The Christian Hospitality and Pastoral Practices in a Multifaith Society (CHAPP) project has provided opportunity for Boston University School of Theology to take one more significant step in preparing our graduates “to serve faithfully and effectively in multifaith contexts,” consistent with the ATS project goals. The BU School of Theology (STH) has for decades taught courses and sponsored research and other projects on interfaith dialogue and interreligious theological and philosophical engagement. STH was the first seminary in the United States to teach comparative theology, dating to the first President of BU, William Fairfield Warren, and it was selected by Auburn Theological Seminary in 2009 as one of the 20 notable schools of theology for commitment to multifaith education. That said, we are only beginning to give concentrated attention to pastoral practices and public religious engagement in multifaith contexts. That was the focus of the STH CHAPP grant.

CHAPP Project Overview
The grant helped support a yearlong focus on building interfaith understanding in the work of peacemaking, sponsored by the STH Program in Religion and Conflict Transformation (RCT). The RCT produces courses for STH students and others in the Boston Theological Institute (BTI), encourages courses in other BTI schools, and undergirds the BTI Certificate in Religion and Conflict Transformation. In AY2012, the RCT sponsored its annual retreat and signature course, “Spirit and Art of Conflict Transformation: Creating a Culture of JustPeace.” In addition, it contributed to three other courses: a dual-narrative travel seminar to Israel-Palestine with students and faculty from STH and Andover Newton; “War and the Human”; and “International Conflict and the Ministry of Reconciliation.” During this period, Thomas Thangaraj was Visiting Professor of Global Christianity and Mission, teaching a course on “Christian Encounters with Hinduism,” together with other global-focused courses in Christology.
and mission. STH also offered a course in Muslim ritual to complement those in Judaism and Islam that we cross-list with the Religion Department.

The interfaith consultation was designed to culminate this year of interfaith building and to shape future directions. The consultation—“The Formation of Interfaith Just Peacemakers”—brought together 50 educators and peacebuilders from Jewish, Christian, and Islamic traditions to discuss opportunities and strategies for multi-faith collaboration in just peacemaking (21-23 May 2012). In addition, eleven students from BU School of Theology and three other BTI schools attended the consultation, participating in roundtable discussions and interviewing peacemakers for our oral history project. The three days consisted of panel discussions, roundtable discussions, and plenaries. The major goal of the consultation was to address the growing need for collaboration across faiths and educational institutions to deepen understanding and enhance the teaching of just peacemaking.

The interfaith consultation built also on a 2010 consultation of educators in religion, conflict, and peace-building. The earlier project included: research on educational programs; consultation with educational leaders; and web publication of results. That project focused largely on Christian schools of theology and institutions with Christian perspectives. The purpose of the project in AY2012 was to focus on interreligious approaches to teaching and learning about religion, conflict, and peace-building, expanding the dialogue to include more students and a broader range of educators from diverse traditions, particularly Abrahamic traditions. Drawing upon the CHAPP grant, RCT funding by the Luce Foundation, and STH funding, we accomplished the following: (1) assessed teaching and research in multi-religious peace-building by reviewing the literature and collecting syllabi; (2) sought to understand the motivations and challenges in peacemaking through participant interviews; (3) shared pedagogical strategies, tools, and resources to deepen our earlier discoveries about teaching and learning the art of peace-building; (4) strategized to imagine and build sustainable educational programs and inter-institutional collaborations; and (5) expanded interfaith peace-building networks to share resources and pedagogical approaches into the future.

The CHAPP grant money was used to support the consultation, especially to support student participation and broad participation by leaders across the country by paying for hotel and travel. We were able to support the videography costs by using the available STH equipment, asking students to conduct the interviews as part of their contribution to the consultation, and having the RCT Administrator transcribe the
interviews. Administrative support for the Project Director was built into the grant, but was returned to the Religion and Conflict Transformation Program to continue its work in building Christian hospitality and pastoral practices in a multifaith society.

The most immediate fruits of the CHAPP project have been robust conversations, continuing dialogue via electronic media, and the development of a website for resource sharing, http://www.bu.edu/rct/consultations/consultation-2012/. The website includes an introductory power point on practices of interfaith peacemaking and books and syllabi by the presenters and participants. Other resources are under development, including the video interviews conducted by students with several consultation participants (Appendix 1). One next post-consultation work will be to post the interviews, followed by other steps:

1. supporting an intern to conduct and transcribe further interviews;
2. offering a fall 2012 retreat for RCT and other students on “The Practice of Dialogue,” with Bob Stains of The Public Conversation Project;
3. maintaining and expanding the website and network connections to share resources and upcoming events and projects;
4. offering the Israel-Palestine travel seminar a second time and annually thereafter;
5. writing an article on pedagogy in peace education, based on the first and second consultations;
6. designing and implementing a Religion and Conflict Transformation Clinic that will provide students with more opportunities to engage in peacemaking in congregations, families, and interfaith venues.

The Clinic in particular is a direct outgrowth of the interfaith consultation, because conference presentations and discussions revealed the power of intense programs with small groups of people and the urgency of expanding the potential of interfaith peacebuilding through electronic media and projects that are accessible to a larger range of participants.

Consultation
The consultation was a coalescence of the findings and practices that emerged during the year. It began with welcomes and a summation of findings from the previous consultation. It was interspersed with rituals and prayers offered by participants, drawing from their own faith traditions, and it included times of pause five times a day for Muslim prayer. The first full session was a panel focused on ten practices of just
peacemaking, as presented in *Interfaith Just Peacemaking*, edited by Susan Thistlethwaite and based on an interfaith collaboration. The ten practices are: (1) support nonviolent direct action; (2) take independent initiative to reduce threat; (3) use cooperative conflict resolution; (4) acknowledge responsibility for conflict and injustice, and seek repentance and forgiveness; (5) advance democracy, human rights, and interdependence; (6) foster just and sustainable economic development; (7) work with emerging cooperative forces in the international system; (8) strengthen the United Nations and international efforts for cooperation and human rights; (9) reduce offensive weapons and the weapons trade; and (10) encourage grassroots peacemaking groups and voluntary associations. The panelists—Rachel Mikva, Muhammad Shafiq, and Glen Stassen—gave Jewish, Muslim, and Christian perspectives on these practices.

The second panel, “What is an Interfaith Just Peacemaker?” focused on what it means to be “interfaith” as a peacemaker. Reuven Kimelman emphasized that, when dealing with others, we must also deal with ourselves. There are many dangers of religious thinking, so self-reflection and critique are critical practices when engaging the other. Najeeba Syeed-Miller gave 10 pillars for just peacemaking, emphasizing the importance of spiritual formation in interfaith dialogue and multi-religious education, and highlighting the importance of experiencing the world of the other without suspending one’s own beliefs. Susan Thistlethwaite lifted the importance of intra-faith work in addition to interfaith work. After this and other panels, participants met in small working groups to reflect on critical questions, engaging in story-sharing, question-posing, theorizing, and direction-setting.

The next panel asked: “What are our Best Practices and Challenges in our Schools and Communities for Preparing Interfaith Just Peacemakers?” Yehezkel Landau shared practices from Hartford Theological Seminary, David Anderson Hooker from Eastern Mennonite University, and Homayra Ziad from Trinity College. The panel raised the issue of how to engage people pedagogically and how to move from individual change to collective change. Scriptural reasoning was offered as one tool for sharing across traditions and for seeing one’s own tradition anew. The session also raised the importance of addressing the negative use of religion and preparing people to avoid the co-opting of religion to serve violence.

Another panel focused on peacemaking as relationship building. Marc Gopin and Aziz Abu Sarah presented entrepreneurial insights from their creation of MEJDI, a dual narrative Jewish-Arab tour company. Ellen Ott Marshal shared practices from Candler
School of Theology, including the power of asking students to consider various sides of an issue, e.g., writing on an ethical issue from a perspective other than one’s own. Jennifer Peace and Or Rose described their efforts in story-sharing among Christian and Jewish students at Andover Newton Theological Seminary and Hebrew College, building toward difficult conversations regarding political and religious conflict. Zainab Alwani described pedagogical approaches to interfaith dialogue, as practiced at Howard University.

The consultation concluded with a panel of presidents and deans, focused on the question: “How can we shape curriculum and pedagogy to equip new generations of interfaith just peacemakers?” Panelists included Heidi Hadsell, Amr Abdalla, Nick Carter, Catherine Cornille, Daniel Lehman, Pamela Lightsey, and Jane I. Smith. Panelists posed the challenge of dealing with budgets and institutional traditions, and advocated the transformation of institutions to provide full support and training of students as peacemakers.

The consultation closed with reflection on the themes and insights of the consultation, presented in the next section. Participants committed themselves to continuing collaborative efforts; the subsequent exchange of articles, blogs, and upcoming events testify to the ongoing efforts to work as community toward just peace.

What Did We Learn?
The findings of this intense year, and particularly those of the Consultation, are presented below. An elaborated version will be prepared for publication. The findings include significant practices of pedagogy and formation, challenges, and critical values on which to build.

Practices of Pedagogy and Formation
(1) Share narratives. This was a major theme in both the 2010 and 2012 consultations, with new accents in 2012 on narrating through case studies, videos, and video role plays.
(2) Engage people with one another across cultures, countries and the world. Engagement includes: pilgrimages in just peacemaking, distance education (Najeeba Syeed-Miller), sojourning with people in their own land (as Marc Gopin does in Syria), sojourning in one another’s institutions (as Interfaith Scholars do in Andover Newton and Hebrew College). These examples point beyond cultural crossings to the significance of being with others over time.
(3) **Build on the diverse gifts and interests of peacemakers.** People have the most to give when they build on their own gifts, such as as Homayra Ziad’s love of Scripture or Aziz Abu Sarah’s interest in business and tourism.

(4) **Provide training in public witness.** This movement needs to spread, which calls for public communication, e.g., in 30 second sound bites, op eds, blogs, and public addresses. Peace leaders need to find partners in the public arena to be resources (like veterans), action partners, and co-learners.

(5) **Prepare students with skills and attitudes to engage their faith communities and the larger society.** We need to prepare people to conduct hard conversations, public conversations, and collaborations with community partners. This requires a complex matrix of practice, such as Zainab Alwani’s five forms of dialogue.

(6) **Share sacred practices.** We need to find ways to share and open to others’ worship, prayer, and sacred space.

(7) **Cultivate humility and openness to what we can learn from other traditions.** Catherine Cornille and Ellen Ott Marshall emphasized that humility opens people to “knowing what we do not know.”

(8) **Cultivate imagination.** This can be done through gaming (Zainab Alwani), role play (Amr Abdallah), and other creative forms.

(9) **Identify goals, strategies, and networks so collective work is more coherent, wise, and effective.**

  - **Collaborative projects:** A recurring theme is to link projects with one another and convert competition into collaboration.

  - **Curriculum development:** Many have developed specialized programs, but these are not fully linked with the larger curriculum and institutional life. What is needed is institutional ethos-building in interfaith peacemaking and weaving specialized work with required courses and community events.

  - **Mapping work to find points of interface, mutual learning, and shared work:** This includes mapping religion in the world. The work of interfaith peacemaking is nascent, though many consultation people had worked on it for more than 40 years. Many institutions and schools have divided the emphases, as Jane Smith underscored in comparing Iliff (justice), Hartford (peace), and Harvard (interfaith). Because programs are not linked with one another, they are often isolated. The ecological movement became more globally significant when grassroots organizations began to connect with one another and to share networks and resources. The peacebuilding movement seems to be at a deciding point—whether to continue in a scattered way or to
build on recent collaborations and create new ones. We need to engage in such connectivity, perhaps creating a tweeting community or a network of travel opportunities.

(10) **Train people in the transformation of their institutions.** We need to analyze and transform institutional values of time distribution, budgetary allocations, and communal relations. Such analysis is important for large academic and religious institutions, and for smaller local institutions.

**Challenges:** The following challenges echoed through the Consultation from diverse contexts.

- **Defining the meaning of terms.** People have different understandings of terms such as interfaith, multi-faith, peacemaking, conflict transformation, trauma healing, restorative justice, forgiveness, reconciliation, cooperative conflict resolution, non-violent action, exclusivism, inclusivism, mission, and proselytization. Defining is a challenge in collaborative work, but the larger challenge is to avoid getting bogged down in definitions. Clarifying for the sake of mutual understanding and shared language is important; however, getting locked into hard categories and contestations of categories can paralyze people into non-cooperation and non-action.

- **Addressing the challenges of time and budget**

- **Creating genuinely safe spaces.** This challenge was most poignantly named by Or Rose, who spoke of the lack of safe spaces for rabbis to discuss Israel and Palestine openly.

- **Standing with and for people who are oppressed when you know your stance will stir conflict.** The challenge is for individuals and institutions to stand for deeper interreligious relationships when existing in larger denominations and cultures that fear those relationships as disruptive of identity or anti-Jewish or anti-Christian.

**Critical Values:** The Consultation implicitly and explicitly identified peacemaking values.

- **Companionship.** This includes sharing bread and nourishment with one another and accenting relationships.

- **Compassion.** Peacemaking requires the nurture of personal qualities, named variously as mercy, compassion, and love. Reuven reminded participants that we need to move beyond hatred altogether.
• **Change Agency.** Social change requires that peacemakers spread small, effective projects to larger societies. Examples include Yehezkel Landau’s work on compassionate listening and Wesley Wildman’s work on understanding-based empathy. Pedagogically, teachers can:
  o Help others appreciate and admire the instincts and convictions of a wide variety of people,
  o Teach people what values are most important to their religious “opponents,”
  o Build inclusive communities to demonstrate love and acceptance amid ideological diversity.
• **Collective power.** Social change also requires that peacemakers create a significant, coherent movement among small groups, institutions, and projects.
APPENDIX 1

Oral History Interviews

1. Our ATS Proposal promised we would:
   1) Conduct oral histories and in-depth interview with peace makers to create a series of web-published portraits of interfaith peacemaking work

2. We had student participants interview peacemakers to gather oral histories.

3. These are the questions the students were given as a starting point for the interviews:
   1) Please tell us a little about yourself. Name, background, profession.
   2) How did you get into the field of peacemaking?
   3) How does your religious tradition inform your vocation?
   4) How do you deal with violent texts in your faith tradition?
   5) What are the challenges of religious peacemaking? Interfaith work?
   6) What are the strengths of interfaith just peacemaking?
   7) What gives you hope for the future of the field? What is your vision for the future?
   8) Theory aside, how do you practice being an interfaith just peacemaker?
   9) Please share with us a story about interfaith just peacemaking work (perhaps a moment of forgiveness or reconciliation in the midst of conflict).
   10) Is there any advice you’d like to give to others wanting to do this work?

4. We successfully conducted thirteen interviews of peacemakers. Five peacemakers were from the Jewish tradition, six from the Muslim tradition, and two from the Christian tradition. Here’s a list of the peacemakers we have video-taped (the interviews will be uploaded to our website www.bu.edu/rct):
   1) Justus Baird
   2) Rachel Mikva
   3) Marc Gopin
   4) Reuven Firestone
   5) Tamar Miller
   6) Amr Abdalla
   7) Aziz Abu Sarah
   8) Homayra Ziad
   9) Mohamed Shafiq
   10) Abdul-Ramen Mohamed
   11) Najeeba Syeed-Miller
   12) Sharon Welsh
   13) Susan Thistlethwaite