

Rev. Dr. Lee Barker
Mr. Roger Doebke
2018

Multi-faith Leadership in the 21st Century

Summer Intensive: August 4 – 11, 2018

[Chautauqua Institution](#)

Chautauqua, New York

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3.0 credits

Overview

By participating in communities of practice on the grounds of the Chautauqua Institution in Western New York State, attending lectures and cultural performances that draw on the viewpoints of various faith traditions, being in dialogue with religious leaders who are working in the realm of multi-religious leadership, and conducting discussions with other seminarians, the student will build a foundation of knowledge, skills and dispositions that are necessary for emerging leadership in the American multi-religious context.

Summary of Special Registration Requirements and Logistics

Although a more detailed accounting of Logistics and Registration information can be found on pages 8 and 9, due to the nature of this course, it is important for students to have the following information immediately:

Registration for the course opens immediately and will close on April 6, 2018 at 5 pm central time. Tuition will be charged at the 2018-19 rate of \$2463.00.

Students will not be able to drop the class after April 6, 2018. Students who receive scholarships and/or tuition assistance will be able to apply those awards to the tuition.

In addition to the usual fees charged by Meadville Lombard, fees for this course will encompass housing for seven nights, some meals and a Chautauqua Gate Pass. **Total fees for a matriculated student: \$522.00. Total fees for a non-matriculated student: \$572.00. Fees will be payable on or before April 15, 2018.** Students will be responsible for their own transportation costs. Registration will be limited to 18 students.

Course Blueprint

The conventional wisdom among Unitarian Universalists is that ours is a religious movement that is perfectly situated to promote constructive interfaith engagement for increased understanding and enhanced harmony as well as an opportunity for spiritual growth among those so engaged. After all, we Unitarian Universalists have built our own communities on a foundation of engaging religious diversity, along with the widely held value that we, as an organization as well as individually, are enhanced by difference rather than threatened by it.

However, the very definition of multi-faith engagement is changing as we speak. The particular skills, resources and perspectives required to engage the religious beliefs, ethnic backgrounds and cultural differences that now form the conversations about national unity, ethnic cohesion and historic culture of every nation are no longer limited to simply understanding the varieties of theology present in the world.

This course will allow the student to begin to acquire those skills, resources and perspectives so that they may become a leader in the cultural engagement in their own community. Predicated on the ML understanding that we “act our way into new ways of thinking,” the course will provide students with the opportunity to border cross into various spiritual disciplines of religion, reflect on those experiences, hear from leaders of various faith traditions who are deeply engaged in multi-faith leadership, and draw on case studies of communities that are working to engage people from a multitude of faith traditions.

The course is offered in a community that will serve as a perfect laboratory for our work. Chautauqua Institution, founded in 1874, is a summer community on the shores of Chautauqua Lake in southwestern New York State that uniquely provides a mix of fine and performing arts, lectures by nationally and internationally renowned speakers, interfaith lectures, worship and programs, as well as recreational activities. Over the course of each week of the Chautauqua nine-week season, approximately 7,500 visitors stay at Chautauqua and participate in programs, classes and community events. Based on the four program areas of arts, education, religion and recreation; Chautauqua is dedicated to the exploration of the best in human values and the enrichment of life through a program that explores the important religious, social, and political issues of our times, and stimulates provocative, thoughtful involvement in creative response to those issues. Chautauqua is truly the place about which Paul Tillich could have been referring when he said: “Theology should only be

seen in dialogue with science, culture and art. Culture is 'the form of religion' which era, by era, expresses "intimate movement of the soul'."

This course will integrate the programmatic offerings of the Chautauqua Institution into its curriculum. Additionally, Chautauqua will serve as a case study for our work. The Institution has endeavored to move from being an ecumenical summer community to becoming an interfaith community. It struggles with its lack of racial and income diversity. And, it has yet to find a way to fully engage the ideological divides within its own community. The successes and challenges that it has experienced along the way will help to inform our work.

Definitions:

To be **multi-faith** is to feel an affinity with aspects of more than one religion, philosophy or world-view, and perhaps to believe that no one is superior to the others. This term should not be confused with interfaith, which concerns the communication between different religions. (Wikipedia)

Multicultural, describes any society in which different cultural communities live together and attempt to build a common life while retaining something of their 'original' identity." (Chin)

"Multiculturalism," by contrast, denotes "the strategies and policies adopted to manage and govern the problems of diversity and multiplicity which multi-cultural societies throw up." (Chin)

Pre-course Telephonic Class Meeting

All students must attend a mandatory orientation via conference call on **Wednesday May 23, 2018** at 4 pm (central daylight time). The call-in information is as follows:

Join from PC, Mac, Linux, iOS or Android: <https://zoom.us/j/232607771>

Or

Telephone Dial:

1 646 876 9923

1 669 900 6833

1 408 638 0968

Meeting ID: 232 607 771

International numbers available:

<https://zoom.us/join?m=rbf5aUG5kBhrZ0etNCSS5H3t7jnICnUn>

Pre-Intensive Assignment

In preparation of the first paper due **July 13, 2018**, make arrangements to attend at least one worship service (or its equivalent) that is offered by a faith tradition other than your own. Please stretch yourself with this exercise. Attend a service that is unlike any you have previously attended and perhaps is even outside your comfort zone. Begin by phoning the host and telling them that you will be there and why you are attending.

Arrive early enough so that you may introduce yourself to a greeter and/or celebrant. Tell them that you are visiting and ask if there are any practices that you should know about beforehand and if there is any behavior that could be considered offensive. Throughout your visit, observe how others behave; this is a good indicator for how you might form your own behavior. Be sensitive to rituals that might not be appropriate for a person of another faith to perform. Pay attention to how people dress and how people of different genders may or may not be segregated. Leave enough time immediately following your visit so that you can record your thoughts and reflect on your experiences for inclusion in a three-page paper that captures your thoughts and feelings about your encounter.

In your paper, address the following questions, as appropriate:

1. What were your expectations before you arrived? Were those expectations met?
2. Did you feel like an outsider?
3. What (if any) forms of hospitality were extended to you and other guests?
4. What were the roles of the official religious leaders and the lay members in the group?
5. What primary lesson did you learn about this tradition through participating in this service?
6. In what ways did your involvement with a different tradition illuminate your own faith journey?
7. What made you uncomfortable? Why?
8. How did you modify your behavior to conform to the norms of the group?
9. Were there elements of yourself/behavior you were not willing to change to adapt?
10. What did you learn about the group's identity as it relates to gender, race, sexual orientation etc.?
11. If you read sacred texts, did you learn about how the group interprets their texts?
12. How do you think the religious group you visited is representative or unrepresentative of its parent religious tradition?

Post your paper on Populi by 5 PM on July 13, 2018.

Post-Intensive Assignment

At the conclusion of the course, one three-page paper and one five-page paper will be assigned, both to be posted on Populi by 5 PM on **August 24, 2018**. The “Required Readings” listed below, as well as the material covered during the intensive week, should provide the basis for both of the papers.

Required Readings

The following articles, essays, websites and books constitute the “Required Reading” list for the course. As the student engages the materials, there are several questions to be kept in mind:

- If the author is making an argument about religious diversity, one way or the other, how might you counter that argument?
- When/how does interfaith dialogue encourage the development of authentic relationships and when/how does it inhibit the development of authentic relationships?
- At what point does the acknowledgement of religious differences promote understanding and at what point does it inhibit understanding?
- How does the concept that “we are all children of God” promote multi-faith engagement and how does it interfere with interfaith engagement?
- What is the possibility of forming relationships with persons whose faith one vehemently disagrees with?

Links to Articles on the Web:

Douthat, Ross. *Divided by God*, New York Times, 2012.
<http://www.nytimes.com/2012/04/08/opinion/sunday/douthat-in-2012-no-religious-center-is-holding.html?pagewanted=2>

Daniel Cox, Ph.D., Robert P. Jones, Ph.D. *The High Correlation Between Percentage of White Christians, Support for Trump in Key States*, PRRI, 2016.
<https://www.prri.org/spotlight/trump-triumphed-white-christian-states/>

Gaston, Herron Keyon, *The Importance of Interfaith Work in a Global World*, Huffingtonpost, 2017.
https://www.huffingtonpost.com/entry/the-importance-of-interfaith-work-in-a-global-world_us_5917b656e4b02d6199b2f02b

Argon, Kemal, *How Can Interfaith Work Be Planned to Be Useful?*, Huffingtonpost, 2015.
https://www.huffingtonpost.com/kemal-argon/how-can-interfaith-work-b_b_7594090.html

Yoffie, Rabbi Eric H., *Why Interfaith Dialogue Doesn't Work – And What We Can Do About It*, Huffingtonpost, 2011.
https://www.huffingtonpost.com/rabbi-eric-h-yoffie/why-interfaith-dialogue-d_b_867221.html

Hyun Jin Moon, *One Family Under God*.
http://www.hyunjinmoon.com/interfaith-leadership/?gclid=EAlaIQobChMI896rlenS2AIVDpl-Ch3gRQWFEAMYAyAAEgKITvD_BwE

United States Institute of Peace, *What Works? Evaluating Interfaith Dialogue Programs*.
<https://www.usip.org/sites/default/files/sr123.pdf>

Stortz, Martha E., *Why Interfaith Work is Not a Luxury: Lutherans as Neighboring Neighbors*.
<http://digitalcommons.augustana.edu/cgi/viewcontent.cgi?article=1403&context=intersections>

Strange, Daniel, *Ministry in a Multi-faith Society Means Confrontation*
<http://www.christianitytoday.com/ct/2016/october-web-only/ministry-in-multi-faith-society-means-confrontation.html>

View entire website:

The Pluralism Project, <http://pluralism.org>

Article Posted on Populi:

Chin, Rita, ***The Crisis of Multiculturalism in Europe: A History***

Cohen, Adams B. and Hill, Peter C., ***Religion as Culture: Religious Individualism and Collectivism Among American Catholics, Jews, and Protestants***

Books:

Matlins and Magida, eds., ***How to Be a Perfect Stranger***, Skylight Paths Publishing 2011

Patel, Eboo, ***Sacred Ground: Pluralism, Prejudice, and the Promise of America***, Boston: Beacon, 2012. Print.

Learning Outcomes

- Students will be able to formulate an initial strategy to developing multi-faith relationships.
- Students will be able to apply leadership techniques in creating multi-faith partnerships.
- Students will be able to engage with widely different faith communities with a sense of curiosity and possibility.
- Students will be able to evaluate the effectiveness of various types of interfaith engagement.

Faculty

The course will be coordinated by Dr. Lee Barker and Mr. Roger Doebke. As the Chautauqua Schedule for 2018 takes shape they will assign attendance at lectures delivered by nationally and internationally renowned speakers. In addition, they will provide opportunities to hear from a variety of leaders of various faith traditions. Some of those guests will include:

Ted and Deborah First (Quaker) have been intimately involved in the operations of the Friends House in Ramallah as well as Neva Shalom, an Israeli community founded by Trappist Monks as an experiment in pluralism, where the population is 50% Arab and 50% Israeli.

Rabbi Samuel Stahl (Rabbi Emeritus of Temple Beth - El in San Antonio, Texas where he served as Senior Rabbi from July 1976 until May of 2002) has extensive experience as a community leader in interfaith relations. He and his wife Lynn are featured at the University of Texas San Antonio Institute of Texan Cultures for their work.

Sheik Mazin Alsahlani is the leader of the Almakarim Islamic Foundation in Erie, Pennsylvania. He has been an important part of interfaith dialogue, working with other religious leaders in his community. He has also been a contributor to interfaith programming at the Chautauqua Institution. A powerful voice for pluralism, he says, "Interfaith is a sample of our freedom, our diversity, our solidarity, our coexistence and our peace." He is also a community leader in

social justice issues and in interfaith relations. He serves a primarily immigrant population in Erie.

Subagh Khalsa is co-leader of the Mystic Heart Meditation Program at the Chautauqua Institution. He and his wife Linda have developed a diverse meditation program at Chautauqua, which is now in its 22st year.

Maureen Rovegno, Director of the Department of Religion, Chautauqua Institution. M.Div., Harvard Divinity School with a concentration in Comparative Religious Ethics and a ministerial focus in Restorative Justice. Director, Department of Religion, Chautauqua Institution. While at Harvard she studied Arabic in order to better understand Islam. She earned her B.A. at Duquesne University in Pittsburgh. Having taught World Religions for many years, Maureen has also worked with the Global Peace Initiative for Women to empower women worldwide to raise their voices for peace and to help other women to do the same. She took part in the crafting of Karen Armstrong's Charter for Compassion.

Logistics

Registration

Students must register early for this course. The size of the class is limited to 18 students. Registration will close on **April 6, 2018** at 5pm central. Students will not be able to drop the class after **April 6, 2018**.

Arrival at Chautauqua

Students must schedule their arrival no later than 4pm on Saturday **August 4, 2018** and will be required to stay until 10am on Saturday **August 11, 2018**.

Accommodations

Most accommodations will be provided in the recently renovated and refurbished Unitarian Universalist House, which is conveniently located on the grounds of the Chautauqua Institution. Most rooms are doubles with shared bathrooms. The UU House is ADA accessible. There is a possibility that a few students will be housed in private homes on the grounds of the Chautauqua Institution. The cost of housing is included in the fee for the class.

Meals

Limited kitchen privileges will allow students to prepare a light breakfast and communal dinners at the UU House. Other meals are available through various venues (at a cost) throughout the grounds (A range of options will be provided upon arrival) and a few community meals will be provided. Students should plan on spending a minimal average of \$15.00 per day for food.

Dress

It is summertime and usually warm, but come prepared for some rain and possible cool days and/or evenings. Dress is casual at all functions.

On-Grounds Transportation

Automobiles are not permitted on the grounds other than to drop off and pick up passengers and luggage. All locations are accessible by walking or by bicycle (which are available to rent). Disability scooters are available for rent and are widely used.

Dietary Considerations

Meals served in community will be varied enough to take into account consideration of a variety of needs.

Travel

The Chautauqua Institution is located in the southwestern corner of New York State, approximately seventy miles south of Buffalo, New York and 120 miles north of Cleveland, Ohio and Pittsburgh, PA.

If you are traveling by air, Buffalo, NY is the closest large airport and a shuttle from the Buffalo airport to Chautauqua will cost approximately \$53 each way.

Erie, Pennsylvania is about a 45-minute drive from Chautauqua and provides a good alternative airport from some points of origin. It is served by several major airlines including United and Delta however, no shuttle operates from Erie.

Costs:

Tuition - \$2463.00 Students who

Additional Fees for ML matriculated students: \$522.00

Includes: Registration fee, lodging, some meals and Chautauqua gate pass (a \$475 value) **Fees are due on or before April 15, 2018**

Additional Fees for non-matriculated students: \$572.00

Includes: Registration fee, technology fee, lodging, some meals and Chautauqua gate pass (a \$475 value) **Fees are due on or before April 15, 2018**

Included Meals – Arrival meal on Saturday is included. Three meals at lunch are included and served at Hurlbut Church. Other costs:

Parking (if you arrive by automobile) is about \$8.00 per day.