Religious Peacemaking in Higher Education: A Survey of 12 Institutions
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Religious Peacemaking in Higher Education: A Survey of 12 Institutions

Introduction

Across the globe, religiously-motivated men and women are living and working in the midst of armed conflicts – activists working to overcome violent conflicts, to establish and to build communities where peace is a reality. Tanenbaum’s Peacemakers in Action are among these remarkable individuals and all of them claim as their own the vocation of religious peacebuilding. At Tanenbaum, our goal is to mainstream this vocation and to provide data and resources to the schools of higher education, the divinity schools and graduate departments of religion, as they work to make peacemaking and peacebuilding a component of education for religious leadership. Religious Peacemaking in Higher Education provides insights into what is being done in this field and how much further we have to go.

About Tanenbaum

Tanenbaum is a secular, non-sectarian organization that reduces and prevents violence associated with – and perpetrated in the name of – religion. Named after the late Rabbi Marc H. Tanenbaum, a well-known human rights and social justice activist, the organization specializes in creating real-world programming that helps people live respectfully amid religious diversity. Our four programs address religious intolerance, bias and violence in schools, workplaces, health care settings – and, through the Religion and Conflict Resolution program – in armed conflict zones.

Since 1998, the Religion and Conflict Resolution program has identified, supported, studied and celebrated 26 religiously motivated women and men who have risked their lives behind the scenes for peace. These individuals – who we call the Peacemakers in Action – now work with Tanenbaum to share their stories, establish an active network, and build momentum for religious peacemaking in local, regional and international contexts.

Acknowledgements

While writing the book Peacemakers in Action: Profiles of Religion in Conflict Resolution, Tanenbaum’s Executive Vice President and CEO Joyce Dubensky became committed to furthering religious peacemaking as a vocational choice, helping enable future religious leaders to become religious peacemakers and peacebuilders. Religious Peacemaking in Higher Education: A Survey of 12 Institutions is a foundational step toward enacting Joyce’s vision.

Tanenbaum is grateful to its staff for their commitment to this project. Heather DuBois, Assistant Program Director of the Religion and Conflict Resolution program, wrote the survey, supervised the project and conducted the interviews. Nick Jaeger was the principle author of the report. Jenny Catherall and Charmaine Chua participated in all aspects of the project, from scheduling to final edits. Matt Lucas and Szonja Ludvig helped select highlights from the many hours of conversation.

The project team thanks the survey participants for their time and, especially, for their important work.
EXECUTIVE SUMMARY

Religious Peacemaking in Higher Education: A Survey of 12 Institutions

A. Introduction

During the summer of 2009, Tanenbaum conducted a small-scale survey of peacemaking and conflict resolution theory and training in seminaries in the United States. Targeting deans and selected faculty members at twelve institutions, including one divinity school and one graduate department of religion, Tanenbaum’s Religion and Conflict Resolution program conducted twenty-two interviews of 30 to 120 minutes each. The purpose of this effort was to assess current availability, interest and opportunity regarding peacemaking as a component of education for religious leadership.

B. Method

The institutions surveyed included a theological consortium, Orthodox, Catholic and Protestant Christian seminaries, Conservative and Reform Jewish seminaries and the country’s first Muslim chaplaincy program. All but two are located on the East Coast. They were chosen based on relevance to the survey topic or prior relationship with Tanenbaum through its peacemaking and interreligious work.

Thus, Religious Peacemaking in Higher Education: A Survey of 12 Institutions is not a comprehensive assessment of religious education or seminaries throughout the US. Rather, it is a starting point for a conversation about the tools and knowledge that will shape future religious leadership. A thorough examination of the country’s resources and challenges in this regard would entail greater religious, geographic and cultural diversity in the survey sample. It would also require a framework for drawing comparisons between longer established American seminary institutions and more recent modes of religious education, including those within non-Abrahamic traditions.

Tanenbaum staff administered the survey through interviews conducted over the phone or in person. The interviews were focused on a prepared set of questions that were given to the participants prior to the conversations. At times, staff stepped away from the structure of the questionnaire in order to follow an interesting line of questioning generated from the discussion. This allowed Tanenbaum to gather rich impressions of the relevant work of these institutions and individuals. The interview data has been collated to balance the need for consistency, in order to find similarities and differences, with a desire to present the depth reached through a conversational approach. As such, the analysis in this executive summary is based upon comparative data, while informed by the total narrative of the collective interviews.

C. Language

In its Religion and Conflict Resolution program and in conducting this survey, Tanenbaum uses an intentionally inclusive definition of religious peacemaking: work for peace that is motivated by and draws upon the texts, rituals, spiritual practices and other resources of religious traditions. For present purposes, peacemaking is understood to also refer to the activities associated with conflict resolution, conflict management, conflict transformation and peacebuilding.
Though some of the schools surveyed do not offer training explicitly in religious peacemaking or conflict resolution, they self-identify their work or the mission of their institution as generally fitting into the rubric of religious peacemaking. The primary or preferred language for their efforts varies and includes: interfaith and interreligious dialogue, religious pluralism, racial justice and reconciliation, social justice, cross-cultural exchange, domestic and community violence and marriage and family counseling.

D. Survey Findings

Availability

The survey uncovered a wide variety of teaching and programming related to religious peacemaking. Of the twelve institutions surveyed, ten offer training that fits into a broad definition of peacemaking. Like the institutions themselves, the educational offerings and engagement are diverse, and the options appear to be expanding. The range includes a fully established doctoral track in Religion, Conflict and Peacemaking; several graduate certificates, including a Certificate in Theology in Peacemaking and a Certificate in Religion and Conflict Transformation; elective coursework in peacemaking, conflict resolution or conflict transformation; and, finally, historic institutional commitments to social justice, interreligious dialogue and/or interfaith partnerships.

None of the schools surveyed require their students to take courses that are explicitly focused on peacemaking or conflict resolution, though some faculty expressed a desire for this. Many institutions cited a curriculum that is already “full,” and others suggested that requiring such classes may be problematic in further ways. As Catholic Theological Union professor Robert Schreiter explains, “I don’t think these are skills that you can force on people. I think the students who are interested in it, and a great number are, are taking advantage of it.”

It is interesting to note the degree to which the programs or initiatives already in place overlap with one another. For example, three different institutions are developing, or have developed, programming around partnerships among the Abrahamic religions. This points to the high level of interest in interfaith and interreligious programming among the schools surveyed. Dr. Elizabeth Bounds, a professor at Emory University’s Candler School of Theology remarked on this subject, saying, “In my mind, I see this as a rubric for leadership development. To me both the interfaith sensitivity and conflict transformation skills are central for leadership preparation.”

Mission and Priorities

Consistently, survey respondents identified their institutions’ central missions as preparing religious leaders, either for a specific faith or generally. Many stated that peacemaking theory and training would compliment this mandate. Citing the fact that the majority of their graduates work in congregational roles, most respondents identified a need for religious leaders to gain skills to address conflicts, whether intra-congregational, interreligious or part of the greater, local community.

While a majority of participants had no difficulties with Tanenbaum’s language choices, a few respondents expressed ambivalence toward specific terms such as “peacemaking,” “conflict resolution” and “professional peacemaking.” One participant, for instance, thought at first that Tanenbaum referred to secular training that might run counter to a mission to prepare religious leaders. Another participant was concerned that peacemaking might compete with other, already established, programs. A third cautioned that the professionalization of religious peacemakers in the United States could risk displacing the work of indigenous religious leaders with work done by a jet-set elite. These concerns speak to the need for educators to carefully articulate appropriate language for their institutions, as well as to understand student interest in this work. Great care must be taken to identify and respect these boundaries when considering the creation of new initiatives.
**Alternative Forms of Service**

Survey participants estimated that seventy percent of their graduates go on to serve in congregations and parishes, while the remaining thirty percent find work in alternative forms of ministry. This finding is consistent with the results of a study conducted by the Center for the Study of Theological Education at Auburn Seminary in its report titled, *How Are We Doing? The Effectiveness of Theological Schools as Measured by the Vocations and Views of Graduates.* Auburn reported that, in exit interviews, two-thirds of seminary and divinity school graduates planned to serve in some form of congregational ministry.

Within the minority of graduates pursuing alternate forms of ministry, there are a small percentage of seminary and divinity school students active in international peacemaking and conflict resolution. These students are exposed to this work in a variety of ways. Several of the schools Tanenbaum surveyed offer international exchange or field education opportunities through which students gain on the ground experience. In some programs, the diversity of the student body leads to the mixing of American and international students, some of whom hail from zones of armed conflict. These person-to-person exchanges facilitate a deeper understanding of the experience of living with, and within, conflict. Also, students sometimes become active in peacemaking and conflict resolution activities through student organizations. While the number of seminary graduates who go on to pursue this field as their principle form of service is small, these examples illustrate that there are varied opportunities for students to gain exposure to this work.

A popular alternative form of service for seminarians and M.Div. candidates continues to be chaplaincy. Several survey respondents initiated conversation about students attracted to military chaplaincy, noting that they encounter obstacles ranging from perceived institutional biases to ethical concerns. One educator observed that the U.S. military seems reluctant to hire chaplains from Reform Jewish seminaries. Another noted that, for Muslim chaplains, work with the military can pose ethical dilemmas because the U.S. is currently engaged in wars in two majority-Muslim countries. Another apprehension is that within the military there exists dominant Christian overtones and even hostility toward other religious voices. These expressions of concern suggest there is great value to be had by providing interreligious peacemaking and conflict resolution training for religious leaders interested in entering the military as chaplains.

**Interest**

In schools that currently offer coursework and programming in peacemaking, student interest in these offerings is high. This survey found that courses are either oversubscribed or consistently full. Educators at institutions that do not currently offer these courses speculate that students would be very interested were they to be made available. In addition, student involvement in extracurricular activities related to peacemaking appears to be high in the institutions surveyed, and several respondents noted this as an opportune area for growth.

In a few instances, however, educators responded with caution when asked about student interest. One participant observed that the student body at his institution is becoming increasingly conservative and therefore speculated that some students would be less receptive. In addition, the majority of survey respondents warned that the curricula is already challenging and adding another element could be problematic. While many of the institutions surveyed have undergone curricular revisions in the past years, only one has expanded the number of elective credits available.

The alternative approach of incorporating peacemaking into continuing education initiatives was mentioned positively in several interviews. Yet, as one educator observed, the busy schedules of religious leaders, coupled with the time and money required for these programs, may prevent their participation. In these cases, the need for religious leaders to invest in this type of education must be overwhelming and immediate.
Partnerships
Most of the institutions surveyed had experience partnering with other schools. These partnerships take varying forms, with the most common being the consortium model, in which a seminary’s courses are open to students from partnering institutions. Some partnerships were loosely defined, while others existed through more formal theological consortia. One survey participant, Dr. Rodney Petersen, is the Executive Director of the Boston Theological Institute, a consortium of nine seminaries and divinity schools in the Boston area, which offers a Graduate Certificate in Religion and Conflict Transformation.

Some respondents also referred to interdepartmental partnerships, usually noting that tensions can exist when religious and secular academic institutions or departments interact. Nonetheless, Tanenbaum identified examples in which secular institutions (including departments of religion, departments of social science and a conflict resolution center) and religious institutions were collaborating in mutually advantageous ways. A variety of enabling factors facilitated these relationships, including overarching values, institutional structures that encourage bridge building, individual faculty or student initiative and the intentional use of inclusive language.

The great majority of institutions surveyed have utilized partnerships with nonprofit organizations. Often this is done to facilitate students’ field work. Most of the collaborations between seminaries and nonprofit organizations are driven by individual faculty relationships.

Institutional History, Strengths and Needs Related to Peacemaking
In terms of institutional history, some schools pointed toward movements within their denominations that inspired their interest in peacemaking, such as a commitment to social justice or conscientious objection. These faculty traced their enthusiasm for religious peacemaking directly to the historical identities and institutional missions of their seminaries. For other schools, an interest in peacemaking has been growing out of a recognized need to prepare leaders for an increasingly pluralistic society. Still other schools are only now beginning to identify an interest in this type of work, often driven by the initiative of individual faculty members and, sometimes, students.

Just as survey participants presented a broad range of familiarity and engagement with peacemaking and conflict resolution, responses varied with regard to related institutional strengths. When asked about institutional needs, however, one response was dominant: money. While most schools’ ability to develop new educational programming is typically constrained by funding, schools are currently facing added pressure due to the global economic downturn. Because of this, new initiatives are being put on hold and some institutions have hiring freezes. Therefore, even where there is interest, it may be some time before activities can be introduced or expanded.

Nonetheless, even with these limiting circumstances, some of the educators interviewed expressed certainty that their work would continue. One survey participant boldly stated, “[Financial] resources have now been reduced rather dramatically, but it doesn’t matter… The faculty has remained committed to these goals, even when resources were not there to support them.

E. Conclusions
Tanenbaum’s report, Religious Peacemaking in Higher Education: A Survey of 12 Institutions establishes that a number of U.S. seminaries are purposefully incorporating peacemaking theory and training in order to prepare future religious leaders for the conflicts they will undoubtedly encounter. Whether students will be serving in traditional roles in congregations or as chaplains or non-profit leaders, these educators say, they will need to be peacemakers.

Responding to this demand presents obstacles and opportunities to seminaries. The survey identified two prevailing models for initiating peacemaking scholarship and training. In the first, an institution makes a concerted effort to change its internal capacity. In the second, a seminary partners with an
outside entity that specializes in peacemaking and conflict resolution. In either case, the demands of mandatory curricula often make it difficult to do that which seems “additional.” Therefore, many educators find alternative ways to include peacemaking through, for example, January terms, summer sessions, field placements, internships and continuing education.

Especially in the current economic climate, the faculty interviewed are seeking creative and inexpensive ways to obtain the professional development and resources they need to expand or establish educational opportunities in peacemaking. Some spoke of the possibility of using the internet to share syllabi and bibliographies or to conduct webinars. Emory University’s Dr. Laurie Patton envisioned an even more revolutionary collaboration between departments and universities: “There should be a network that looks entirely different; it should be a university without walls.” She went on to say, “I think it’s not only possible, I think it’s a mandate.”

Over a year ago, Tanenbaum’s Religion and Conflict Resolution program began investigating seminary and divinity school websites looking for evidence of peacemaking and conflict resolution teaching and training across the United States. While this rudimentary research made it clear that work was being done, it offered little to those wishing to fully understand or distinguish among what is available. By interviewing faculty members and administrators at these twelve institutions, Tanenbaum has drawn out information not readily available to the public. The educators surveyed have demonstrated that teaching, training and direct service are all taking place. It is simply not completely visible online, either because of typical constraints in website maintenance or because the programming as yet exists in seed form.

Even with a modest survey sample, this compiled information illustrates that today’s seminaries can and do offer a breadth of study and experiential learning related to peacemaking – and many would like to do more. There are many obstacles, of course, to the growth of peacemaking as a component of religious education and an expectation of religious leadership. It is clear that religious peacemaking is far from mainstream in seminaries. Yet, the desire and the expertise are present and, if nourished, will flourish. Enriched in this work by the interdisciplinary backgrounds of their faculty members, by their religious affiliations and by their institutional histories and memories, seminaries are well placed to enlarge the “toolbox” of religious leadership to include peacemaking theory and practice.
Tanenbaum: Are you familiar with peacemaking and conflict resolution personally? Institutionally?

Rev. J.C. Austin, Auburn Theological Seminary:
Conflict resolution has been pretty significant for me since childhood. I grew up in a congregation that took peacemaking very seriously, particularly along the lines of interfaith issues and racial reconciliation.

As a predominantly white church in Atlanta, Georgia, we reached out to synagogues, traditionally African-American churches, and other groups to work on those broad areas in terms of peacemaking.

When I graduated from seminary, I spent a year as a visiting fellow at the University of Cape Town. I studied the theological dimensions of the Truth and Reconciliation Commission in South Africa and the work it was doing. More broadly, I explored the role of the churches in aiding and stemming the apartheid struggle. That’s an essential aspect of my life at this point.

In South Africa, I was deeply immersed in the different dynamics of peacemaking and the role of the churches in the country. I’m currently writing a dissertation on the role of the church as a transnational, public actor in influencing foreign policy and social conflicts, and I’m developing a theoretical model for my doctorate using case studies from South Africa and the Israeli-Palestinian conflict.

Rabbi Justus N. Baird, Auburn Theological Seminary:
I always saw myself on the outside of conflict resolution. I probably wouldn’t self-identify as a religious peacemaker, even though, when I look at some of the work I’m doing and some of the people I work with, I would question that a little. But in my personal/professional work, the primary goal is helping people of faith make sense of the religious diversity around them.

Dr. Elizabeth M. Bounds, Candler School of Theology, Emory University:
As a Christian ethicist, I wasn’t interested in conflict resolution until the 1990s when a conversation that had been split between just war and pacifist traditions began to change to a conversation about religion and peacemaking. I found it interesting because rather than only
discussing moral principles, it was practice oriented, connecting to work actually being done by religious organizations. People in conflict resolution began to realize that religion might have something to do with these matters. I had been doing anti-racist training and practice since the 1980s but now began to connect this work to broader questions of violence.

In 2002 or 2003, we started a conversation on religion, conflict, and peacemaking at Emory. Tom Flores was my doctoral student and was focusing on peace studies. We began teaching together, doing a course on theology and ethics of reconciliation and a series of workshop-based courses teaching basic peacemaking and conflict resolution skills. I have also been working in the prison system since the late 1990s, and this has become the major focus of my work. I am working to bring restorative justice and conflict transformation practices into Georgia’s Department of Corrections curriculum for their faith and character ranges, something that has been happening in other state correctional systems.

Fr. Emmanuel Clapsis, Holy Cross Greek Orthodox School of Theology:
I’m groping to find my ways with these issues. My seminar, which uses Orthodox texts to teach peacemaking, is the first time our school offered a course on the theology of peace. We are trying to help students understand the dynamics of conflict resolution and how the Church should become peacemakers and peacebuilders rather than peacekeepers.

I am a member of the World Council of Church’s Decade to Overcome Violence Reference Committee. We are preparing a pan-Christian Conference on peace in 2011 in Kingston, Jamaica. I also attended several interfaith conferences with Muslims. I spoke at the conference at Yale with Cambridge University on the Common Word document, from the Muslims to the Christians.

At Holy Cross, we are at the initial stages of revising our curriculum. We have decided to introduce courses that discuss the life and thought of other religions and to find ways to introduce available theories of conflict resolution and electives on peacemaking.

Dr. Emily Click, Harvard Divinity School:
When I first graduated from college, my husband and I spent a year in volunteer service with the Church of the Brethren in Virginia. We were educating people about peacemaking, specifically the Biblical mandate for non-violent peacemaking and training people in conscientious objection. Then I went to seminary with the Church of the Brethren for my Master of Divinity, and they have strong tradition of non-violent resistance going all the way back to their origins. Although I am no longer a member of the Church of the Brethren, I have threaded these experiences through everything I have done since.

At Harvard Divinity School, we have many courses that may not be labeled peacemaking but have incredible depth and certainly cover that subject. We had a visiting professor last year, Maria Aquino Pilar, who taught a course on peace, conflict resolution, and feminism. Ronald F. Thiemann, a professor of theology here at Harvard Divinity School, co-taught a class with a famous Czechoslovakian human rights activist about human rights issues around the world.

At Harvard Law there is also a well known conflict mediation program. There are many Harvard Divinity students who take it and love it.

Dr. Tom Flores, Candler School of Theology, Emory University:
I came to Emory with a mediation background. I had worked for a non-profit as the director of a school-based, neighborhood program focused on kids and parents in the community.

It was intensive community work in a gang, crime, and drug ridden area, and the challenge for me was figuring out how to communicate conflict resolution concepts to children. As a result of this experience, the relationship of religion to conflict, and especially to peace, became interesting to me.
Rev. Dr. David Gortner, Virginia Theological Seminary:
I’m dually trained in theology and psychology. In the past I have taught pastoral theology and co-taught course on advanced leadership using Bernard Mayer’s conflict resolution principles.

I teach another course in our D.Min. program that draws on conflict resolution, conflict agitation and conflict engagement. In this course I help people understand when to use what theories in order to resolve conflict.

My mentor and I also recognized a deficiency in the Episcopalian Church clergy’s conflict resolution competency in our research on their effectiveness. This raised a major issue for us. Part of this deficiency has to do with the culture of religion and the idea that it should be free from conflict. As a result, religious communities don’t educate people in how to engage in conflict effectively. We need to train people, especially leaders, in how to effectively engage conflict.

Dr. Paul F. Knitter, Union Theological Seminary:
I am not a formally trained conflict manager, but my area of expertise is interreligious collaboration and dialogue. Personally, I have experience from the civil war in El Salvador in the 1980’s and have been very involved in Cristiano Por la Paz en El Salvador, a non-profit that brought churches together in El Salvador in order to bring about the nonviolent resolution of the civil war through religion and religious beliefs. Since 1994, I’ve also been on the board of trustees at the international, interreligious Peace Council.

Mumina Kowalski, Hartford Seminary, Islamic Chaplaincy Program:
Conflict resolution was essential to my job as a prison chaplain because you deal with problems every day between staff and inmates.

*We train students to develop a vocabulary for peacemaking. Professors model this language and our students learn to respect one another. However, the seminary is not limited to academic discussion; our students get to know one another through discussions about faith and this dialogue turns out to be crucial to peacemaking. It’s a core value.*  

- Mumina Kowalski  
Hartford Seminary

In preparation for the job I enrolled in twenty-four hour mediation and conflict resolution training that helped me understand the importance of remaining neutral and hearing both sides of an argument. This was tremendously useful in conflicts between inmates and between inmates and correctional officers. The training also helped me to avoid the common barriers to open dialogue between people of differing faiths, or even of the same faith, which is vital in chaplaincy.

Hartford Seminary’s core value is peacemaking through dialogue. We have beautiful banners flying up and down this city’s streets that read: “We train peacemakers.” We do this by encouraging dialogue between the three Abrahamic faiths and with secular institutions. We train students to develop a vocabulary for peacemaking. Professors model this language and our students learn to respect one another. However, the seminary is not limited to academic discussion; our students get to know one another through discussions about faith and this dialogue turns out to be crucial to peacemaking. It’s a core value.
Prof. Yehezkel Landau, Hartford Seminary:
The Seminary no longer trains missionaries; instead, we have a dialogical focus, first between Christians and Muslims, and, in recent years, a widened Abrahamic framework that includes Jews and Judaism. The Seminary brings Muslims, Christians, and Jews from conflict zones to learn about each other’s traditions, to develop mutual understanding and respect, and to help them become religious peacebuilders back home.

Dean Jan Love, Candler School of Theology, Emory University:
While I spent twenty-four years teaching International Relations at two institutions of higher education, my avocation was working in ecumenical and interfaith work. I led several programs in the World Council of Churches as an elected representative of the United Methodist Church. The World Council of Church’s mission is to heal divisions across Christian and non-Christian communities, and it frequently uses conflict transformation as an aspect of its work.

At Candler we believe deeply in training people to navigate diversity and difference. We are an official seminary of the United Methodist Church, but we are deeply ecumenical. We’ve invited professors from variety of denominations and theological perspectives to teach and study here. And we’re very engaged in asking students what it means to engage with people of other races.

Only in recent years have we been offering courses in conflict transformation. They have proven so successful that we have reoriented a faculty position—for Ethics and Conflict Transformation—which will begin in the fall of 2009. Tom Flores and Liz Bounds demonstrated to Candler the need for someone in this position because people were flocking to their classes.

Dr. Joyce Ann Mercer, Virginia Theological Seminary:
I do a lot of writing on religion and violence. My doctoral dissertation dealt with adolescent girls and their experience with violence and the ways religion is often used to contribute to or justify those different kinds of violence.

Dean Daniel Nevins, Jewish Theological Seminary:
Interfaith dialogue has been a big part of my work, even going back to my undergraduate years at Harvard. I founded an Arab-Jewish dialogue group at Harvard and a similar group when I was a student at JTS. I was a pulpit Rabbi for 13 years in Detroit, during which time I was very active in the interfaith community.

At JTS, while my main focus has been on building the curriculum, I have also been building connections with the larger religious community. I have brought Rabbinical students to various churches, mosques, Mormon centers, Tibetan Buddhist centers, so that they could learn about the different groups. My students are involved in a variety of interfaith and Arab-Jewish dialogue programs.

Dr. Rodney Petersen, Boston Theological Institute:
My doctoral degree is in History. I taught Church History for a number of years at a seminary in the Chicago area. When I moved to France and Switzerland, I taught Social Conflict Analysis at an American-Swiss university and became involved in various service projects in Eastern Europe prior to the fall of Communism. I began to get more involved in the field of peacemaking and conflict resolution through these avenues and through work for the Swiss Red Cross and other non-governmental organizations in Geneva. I brought this background to my work as director of the BTI. One of the first things I did at the BTI was to begin to organize what were initially ecumenical and interfaith workshops that over time became a series of workshops in regions where churches have faced or face conflict. Together with other colleagues we have explored issues of conflict, forgiveness, reconciliation and restorative justice in very specific contexts.
Prof. Robert Schreiter, Catholic Theological Union:
My own familiarity with conflict resolution goes back about twenty years. It started in Chile
in 1986. I was there giving some spiritual conferences, and General Pinochet announced that
there would be a plebiscite on his rule.

The Roman Catholic Bishops in the country quickly announced a new pastoral plan, which
they called Reconciliation in Truth. I was asked on the spot to talk about reconciliation, and
I gave a really bad talk, because I didn’t know what I was talking about, but that got me
started on this subject.

I continue to work through the Catholic Peacebuilding network. I have committed
myself to five years with the Philippines. I’ll
be teaching at the Mindanao Peacebuilding
Institute in 2010. So, on the one hand I’m
working on the ground, but I also teach a
course at CTU—on reconciliation and
forgiveness. It’s an elective, but it usually
draws fifty students.

Our Seminary has 500 students from 45
countries, many of whom are from conflict
zones. Some have been refugees; some have
been in reeducation camps. As a result there
is a keen interest in the peacebuilding issues here, as well as what peacebuilding means
in terms of domestic violence, particularly social violence in our cities.

Dr. Gerald Shenk,
Eastern Mennonite University:
The Mennonite sense of duty to public service has been tied to a history of conscientious
objection. As recent graduates have not had the occasion to face these difficult decisions,
EMU has had to develop alternative opportunities for students. With this in mind, EMU has
incorporated a cross-cultural requirement in all undergraduate programs. Each student is
required to participate in a cross-cultural study, a study/service project.

Through this, EMU has created an ethos where knowing a culture, a language, other than
your own is not just regarded as wonderful and extraordinary; rather, we’ve tried to make
it ordinary, something everybody should have.

Rabbi Nancy Wiener, Hebrew Union College – Jewish Institute of Religion:
At HUC, I teach courses on counseling and human relations, and in these courses we do
some things on how to deal with conflicts and how to facilitate groups, primarily within the
synagogue structure, marriage counseling, and mediation techniques.

Tanenbaum: Please describe your institution's mission. What are your priorities? Long-term?
Short-term? Where among your priorities might peacemaking/conflict resolution fit?

Fr. Emmanuel Clapsis, Holy Cross Greek Orthodox School of Theology:
Since religion is an ambivalent reality, I would like my faith, my tradition to contribute to
a peacemaking process and not be a source of conflict. From that perspective I think it’s
necessary for seminaries to introduce courses and help students understand how they
should relate and cooperate with people of different faiths. I think it is a must.
Dr. Emily Click, Harvard Divinity School:
We actually ask our M.Div. students to declare their own religious affiliation whether it be Christian, Unitarian, or Islam. These students must take three full courses in a religious tradition other than their own.

In the past, the assumption was that because we are Christian educators or scholars in the Christian tradition, faculty members were expected to learn about “other religions”. Eventually it became clear that labeling everything else “other religions” was incredibly imperialistic and a change needed to be made. Although the Christian tradition still dominates Harvard Divinity, they use this new approach to be more inclusive.

Chancellor Arnold M. Eisen, Jewish Theological Seminary:
My notion is that the institution’s mandates are as follows: to teach torah to and educate leaders for the Conservative Movement of the Jewish people in the United States and Canada.

In the larger sense, peacemaking and conflict resolution training is becoming increasingly relevant. Being leaders in peacemaking and conflict resolution are roles that some of us would like rabbis to play—in some way all of them play these roles, you can’t have a community of Jewish people without them—and this is increasingly something we are going to have to prepare Jewish leaders to do. That’s why we’re building education in pluralism into the training for Rabbinical Studies at JTS, in order to prepare our leaders to interact with a variety of traditions and faiths.

Rev. Dr. David Gortner, Virginia Theological Seminary:
There is nothing in our institutional priorities that explicitly states that we are engaging in anything related to conflict resolution or peacemaking, however a couple of our priorities have implications for that.

The type of religious peacemaking training that Tanenbaum is advocating for is just like a program that I, along with Union Professor Chung Hyun Kyung, would like to develop. We’ve been talking about establishing a Center for Interreligious Solidarity and Peacemaking at Union, but those plans are very preliminary.

- Dr. Paul F. Knitter
Union Theological Seminary

You may be aware that there is quite a bit of discord and strife in the Anglican Communion worldwide. At VTS, we have tried to position ourselves as mediators and our campus as a meeting ground.

In educating and forming leaders, our students take classes that touch upon a clergy person’s role in conflict and peacemaking. [In addition to the D.Min course mentioned,] M.Div. students take a course in conflict engagement and family systems, and dealing with conflict threads its way through most of the practical theology courses.

Dr. Paul F. Knitter, Union Theological Seminary:
In my two years here, I’ve seen that one of the big holes in our program is precisely in the area of offering conflict resolution and peacemaking courses. There’s nothing that we offer on our course list right now, and we’ve started to make tentative, preliminary plans to address that glaring lack in our program.

The type of religious peacemaking training that Tanenbaum is advocating for is just like a program that I, along with Union Professor Chung Hyun Kyung, would like to develop. We’ve been talking about establishing a Center for Interreligious Solidarity and Peacemaking at Union, but those plans are very preliminary.
Dr. Laurie Patton, Graduate Division of Religion, Emory University:
The larger goals of the Graduate Division of Religion—giving literacy and analytical skills to
the study of religion—can only be helped by the study of religion, conflict, and peacebuilding.
For instance, you can’t study a religious text without thinking of the text as an argument with
someone else; that’s why people write them. You can’t study ritual without thinking about
what’s outside of the ritual, and how the ritual both exacerbates and mediates conflict. The
basic categories in the secular study of religion involve thinking through conflict. In that way,
the inclusion of this subject refines and clarifies the categories that we already bring to the
study of religion.

Engaging more and more people in the conversation is a further goal of the department.
Opening the space for people to air their views on religion, conflict, and peacebuilding, even if
they might be found to be controversial, is another goal. You want to incrementally push
the conversation forward.

Dr. Rodney Petersen, Boston Theological Institute:
There are three ways in which peacemaking and
conflict transformation fit into the BTI’s priorities:
1) through the agency of the consortium, we
work to foster instruction in the area of religion
and conflict transformation through the schools
of the consortium; 2) we hold several
conferences, special practicum or workshops
annually in order to engage people from the
perspective of what it means to be an
ecumenical and interfaith consortium of schools
involved in the work of peacemaking/conflict
transformation; 3) this leads to opportunities for
further engagement.

In terms of institutional priorities, EMU is strongly committed to conflict resolution and peacemaking education. Since we have the Center for Justice and Peacebuilding right next
door, we get students who want to do their theology with us and their conflict training with CJP. There’s a strong path between the programs where students are pursuing these interests.

- Dr. Gerald Shenk
Eastern Mennonite University

Dr. Edward L. Queen, Center for Ethics, Emory University:
Our short-term priorities are 1) the instantiation of a viable, sustained, and productive doctoral
concentration [in Religion, Conflict and Peacemaking], and 2) the development of ongoing
public programming that highlights the work of individuals doing local peacebuilding/
reconciliation work and which brings those individuals into conversation with scholars. Finally,
3) to focus on local, on-the-ground questions. What does local knowledge and experience
bring to bear on the issues that we are addressing? How can a local situation be read in
order to create more success?

In the long-term, the priority is to expand, strengthen, and solidify the doctoral program, and
to see what directions our successes will open up for us.

Dr. Gerald Shenk, Eastern Mennonite University:
In terms of institutional priorities, EMU is strongly committed to conflict resolution and
peacemaking education. Since we have the Center for Justice and Peacebuilding right next
door, we get students who want to do their theology with us and their conflict training with CJP. There’s a strong path between the programs where students are pursuing these interests.

We are carving out something new, the Abraham’s Tent Center for Interfaith Engagement, which will function between the seminary and CJP. It needs to be somewhere where both the Seminary and CJP can feel a strong share of ownership in it. Abraham’s Tent will not
offer a masters degree yet, but will exist at the program level for a period before we offer our own courses. The desire, currently, is for coursework that fits this agenda to pop up in several locations across the campus, including the Seminary, CJP and even within the undergraduate coursework.

Rabbi Nancy Wiener, Hebrew Union College – Jewish Institute of Religion:

Another priority at HUC is a commitment to Social Justice. The Reform Movement, for the last forty years, has had the Religious Action Center (RAC) in Washington, which lobbies for a wide range of social issues in Congress. Our students have worked with this organization, meaning that being involved in the political arena is a possibility for them. Youth groups in the Reform Movement are also committed to social action and social justice projects. This exposure helped inspire the soup kitchen that the NY campus opened and has been running since the 1980’s. Many at HUC have spent time as interns at the RAC prior to entering rabbinical school.

Peacemaking and conflict resolution could certainly fit into our curriculum in terms of our teaching around trauma and healing; students have a minimum of sixty hours in counseling training—most students do about four hundred hours.

I think the whole idea of intra-religious dialogue has really blossomed in the last ten to fifteen years, and there is greater contact with the other Jewish seminaries to explore what we share and appreciate where we diverge.

Tanenbaum: Regarding peacemaking/conflict resolution theory and training, what are your institution’s activities/history, if any?

Rev. J.C. Austin, Auburn Theological Seminary:

Historically and philosophically, Auburn has the reputation of being a bridge-builder. Auburn brings people together who usually wouldn’t talk to each other. That happens within the church, between different religions and out in society.

This is part of our institutional ethos. We see it as our role in the church, in the world, and religion in general, making these conversations happen, and our programs are a reflection of this institutional mission. The recent trip with Protestant seminarians and Jewish rabbinical students to the West Bank is an example of this commitment.

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- Rev. J.C. Austin
Auburn Theological Seminary

Rabbi Justus N. Baird, Auburn Theological Seminary:

At the seminary level, our religious peacemaking work wasn’t that programmatically specific until the introduction of the Seminarian Program on the Israeli-Palestinian Conflict which was piloted last year. This program was done in partnership with the American Jewish Committee. Its origin is in a Presbyterian/Jewish dialogue program that had been going on for a number of years with religious leaders in the New York area. More broadly, we do very in-depth work with seminaries, especially faculty and administration—and, increasingly, students—with multi-faith education.

Face to Face/Faith to Faith, our international, multi-faith teen leadership program, is about 9 or 10 years old now. It was intended to build a new generation of leadership. The participants are teens from conflict or post-conflict areas, and the program gives them the communication skills to be religiously informed activists. It helps young leaders to build identities as activists and peacemakers in their communities.
Dr. Amelia J. Gearey Dyer, Virginia Theological Seminary:
Within the Seminary, our Professor of Theology and Practice of Ministry teaches a course in conflict management. We also deal with conflict in several courses on parish administration. I teach a course in group process that has a component on communications and conflict.

We have done a lot of interfaith and interreligious work in the past couple of years. As a member of The Washington Theological Consortium, our students are required to take a class at another seminary. The Consortium is the way that most of our students have contact with non-Episcopalian students.

After graduating, ninety-five percent of our students go into congregational ministry, while the other five percent go into other forms of ministry including campus ministry. In my own parish, we have a partnership with Sudan and worship and work with a local Sudanese community. We have raised funds to build a school in Sudan and as a result we have been very concerned with the current conflicts in that region.

The Racial-Ethnic Ministry Committee at VTS has been working for a number of years on racial reconciliation. We have been looking hard at our history as a southern school, and we’ve done a number of things to explore the history of slavery and African-American students’ experiences at Virginia Theological Seminary. We have an African-American historical collection in our library. All of our faculty, staff, and students will undergo anti-racism training.

Dr. Paul F. Knitter, Union Theological Seminary:
Because religion has caused so much violence in the world today, we can’t look at religion as a source of peace without looking at it as a source of conflict. I look at what resources religion might bring to building peace, and how religious traditions might complement each other in the task of reducing violence and building peace.

Prof. Yehezkel Landau, Hartford Seminary:
I added a course called Religion, Conflict and Peacemaking, offered every two years. In it I use case studies from different conflict areas, including several chapters from Peacemakers in Action, especially the ones on Nigeria, Northern Ireland, my own work at Open House in Ramle, Israel, and the work in Afghanistan.

I also run a two-tiered program called Building Abrahamic Partnerships (BAP). The basic course, which we have offered eleven times so far, is a week-long program that exposes twenty-five to thirty people to the basic beliefs and practices of the Abrahamic traditions. The program uses process methodologies that encourage open-minded and open-hearted conversation. The methodologies are not explicitly religious or spiritual—they develop communication norms and skills. The course includes worship experiences in a mosque, one of two churches, and one of two synagogues.

The advanced BAP course is focused entirely on theory and practical methodologies for interfaith leadership, including religious peacebuilding. We teach skills needed to facilitate interfaith experiences. We also explore non-violent communication, group dynamics and multiple identities, healing trauma, and comparative scripture study.
The people who take part in BAP are Christian and Muslim seminarians, rabbinical students, ministers, rabbis and imams, as well as lay educators, activists and chaplains who want to develop their professional capacities and/or their interfaith awareness.

We have tried to take BAP on the road. While there is interest at other institutions, we haven’t had the funding. On May 14, 2009, we convened a day-long seminar to present the BAP model to educators from other seminaries and rabbinical schools.

Dean Daniel Nevins, Jewish Theological Seminary:
Chaplaincy is usually taught through the Clinical Pastoral Education protocol. The students go out and work in the field, and then they gather together four times a week and process what they have been dealing with. As a former pulpit rabbi, I can tell you that you deal with conflict on an everyday basis. This is not peacemaking work in the classic sense, as in going into a war-zone, but sometimes it feels that way.

Dr. Laurie Patton, Graduate Division of Religion, Emory University:
Our Religion, Conflict, and Peacebuilding Initiative grew out of the syllabus project, a conversation that we had when I was chair of the Graduate Division of Religion. In order to recognize, as scholars, what we had in common, we made comparing syllabi a feature of what we did. We discovered that one of the things we all dealt with was religious conflict, so we decided to pursue this subject in a voluntary discussion group.

Dr. Rodney Petersen, Boston Theological Institute:
We began a certificate in Religion and Conflict Transformation (RCT) through the consortium as a way to draw all of our activity in this area together. Students who attend the nine BTI schools, and increasingly Hebrew College, can take a set of courses, together with a practicum, that leads to the certificate in RCT. In addition, we’re developing a concentration with BU’s School of Theology in this area, for their Masters Programs and possibly their PhD Programs.

The certificate program, which has been going on for three to four years, has been growing with each class. This past year there were thirteen or fourteen students who received the certificate. I see this deepening and developing more fully in the future.

We received a grant from the Luce Foundation for developing the concentration, beginning in January 2009, which has enabled us to send students on practical experiences over the summer: this summer we have students in Zimbabwe, in Nagaland—in the Northwest territories of India—in Korea, and in Israel/Palestine. The program could fund students to work domestically, but this year the students all went abroad.

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- Dean Daniel Nevins
Jewish Theological Seminary
Tanenbaum: Regarding peacemaking/conflict resolution theory and training, what are your institution's strengths?

Fr. Emmanual Clapsis, Holy Cross Greek Orthodox School of Theology:
We are at the beginning stages, but I think it will be important for Holy Cross to participate in this [work] because it will help other Orthodox schools abroad to learn from us. If we introduce these kinds of programs there is a possibility for other Orthodox Churches. Most Orthodox Churches in Eastern Europe have adopted a defensive attitude and they are struggling with the reality of pluralism. They have to learn to communicate their faith in a theological manner. If they know other schools, especially in America, have participated in interfaith relationships the way we are planning to do I think it will be helpful for them.

Dr. Tom Flores, Candler School of Theology, Emory University:
The strength of Candler is that it’s a circumscribed universe of players, and so we can have a smaller focus on what we want to design and teach. Also, other departments or schools may argue endlessly over contested terms like nonviolence, genocide, or peace, but Candler finds it easier to agree and have a conversation about the ideas and terms you use.

Also, the infusion of faith perspectives adds an interesting if not necessary dimension to dialogue regarding ethical and theological challenges related to peacemaking not found outside of a seminary context.

Rev. Dr. David Gortner, Virginia Theological Seminary:
I would say our involvement with other Anglican dioceses around the world strengthens our commitment to conflict resolution. We have a lot of graduates who have done and continue to do mission. We also have a lot of people from Africa and Asia that have studied with us. These individuals have made a significant impact on VTS. Those students and faculty bring back a richer perspective of the world as it is and the nature of mission and ministry as it relates to the daily life of people and communities around the world.

Dr. Gerald Shenk, Eastern Mennonite University:
EMU’s strength is drawing on five hundred years of people’s experience saying no to war.

Rabbi Nancy Wiener, Hebrew Union College – Jewish Institute of Religion:
One of our strengths is that students are getting ideas of peacemaking in many ways, which makes the idea stronger for them. One student, after attending an American Jewish World Service trip, wanted to figure out how to work as a rabbi in justice and development, despite there being no category within the rabbinate to fit this work under. My response has been that while we don’t have clear paths to follow right now, there must be a way to do this, as people have done it before.

Tanenbaum: Regarding peacemaking/conflict resolution theory and training, what are your institution's needs?

Fr. Emmanual Clapsis, Holy Cross Greek Orthodox School of Theology:
Because I am a theologian, I would like to develop a theological framework that enables Orthodox pastors to participate in the peacemaking process. I must also recognize people’s fears of interfaith dialogue, encounters, and cooperation. We must find ways to address these fears. In that process some of the students may be more courageous than others.

As we study the theory we come to a point where it isn’t enough to speak about peace, we must do, participate. We must bring the peace oriented message of Orthodoxy to situations of conflict. I try and help the students understand that we must move from theory to praxis. We also have to be critical of past failures of Orthodoxy to be a peacemaker in some parts of the world.
I would say that some hands-on, direct continuing education training for faculty would be helpful, not for all of us but those willing to invest, including those of us who are teaching conflict resolution. I have never really had any formal training, and I think it would be helpful.

- Rev. Dr. David Gortner
  Virginia Theological Seminary

Dr. Emily Click, Harvard Divinity School:
I think we need more in-depth training. In addition, I would be willing to look into ways to incorporate subjects such as apartheid, truth and reconciliation and the Civil Rights Movement into existing courses, or find ways that we might develop courses around these topics. It would be a scholarly course that would ground people with knowledge to interpret whatever situation they are in and handle any circumstances.

Rev. Dr. David Gortner, Virginia Theological Seminary:
Like most graduate faculty, I’m good at theory and laying out cases but I can’t provide the raw work needed to develop a skill. It’s a different kind of training. Personally, it makes me nervous because I’m not sure how well I manage it.

I would say that some hands-on, direct continuing education training for faculty would be helpful, not for all of us but those willing to invest, including those of us who are teaching conflict resolution. I have never really had any formal training, and I think it would be helpful.

I also think it would be useful if someone could help faculty connect with organizations where they can practice, contribute and live out some of their conflict resolution skills. I think that will have impact on curriculum in the long run.

Mumina Kowalski, Hartford Seminary, Islamic Chaplaincy Program:
We need to think about expansion. Our Islamic Chaplaincy students travel great distances to attend our program. Our popular online courses could be doubled to give our students more choices each semester. More off-site course locations could accommodate the many prospective students in other areas of the country. New educational partnerships could meet our changing needs. In addition many students would benefit from scholarships in order to be able to afford this extensive education.

Dean Jan Love, Candler School of Theology, Emory University:
Developing funding for our students to pursue internships is a great need. I would like to pay students to spend summers in situations of conflict in a structured learning environment in order for them to find out what it’s like on the ground to work in the midst of negotiating and re-negotiating.

Dr. Gerald Shenk, Eastern Mennonite University:
The need is for a safe space to come together across major religious differences and engage each other, not just about problems, but faith speaking to faith, strengths meeting strengths, and an area in which to explore ways to encourage each other to step up to these tough issues.

Tanenbaum: What are your institution’s experiences with partnership with other seminaries/divinity schools? With non-profits like Tanenbaum?

Rabbi Justus N. Baird, Auburn Theological Seminary:
We relate to other seminaries as a research center through our Center for the Study of Theological Education. The center also does strategic and financial consulting with institutions.

We also champion multi-faith education work within seminaries. Auburn is finding individuals in seminaries throughout the country interested in multi-faith education—because they love it or
hate it—and helping these individuals to connect and create best practices and collegial relationships. We serve as an instigator and champion of this cause. We celebrate what we have found in the seminaries through reports and challenge them to keep doing it.

Fr. Emmanuel Clapsis, Holy Cross Greek Orthodox School of Theology:
Holy Cross has a field education program where students visit local hospitals, prisons, and mental institutions. I want to collaborate with International Orthodox Christian Charities (IOCC) and try to intervene in areas where we have Orthodox individuals or groups in situations of conflict or need around the world. I would like to educate IOCC personnel or have students intern.

We need to introduce our students to conflict resolution skills that address the needs of their local parishes and churches, but we are not isolated entities and students also need to learn how to address issues of global significance.

Dr. Emily Click, Harvard Divinity School:
The professional organization, the Association for Theological Field Education, is a great source of partnerships between seminaries. The Boston Theological Institute is also great because we share sites.

The field educators in Boston have developed workshops where we all talk about our common problems and the different ways we can solve them. Those who attend the workshop beg, borrow and steal to create something quite unique. Even though these schools might seem like competitors, we very rarely find ourselves working against each other.

- Dr. Emily Click
Harvard Divinity School

Dean Jan Love, Candler School of Theology, Emory University:
We are a member of Atlanta Theological Association—ATA—with Columbia Theological Seminary, Mercer University’s Seminary (McAfee), the Inter-denominational Theological Center, and Lutheran Theological Southern Seminary. We cross-list all of our courses, and students can register for courses in all of the schools. We each operate as our own seminary, but we participate in a variety of programs together. Right now we have a pastoral care program offering a Doctorate of Theology in pastoral care, which is only possible because we combine faculty across the institutions. We also offer a certificate program at the women’s prison in Atlanta. We offer the certificate through ATA, not through any particular school.

Dr. Joyce Ann Mercer, Virginia Theological Seminary:
We have collaborated with the Center for Islamic Studies. We do a joint course where half the students come from VTS and the other half from the Center for Islamic Studies. Two professors from each institution teach this joint course. It helps students gain an understanding of other’s perspectives. That partnership is contingent on faculty and student availability, but it is an example of a regular expression of our interfaith commitments. Some students who participate in this course experience a real opening and appreciating, but other students become more entrenched in views. We also have an exchange program where Muslim students are in residence at the school.
In terms of partnering with other schools, I think there should be a network that looks entirely different, it should be a university without walls. We could do it, if we could construct a model where we could benefit from our intellectual and institutional differences in such a way that we could create a genuine, collaborative environment. I think it’s not only possible, I think it’s a mandate.

- Dr. Laurie Patton
Emory University

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Graduate Division of Religion, Emory University:
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Dr. Rodney Petersen, Boston Theological Institute:
There are some partnerships with other consortia and institutions that work along parallel lines. Working with such larger church bodies as the National and World Council of Churches are natural lines of affiliation.

As we develop our programming in the next year, with regard to developing religious leadership in the Abrahamic family of religions, we are working toward a conference next April after Easter and Passover, which will engage leaders from all of the different theological consortia across the U.S. on this topic.

We’ve had some experience partnering with non-profits like Tanenbaum. Part of the problem is time, but it tends to work well if we have a common end in mind.

Dr. Gerald Shenk, Eastern Mennonite University:
Regarding partnering with other seminaries/divinity schools, the key point for us would be finding the budgetary support to join the theological consortium in Washington, DC. It would cost us $10,000 per year. In major metropolitan areas the theological schools’ faculties need to come together, the students need to be able to cross-register; it makes all kinds of organizational sense.

Partnerships with non-profits can be fruitful and have been fruitful on occasion. People grab our attention when there is financing for a conference or partnerships down the road. Anything that costs the school money up front gets held at arm’s length. Sponsored work is much more attractive.

Rabbi Nancy Wiener, Hebrew Union College – Jewish Institute for Religion:
Our students are required to have two years of supervised field work for ordination; they can’t graduate without first getting out into the real world. In the past, most students did their field work within congregations, but we’ve expanded that to include work in other atmospheres including service organizations and non-profits: Jews for Racial and Economic Justice (JFREJ), American Jewish World Service, hospital and nursing home settings, college centers and Hillels. We have been trying to demonstrate to the students that the rabbinate opens many doors to them.

We have also sponsored conferences with other organizations. This year, we sponsored several in conjunction with Plaza Funeral Home, UJA, and JTS on loss and bereavement and pregnancy loss. We are constantly looking for ways to partner in this way.
Tanenbaum: Tanenbaum has articulated three goals regarding the inclusion of peacemaking and conflict resolution training in seminaries and divinity schools:

1. **Institutional recognition of religious peacemaking and conflict resolution as a worthy and viable professional choice for religious leaders.**
2. **The inclusion of religious and secular peacemaking and conflict resolution theory in religious education.**
3. **The inclusion of religious and secular peacemaking and conflict resolution skills-building in religious education.**

Are these goals in which your institution might choose to invest time and resources? Do you see value in these goals for your institution?

Rev. J.C. Austin, Auburn Theological Seminary:
I believe there is a huge market for conflict resolution skills because it is something not traditionally taught in seminary, and church leaders realize that when they are out in the field they need these skills.

More generally, Auburn is going in the direction that it has always been going—this is more or less rooted in the multi-faith. I would like to see the Center for Church Life pick up steam so that its work is engaged in issues of peacemaking at the level that our multi-faith education programs have been. I’m interested in exploring racial reconciliation, the role of the church in the global south and in social conflicts and bringing people together through Track II diplomacy. We want to figure out how to make a sustainable impact.

Rabbi Justus N. Baird, Auburn Theological Seminary:
These goals certainly don’t conflict with Auburn. There is no structural reason why Auburn couldn’t work towards these goals but it would depend on how clearly it was connected or disconnected from our multi-faith work in seminaries or our research. I think it’s possible, but I’m not sure how it would play out.

Dr. Emily Click, Harvard Divinity School:
I think these goals are all great. Regarding the first goal, there is more of a need for mediators – in conflicts and congregations – than seminaries are turning out. Who is doing the mediation work? Very, very few of the mediators that I know of have theological degrees.

The problem with seminary education is that we are training people how to do appendectomy, when they will really have to do vascular surgery in the field. In other words, getting them ready for the depth of problems that they are going to face is quite difficult. When you are in seminary, you are not necessarily receptive of how you are going to deal with human complexity.

Dr. Amelia J. Gearey Dyer,
Virginia Theological Seminary:
I think we are already investing time and money into these goals. We would invest more if we had the financial resources available.

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Dr. Emily Click
Harvard Divinity School
Mumina Kowalski, Hartford Seminary, Islamic Chaplaincy Program:
I think these goals are our goals. Professionalizing conflict resolution and peacemaking through chaplaincy is a smart way to utilize people of faith and goodwill in universities, the military, prisons, in healthcare and on many job sites. Faith-based solutions for achieving peace can be found when people of faith are trained to understand the boundaries of their professional roles in a way that does not inhibit their personal faith values. Hartford Seminary truly invests in training peacemakers and looks ahead for fresh ideas.

Dean Jan Love, Candler School of Theology, Emory University:
We are already invested in these goals. They are included in the strategic priorities we formulated years ago, priorities that we perceive to be critical to Christian ministries.

Dr. Rodney Petersen, Boston Theological Institute:
Yes. The first goal we support absolutely. One faculty member at BU is exploring how participation in NGOs is becoming a mission surrogate in the 21st century. An increasing number of our graduates are seeking jobs in organizations that have had deep roots in church life and mission, but have become more secularized today.

Yes, to the second goal, but I don’t distinguish so much between secular and religious skills. My sense is whatever works, use it.

Prof. Robert Schreiter, Catholic Theological Union:
I think we could formalize our work in these areas more. There is a great deal of support for it in the faculty; it’s not marginalized in that way. I think that we get formed by the students we have, too.

The issue that would come up is that it can’t look like we are adding one more thing to the curriculum, but in an integrated sort of way, it is happening. Over time, at least one-third of the students at CTU take my reconciliation course. In the integrative elements in the programs for both the M.Div. and M.A., this work comes in.

Dr. Gerald Shenk, Eastern Mennonite University:
Eastern Mennonite University began moving down this path almost twenty years ago with the work of John Paul Lederach. Lederach began advocating for a special kind of training, one not happening in many other places, if anywhere, around the world. This variety of training is noteworthy both for character formation and the attention to spiritual discipline.

EMU’s focus is on training mid-level actors, and equipping them to move back into their spaces of action as practitioners. We are addressing the long-term sustainability of peacemakers and the question, how does a peacemaker not burn out? We knew that this was something that we cared about, something we had taught in our churches and communities, but to turn it into a practical skills training program, that was the goal and we started down that path a long-time ago.

Rabbi Nancy Wiener, Hebrew Union College – Jewish Institute of Religion:
I think we could include peacemaking and conflict resolution, and I think we already are in ad-hoc ways, but doing it with more intention could certainly help.
Tanenbaum: If you were to enact these goals, how would you do it? What would be your first steps?

Dr. Elizabeth M. Bounds, Candler School of Theology, Emory University:
In my mind, I see this as a rubric for leadership development. To me, both interfaith sensitivity and conflict transformation skills are central for leadership preparation.

Our revised curriculum now requires a course in a non-Christian religion, which is a big step. Students at Candler will now be given the idea that being trained as a leader means having sensitivity to other religions. I’m not sure if conflict transformation will ever be required, but I would like it to be.

Rev. Dr. David Gortner, Virginia Theological Seminary:
I think this could get traction through our formation efforts. Although it’s sub-curricular, I think the advisors that meet with groups of students every Friday for worship and discussion can have a lot of influence on this subject.

Dr. Paul F. Knitter, Union Theological Seminary:
I’ve been in conversation with one of our students here who’s had experience in conflict resolution and peacemaking in a religious context, and she has contacts at Columbia University with the Director of the Center for International Conflict Resolution, Aldo Civico. He and I plan to meet in order to talk about the possibility of developing, jointly between Columbia and Union, a Masters Program in Religious or Interreligious Conflict Resolution.

Dr. Joyce Ann Mercer, Virginia Theological Seminary:
I would like to develop partnerships with global initiatives in communities and connect with churches and church-connected organizations. I think it would help broaden the idea of community and form some partnerships with NGOs. And I would like to see more intentional development in what we do around reconciliation.

It would be interesting to see if people would gravitate towards a concentration in conflict resolution in our MTS degree. We have some organizations that teach and certify in mediation skills for the family courts locally. It would be interesting to cultivate a relationship with an organization like that in which our students could make use of secular form of training for the church or for the life of the world.

I would begin a regular convening of alumni of our existing programs and say, come back, report in, tell us how it’s been, what are you learning, what do you wish you had studied more when you were with us?

- Dr. Gerald Shenk
Eastern Mennonite University

This year there is little room to dream. We must do our work in a focused way with less. It makes it a bit tough to have to have these conversations. I also think my fellow faculty are not accustomed to thinking of linkages to non-church related organizations.

Dr. Gerald Shenk, Eastern Mennonite University:
I would begin a regular convening of alumni of our existing programs and say, come back, report in, tell us how it’s been, what are you learning, what do you wish you had studied more when you were with us?

If you could set this up on a three year cycle and let alumni come back it could be immensely rewarding and fruitful. I would start squeezing the practitioners who’ve graduated and bringing them back to say, how can we encourage each other, how can we learn more from your experience?
Tanenbaum: What projections might you make of student interest in peacemaking/conflict resolution? Might this be an attractive option for new students?

Rabbi Justus N. Baird, Auburn Theological Seminary:
There are always a handful of seminary students at different institutions that would or could make this their primary work. The question is, are you asking them to identify as religious peacemakers, or religious leaders that resolve conflict?

As for this training being an attractive Continuing Education option, for it to be successful it has to be something that religious leaders see as a critical need. To the extent that you would like to create continuing education opportunities in the field of peacemaking, then you will have to use language that religious leaders find appealing and that will tap into some need that they feel like they have or work with people who are trying to move into this direction professionally.

I don’t think it’s a simple case to make, because people in the U.S. perceive peacemaking to be something that happens abroad. Liberal religious leaders, like those found at Auburn, don’t see themselves as directly involved with religious peacemaking.

Dr. Tom Flores, Candler School of Theology, Emory University:
There seems to be an increasing demand from students for practical communication and peacemaking skills in the congregation and in community work. Without question that is because of the changing landscape of ministry.

The students are working with more diverse communities of people; they’re not in little bubbles anymore and they want tools to be able to deal with that conflict differently. They are working with more ethnic and racial diversity, and they are looking for how to address conflicts which arise.

Dynamics of Conflict and Change was the strongest course this summer and it folded together brilliantly with a class on leadership. There was keen interest, excitement and high engagement in what we are doing. People were even saying it is something they could use every summer. The students went away hungry. This means they want, and we could do more.

Rev. Dr. David Gortner, Virginia Theological Seminary:
Dynamics of Conflict and Change was the strongest course this summer and it folded together brilliantly with a class on leadership. There was keen interest, excitement and high engagement in what we are doing. People were even saying it is something they could use every summer. The students went away hungry. This means they want, and we could do more.

D.Min. students are actually encountering situations they don’t know quite how to handle. They welcome this as a learning experience because they have had both good and bad moments in churches, schools and the mission field. It’s a little more theoretical to students that have yet to do field work. As a result there is a little more resistance. Really, it varies from students to students. Some are very open while other are not and may never be.

There is and there is not strong student interest. Most seminary students are starting to be more conservative than in the past. It’s a phenomenon that all seminaries are facing today.
Students are trying to find principles on which they can build their identities and as a result they are more conservative, but our school and church are committed to the ecumenical dialogue and interfaith relationships.

Dr. Paul F. Knitter, Union Theological Seminary:
In terms of a student body who would be enthusiastic to work with religious peacemaking, I would put Union at the top of the list. The majority of students in our M.Div. program are thinking of working in ministry as a pastor. Many of them, though, come here to work in community organizing and peacemaking. So we have a variety of ministerial students; not all of them are thinking of going into the traditional forms of ministry.

As far as a concern for social justice, I would say 90%, if not more, of our students see conflict resolution or peacemaking as part of their ministry.

Dr. Joyce Ann Mercer, Virginia Theological Seminary:
After students graduate and work in their parishes for about six months, they often contact me and tell me that they are seeing the very things that they worked on in various case studies we worked on while they were here. They recognize these conflicts for what they are, because they already had begun to develop skills for dealing with the conflicts while they were in school.

Because of what’s happening in the Episcopal Church and in other mainline denominations in the U.S., student interest in conflict resolution will grow. I think students will arrive at seminary with more stories and battle scars around conflict that will lead them to understand that they need to learn about practical perspectives and skills around conflict resolution.

Dean Daniel Nevins, Jewish Theological Seminary:
Whenever we announce that there is a special workshop available, and make it available to our students, there is always robust interest. If there were to be a conference on conflict resolution, I imagine that there would be a lot of interest in that. If you wanted to do something broader – a school wide program with hundreds of students participating – that would be a little more challenging. But I think it would be helpful for our students.

Dr. Edward L. Queen, Center for Ethics, Emory University:
A lot student activity in these areas is going on. It is always a question of deciding what to bring under the initiative’s umbrella. This is one of our objectives as things begin to gain traction. Where do we involve ourselves in student work? How do we keep the conversation and the topic alive, vibrant, and ongoing? If it excites people and they go off and do something with it, then this is part of our success as well.

Prof. Robert Schreiter, Catholic Theological Union:
Our general framework is that we prepare people for ministry. Within that, because we have such an international clientele, these kinds of themes (peacemaking and conflict resolution) come to us pretty naturally, because this is part of the world in which our students will be serving. Often we have people crossing more than one cultural boundary in their work.

Our institutional goal is to serve our constituency, the core of which are religious orders, and central to this are these international missionary orders, some of whom have made CTU their international training place.

As far as a concern for social justice, I would say 90%, if not more, of our students see conflict resolution or peacemaking as part of their ministry.

- Dr. Paul F. Knitter
Union Theological Seminary
A lot of people come here to work with me on conflict issues in their home countries. This has had a profound influence on our U.S. based students. As a result of the contact they have with the international students, they have a much greater cultural sensibility.

Dr. Gerald Shenk, Eastern Mennonite University:
We’ve just come through an exhaustive seminary curriculum-revision, part of a ten-year reaccreditation cycle. The curriculum is reshaped in a fresh way that says, “this is the stuff we really care about.”

Mentored-practice into community-based ministries is one new dimension, and peacemaker options would be right in there. This is exactly what the students are after, as far as we can discern it right now. This scratches where they’re itching.

Rabbi Nancy Wiener, Hebrew Union College - Jewish Institute of Religion:
Based on the students’ enthusiasm in regularly choosing to use their free time to be involved in activities related to peacemaking, my guess is that—if there were more institutional support and money behind this—they would be very attracted to it.
INSTITUTIONAL & INDIVIDUAL BIOGRAPHIES

A. Seminaries, Institutional Biographies

Auburn Theological Seminary was founded in Auburn, New York, in 1818. The seminary was formed to train ministers and educators for Presbyterian and other churches on the American frontier, and later for new fields of service in the U.S. and around the world. Following the Great Depression, the seminary moved to New York City to share Union Theological Seminary's campus. Auburn does not have a standing student body, instead focusing on lifelong learning for clergy and laity and on research addressing the needs of religious communities and the academy. Auburn's work is organized around three major centers: the Center for Church Life, the Center for Multifaith Education and the Center for the Study of Theological Education.

Boston Theological Institute was founded in 1966 as a consortium of nine Christian theological schools in the Boston area. The Institute's mission is to enhance the programs offered by the religious schools in the Boston area. The Institute offers three certificate programs of study: International Mission and Ecumenism, Science and Religion, and Youth and Young Adult Ministries. In addition to offering these certificate programs, BTI acts as a library resource sharing network, offers an annual lectureship drawn from faculty of the consortium schools, facilitates fieldwork site selection for students at consortium schools, and runs two initiatives on international peacebuilding: the international reconciliation network and a database of peacebuilding organizations.

Catholic Theological Union is the largest Roman Catholic graduate school of theology and ministry in North America. Members of three Catholic orders founded the school in 1968 in Chicago’s Hyde Park neighborhood. Initially, the school only trained members of the priesthood, but within a few years of its founding, CTU opened its doors to enrollment by lay students. Programs of study include Master of Divinity, Master of Arts in Pastoral Studies, Master of Arts in Theology, Doctorate of Ministry, and five specialized Master of Arts in Ministry degrees. Dual degree programs are offered in conjunction with the University of Chicago and Loyola University of Chicago. Academic research centers associated with the Union include the Bernadin Center for Theology and Ministry, which promotes the study of interreligious dialogue, lives of service and the theology of vocation; the Institute of Religious Formation which focuses on formation training; and the Institute of Sexuality Studies, which explores issues related to religion and sexuality. CTU also previously co-sponsored the now-defunct Center for the Study of Religious Life.

Eastern Mennonite University is a liberal arts college located in Harrisonburg, Virginia founded in 1916. The institution is affiliated both with the Mennonites and the United Methodist Church. One hundred and twenty-five students study at EMU’s seminary. Graduate programs associated with the seminary and seminary faculty include Master of Arts in Divinity, Master of Arts in Church Leadership, Master of Arts in Religion, and dual degrees through the Master of Arts in Counseling and Master of Arts in Conflict Transformation programs. The John Coffman Center is also housed within the University and is dedicated to developing mission leadership. EMU also has an extension campus in Lancaster, PA, where it offers graduate programs in divinity, theological studies, and ministry studies.
Candler School of Theology, Emory University was founded in 1914 and is currently located on the Atlanta, Georgia campus of Emory University. The school is one of seven graduate schools at Emory University. Candler School of Theology is associated with the United Methodist Church, with half of its students coming from the United Methodist Church. Four hundred and forty out of five hundred and thirty-five Candler students are studying for the Master of Divinity degree. Other degrees offered include Master of Theological Studies, Master of Theology, and Doctor of Theology in Pastoral Counseling. Joint programs of study include Master of Divinity/Juris Doctor, Master of Theology/Juris Doctor, and Master of Theological Studies which are offered in conjunction with Emory Law School. Also offered are continuing studies programs for religious leaders. Candler houses the Pitts Theology Library.

Graduate Division of Religion, Emory University was formed in collaboration between the Candler School of Theology and the Department of Religion. The division began offering Doctor of Philosophy degrees in 1958 and now serves one hundred students. A JD/PhD is offered in conjunction with Emory Law School. Other associated institutes include the Center on Myth and Ritual in American Life, the Emory-Tibet Partnership, the Religions and Human Spirit Strategic Initiative and the Youth Theological Initiative. The faculty members of the Graduate Division of Religion hold primary appointments in other departments throughout Emory.

Hartford Seminary began in 1833 as the Pastoral Union of Connecticut and was renamed Hartford Seminary in 1865 after moving to the city of Hartford. It was founded by Congregational ministers, but expresses no specific denominational affiliation. In 1972, the institution changed its goals from pre-ordination education to developing leadership skills for clergy and laity. Total enrollment in 2007 was one hundred and fifty-nine students, with eighty-five of these students maintaining full-time status. Degrees offered include Doctor of Ministry, Doctor of Philosophy, Master of Divinity, Master of Arts, and a specialized Master of Divinity for Islamic Chaplains. The Seminary also offers graduate certificates. The Hartford Institute for Religious Research, the Center for Faith in Practice, and MacDonald Center for the Study of Islam and Christian-Muslim Relations are associated with the Seminary.

Harvard Divinity School is a non-sectarian, nondenominational graduate school at Harvard University and was established in 1816. Four-hundred and forty-seven students study at the Divinity School. The school offers Master of Divinity, Master of Theological Studies, Master of Theology, and Doctor of Theology degrees. Dual degree programs are offered through other graduate schools at Harvard. Students may cross-register for any courses at Boston Theological Institute consortium schools. Religion, Gender, and Culture is one of the concentrations in which students within the Doctor of Theology degree program may specialize. The Women’s Studies in Religion Program and the Center for the Study of World Religions also operate within the Divinity School.

Hebrew Union College - Jewish Institute of Religion is a multi-campus educational institution founded in 1875. It is associated most strongly with Reform Judaism. The institution trains Jewish religious leaders and offers degree programs to students of all religious backgrounds. At the New York City campus, students can receive a Doctor of Ministry in Pastoral Counseling, Master of Arts in Religious Education, Master of Sacred Music and Master of Arts in Hebrew Literature. The school’s New York campus has collaborative programs with New York University, Jewish Theological Seminary, and the General Theological Seminary. There are also campuses in Cincinnati, Los Angeles and Jerusalem.

Holy Cross Greek Orthodox School of Theology was founded in 1937 as the Holy Cross Theological School. In 1946 it moved from Pomfret, Connecticut to Brookline, Massachusetts. The school is associated with the Greek Orthodox Archdiocese of America. Around two hundred students are enrolled at the school. It offers Master of Divinity, Master of Theological Study and Master of Theology degrees.

Jewish Theological Seminary was founded in 1866 and is located in New York City. The Seminary’s mission is to serve as “the intellectual and religious center of Conservative Judaism.” Five hundred and sixty-six students are enrolled in the Seminary’s various programs. The school offers Bachelor
of Arts, Masters of Arts, Doctor of Jewish Literature and Doctor of Philosophy degrees in rabbinical studies and in various arts and humanities disciplines. Students can also receive a Bachelor or Master of Sacred Music degree. Dual degree programs offered in conjunction with Columbia University include Master of Arts in Jewish Studies and Master of Science in Social Work or Master of Arts in Jewish Studies and Master of Public Administration.

Union Theological Seminary was founded in 1836 in New York City. For the first six decades after its founding, it was closely associated with the Presbyterian church, but became unaffiliated in 1893. There are two hundred and eighty-four degree-seeking students studying at the Seminary, the majority of which are in the Master of Divinity or Master of Divinity/Master of Social Work degree programs. Union offers Master of Divinity, Master of Theological Studies and Master of Arts degrees. A dual degree Master of Divinity/Master of Social Work is offered through a partnership with Columbia University.

Virginia Theological Seminary was founded by Bishop William Meade and Francis Scott Key in 1823 and is located in Alexandria, Virginia. In 1953, it merged with the Bishop Payne Divinity School. The Seminary is affiliated with the Episcopal Church. Total enrollment is two hundred and thirty-two students. Degrees include a Master of Divinity, Master of Theological Studies, Master of Arts in Christian Education, Master of Arts in Christian Education and Youth Ministry, Doctor of Ministry in Ministry Development, Doctor of Ministry in Educational Leadership and post-graduate certificates in Anglican Studies and Theology. A Certificate of Work Accomplished can be issued to students who have taken courses at the Seminary but have not completed a degree. The Racial and Ethnic Ministries program is designed to create diverse communities and includes special scholarships to promote diversity at the Seminary.

B. Deans and Professors, Individual Biographies

Rev. J.C. Austin is the Director of the Center for Church Life at Auburn Theological Seminary. An ordained Presbyterian Minister, Rev. Austin served at Madison Avenue Presbyterian Church (MAPC) from 1999 until May 2009, providing leadership for the church’s ministries of stewardship, evangelism, and development. He received his M.Div. (1998) from Princeton Theological Seminary, where he held concentrations in preaching and New Testament, and his B.A. in English Literature (1993) from the University of the South in Sewanee, Tennessee.

Austin was the recipient of Princeton Seminary’s Graduate Study Fellowship for the Parish Pulpit Ministry, a program through which he spent a year in South Africa. There, he was a Visiting Fellow at the University of Cape Town for the 1998-1999 academic year, studying the public roles of the churches in the apartheid struggle and the reconciliation process. Rev. Austin has maintained his ties with South Africa and is currently a Ph.D. candidate at the University of Cape Town in the field of Christian Ethics and International Affairs.

In the wake of the 9/11 attacks, Rev. Austin was a Commissioner on New York City Presbytery’s September 11 Disaster Relief Administrative Commission and chaired its Finance and Grants Committee, which managed over $1 million in donations. He has also chaired the Presbytery’s General Council and served on both its Mission Statement Design Team and Strategic Planning Group. Currently, he serves on the Presbytery Personnel Committee. He is also a Steering Committee Member for the New York City Presbyterian-Jewish Dialogue Program and a Board Member of the national Presbyterian Endowment Education and Resource (PEER) Network. He teaches workshops on aspects of stewardship and evangelism for other Presbyterian congregations in the area.

Rabbi Justus N. Baird is the Director of the Center for Multifaith Education at Auburn Theological Seminary in New York City. He oversees the seminary’s multi-faith programming which strives to prepare religious leaders for a religiously diverse world. Rabbi Baird was ordained at Hebrew Union College – Jewish Institute of Religion where he studied as a Wexner Graduate Fellow. He received his B.S. from Rice University and holds a certificate in Strategic Human Resource Management from Harvard Business School. He brings an entrepreneurial approach to his work; before entering rabbinical school he co-founded Questia.com, a successful and far-reaching academic online library.
Rabbi Baird has taught, preached in and consulted with seminaries, churches, synagogues, mosques, and interfaith organizations. He teaches the Multifaith Seminar in the Multifaith Doctor of Ministry Program (a partnership between Auburn and New York Theological Seminary). His chapter "Multifaith Continuing Education: Leading Faithfully in a Religiously Diverse World" was published in early 2009 in the revised edition of A Lifelong Call to Learn: Approaches to Continuing Education for Christian Leaders (Reber and Roberts, eds.). In addition to his work at Auburn, Rabbi Baird serves as the spiritual leader of the Reform Jewish Community of Barnegat, New Jersey.

Dr. Elizabeth M. Bounds is Associate Professor of Christian Ethics at Emory University’s Candler School of Theology. Dr. Bounds received her Ph.D. and M.Div. from Union Theological Seminary. In addition, she holds a B.A. and M.A. from Cambridge University, as well as a B.A. from Harvard University.


Fr. Emmanuel Clapsis is Professor of Dogmatic Theology at Holy Cross Greek Orthodox School of Theology. He has been a member of the faculty at Holy Cross since 1985, and became a tenured professor in Systematic Theology in 2003. Fr. Clapsis received his S.T.M., M.Ph. and Ph.D. degrees from Union Theological Seminary in New York, his M.Div. from the Holy Cross Greek Orthodox School of Theology and his B.A. from Hellenic College.

Fr. Clapsis’ scholarly interests include ecclesiology, ecumenism, the public presence and witness of Orthodoxy in pluralistic world, globalization and religion, pneumatology, anthropology, suffering and hope, spiritual life and prophetic witness. His writings include the books Orthodoxy in the New World, and Orthodoxy in Conversation: Orthodox Ecumenical Engagements, which he authored, as well as the works that he edited, The Orthodox Churches in a Pluralistic World and Violence and Christian Spirituality. Fr. Clapsis has published numerous articles, some of which have been translated into French, German, Russian, Italian and Greek.

Fr. Clapsis has served as the Vice Moderator of the Faith and Order Commission of the World Council of Churches (WCC: 1991-1998) and commissioner of Faith and Order Commission of the U.S. National Council of Churches (1985-1991). He has also participated in the theological dialogues of Orthodox Church with the Evangelical Lutheran Church (USA) and the Roman Catholic Church. The Ecumenical Patriarchate has appointed him in his formal delegation to the Seventh, Eighth and Ninth Assemblies of WCC in Canberra, Australia (1991), in Harare Zimbabwe (1998) and Porto Alegre, Brazil (2005). Currently, he is a member of the Reference Group that informs and accompanies the work of the WCC During the Decade to Overcome Violence (DOV: 2001-2010).

Dr. Emily Click is the Assistant Dean for Ministry Studies and Field Education and Lecturer on Ministry at Harvard Divinity School (HDS). Her scholarship has focused on new ways of conceptualizing connections among adult education theory, human development theory, and education for religious leadership; she teaches in the areas of leadership, administration, and finance, in addition to teaching about mentoring and the process of theological reflection on the practices of ministry.

Dr. Click received her Ph.D. from the Claremont School of Theology, her M.Div. from Bethany Theological Seminary, and her B.A. from Pomona College. She is ordained in the United Church of Christ, where she has a decade of congregational ministry experience. In addition to her work at HDS, Dr. Click served as Chair of the steering committee of the Association for Theological Field Education (ATFE), the North American professional association for theological field educators.
Dr. Amelia J. Gearey Dyer is the Associate Dean of Students and the James Maxwell Professor of Christian Education and Pastoral Theology at Virginia Theological Seminary, where she has been a member of the faculty since 1990. She previously served as the Director of the Center for the Ministry of Teaching at the Seminary. Dr. Dyer earned her M.S. and Ph.D. from Florida State University and her B.S. from The State University of New York at Plattsburgh. She has done additional graduate work in Christian Education, Bible, Church History, and Theology.

Dr. Dyer has taught at Florida State University, Florida Atlantic University and Broward Community College. In addition, she has taught public school, trained Head Start teachers and volunteered as a Director of Christian Education. Dr. Dyer is a certified GODLY PLAY teacher and serves as a Christian Education consultant to dioceses and parishes. She is a Parish Associate at St. Paul’s Episcopal Church in Alexandria, Virginia. She is also a member of the National Association of Episcopal Christian Education Directors and the Religious Education Association. She is currently working on a revision of the Episcopal Children’s Curriculum and the Episcopal Curriculum for Youth.

Chancellor Arnold M. Eisen is the seventh chancellor of the Jewish Theological Seminary (JTS), the academic and spiritual center of Conservative Judaism worldwide. Before arriving at JTS, Chancellor Eisen was the Koshland Professor of Jewish Culture and Religion at Stanford University. He also served as senior lecturer in the Department of Jewish Philosophy at Tel Aviv University and assistant professor in the Department of Religion at Columbia University. Chancellor Eisen received a Ph.D. in the History of Jewish Thought from Hebrew University; a B.Phil. in the Sociology of Religion at Oxford University; and a B.A. in Religious Thought from the University of Pennsylvania.

Chancellor Eisen is one of the world’s foremost experts on American Judaism, and his many publications include a personal essay, Taking Hold of Torah: Jewish Commitment and Community in America (1997), a historical work entitled Rethinking Modern Judaism: Ritual, Commandment, Community (1998) and The Jew Within: Self, Family and Community in America (2000), coauthored with sociologist Steven M. Cohen. He is currently writing a book that probes new possibilities for the meaning of Zionism.

Dr. Tom Flores is a visiting assistant professor of Peacebuilding & Conflict Transformation Practices at Emory University’s Candler School of Theology. Prior to this, he was a post-doctoral fellow in the University’s Religion, Conflict and Peacebuilding Initiative. He received his Ph.D. in Religion from Emory University, his M.A. in Theology from Graduate Theological Union, a B.A. in Political Science from Loyola Marymount University and an A.A. in Music (Theory & Composition) from Los Angeles City College.

Dr. Flores has taught or co-taught in the areas of Religion, Conflict and Interreligious Peacebuilding; Mediation and Conflict Transformation; Theology and Ethics of Reconciliation; and Religious Practices of Peace and Violence at the undergraduate, seminary, continuing education and doctoral level.

Dr. Flores served as a community-based mediator in Berkeley, California and a Program Director for the Family Creative Response to Conflict nonprofit organization in San Antonio, Texas. He has been a professional musician and frequently integrates performance into his public scholarship. Dr. Flores is also president of Integrative Peace Approaches, a training and consulting company.

Rev. Dr. David Gortner has been the Director of the Doctor of Ministry Program and Professor of Evangelism and Congregational Leadership at Virginia Theological Seminary since 2008. Dr. Gortner earned his Ph.D. from the University of Chicago, his M.Div. from Seabury-Western Theological Seminary, his M.A. in psychology from Wake Forest University, and his B.A. from Wheaton College.

Previously, Dr. Gortner served on the faculties of Church Divinity School of the Pacific and the Graduate Theological Union in Berkeley, California, and Seabury-Western Theological Seminary in
Evanston, Illinois; in addition, Dr. Gortner has taught at Loyola University, National-Louis University and the College of DuPage in Illinois. Dr. Gortner has served as pastoral and musical staff in congregations, hospitals, a hospice and a university chaplaincy in Illinois and North Carolina, and was a co-founding pastor of Church of Christ the Reconciler in Chicago. He also worked in therapeutic settings of mental and rehabilitation hospitals and treatment centers in Illinois, North Carolina, and Massachusetts.

Dr. Gortner’s books include *Around the Table: Exploring Episcopal Identity* and *Transforming Evangelism*. He co-produced *A Feast in the Desert*, a documentary of young adult ministry approaches. Dr. Gortner works with young adult ministry, evangelism, congregational development and Asian-American consultations throughout the Episcopal Church.

**Dr. Paul F. Knitter** is the Paul Tillich Professor of Theology, World Religions and Culture at Union Theological Seminary in New York City, and Professor Emeritus of Theology at Xavier University, Cincinnati, Ohio, where he taught for 28 years before joining the faculty at Union. Dr. Knitter holds a licentiate in theology from the Pontifical Gregorian University in Rome (1966) and a doctorate from the University of Marburg, Germany (1972).

In 1964, as a seminarian in Rome during the convening of the Second Vatican Council, Professor Knitter was present as the Roman Catholic Church declared its new attitude towards other religions, inspiring Knitter’s journey into interfaith dialogue. Dr. Knitter, whose research and publications have dealt with religious pluralism and interreligious dialogue, has published extensively, and his works have been translated into multiple languages, including German, Italian, and Chinese. Books include *No Other Name?* (1985), *One Earth Many Religions: Multifaith Dialogue and Global Responsibility* (1995) and *Introducing Theologies of Religions* (2002). His most recent publication is *Without Buddha I Could Not Be A Christian*. Articles by Dr. Knitter have been featured in journals and anthologies both in the United States and internationally, including *Pacifica*, *Buddhist Christian Studies*, *Horizons: Journal of the College Theology Society* and *Theology Today*.

In addition to his work as a faculty member and author, Dr. Knitter serves on the Board of the International, Interreligious Peace Council, an organization formed after the 1993 World Parliament of Religions to promote interreligious peace-making projects.

**Mumina Kowalski** is the Assistant Director of the Islamic Chaplaincy Program at Hartford Seminary. She is currently finishing her M.A. in Islamic Studies and Christian-Muslim Relations. The Islamic Chaplaincy Program at Hartford is the only theologically-accredited program training Muslim chaplains in the United States. Hartford Seminary offers a unique interfaith learning environment, where Muslim students can study Islam and other religions with faculty and students of their own and other faiths. This provides the best real-world training for chaplains, who will serve Muslims and persons of other faiths in the institutions of an increasingly multi-faith and multicultural nation.

Prior to her appointment at Hartford Seminary, Ms. Kowalski was employed for eight years as a Muslim prison chaplain in Pennsylvania’s largest women’s prison. She was the first Muslim woman to work in this capacity in her state. She has published articles on chaplaincy in both popular and academic journals including *Reflective Practice: Formation and Supervision in Ministry*, *Islamic Horizons* and *Azizah Magazine*. Ms. Kowalski is also frequently referenced and interviewed for her pioneering work as a Muslim woman in prison chaplaincy and Muslim chaplaincy in general.

Ms. Kowalski serves on the Chaplaincy Board of the Islamic Society of North America (ISNA), the largest Muslim organization in the United States. She has been a key speaker and organizer of the annual ISNA Leadership Development Center’s Muslim Chaplains Conference since its inception in 2005. Ms. Kowalski has also served as Vice President of the Islamic Society of Central Pennsylvania and as Secretary of the Pennsylvania Prison Chaplains’ Association.
Prof. Yehezkel Landau is a Faculty Associate in Interfaith Relations at Hartford Seminary and the director of the Building Abrahamic Partnerships interfaith program. His work at Hartford has been underwritten by the Henry Luce Foundation. Landau received his A.B. from Harvard University (1971) and his M.T.S. from Harvard Divinity School (1976) before immigrating to Israel in 1978. While living in Israel, Landau directed the Oz VeShalom-Netivot Shalom religious peace movement during the 1980s, and from 1991 to 2003 he was co-founder and co-director of the Open House Center for Jewish-Arab Coexistence in Ramle. (See www.friendsofopenhouse.org)


In 2000, he was recognized and honored as a Peacemaker in Action by the Tanenbaum Center for Interreligious Understanding for his life-long dedication to holistic peacemaking.

Dean Jan Love is Dean and Professor of Christianity and World Politics at Emory University’s Candler School of Theology. Prior to her appointment at the Candler School, Dean Love served as the chief executive officer of the Women’s Division of the United Methodist Church. She previously held faculty positions in the University of South Carolina’s departments of Religious Studies and Political Science. Dean Love received her M.A. and Ph.D. from Ohio State University, and her B.A. from Eckerd College.

Dean Love is the author of two books on international relations, Southern Africa in World Politics: Local Aspirations and Global Entanglements (2005) and The U.S. Anti-Apartheid Movement: Local Activism in Global Politics (1985), as well as a number of articles and book chapters. Her teaching interests include world Christianity, religion and world politics, conflict transformation and international relations.

From 1975-2006, Dean Love represented the United Methodist Church at the World Council of Churches (WCC). She served on the WCC board of directors for over two decades and led the WCC delegation to the United Nations Fourth World Conference on Women held in Beijing in 1995. During the church’s General Conference in 2000, she was recognized by the United Methodist Council of Bishops for “Exceptional Leadership in Ecumenical Arenas.”

Dr. Joyce Ann Mercer is professor of Practical Theology at the Virginia Theological Seminary. Her work focuses on issues concerning faith, gender and violence involving teenage girls. Dr. Mercer previously taught at the San Francisco Theological Seminary and Graduate Theological Union and at Union Theological Seminary in the Philippines. She has written several books on these issues, including Girltalk, Godtalk: Why Faith Matters to Adolescent Girls and Their Parents, Lives to Offer: Accompanying Youth on Their Vocational Quests and Welcoming Children: A Practical Theology of Childhood and has had several articles published in peer-reviewed journals.

Dr. Mercer holds a Ph.D. from Emory University, a D.Min. from McCormick Theological Seminary, a M.S.W. from the University of Connecticut, an M.Div. from Yale Divinity School, and a B.A. in Religious Studies from the University of Virginia. She is on the editorial boards of Religious Education and Theological Education and currently serves on the executive committee of the Association of Practical Theology and the steering committee on practical theology at the American Academy of Religion.

Dean Daniel Nevins is the Pearl Resnick Dean of the Rabbinical School of the Jewish Theological Seminary (JTS). In addition, he is chair and senior lecturer of the Department of Professional and Pastoral Skills and serves on the Chancellor’s Academic Council. Rabbi Nevins earned his bachelor’s degree magna cum laude from Harvard College and his master’s degree and rabbinical ordination from JTS. He received a graduate fellowship from the Wexner Foundation.
Rabbi Nevins is a member of the Executive Council of the Rabbinical Assembly and serves on its Committee on Jewish Law and Standards (CJLS). He has written responses on the halakhic topics of personal status, disabilities, bioethics, and homosexuality. Rabbi Nevins has contributed articles and essays to various journals and newspapers, including Conservative Judaism, Judaism, the Detroit Jewish News and the Detroit Free Press, and he has been interviewed by the New York Times, NPR and various television stations.

Rabbi Nevins began his work at JTS in July 2007, after serving for thirteen years as rabbi of Adat Shalom Synagogue in Farmington Hills, Michigan. While at Adat Shalom, Rabbi Nevins led numerous organizations, serving as president of the Michigan Board of Rabbis, the Farmington Area Interfaith Association and the Michigan region of the Rabbinical Assembly. Rabbi Nevins has led many trips to Israel, including family and teen missions, solidarity trips, and an interfaith clergy tour of Rome and Israel in 2005.

Dr. Laurie Patton is the Charles Howard Candler Professor of Early Indian Religion at Emory University’s Graduate Division of Religion. Dr. Patton served as Chair of the Department from 2000-2007, and has been Co-convenor of the Religion, Conflict and Peacebuilding Initiative from 2000-2009. She also convened the larger Religions and the Human Spirit Strategic Plan from 2005-2007, and was the Winship Distinguished Research Professor from 2003-06. In 2006, she was the recipient of Emory’s highest award for teaching, the Emory Williams Award. Dr. Patton earned her Ph.D. from the University of Chicago and her B.A. from Harvard University.

For several years during the last two decades Dr. Patton has made her Indian home in Pune, Maharashtra. Her scholarly interests are in the interpretation of early Indian ritual and narrative, comparative mythology, literary theory in the study of religion and women and Hinduism in contemporary India. In addition to over 45 articles in these fields, she is the author or editor of seven books, including Authority, Anxiety, and Canon: Essays in Vedic Interpretation (ed.,1994); Myth as Argument: The Brhaddevata as Canonical Commentary (author, 1996); The Indo-Aryan Controversy: Evidence and Inference in Indian History (ed., with Edwin Bryant, 2005); and the forthcoming Notes from a Mandala: Essays in the Indian History of Religions in Honor of Wendy Doniger (ed., with David Haberman, forthcoming). Dr. Patton’s translation of the Bhagavad Gita was recently published by Penguin Press Classics Series.

As a Fulbright scholar, Dr. Patton worked in Israel in 2000 and 2004, where she was completing research for her forthcoming book, Grandmother Language: Women and Sanskrit in Maharashtra and Beyond.

Dr. Rodney Petersen is the executive Director of the Boston Theological Institute and an instructor in the Institute’s member schools. Dr. Petersen teaches in the areas of history and ethics, currently focusing on issues of religion and conflict. He received his Ph.D. from Princeton Theological Seminary, his M.Div. and Th.M. from Harvard Divinity School, and his B.A. from Harvard College. Dr. Petersen acquired further training at both the Institut Oecuménique (Genève, Switzerland) and the Institut d’Histoire de la Réformation, Université de Genève.

Previously, Dr. Petersen taught at Trinity Evangelical Divinity School (Deerfield, Illinois), Webster University (Geneva, Switzerland), and with the Fédération des Institutions établies à Genève (FIIG).

He is a member of the Board of Directors of the Massachusetts Council of Churches, the Massachusetts Commission on Christian Unity, the Lord’s Day Alliance of the USA, the Refugee Immigration Ministry, Secretary/treasurer of the American Society of Missiology (Eastern Fellowship) and numerous other academic and ecclesiastical organizations. Dr. Petersen has worked with churches in France and Eastern Europe, primarily Romania. He is an ordained minister in the Presbyterian Church, USA., serving on several of the Church’s committees, and he served for seven years as the pastor of the Allston Congregational Church (UCC).

Dr. Edward L. Queen is Director of the D. Abbott Turner Program in Ethics and Servant Leadership Center for Ethics of Emory University, where he also serves as Director of Research Programs for the Institute of Human Rights. Prior to joining the Center for Ethics, Dr. Queen served as the Faculty and Curriculum Development Advisor to the Faculty of Law of South East European University, Macedonia, where he lectured on the transition to democracy. He received his J.D. from the Indiana University School of Law—Indianapolis, his M.A. and Ph.D. from the Divinity School of the University of Chicago, and his B.A. from Birmingham-Southern College.


As a consultant, Dr. Queen has worked with numerous nonprofit, governmental, and educational organizations, including the Pew Charitable Trusts, Independent Sector, USAID and the Corporation for National and Community Service. Among the human rights organizations with which he has worked are the Helsinki Committee for Human Rights of the Republic of Macedonia and the Palestinian Human Rights Monitoring Group. Dr. Queen also served as administrator of the International Human Rights Internship Program at the Indiana University School of Law—Indianapolis.

Prof. Robert Schreiter is the Vatican Council II Professor of Theology at Catholic Theological Union in Chicago, and director of the Program in Reconciliation and Peacebuilding at CTU’s Cardinal Bernardin Center for Theology and Ministry. Previously, Fr. Schreiter was Academic Dean at CTU for nine years, and from 2000-2006 he was the Professor of Theology and Culture at the University of Nijmegen. Fr. Schreiter attended St. Joseph’s College in Rensselaer, Indiana and received his doctorate in theology from the University of Nijmegen. He holds honorary degrees from St. Joseph’s College, the University of Luzerne and the Jesuit School of Theology in Berkeley.

As a specialist in the areas of inculturation, reconciliation and the world mission of the church, Fr. Schreiter has published extensively throughout the world, including 15 books and over 100 articles. Among his many published works are *Reconciliation: Mission and Ministry in a Changing Social Order*, *The New Catholicity: Theology between the Global and the Local* and *The Ministry of Reconciliation: Spirituality and Strategies*.

Fr. Schreiter serves as theological consultant to Caritas Internationalis in the Vatican for programs in peacebuilding. Considered one of the world’s leading authorities on subject, Fr. Schreiter has lectured and led workshops on peacebuilding around the world. He is a priest and member of the Missionaries of the Precious Blood.
Dr. Gerald Shenk is a Professor of Church and Society at Eastern Mennonite University. He received his Ph.D. from Northwestern University, in a program jointly conducted with Garrett-Evangelical Theological Seminary, his M.A. from Fuller Theological Seminary, and his B.S. from Eastern Mennonite University. He conducted further study at both the University of Zagreb, Croatia, and the University of Sarajevo, Bosnia. Since moving to Virginia in 1989, Dr. Shenk’s work and scholarship has frequently carried him to the Balkans for peace and theological education efforts.

Dr. Shenk has published extensively, including the books, articles, and a recurring column entitled “Real Families” in the journal Mennonite. His academic studies focused on religion and conflict in society, and further research areas include generosity, social transformation, Christian peacemaking and the dramas of religious pluralism. Recent work includes a 2003 sabbatical in Jerusalem focused on civic dimensions of interfaith encounters, as well as a 2006 journey to Iran to participate in a conference on the Islamic doctrine of the Mahdi, which brought him into contact with top theological and political leaders there.

Dr. Shenk was recently selected by the American Academy of Religion for Cohort One of the Henry Luce Foundation Summer Seminars in Theologies of Religious Pluralism and Comparative Theology (see www.aarweb.org), an initiative designed to provide training to theological educators to meet their ongoing scholarly and curricular development needs.
For more information, or to find out how our education and training programs can help you to solve today’s problems, email us at info@tanenbaum.org or write us:

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