

SKILLS, SENSITIVITIES, AND RESOURCES FOR INTERFAITH LEADERSHIP

Hartford Seminary Course Syllabus for *DI-635*

Summer Session – May 20 to June 28, 2019

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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 6:30 to 8:00 p.m. EDT each Thursday, beginning on May 23 and ending on June 27.** Students should come to each ZOOM session, including the first, prepared to engage the topic(s) being considered. In the first two weeks, accommodations will be made for students observing Ramadan and ending their daily fast at sundown. 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

Program Learning Outcomes

This course is designed to achieve the following learning outcomes specified for Hartford Seminary degree programs:

- *To demonstrate the knowledge, capacities, and willingness to respectfully engage other religions and worldviews (MARS #2, all course assignments and online sessions)*
- *To demonstrate knowledge of the practices of one's own religious tradition and the capacity to appreciate the practices of other religious traditions (MARS #3, all course assignments and online sessions, especially for Module 6)*
- *To demonstrate knowledge and skills for dialogical and constructive engagement with diversity (MARS #4, all course assignments and online sessions)*
- *To demonstrate the ability to relate theory and practice in the social contexts in which a religion's communities exist (MARS #5, assignments and online sessions for Modules 2 and 4)*
- *To share the transformed consciousness of one's own spirituality in ways beneficial to the wider world (MATLS #3, personal journal and the final paper/project)*
- *To demonstrate the knowledge, capacities, and willingness to respectfully engage the religious pluralism of contemporary American society through exposure to the teachings of other faiths and those who practice those faiths (DMin #3, all course assignments, especially personal journal and final paper/project)*
- *[To develop] comprehensive knowledge in Christian-Muslim (-Jewish) relations, theologies of interreligious engagement, or interfaith dialogue (PhD #1, all assignments and online sessions, especially final paper/project)*

Attendance, Assignments, and Assessments

Credit-seeking students are expected **actively take part** in **all six** of the **Thursday 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 of the assigned readings; write and post all of the weekly reflections** including responses to the posts of others; **write and submit a personal journal of approximately 3000 words (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 **DMin** 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 **PhD** students, final papers or projects (which must be written) should be **25 to 30** pages in length, plus a bibliography, and should relate to their dissertation research topics.

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.

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: 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?

At the outset of our course, we will dive into the core subject and explore the attributes that an interfaith leader needs to develop in order to be effective in that role. We will examine the areas of knowledge, skills, and personal qualities that make for effective leadership in interfaith encounters. The assignments are meant to encourage you to identify these attributes (feel free to add characteristics that are not specified in the readings) and to apply them to your own professional settings. You are invited to reflect on your strengths and on your weaknesses or challenges (areas you wish to work on) as you strive to be a more effective interfaith leader and role model. In addition, in order to help you and your fellow students get better acquainted, there is an artistic assignment using the image of a postage stamp to help you share the symbolism that best captures your spirituality and your religious commitments.

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”

<http://pluralism.org/promising-practice/hartford-seminary/> a Pluralism Project case study

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**)

<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

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

ASSIGNMENTS: 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 Monday. **May 20**.

Also, after viewing and reading the items above, **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 Tuesday, **May 21**.

Then **read your classmates’ reflections** and **look at their postage-stamp images**. 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** by the end of Wednesday, **May 22**.

MAY 23 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 the end of Friday, **May 24**, each student should **write and post** an initial journal entry of approximately **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.

ADDITIONAL 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 Suheyl 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

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: 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?

*In Module 2, we will explore the dynamics linking inter- and intra-faith relations and how a religious leader can be effective in both contexts. One key concern is how to foster mutual understanding and cooperation with other faith communities without alienating those in our own community who are fearful of undermining their own faith commitments. Is there a risk of being perceived as disloyal by our own constituents? If so, how can we minimize such a risk? Also, what lessons from either context can be transferred to the other, especially as we navigate the tensions and opportunities that arise when the two leadership roles overlap? For example, if you are called upon to facilitate a meeting of your co-religionists and members of another faith, what skills, sensitivities, and resources would you draw upon to help make the encounter most productive? To help us address these questions in our ZOOM conversation, we will be joined by two distinguished religious and interfaith leaders: first, Ms. **DAISY KHAN** of the **Women's***

Islamic Initiative in Spirituality and Equality (WISE), and then Bishop FRANK GRISWOLD, former Presiding Bishop of the Episcopal Church/USA. In your posted reflections and responses to one another, you will have opportunities to address the challenges faced by these two leaders and how their challenges relate to your own.

Read or view the following items:

https://www.nytimes.com/2010/11/14/fashion/14khan.html?_r=3&mtrref=undefined&mtrref=www.nytimes.com *New York Times* article on Daisy Khan from Nov. 2010, with biographical details and her reaction to the Park51/Cordoba House controversy

<https://www.prhspeakers.com/speaker/daisy-khan> 8:57 video on the Eureka Street platform with Ms. Khan's reflections on the American Muslim community, along with the Cordoba House vision and controversy

<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 and a contentious New York City zoning board meeting

<https://www.youtube.com/watch?v=FR3MiXWRF1Y> 12:52 YouTube video (June 14, 2017) with Therese Goshen-Gottstein interviewing Bishop Frank Griswold on interfaith friendship

<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 Griswold's leadership in response to division and rancor within his church

Yehezkel Landau, "John Pawlikowski, Interfaith Leader: A Jewish Tribute," in Elena G. Procaro-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**)

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") (**both chapters accessible on Canvas in PDF format**)

<https://icjs.org/resources/dabru-emet> and 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

ASSIGNMENTS: By Tuesday, **May 28**, post a reflection of approximately **500 words**, commenting on the leadership challenges confronted by **Ms. Khan** and the interconnection between the intra- and inter-faith dimensions of **HER** work. On the following day, Wednesday, **May 29**, choose **TWO** reflections from **different faith traditions** and **substantively engage** their authors in separate responses of **100 to 150 words each**. Also on Wednesday, **May 29**, post a second reflection of approximately **500 words**, commenting on the leadership challenges confronted by **Bishop Griswold** and the interconnection between the intra- and inter-faith dimensions of **HIS** work. Then again choose **TWO** reflections from **different faith traditions** and **substantively engage** each student’s reflections in separate responses of **100 to 150 words each** by Thursday **May 30** at **2 p.m. EDT**.

MAY 30 ZOOM SESSION: after a short introduction, we will have two 40-minute conversations, first with Ms. **DAISY KHAN** and then with Bishop **FRANK GRISWOLD**. In each case, following a few initial questions posed by the instructor, students will be invited to engage the two intra/interfaith leaders in conversation. **Try to formulate questions or comments** for our guest religious leaders in advance of the online session, **drawing on your reflections and responses**.

SECOND JOURNAL ENTRY: By the end of Friday, **May 31**, each student should **write and post** a second journal entry of approximately **500 words**, reflecting on new learnings, discoveries, or questions and any shifts in awareness or perspective sparked by this past week’s readings or videos, students’ postings, or the ZOOM session.

ADDITIONAL RESOURCES: 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: 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?

“Scripture’ is a relational, not an absolute term. It refers always to a text that is precisely more than meets the eye, to one that lives in the faith and piety of particular persons. A text is only scripture insofar as it exists in relation to a community of faith—persons who ‘hear’ it in the fullest sense of the word, who listen to its words, love and cherish them, and live by, with, and for them. Recognition of this basic dimension of scripture is made easier for us in our modern typographic world by an awareness of the orality of the sacred book that is experientially largely closed to most of us. And such recognition is imperative for anyone who seeks to study and to understand the religious faith and practice of other peoples past or present.”

From “Scripture as Spoken Word” by William A. Graham, in Miriam Levering, ed., *Rethinking Scripture: Essays from a Comparative Perspective*, Albany: State University of New York Press, 1989, p. 152 (emphases in the original)

Dr. Graham’s keen insights help us approach our topic for Module 3. When we are engaged in interfaith text study, we need to be sensitive to how individuals in the group relate to their respective sacred sources. For these scriptures and commentaries are not simply “books” in the sense of ordinary literature; they are foundations for living a meaningful spiritual and moral life. In some way, these texts convey either directly or indirectly the Divine Word, which is heard as a summons to faithfulness. As such, the texts evoke strong feelings and loyalties that need to be respected by others in the group, starting with the facilitators. Particular challenges are presented by verses or passages that may appear hurtful from the outside, especially those that

seem to encourage violence or unequal treatment of others. We will look at some of these challenging texts in the three Abrahamic traditions—texts that militant extremists turn into weapons—and explore ways of interpreting them so that they do not cause harm. The assigned readings and written reflections in this module will help us engage these challenges in a spirit of mutual respect and appreciation.

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 (**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, especially chapter 1, “Muslims and Christians reading scriptures: When, where, how, with whom?” and Basit Koshul, “Affirming the self through accepting the Other” (**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, “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 Tuesday, **June 4**, 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, Wednesday, **June 5**, **substantively engage TWO** posts from **different faith traditions** in responses of **100 to 150 words each**. Also on Wednesday, **June 5**, 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** posts from **different faith traditions** in responses of **100 to 150 words each**, **posted** by **2 p.m. EDT** on Thursday, **June 6**.

JUNE 6 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 the end of Friday, **June 7**, each student should **write and post** a third journal entry of approximately **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.

ADDITIONAL 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*, New York: Oxford University Press, 2011. ISBN 978-0-19-529770-6

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

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: 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?

As people of faith, we are painfully aware of how our religious traditions are distorted by militant extremists and used as justifications for acts of violent hatred. This misuse of sacred teachings for immoral purposes causes many people, especially those who are nonbelievers, to view religion as intrinsically harmful. Given these challenges from both inside and outside our traditions, how can interfaith leaders tap into the wisdom of their respective traditions in order to (1) counter the destructive narratives of our militant co-religionists and (2) help others outside our faith community see our intentions as honorable and compassionate? The readings, videos, and reflections for Module 4 will help us to better understand the relevant challenges; and, using a case study approach that draws on our own experiences, we will explore practical spiritual remedies for our social pathologies.

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

<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> 39:55 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://rpp.hds.harvard.edu/about> an introduction to the program on *Religions and the Practice of Peace* at Harvard Divinity School

<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 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 Tuesday, **June 11**, 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 faiths traditions**, that you would like to respond to. For **each** of your two peers, **write and post a 100-to-150-word response** by Wednesday **June 12** that

substantively engages the author, **especially point #3**, the assessment of faith-based strategies for transforming conflict.

JUNE 13 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.

FOURTH JOURNAL ENTRY: by the end of Friday, **June 14**, each student should **write** and **post** a fourth journal entry of approximately **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.

ADDITIONAL RESOURCES:

<http://abrahamicafaithspeacemaking.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 HDS

<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: 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?

*In Module 5, we will deepen our examination of practical skills for inclusion in an interfaith leader's "tool kit." Building on what we have learned so far, we will focus on specific methodologies for facilitating encounters between and among members of different faith communities. Of particular interest is the difference between a **bilateral** encounter (Jewish-Christian, Jewish-Muslim, or Christian-Muslim) and a **trilateral** meeting (Jewish-Christian-Muslim). How do the different dynamics in these two contexts affect the leader's role and responsibilities? The assigned readings offer concrete communication and facilitation techniques that you can use to construct your imagined interfaith scenarios.*

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. 5-29, 58-64 (**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 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 Tuesday, **June 18**, a **500-to-700-word reflection** that describes a real or imagined situation in which Jews, Christians, and Muslims meet to 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** to **substantively engage** in **two responses of 100 to 150 words** each, **posted** on Canvas by Wednesday, **June 19**.

JUNE 20 ZOOM SESSION: after a brief 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 the end of Friday, **June 21**, each student should **write** and **post** a fifth journal entry of approximately **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.

ADDITIONAL 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: 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”?

“When I think I see a Buddhist worshipping a statue of the Buddha, I yield to the Buddhist when he tells me that he is not worshipping the Buddha but honoring the Buddha’s example. When I think I see a Muslim woman constrained by her headscarf, I listen when she tells me how hard she fought to wear it against her family’s wishes. As natural as it may be to try to translate everything into my own religious language, I miss a lot when I persist in reducing everything to my own frame of reference.”

From *Holy Envy: Finding God in the Faith of Others*
by Barbara Brown Taylor, New York: HarperCollins
Publishers, 2019

To the last sentence above I would add the words “and reverence,” for we all have our own “frames of reverence,” helping us to align our devotional hearts with the Divine, along with mental “frames of reference” for interpreting our experiences, both sacred and profane. These disparate frames of spiritual and intellectual “knowing” and of self-expression confront one another when we are asked to help design an interreligious worship experience. In America this could be for a community-wide Thanksgiving service. Or it might be for an interfaith prayer breakfast, or following a tragic loss that leaves everyone grief stricken and in need of consolation. As interfaith leaders, how do we help ourselves and others come together in shared reverence for the Transcendent while honoring one another’s unique faith understanding? How do we design worship experiences that honor our spiritual similarities along with our theological and liturgical differences? In a nutshell, what approaches for expressing an inclusive “interspirituality” can be imagined and practiced? In this last module, you are invited to experiment with experiential designs of your own making, in small interfaith “liturgical design teams” that have been working together since our first session. Think of the core assignment as a stretching of the mind, heart, and spirit in the common service of the Source Who transcends all of our theologies. This is a delicate matter, since worship is a form of intimate contact and conversation with the Divine Beloved. Can we share such sacred ground? Are there forms of spiritual expression that are not limited by particular words or phrases? Are there alternative modes of worship—including music, or silence, or dance—that can bridge the differences articulated in our standard prayers? In our final ZOOM session we will explore this spiritual terrain together, in the spirit of interfaith pioneers who are journeying together without clearly drawn maps of this uncharted geography of the spirit.

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 Higon 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 27 ZOOM SESSION: following a brief consideration of the assigned readings, each liturgical design team will present its program of worship, and members of the other team(s) 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 the end of Friday, **June 28**, each student should **write** and **post** a sixth journal entry of approximately **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.

ADDITIONAL 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 these six weeks. **THE JOURNALS ARE MEANT ONLY FOR THE INSTRUCTOR AND WILL REMAIN CONFIDENTIAL.** A journal entry should be written and posted each Friday, as indicated above. **After the course, the six entries will be combined into a single document, edited for clarity of expression, and emailed to the instructor by August 1, 2019.**

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 plus a bibliography for **master's** students; **20 to 25** double spaced pages plus a bibliography for **DMin** students, relating to their ministry settings; and **25 to 30** pages plus a bibliography for **PhD** students, who must choose this option, writing a course paper that relates to their dissertation topics); 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, 2019.