

Chaplains in Interfaith Dialogue

Rabbi Naomi Kalish, BCC ACPE & Chaplain Tom Chirido, BCC Supervisory Candidate

This workshop emerged from the desire to engage and seek to understand more deeply the religious diversity that is present in departments of pastoral care. Rabbi Kalish and Chaplain Tom learned this model through an interfaith dialogue program in which they participated during seminary. It employs a skill- and process-orientation to interfaith dialogue and can also be used with other types of diversity and difference.

In this workshop, people participated in and / or observed authentic expressions of faith by people from four different faith groups – Buddhist, Catholic, Jewish and Muslim. Chaplain Chirido and Rabbi Kalish noted the importance of recognizing the extent of and limitations to the diversity in any dialogue program and encouraged greater nuanced discussion to come during the small processing groups, reflecting the diversity of the group of participants in this workshop. They also encouraged the participants to negotiate for themselves, in relationship with the presenters, where they place themselves on the spectrum from participant to observer.

The Rev. Robert Chodo Campbell the Rev. Koshin Paley Ellison discussed aspects of Zen Buddhism and led a focusing exercise for meditation.

The Rev. Joseph Monahan discussed the sacrament of anointing and anointed a Catholic man who was seeking healing.

Rabbi Judith Edelstein led a Jewish Healing Service.

Al-Hajji Imam Yusuf Hasan discussed and led the afternoon Muslim prayer service.

After the faith group presentations, the group divided into small processing groups. Participants learned the *Rights, Responsibilities and Skills of Dialogue*, developed by the National Association for Community and Justice (formerly the National Association of Christians and Jews). With these guidelines, participants engaged in dialogue about their personal experience during the expressions of faith at the beginning of the workshop.

Rights, Responsibilities, and Skills of Dialogue¹

For true dialogue to occur it needs to take place within a protective environment of mutually accepted rights and responsibilities, rooted in two fundamental values: respect for the human person and trust in the process of dialogue. Dialogue works best when the participants are willing to develop certain skills that facilitate the process.

Rights	Responsibilities	Skills
1. Each person has the right to define him/herself without being labeled by others	1. Each person must be willing to seriously question his/her assumptions about 'the other'	1. Each person should be able to evaluate and articulate his/her own attitudes, values and positions on issues within the context of his/her tradition
2. Each person has the right to express his or her beliefs, ideas and feelings	2. Each person must allow the same right of self-expression that s/he expects for him/herself	2. Each person should learn how to be more sensitive to what the other is saying
3. Each person has the right to ask questions that help him/her understand what someone else has said	3. Each person should ask questions that respect the other's right of self-definition, even in times of conflict or disagreement	3. Each person should learn how to respond to questions in ways that help others understand
4. Each person has the right not to change or be forced to change	4. Each person must accept the others as equal partners in the dialogue, and acknowledge the dignity of the traditions represented	4. Each person should learn to deal with different points of view while maintaining his/her own integrity
5. Each person has the right to expect that what is said will be held in confidence	5. Each person must agree to hold what others say in confidence	5. Each person should learn to deal with others from a position of mutual trust, based on an expectation that others come to the dialogue in a spirit of honesty and sincerity

¹ Patrice Brodeur, "Description of the "Guidelines for Interfaith Celebrations,"" in *Journal of Ecumenical Studies*, Vol 34, number 4 (Fall 1997), pp. 559 and 560. The above RRSD is the result of several years of dialogue practice by Seminarians (Jews, Christians, and Muslims) in a program entitled Seminarians Interacting sponsored by the NCCJ (National Conference for Community and Justice, formerly National Conference of Christians and Jews) since 1984.

Biographies



Robert Chodo Campbell, HCC, is a Co-Founder and Co-Executive Director of the New York Zen Center for Contemplative Care. He serves on the Core Faculty for the Center's Buddhist Chaplaincy Training Programs. Chodo is an Adjunct Professor at the Institute of Buddhist Studies. He is a Chaplain Supervisor for the Department of Integrative Medicine at Beth Israel Medical Center. He works as a consultant with couples groups and individuals. He integrates his psychoanalytic training with his Buddhist practice to create a place of safety, compassion, clarity and spaciousness in which the healing process can arise. Chodo brings his life experience and many years of study to his work in the areas of: anxiety and depression, drug and alcohol abuse, recovery from sexual abuse and trauma. In his private practice he uses a psycho-spiritual approach to healing emotional, mental and spiritual concerns. He began formal Zen training in 1994 and currently he is a Soto Zen Buddhist Chaplain Priest, at Village Zendo, in New York City. He is committed to helping people develop their own transformational tools for coping with emotional suffering, to be fully engaged in their lives and in healthy relationships.



Chaplain Thomas Chirido, a native of New York, earned a Bachelor of Engineering from Stevens Institute of Technology. He worked for five years as an engineer at Nynex Mobile Communications Company in New York before pursuing a vocation in ministry. Tom received his Master of Divinity from Washington Theological Union, completed a CPE residency at Johns Hopkins Hospital, and is certified by the National Association of Catholic Chaplains. For six years he served as the chaplain of Inova Loudoun Hospital in Leesburg, Virginia. In 2005, he received a Diversity Leadership Certificate from the NTL Institute in Alexandria, Virginia. He joined HealthCare Chaplaincy in 2007 to pursue supervisory education and is certified as an ACPE Supervisory Candidate. He currently supervises CPE at North Shore University Hospital in New York.

Rabbi Judith Edelstein is a native New Yorker. A graduate of the NYC Public School System, including obtaining a B.A. and an M.A. from The City College of New York, CUNY, she received her rabbinic ordination from The Academy for Jewish Religion in 1997. She served on the Board of Trustees of the AJR for nine years, three years as Chair. She is a current member of the Executive Committee of the NAJC Board. In addition to her rabbinic ordination, she has continued her education, receiving her Doctor of Ministry in Counseling from Hebrew Union College, and she was certified as a chaplain by the NAJC. Rabbi Edelstein is the Rabbi-in-Residence of Nantucket, MA, is teaching, and is working on a book. She served as the Director of Religious Life at The Jewish Home and Hospital Lifecare System in Manhattan for seven years. Formerly, she served as the rabbi of Temple Hatikvah, in Flanders, New Jersey. She has two adult children and is happily married.



Al Hajj Imam Yusuf Hasan, BCC is the first board certified Muslim chaplain in the United States, He serves as a staff chaplain at Memorial Sloan Kettering Cancer Center and St. Luke's/Roosevelt Hospital Center in New York City, both affiliated with HealthCare Chaplaincy. He specializes in Pediatrics pastoral care and conducts Out-Patient Psychiatric Spirituality Groups. He is an Assistant Imam at Masjid Malcolm Shabazz in Village of Harlem, New York, President of the Islamic HealthCare Foundation and Board member of the African-American Heritage Day Parade Committee. He has authored and co-authored chapters and groundbreaking papers on providing spiritual care for Muslims especially at the end-of-life. He has appeared on national television including PBS's 'Ethic and Religion Newsweekly Magazine' and NBC Nightly News, numerous radio station and newspapers including Newsweek magazine.



Rabbi Naomi Kalish, BCC is an ACPE Supervisor at St. Luke's – Roosevelt Hospital Center in New York City, affiliated with the HealthCare Chaplaincy. She was ordained by the Jewish Theological Seminary and is affiliated with the Conservative Movement. Previously Naomi worked as a staff chaplain at Calvary Hospital, an acute care facility specializing in palliative care for patients in p final stages of cancer. Naomi also previously worked as the Educational Coordinator of the Center for Studies in Jewish Pastoral Care. Naomi serves on the board of the National Association of Jewish Chaplains and is the Chair of its New York Region. She also serves as the Co-Chair of NAJC's CPE Committee and on its Certification Commission. Naomi is the founding convener of the ACPE Jewish Supervisors Network. She was awarded ACPE's Lenart Cedarleaf Award in 2008 for her theology paper "Encountering the Other: Making Space for Learning", published in *Reflective Practice: Formation and Supervision in Ministry*. Currently Naomi is a doctoral student in Education and Jewish Studies at New York University.

The Rev. Joseph Monahan, is a Third Order Regular Franciscan priest and serves as the Vice President for Mission and Ministry at St. Francis Hospital in Wilmington, Delaware.



Koshin Paley Ellison, MFA, LMSW, is a Co-Founder and Co-Executive Director of the New York Zen Center for Contemplative Care. He serves as the Director of Training for the Center's Buddhist Chaplaincy Programs. Koshin is an Adjunct Professor at the Institute of Buddhist Studies. He is a co-founder of the Buddhist Psychotherapy Collective. Koshin is currently a Jungian Analyst Candidate at the Jungian Psychoanalytic Association. He has served as a chaplain at Cabrini Medical Center & Hospice and he is now a Chaplain Supervisor for the Department of Integrative Medicine at Beth Israel Medical Center. Since 2002, he has led the weekly meditation practice at Beth Israel's Continuum Center for Health & Healing. Koshin began Zen practice over twenty years ago, and he is a senior student and Soto Zen Buddhist Priest under Roshi Enkyo O'Hara, at the Village Zendo. He teaches workshops on meditation, contemplative care, and addiction and spirituality in a variety of settings from public school classrooms to corporations.

SPIRITUAL CARE COLLABORATIVE 2009

CHAPLAINS IN INTERFAITH DIALOGUE

JEWISH HEALING SERVICE: RABBI JUDITH EDELSTEIN, D.Min. BCC

- ❖ **How good it is when brothers and sisters dwell together as one**
- ❖ *Henai mah tov u mah na'im shevat achim gam yachad*

- ❖ **Blessings of the day**
- ❖ *Birchat ha shachar*

- ❖ **We are grateful for the gift of our body.** Praised are You our God, Sovereign of the universe who with wisdom fashioned the human body, creating openings, arteries, glands and organs, marvelous in structure, intricate in design. Should but one of them fail to function, it would be impossible to exist. Praised are You, healer of all flesh who sustains our bodies in wondrous ways.

- ❖ **We are grateful for the gift of our soul.** The soul which you have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me to restore it to me in life eternal. So long as this soul is within me, I acknowledge You, my God, Sovereign of all souls. Praised are You, restorer of souls.
- ❖ *Elohai Nishemah*

- ❖ **Healing:** Survival is not healing; rather it is one step in the journey of healing. Healing is the body and soul's repair – a processing and integration of the physical and emotional assault that we have endured. On the other side of healing, we emerge reshaped, uniquely different from the person who began the journey. Hopefully, we will be completely healed, body and soul with insight, compassion and wisdom.

- ❖ I hereby accept the obligation of fulfilling my Creator's commandment in the Torah: Love your neighbor as yourself.
- ❖ *Hareini mikabeil (mikabellet – feminine) ali...*

❖ When one is singing and cannot lift her voice, and another comes and sings with her, another who can lift her voice, the first will be able to lift her voice too. That is the secret of the bond between spirits.

❖ Heal us God and we will be healed.
Redeem us and we shall be redeemed.

❖ *Rifaeinu, rifaeinu, Adonai v'nay rafay.*
Hosheinu, hosheinu, hosheinu Adonai v'nay v'shay.

❖ **Blessing for Healing**

Mi she-bei-rach Avo-teinu, m'kor ha-bracha l'Eemo-teinu
May the Source of Strength, Who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say Amen.

Mi she-bei-rach Eemo-teinu, m'kor ha-bracha l'avo-teinu
Bless those in need of healing with *re-fu-ah sh'lei-mah*
A renewal of body, a renewal of spirit,
And let us say Amen.

❖ **Hallelujah!** (150th Psalm)

Let every breath of life praise God.

❖ *Haleylue, haleylue, haleylue, (4 times)*

Kol ha-n'she-mah, te-halel yah

Haleylue, haleylu-yah, ol ha-n'she-mah, te-halel yah

Haleylue, haleylu-yah,

Haleylue, haleylue, haleylue (2 times)

❖ **Blessing for Peace**

May the Eternal bless you and protect you.
May the Eternal illumine your life with grace.
May the Eternal's countenance be before you
And grant you peace.

❖ *Yevarech-e-cha Adonai*