INTERSECTIONS

Faith, Church, and the Academy

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ISBN: 978-1-945935-20-6

18 19 20 21 22 23 24 25 26 27—10 9 8 7 6 5 4 3 2 1

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Common and Diverse Ground

An Interfaith Dialogue Model for College Campuses

Diane R. Wiener and Jikyo Bonnie Shoultz

Telling Our Story

This chapter is a discussion of our unique model for presenting a successful Interfaith Dialogue Dinner Series at Syracuse University. Diane is the director of the Disability Cultural Center in the Division of Enrollment and the Student Experience, and Bonnie is the Buddhist chaplain affiliated with Hendricks Chapel. In this chapter, we will be using a combination of personal narratives, academic elements, and excerpts from informal conversations and interviews with participants, facilitators, and coordinators. Our goal is to reflect on the impact of the event series on people's lives; experiences of faith, secularism, and community; and relationships formed, both on and off-campus. As the series' current primary co-coordinators, we as coauthors will also reflect upon our own experiences, observations, and aspirations.

As is well-known and cited in Syracuse University's archival materials, in February 1870, at the Methodist State Convention in Syracuse,

New York, a resolution was passed to found a university in that city. Measures were taken to raise $500,000 to endow the university, with the city of Syracuse subscribing $100,000. Rev. Jesse T. Peck, who was elected president of the Syracuse University Board of Trustees, suggested purchasing fifty acres of farmland in southeastern Syracuse. The Board of Trustees of Syracuse University signed the university charter and certificate of incorporation on March 24, 1870.[1]

In order to describe our work, it is vital to underscore the role of Hendricks Chapel in our endeavors. As noted on the university's website, "Hendricks Chapel is the diverse religious, spiritual, ethical and cultural heart of Syracuse University that connects people of all faiths and no faith through active engagement, mutual dialogue, reflective spirituality, responsible leadership and a rigorous commitment to so-cial justice."[2]

Although Syracuse University has been and remains affiliated with numerous bodies and entities, both religious and secular, its legacy in relationship to The United Methodist Church is a vibrant truth. In the recent past, and on an ongoing basis, Rev. Colleen Hallagan Preuninger (now director of the Shenandoah University Youth Theology Institute), formerly Syracuse University's United Methodist Ecumenical Campus Ministry (UMECM) chaplain, worked with fellow chaplains, students, faculty members, and a close cadre of administrative leadership to create a successful dialogue series at Syracuse University, open to the entire campus community and the general public.

During the spring 2014 semester, "Contentious Conversations" were hosted by the UMECM and the Lesbian, Gay, Bisexual, Transgender Resource Center (LGBTRC). This model for dialogic programs was, in many respects, an earlier incarnation of an approach toward "controversial" subjects that transformed later into the current model that we have formulated and that is described herein. In the fall of 2014, the Hendricks Chapel chaplaincies assumed sole coordinating responsibility for the programs; this remained the case during the spring of 2015.

Beginning in the fall of 2015, the Interfaith Dialogue Dinner series was created, sponsored, and coordinated by Hendricks Chapel

in partnership with the Disability Cultural Center (DCC). Other cultural centers have been involved as collaborators throughout, and at times these administrative units have also acted as cosponsors (the three cultural centers other than the DCC are the Slutzker Center for International Services, the LGBT Resource Center, and the Office of Multicultural Affairs).

Our Model, Approach, and Philosophy

For the past two academic years (fall 2015–spring 2016 and fall 2016–spring 2017), we have utilized a consistent model for approaching each dialogue gathering. Every dialogue dinner has been hosted in the Noble Room in the historic Hendricks Chapel, built in 1930. The model is explained below. Note that accessibility, broadly defined, was and remains paramount in all our efforts.

Each session (two hours long) included a shared meal (described as "inclusive" and always involving vegetarian, gluten-free, kosher, and halal options, with ingredients and labels for all items), facilitated dialogue, and two times of mindful meditation (at the beginning and at the conclusion of each gathering). We used the following structure in our series, and projected this plan on a large screen located in the room, as well as read it aloud:

- Breaking bread: Gather for shared, inclusive meal
- Mindfulness from the beginning: Short meditation (led by Bonnie or a student Buddhist Association leader/member)
- Welcome and creating tonight's Community Agreements (led by Bonnie and Diane)
- Introductions and facilitated dialogue (led by co-facilitators—listed by name)
- Mindfulness in our closing: short meditation (led by Bonnie or a student Buddhist Association leader/member)

Our "Community Agreements," an egalitarian approach toward

the establishment of ground rules, became patterned, purposefully. We created the following language, for ease in understanding, to increase consistency (while being open to flexibility and transformation), and to save some time during each gathering: "During our Interfaith Dialogue Dinners in the past, we have 'traditionally' created a set of community agreements or ground rules, on-site, for our discussion. If you have others to add, let's do so together, now . . ."

The following agreements were then shared: (1) be present and respectful; (2) be mindful of different belief systems, values, and communication approaches and needs; (3) engage by joining in and by backing up ("share the floor"); and (4) what happens here is intended to be confidential (so please ask for direct permission from folks if you want to share anything someone said/shared beyond or outside of tonight's discussion and space). Again, all content was projected visually as well as read aloud. After reviewing, in turn, each of the agreements, Diane asked those gathered if there were questions, concerns, or amendments, and then verified that everyone consented to uphold the agreements. Additions and updates were made as requested and needed.

As noted, inclusion and accessibility, in the broadest possible understandings of these concepts, were (and will remain, always) at the forefront of our work. In addition to inclusive, free dinners, American Sign Language (ASL) interpretation was provided during each gathering. Deaf participants who are ASL users have been present during all but one of the 2015–2016 and 2016–2017 events. Each gathering announcement and all public relations content related to the dialogue dinners, included a message about ASL interpretation, as well as a clear and concise accommodations statement, directing all parties to the DCC's email address: "For any questions regarding accommodations or accessibility, email: sudcc@syr.edu."

On a volunteer basis, Rachael Zubal-Ruggieri designed the beautiful posters advertising our past two years of Interfaith Dialogue Dinners. Each semester-specific poster was screen-reader accessible, accompanied by an image-free, text-only version. Rachael is a longstanding employee at Syracuse University, as well as an undergraduate

student. She is one of the cofounders of the Disability Student Union, an undergraduate organization dedicated to raising awareness of disability justice and disability cultures, for all campus constituents with and without disabilities. The posters' key image over the last two academic years has been an orange tree, recalling the vibrancy and symbolism of new growth and old rootedness, in combination with the orange that is so central to Syracuse University's identity and communication. The "fruits" on this tree have been consistent, iconic, and recognizable visual representations of religious and spiritual traditions, comingled with images of the topics for each semester, shown as highlighted "fruit." The alt-text descriptions on the digital versions of our posters thus also served to educate individuals who might have been unfamiliar with certain religious and spiritual images and symbols, regardless of whether they were using the digital version with a screen reader for accessible content.

Sessions were co-facilitated by chaplains, faculty, staff, and students, with two or three co-facilitators leading during each gathering. Undergraduate student attendance and participation have increased during each event we have hosted. During the fall 2016 term, we coordinated informal, thematic follow-up gatherings (during the same semester) to address questions and interests that arose during our planned dialogues.

Across campus, there has been increasing investment and interest on the part of students and other constituents in the Interfaith Dialogue Dinner Series. Our colleagues in the university's news, public relations, media, and communication leadership team have taken a great interest in and are deeply committed to assuring that everyone on campus is aware of the series; regular SU News stories have been featured and are clearly well received.

The series has been funded primarily by the Co-Curricular Departmental Initiatives Program within the Division of Enrollment and the Student Experience (and, prior, by the Division of Student Affairs), the administrative division within which the DCC is housed (Hendricks was housed within ESE, at the time of the writing of this chapter, but

has since moved administrative location; its dean now reports directly to the chancellor). The funds are available via undergraduate student fees. Before approval, each cocurricular program initiative undergoes rigorous application evaluation, by committee, and likewise requires longitudinal follow-up and assessment of successes and opportunities for improvement.

As we have noted in our funding proposals, "at Hendricks Chapel [and at the Disability Cultural Center, our cohost and co-coordinator], we believe in encouraging peaceful discourse and creative engagement in the face of differences that can and do cause conflict, on the [Syracuse University] campus as well as in the larger society. The commitment of this ongoing dinner dialogue series continues to be to model and facilitate such discourse and engagement for and with our students."[3] Each interfaith dialogue dinner explores a major theme. Facilitators encourage intentional dialogue that navigates the issues raised by social movements that address perceived injustices, interfaith tensions, and timely issues of the day. It has been our experience that by gathering together on common ground over a shared meal, we can create a vibrant environment of peaceful and life-giving conversation around important and potentially divisive issues.

The most recent subtitle (and the inspiration for our chapter title) for the Interfaith Dialogue Dinner Series has been: "Common and Diverse Ground: Raising Consciousnesses by Acknowledging the 'Hidden' Things that Divide Us."

Here are the Interfaith Dialogue Dinner Series topics for the past two academic years.

Fall 2015:
White Privilege
Disability Culture, Faith, and Secularism
Sanctuary and Safer Spaces

Spring 2016:
Revisiting Privilege: The Intersections of Privileged and Marginalized Identities

Accommodations and Accessibility: Broadening Definitions, Changing Cultures
Racialized Campus Climates: Naming Racism and Healing Wounds
Stress and Wellness: What Is "Mental Health"?

Fall 2016:
#BlackLivesMatter
Islamophobia on Campus
Beyond Inclusion and Accessibility

Spring 2017:
Marginalization, Faith, and Secularism
Anti-Semitism Today
Remembering/Honoring/Responding to Pulse, Orlando
Reflections, Experiences, Observations

We asked participants, facilitators, and meditation leaders to pause and reflect on their experiences by responding in any way they chose to a series of five suggested prompts:

1. the impact of the event series on your life
2. the impact of the event series on your experiences of faith, secularism, and community
3. the impact of the event series on your relationships on and off campus
4. the relevance of the interfaith and secular "nature" and structure of the event series
5. the value of including a shared meal as well as mindfulness meditation in our gatherings

Some feedback was shared in person; other comments were forwarded via email or discussed during one-on-one telephone conversations with one or both of the authors. Each party was advised, "Please indicate if you wish to be rendered anonymous with only your campus role noted, or if you prefer to be mentioned by name, as well

(if you do not comment along these lines, you will be rendered anonymous with your campus role mentioned, possibly)." Those who were contacted via email were also encouraged to forward the email "to anyone else who might be interested, as a prior participant, facilitator, meditation leader, visitor, etc." Below, we have included a sampling of excerpted feedback and other comments. All parties who were cited here agreed to be identified using their names, as well as by roles, in this chapter.

In response to the first prompt ("the impact of the event series on your life"), Rev. Colleen Hallagan Preuninger noted that, while the original dialogues ("Faith and Gender" and "Faith and Sexuality") occurred in the historic Hall of Languages, "as a central and 'neutral' location," it was important to the coordinators and participants to expand the format and to identify a broader base of support. The coordinators then decided to move the dialogues to Hendricks Chapel. Colleen remarked, "While those spaces had a measure of success, we sought to expand our series to all the chaplaincies . . . and eventually to expand to its current form beginning in the fall of 2015. With each expansion of the form and content and partnerships of the dinner dialogue space came additional complexity, nuance, and intention. The space bloomed, and the relationships between staff, faculty, and students bloomed with it."

She added:

> This space impacted my life (personally and vocationally) in many ways. It helped forge and strengthen personal and professional relationships, it made me increasingly aware of the importance of striving to create accessible spaces (food, space, content, language, etc.). It stretched my work as a chaplain and demonstrated the power of teaching skills of dialogue in an integrated curricular and cocurricular setting. I have brought my experience of cocreating this space with Diane and Bonnie (and others) to my new setting at Shenandoah University. In the spring of 2017, we piloted a dinner dialogue space at Shenandoah University (facilitated by faculty members, planned by a small team of faculty and staff) heavily influenced by the Syracuse University interfaith dinner dialogue series we created together.

In May 2017, Kate J. Corbett Pollack received her master's in cultural foundations of education and a certificate of advanced study in disability studies at Syracuse University. A regular participant in the interfaith dialogue dinner series, Kate has also acted as a co-facilitator. She shared a lot of in-depth feedback with us, in preparation for this chapter. Kate is also the coordinator at the Disability Cultural Center.

With respect to the first prompt, Kate had the following to say: "The impact the series has had on my life is that I have learned ways to facilitate conversation in a large group of people from diverse backgrounds. How to keep the conversation flowing, and how to potentially address when someone, perhaps inadvertently, says something offensive. There are ways to keep the dialogue going smoothly while still addressing that incident."

Continuing with her vibrant experiential description, Kate noted the following regarding the second prompt ("the impact of the event series on your experiences of faith, secularism, and community"):

> I feel that the diverse nature of the groups, and the guidelines and boundaries established at the beginning of each dialogue were helpful in facilitating an actual discussion, not just the espousing of judgmental or dogmatic opinions. The nature of the topics, themes such as homophobia, racism, Islamophobia, etc., could potentially turn into biased conversations where people were hurt or offended by others. People involved in many of the dialogues have been [individuals with] marginalized identities, and those facilitating are, too. When facilitators are of diverse backgrounds and not from one dominant identity, that can set a standard for respect and listening that a dialogue organized otherwise might not manifest.

Kate further elaborated:

> But people will hopefully feel safe enough to really open up. And that is how a great dialogue becomes reality. Otherwise,

people will hold in their real opinions because they do not feel they are in a space where they can be honest without repercussion. If someone, for example, from the group said something racist or Islamophobic, perhaps without even realizing it, because that happens, the Muslim chaplain would address that and guide the conversation to another area. I have seen this done beautifully at the Interfaith Dialogues.

As a member of the Deaf community, Kate had many observations regarding that as well:

> There is also always space for the Deaf community. Instead of asking if anyone Deaf might be coming, or expecting us to request interpreters, ASL interpreters are always there. And it is always the same two interpreters, or it has usually been the same two. That kind of precedent is comfortable for me as a Deaf person. I know which interpreters to expect, and I know that I can understand them. Having a different set of interpreters at every dialogue would feel jarring, because not all interpreters sign in the exact same style. It is easier for me to not have to adjust to a new person for each dialogue. Having ASL interpreters as a matter of course at every event means that the Deaf community is going to feel included. I have seen more and more Deaf and hard-of-hearing people come to the dialogues and participate using sign language, or, in some cases, voicing for ourselves. There is no pressure on us to arrange or cancel interpreting. And we know that if we want to sign, the interpreter will voice for us.

Kate added that she appreciated the fact that Diane "let people know about giving Deaf people time to respond and to be mindful of the interpreters." Importantly, Kate noted how conveying information about Deaf culture in a kind way makes everyone, hearing or not, feel more comfortable about how to proceed:

> Sometimes, people in general feel like they just should know something, are embarrassed that they don't, and are afraid to ask. Well, everything is a learning experience. This also conveys to Deaf and hard-of-hearing members of the dialogue that they can join in the dialogue and not worry about their method of communicating not being understood. I have been left out of so many group discussions because the facilitator did not know how to manage having a Deaf person in the room. This means that [a] Deaf viewpoint is going to be missing from the conversation. And that viewpoint could potentially be very important. Diverse people have diverse experiences and opinions to offer.

In many respects echoing Kate's perspective, Colleen shared the following in response to the third prompt ("the impact of the event series on your relationships on and off campus"):

> One of the greatest strengths of the evolution of these dialogue spaces was the possibility for relational bridging. This program provided opportunities to create and strengthen relationships between faculty, staff, and students across departments, divisions, graduate and undergraduate programs, and more. It offered an opportunity to explore the rich intersections of our communal life and lives. It was challenging and beautiful, and offered the opportunity for formation and growth on all levels (as organizers, facilitators, and participants).

Responding to the third prompt, Kate offered the following example "of how the series has helped in a friendship":

> I am in a private, online women's group with friends from all over the country. In some areas of the U.S., things historically have not been diverse. However, more and more people are striving to make their spaces inclusive for an influx of more diverse community members, or just to be more friendly and inclusive in general. One of my friends was curious how her place of employment in Utah could serve diverse food and what that would look like. Drawing from the series [at Syracuse University], I was ready with an answer. My friend was very happy because she had not thought of many of those things, and she was able to take that information back to her place of employment and share that with her supervisor and colleagues.

Considering the fourth prompt ("the relevance of the interfaith and secular 'nature' and structure of the event series"), Colleen said:

> As a clergy person, chaplain, and spiritual leader, I value deeply opportunities to help others explore the intersection of faith/religion/spirituality/worldview/ideology/ethical framework and daily life (including specific timely issues or circumstances explored by the event series). I think this is an essential element of the series because it helps participants bring awareness to the assumptions/beliefs/worldview that informs how they engage in dialogue with others. It teaches skills of articulating their own position or thoughts, but also skills of active listening in dialogue with others. These are skills that are becoming increasingly necessary in our current political climate—yet are rarely taught or modeled. The interfaith dinner dialogue series is one small way that we are teaching and modeling dialogue.

Kate asserted, in response to the fourth prompt:

> Whether or not we realize it, religion can have a profound effect on our beliefs, values, ethics, and ideas. Even if someone is not practicing, somewhere along the line, their family likely was religious and from a particular religious culture or area which has somehow influenced them. Even a mainstream religion like Christianity in the United States is a culture. For those not raised in this dominant culture, ideas that are sometimes put forth as being typical and widely understood and accepted are not typical to everyone. I was having an online conversation with some friends in Texas yesterday about forgiveness. Forgiveness, as these friends knew it, is a very Christian culture idea to me. I was not raised being told anything about forgiveness, or expected to forgive anyone in the way that these friends were. They were both raised Christian, and although one is currently an atheist, she still is very aware of this concept of forgiveness and is able to recognize it within a conversation or topic very quickly, even it if is only subtly applied. I would not necessarily be able to pick that out.

Both Kate and Colleen articulated strong feelings about prompt five, "the value of including a shared meal as well as mindfulness meditation in our gatherings." Colleen said, "The elements of the shared meal and mindfulness meditation are essential to the success of the dialogue space. A shared meal holds sacred meaning in many faith traditions, offering an opportunity to engage with others who have gathered in a way that is nourishing and humanizing. The mindfulness aspect of the event offers those gathered an opportunity to engage with the dialogue content with grounded intention."

Kate noted:

> Sharing a meal is great, especially when there is inclusive food. It is nice to be able to just relax and eat with everyone else and know that if you have a food allergy, or you are kosher, etc., you don't have to worry because there will be something hot for you to eat. Not just a couple pieces of lettuce. I think that discussing controversial or difficult subjects is best done on a full stomach. The meditation also is a great way to feel centered before the dialogue starts. Approaching a topic that way, I think, really is calming and better for everyone. The food also brings people to the event. One way to get people to show up to anything is to have food; good food, and plenty of it, if you can make that happen. And, when the food is consistently, every time, kosher, halal, gluten-free, vegan, etc., people will show up to all of your events, and you will also facilitate more diversity that way. Having a hot dinner is a great way to get students to come to an event. We all know students are very busy and often [very hungry] at the end of the day, and many are away from their families for the first time and also away from free, hot meals prepared by someone in the family for them. This can be an adjustment. It can make people feel homesick. I know that there have been undergraduate students who do not often get a free hot meal who come to the event for that experience. A lot of younger people at the university are on their own for the first time. Food is typically a very big deal to most people, and a lot of emotions can surround it. International students in particular have traveled very far from home to attend SU and are often not able to go home on breaks. I think that eating together and having food that you know you can eat is a very human experience, and

> can remind people of family and friends at home. It might not be [the case] for everyone, but I have seen so many times at the dialogue how this is true. It also is a way for you to get to know the people seated at your table before the dialogue even begins. Eating together is something that most cultures in this world participate in at some level, and inviting someone new to eat with a group is another way that humans connect.

Reflecting on the series as a whole, Rev. Gail Riina, Syracuse University's Lutheran Campus Ministry chaplain, considered her experiences both as an ongoing participant and in terms of her history as a co-facilitator:

> I feel our Interfaith Dialogue Dinners are one of the most important things we do at Hendricks Chapel. Because of our long tradition of openness to people of all faiths and no faith, we are in a unique position to bring people together in a space that feels safe to them, to discuss important and sensitive questions, free of political consequences. In the past year, I felt privileged to co-facilitate with a student the dialogue on Black Lives Matter. I gained new insights into the complexity of our unconscious biases.

Dr. Susan D. Pasco, associate director of the Syracuse University Counseling Center, shared:

> I attended two of the dialogues. The one on Black Lives Matter brought together students who had really diverse thoughts and levels of awareness and perspectives on race and racial tension. It was productive for students to hear each other and to realize that how we communicate across differences can be done in a safe and respectful way. Too often on our campus, groups of students discussing such topics already agree with each other. Those who might disagree with a dominant perspective remain silent or find another group to talk to. The value of these discussions is that they help people with diverse views to hear each other. The ground rules in this setting promote the idea that it's possible for people to discuss differing views in a respectful way.

Our Model Discussed, in Context

As we were composing this chapter, we received the announcement that the Interfaith Youth Core (IFYC) would again be hosting its Interfaith Leadership Institutes in the summer of 2017. This ongoing initiative is designed to support participants to "get equipped to create a movement for interfaith cooperation on [their] campus." The IFYC, with which Syracuse University has been affiliated for over a decade, upholds religious pluralism as a foundational principle. For IFYC, religious pluralism is part of how the "world" is "characterized," through: (1) respect for people's diverse religious and nonreligious identities; (2) mutually inspiring relationships between people of different backgrounds, and; (3) common action for the common good. Moreover, IFYC asserts that pluralism is "achieved" by two interacting conceptualizations, such that "American college students, supported by their campuses, can be the interfaith leaders needed to make religion a bridge and not a barrier." The two conceptualizations are "the science of interfaith cooperation" and "the art of interfaith leadership." More information about these outstanding and efficacious ideas, and, yes, beliefs, including the "interfaith triangle," can be found on the IFYC website (ifyc.org). In the Interfaith Triangle, "the science of interfaith" rests and thrives simultaneously at the heart of three Venn diagram–like variables: relationships, knowledge, and attitudes.[4]

In many interfaith dialogue spaces with which we have each been engaged historically, the emphasis has been, often, on relationship building, with participants' religious and secular identities as the necessary and understandable starting points to and for interaction. In contrast, our Interfaith Dialogue Dinner Series model at Syracuse University begins with the themes and topics for any given evening; while participants are asked and encouraged to identify or otherwise name their own faith and/or secular traditions, they are neither expected nor required to do so. Interestingly, what often seems to occur is that participants use their religious and secular identities as a means by which to respond to the topics of the evening, the topics thus being

utilized as a set of lenses to perceive (not just visually!) the conversational world as it unfolds in the room, each time, but also temporally "across" these gatherings.

Participants as well as facilitators have reported to us anecdotally that our model seems to encourage folks to feel freer than might otherwise be the case to elaborate about the topics in ways that make their spiritual and secular lives become vibrant parts of the intersecting layers of identity formation—as well as the "life" of the discussions themselves—in part precisely because the interfaith dialogue dinner topics have primacy, not the participants' and facilitators' identities or (faith/no faith) self-identifications.

Thus, participants and facilitators from an array of identities and experiences, both privileged and marginalized (or, in some cases, both), inform the conversations about spiritual life and, in connection, the topics addressed, by starting with the topics and, in some sense, "coming to the table" regarding spirituality and secularism, in tandem, if not secondarily. Importantly, many of these identities and experiences often overlap and intersect—a truth that participants and facilitators typically emphasize strongly in our discussions each time. Pagans, Buddhists, Jains, atheists, agnostics, secular humanists, Muslims, Jews, and Christians, among others, gather together to talk about racism, homophobia, ableism, broad definitions of access and inclusion, belonging, and so on.

We also frequently received feedback that folks wished the conversations were longer, with more time and space to "go deep"; however, many have also commented that these dialogues satisfied a need to address topics and then return to them in conversations, not only during subsequent gatherings that we coordinated, but in individuals' professional, academic, and interpersonal lives. Friendships and alliances were formed synergistically during the dialogues, and we noticed many "regulars" who came frequently, if not always, and shared ideas related to spirituality, inclusion, and social justice, regardless of the evening's designated topic or theme.

The series and what we believe is its unique model reflect the

values and further the work of the Contemplative Collaborative, an interdisciplinary and multifaceted Hendricks Chapel initiative of which we as authors are both members. As highlighted on our website:

> Syracuse University's Contemplative Collaborative supports students, faculty and staff who engage in contemplative practices, as well as teaching strategies, scholarly research, and discourse surrounding these practices, with the goal of cultivating focused attention in ways that foster insight and deepen understanding of complex issues. The Contemplative Collaborative bridges student life and academic life through a community of faculty, staff, administrators, and students with shared interests in mindfulness and contemplative practices that embody engaged learning, a mindful academy, and compassionate society. This community is comprised of more than 140 members, representing diverse disciplines and offices across the University.[5]

In conclusion, we feel it is important to highlight that the Interfaith Dialogue Dinner Series at Syracuse University has been one of many pragmatic approaches adopted to emphasize that mindfulness and contemplation play important and much-needed roles in campus life. We hope to continue to break bread together for a long time, with diverse participants, addressing difficult while necessary and potentially life changing subjects. And we hope that other campuses will consider adopting similar approaches in their own labors of love.

Notes

1 "Syracuse University History: History of the Founding of Syracuse University," Syracuse University Archives, accessed December 15, 2017, http://archives.syr.edu/history/founding_su.html.

2 Syracuse University Hendricks Chapel website, accessed November 8, 2017, http://hendricks.syr.edu/.

3 See Kelly Homan Rodoski, "Interfaith Dialogue Series Will Explore Issues Raised by Social Movements," Syracuse University News, *Campus & Community*, September 19,

2016, https://news.syr.edu/2016/09/interfaith-dialogue-series-will-explore-issues-raised-by-social-movements-93908/.

4 Interfaith Youth Core, https://www.ifyc.org/about.

5 "Contemplative Collaborative," Syracuse University Hendricks Chapel website, accessed November 8, 2017, http://hendricks.syr.edu/services-and-initiatives/contemplative-collaborative.html.