony Higton on the Church of England's position, urging Christians to include the name "Christ" in multifaith prayer services and to NOT allow statements of belief that contradict Christian doctrine (e.g., Christ is the only savior)

<http://forums.ssrc.org/ndsp/2015/11/19/jewish-prayer-an-introduction/> David Blumenthal on Jewish prayer—an introduction and links to more extensive commentaries

<http://forums.ssrc.org/ndsp/2015/09/16/nones-affiliation-and-prayer/> research on the unaffiliated and whether/how they pray

<http://forums.ssrc.org/ndsp/2014/08/04/the-architecture-of-multi-faith-prayer-an-introduction/> Courtney Bender on inclusive prayer spaces in airports, hospitals, prisons, etc.

Yehezkel Landau, "Contemplative Methods that Help Healing: Incorporating Spiritual and Contemplative Practices in Jewish-Christian-Muslim Encounters," in *A Guidebook for Interfaith Organizations Seeking Jewish, Christian, and Muslim Community*, accessible at www.abrahamicfamilyreunion.org/interfaith-guidebook, 2009 (item #6, also as a **WORD document on Canvas**)

Rev. Dr. Clark Lobenstine, "Dialogue through Observation and Participation—Interfaith Prayer Services," in Rev. Bud Heckman and Rori Picker Neiss, eds., *InterActive Faith: The Essential Interreligious Community-Building Handbook*, Woodstock, VT: Skylight Paths Publishing, 2008, ISBN 978-1-59473-237-9, pp. 77-107 (**PDF file available on canvas**)

ASSIGNMENT: At the beginning of the course, participants will be divided into subgroups to function as **interfaith liturgical design teams**. During the six weeks of the course, each team will be responsible for **designing an interfaith or multi-faith worship service** incorporating elements from the three Abrahamic traditions. Those can include prayers, music, silence, movement, chanting, symbolic gestures or actions, and any other elements that are deemed contextually appropriate.

JUNE 30 ZOOM SESSION: following a brief consideration of the assigned readings, each liturgical design team will present its program of worship via ZOOM, and members of the other teams will offer their responses. At the end of the session, **we will close the discussion and the course as a whole with a shared spiritual exercise**.

SIXTH JOURNAL ENTRY: by **12 noon EDT** on Friday, **July 2**, each student should **write and email to the course instructor** a final journal entry of **350 to 500 words**, reflecting on new learnings, discoveries, or questions and any shifts in awareness or perspective sparked by this past week's readings, the task of designing and presenting the interfaith worship service, or the ZOOM session.

RECOMMENDED RESOURCES: David Marshall and Lucinda Mosher, eds., *Prayer: Christian and Muslim Perspectives*, Washington, DC: Georgetown University Press, 2013 ISBN 978-1-58901-677-4 (a rich collection of essays from the 2011 *Building Bridges* seminar in Doha, Qatar)

Leon Klenicki and Gabe Huck, eds., *Spirituality and Prayer: Jewish and Christian Understandings*, New York/Mahwah, NJ: Paulist Press, 1983, ISBN 0-8091-2538-2

Rabbi Mike Comins, *Making Prayer Real: Leading Jewish Spiritual Voices on Why Prayer Is Difficult and What to Do about It*, Woodstock, VT: Jewish Lights Publishing, 2010, ISBN 978-1-58023-417-7

Constance E. Padwick, *Muslim Devotions: A Study of Prayer-Manuals in Common Use*, Oxford: Oneworld Publications, 1996, ISBN 1-85168-115-9

Thomas Ryan, *Interreligious Prayer: A Christian Guide*, New York/Mahwah, NJ: Paulist Press, 2008, ISBN 978-0-8091-4513-3 (a very practical book, with an extensive appendix presenting sample prayers from eight religious traditions)

Padraic O'Hare, *Spiritual Companions: Jews, Christians, and Interreligious Relations*, New London, CT: Twenty-Third Publications, 2006, ISBN 978-1-58595-522-0 (especially chapter 5, "Praying Together")

NOTES ON THE TWO GENERAL COURSE ASSIGNMENTS AND DUE DATE:

PERSONAL JOURNAL: Students are asked to **write** and **submit** a **six-part personal journal**, describing experiences during the course that are likely to affect their capacities for interfaith leadership. Subjects worth addressing are **newly acquired knowledge, heightened awareness or sensitivity, practical skills and methodologies, new or enhanced personality traits, and questions that arise**. This is **NOT** an academic exercise requiring footnotes and bibliography; instead, it is meant to be a personal testimony couched in "I" language, documenting the student's personal journey during the course. **THE JOURNALS ARE MEANT ONLY FOR THE INSTRUCTOR AND WILL REMAIN CONFIDENTIAL.** A journal entry should be emailed to the course instructor each Friday, as indicated above. **After the course, the six weekly entries should be combined into a single document, edited for clarity of expression, and emailed to the instructor by August 1, 2021.**

FINAL COURSE PAPER OR PROJECT: Each student will choose **one of three options** for applying the lessons of the course: (1) write an **academic research paper** (approximately 15 double-spaced pages in length—or 20 to 25 pages for D.Min. students—plus a bibliography); OR (2) compose a **curriculum for facilitated interfaith study, or a detailed agenda for a facilitated interfaith event or series of events**, in either case describing the leadership choices facing the facilitator(s); OR, for those who prefer more right-brain learning and expression, (3) produce an **artistic project** in words or images, accompanied by a **written reflection** explaining the symbolism employed and listing the resources consulted in the course of the project. Whichever mode of creative expression you choose, make sure that the final result addresses the challenges faced by interfaith leaders in the areas of (1) **theoretical or conceptual grasp of the relevant issues;** (2) **awareness of the objectives chosen** for the interfaith undertaking

reflected in the paper or project; and (3) a **rationale for the methods used** to address the issues and objectives.

As with the journal, the final paper or project should be submitted to the course instructor via email by August 1, 2021.