



Traditions & Beliefs

A Publication of the Initiative for the Study of Religion and Spirituality in the
History of Africa and the Diaspora (RASHAD)

Online Educator's Guide

The Cleveland Chautauqua Review

An Online Educator's Guide
and Supplement to

The Journal of Traditions and Beliefs

“Religion in America:
The Gender Dimension”

Spring 2011

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The Journal of Traditions and Beliefs

Dr. Regennia N. Williams, Editor

The Journal of Traditions and Beliefs is an annual publication of the Initiative for the Study of Religion and Spirituality in the History of Africa and the Diaspora (RASHAD). Other RASHAD projects include Praying Grounds: African American Faith Communities--A Documentary and Oral History, The Spiritual Gifts Workshop Choir, and Traditions and Beliefs, a quarterly newsletter.

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Cleveland Chautauqua: Enhancing Lake Shore and Global Learning Opportunities

Regennia N. Williams, PhD, *Founder and Editor*
 Jenni Shelton, MA, *Associate Editor*

When we began to discuss ideas for the first Cleveland Chautauqua, participants in a September 2009 brainstorming session were convinced that the proposed program could build upon the successes of several Cleveland State University community outreach initiatives, and facilitate collaborative work among individuals in the education, religious, business, and arts communities. Like the Chautauqua Institution in New York, our program would include lectures, performing arts activities, and interreligious dialogue--all in a beautiful lakefront setting. In August 2010, we accomplished much of what we had set out to do, having worked to build bridges of understanding and cooperation that would span the area from the downtown business and education communities to the residential and faith communities across Greater Cleveland.

Cleveland Public Library, Trinity Cathedral, and Antioch Baptist Church joined Cleveland State University in co-sponsoring the inaugural series. During our Interfaith Education Week, program participants explored the theme "Religion in America: The Gender Dimension." Cleveland Chautauqua 2010 included an opening program at Antioch Baptist Church on Sunday, August 15 and a Thursday evening panel presentation at Cleveland Public Library's Lake Shore Facility.

All of our presenters were residents of Greater Cleveland, and the list of speakers and performers included the following individuals and groups:

Ms. Suna Aziz
 The Heritage Chorale

Gabriel's Horns
 The Rev. Dr. Valentino Lassiter
 The Rev. Dr. Marvin A. McMickle
 The Rev. Dr. Shawnthea Monroe
 Ms. Janice Ridgeway
 Sr. Kathleen Ryan
 Women of Season
 Rabbi Susan Stone

On Friday, August 20th, representatives from our planning committee traveled to the Chautauqua Institution in Chautauqua, New York. While there, the committee members met with the Rev. Joan Brown Campbell, Director of Religion. In keeping with Rev. McMickle's suggestion, we invited Rev. Campbell to join us in developing future Cleveland Chautauqua series and strengthening the ties between the New York and Ohio programs. Not only did Rev. Campbell express an interest in working with us, she even introduced us to Jane Campbell, her daughter and the former mayor of Cleveland!

From the initial planning through the implementation stages, everyone gave generously of their time and talent. Their generosity is reflected in the many educational materials that are now available online, including audio recordings of every speaker's presentation and the program booklet.

The Cleveland Chautauqua Review is a supplement to *The Journal of Traditions and Beliefs*. This first issue includes the texts of the presentations by Sister Kathleen Ryan, SND, Director of the Commission on Catholic Community Action; and Rabbi Susan Stone, a lecturer in Cleveland State University's College of Business. We are grateful to

both speakers for giving us permission to publish their ideas, and we also extend our special thanks to the staff of the Michael Schwartz Library for working with us to prepare this eJournal, which will carry the library's MSL: Academic Endeavors imprint. We would also like to acknowledge the contributions of Jeffery Ivey and Nathaniel Rhodes, the photographers who helped document this charter program series. Some of their work appears on pages 9 through 11. When paired with the Cleveland Public Library's "Women in Religion" Recommended Booklist, this publication and the other online materials will, no doubt, be of interest to students and educators alike.

Needless to say, we are looking forward to the 2011 Cleveland Chautauqua. Suggested themes for 2011

include, "Zora Neale Hurston and Religion in African-Based Communities," "The Power of Music, The Universal Language," "Building Bridges Through the Arts," and "Blues to Jazz: History and Music." If you would like to join our committee members in planning and implementing these or other possible programs, please call or write.

Sincerely,

Regennia and Jenni

Regennia N. Williams, PhD, Founder and Editor
Jenni Shelton, Associate Editor



Pictured (left to right) are June Sallee Antoine, Jessica Campbell-Morrison, Jane Campbell, the Rev. Joan Brown Campbell (seated), and Regennia N. Williams. (Photo: Carey B. Yancey)

Jenni Shelton (Courtesy Jenni Shelton)





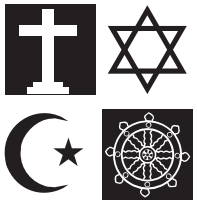
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Cleveland Chautauqua 2010

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Rabbi Susan Stone

Cleveland State University

Thank you for inviting me and including me in the Cleveland Chautauqua program series. One of my favorite things to do is to talk to new people, to hear questions, to make new acquaintances, and to share such a time, especially with women. In talking about the gender dimension in Judaism, I want to look backward before we can look forward. The gender differentiation in Jewish thought is really interesting to me; I hope it is to you. There is an interesting theory that divides the world roughly into the public domain and the private domain, and gives men the public domain and women the private domain; and if you ask the more traditionally observant, sometimes called Orthodox, Jewish co-religionists of mine, they would tell you that one is not better than the other, and, in theory, they are not.

In practice, however, dear friends, theories do not always hold up well. Over the many centuries, while women have held the majority of the power, the decision-making, and the influence in the private realm, the realm of the home; Jewish men have held that power in the public realm of the synagogue and religious leadership. Over the years the equality has gone this way, and what had come to happen was that the private was derogated. The private was put down and people said, “Gee, that is nice, and it is over here, and it is not so important.”

So the question of the gender dimension in Judaism is a question of how to address the imbalance that reality has brought to us, being the imperfect people we are. So that is point one. Point two: Jewish survival in the last almost 2,000 years has depended on adapting to where we were living. Only for the last 62 years have Jews had a place of their own where there is a whole different set of power questions that

have come up. From the year ‘70 with the destruction of the Second Temple in Jerusalem, to the year 1948, Jews have depended on our hosts for our very survival.

So the question has always been, “How much do we adapt, and how do we adapt so that we can survive?” Of all the different streams of Judaism, I am part of the Reform Movement. There is also Conservative, and our in-house joke is that “two Jews = three opinions.” Less important than these labels is understanding that, for Jews, the answer to the question of, “How do I adapt to the culture in which I am living and still remain Jewish?” is what separates levels of observance amongst Jews. It is that simple. So point one over here: we have this wonderful theory of gender equity in two different spheres of life that does not work in reality; and point two, we have this whole Jewish people that is trying to survive in host cultures of varying degrees of friendliness, to put it mildly.

All the contemporary expressions of Judaism, and the variety amongst us, are really rooted in the demands of early modern Europe and our response to the European Enlightenment in the 17th and 18th centuries. How are we going to fit in? The great thing that happened to Jews in 1796 was that the French gave some of the Jews who lived in southern France (but not all of them) citizenship. This was the first time Jews had been citizens anywhere since the year ‘70. Well, you know nothing in this world comes without a price, and the price came in 1803 when Napoleon said to the Jews (After they gave all the Jews citizenship a couple years later) “That’s great. Glad you’re all citizens. What are you going to do for us today?”

Then Napoleon convened what he called the Great Sanhedrin for Jews [in 1806]. Sanhedrin is a big word. Sanhedrin is

comprised of visions of autonomy, and visions of power, and visions of making our own decisions. Napoleon asked a bunch of questions. He gathered all the greatest rabbis of the time and asked questions like: "Can Jews be French citizens?" "Can Jews have allegiance to France only?" "Can Jews serve in the French military?" "Can Jews marry other Frenchmen?" That was the tough one because the question was still the same: "How much can we adapt?" "How much can we do to stay Jews and be part of this society?"

The question of citizenship is an interesting one, by the way. My husband and I had this argument twice in our lives. Our boys came home in the first grade and they were told they had to make a family tree, and answer the question, "Where did their parents and grandparents come from?" So you would go out to [get the materials], right? And I laid it all out, and then my boys looked at me and said, "Well, where were your grandparents citizens?" And I said, "They weren't." "Well, where were they born?" I said, "They were born in Europe." "Where were they citizens?" My grandparents were not citizens of a country until they came here, so that citizenship question is a big one. Jews were not citizens in Eastern Europe. This is interesting. And it is in my own life, and my husband used to say, "Oh, just put Poland, or just put Russia," or whatever it was. I said, "No, they were not citizens." So that question is a very live question of how do we fit in and what does it mean to fit in. I am getting to the gender piece.

Over the centuries, how Jews have answered the gender question has been fascinating. In the year about 1000, maybe 998 of the Common Era, Rabbeinu Gershom, who was the greatest rabbi of his generation, in Mainz, Germany, published an edict that forbade Jewish men from having more than one wife. This was new, okay? Read your biblical stuff. Abraham was pretty happy with a few; Jacob as well. Isaac was, you know, a little different than others; and so forth and so on. Why did Rabbeinu Gershom publish this? Because the majority of Jews had come to live under Christian domination by that time, and Christians were a monogamous people. Interestingly, the edict was only supposed to last for a thousand years, so there are those who say that it has run out, and there are those of us who tell them to sit down and hush.

But how did we Jews respond to modernity? And modernity is wherever we are living, like America, the great challenge of America. My grandparents were very traditional Jews until they got to America and they found jobs and the boss said, "You don't come in Saturday, you don't come in Sunday." They did not have jobs. They had to feed their families. What were they going to do? Those who came in on Saturday to work on the Sabbath became Reformed Jews. I mean it was that simple. Those who did not stay Orthodox Jews. This was the response to modernization.

Sometimes Jewish women have led the community, and sometimes we have made sure that the rear did not get left behind. One of my favorite women in Jewish history was a woman named Rachel Varnhagen who lived in early 19th century Germany. She was one of the intellectual leading lights of her time. She brought together a salon of intellectuals and people like Goethe, Hegel, Fichte, and other great minds. Why could Jewish women do this as they thought about what the emerging Germany would look like? Why? Because Jews just did not really fit in anywhere. Women could blaze a new path for Jews as part of the intellectual life of the communities in which they were living. She led the community and the community followed her.

I am a Jewish mom by lots of generations and lots of actions; and you know about those myths about pushy Jewish mothers being over-protective? That is true for me. I sent my first kid to college, and tried to pack the baby blanket. He was not real pleased, but I am a Jewish mom. I want him to be comfortable; I want to have things around him. Anyway, speaking of Jewish mothers of myth and reality, some of us were those who pushed the community up from behind and made sure that our homes were shelters from the storm. We made sure that when the world hated us and the world limited us that our homes were sanctuaries of Jewish observance, and Jewish life, and acceptance. So Jewish women have led the community at different times; and we have sometimes pushed from behind to make sure that everyone was included.

In America, Jewish women have sometimes felt more welcome in the outside world than in our own communities and synagogues. It is an interesting phenomenon. The Jewish community by and large is an immigrant community. Most American Jews, and I am a second-generation American Jew, maybe have two generations born here, maybe three. Our grandparents came over. Three million Jews came to this country in the space of 30 years at the end of the 19th century. I mean the immigration was enormous. They did not come here and feel really secure, and they were not really secure. There were laws and social customs forbidding them from doing all kinds of things.

So, sometimes in America, Jewish women were those who went out and became successful in what we would call the secular world. But even those of us who succeeded in the secular world did not leave our communities behind. We brought the Jewish community with us. The leaders of the second wave of feminism, people like Gloria Steinem, Betty Friedan, and Letty Cottin Pogrebin, were all Jewish women. They dragged women and the general American community forward, and then went back into the Jewish community and said, "Come on, you're coming too. You're coming too."

I was ordained as a rabbi in 1983. I was number fifty in the country. There are over six hundred now, which is astounding

and wonderful. But I was number fifty after ten years, and this was no accident. By the way, the first female rabbi ordained in this country was a Clevelander, and it is no accident that she was ordained in 1973. Think about the second wave of feminism at the end of the 1960s. This was when all the Jewish women who were out front leading the country turned around to the Jewish community and said, "Where are you on this? You had better catch up with us, or it is going to be really hard for you." Those are the women who led from out front. And there will always be give and take between the Jewish community and the general community, because the question has always been, and remains in our minds, the question of survival and how best to survive.

I have to tell you there were two pushes to get women ordained rabbis. The first was from that feminist movement in the world out there, and the other was from the sisterhoods of congregations. And I see a lot of women here who I am assuming are church women, (I love the music, thank you) and we all know who has the real power in the congregation, right? It is the women's committee. Whether it is called a sisterhood or a women's committee, if someone wants to raise some money for something, who is going to get asked to do it? What a shock.

The point that I am trying to make is that all those women's committees in temples were very aware of that feminist movement out there. They began saving their money, and started saying to our national seminary, "Gee, you want donations from us for scholarships. We would love to sponsor some women." They were not stupid at all. They knew where the power came from, so there was this push from these women behind us who were never going to be ordained rabbis, but their push was there to make sure that their daughters would be. This was the balance between what is going on out there in the larger feminist movement and what is going on in our Jewish community.

We have a favorite prayer. It is a song. It is sort of a silly song that we sing at Passover. It recounts all the miracles that God did for us from the time of enslavement through the liberation from Egypt and our sojourning in the wilderness. And there is a refrain in the song, which is the word "Dayenu." Dayenu is Hebrew. It means it would have been enough for us. And the song goes: "God, if you had just freed us from Egypt, it would have been enough for us. Thank you. God, if you had just led us to the sea, it would have enough for us. Thank you. If you had only crossed the sands and nothing else, it would have been enough for us. It would have been wonderful." And it builds step by step.

The emergence of Jewish women and their influence in that back and forth leads to the questions, "Where are the women?" "Where is the community?" "Where is the public?" "Where is the private?" So the Dayenu is this: if only we had been exposed to the learning and the openness of the public field, Dayenu. It would have been enough for us. We would have

come pretty far. Just look at women like Rachel Varnhagen, Gloria Steinem and Betty Friedan and so forth. If only then we had been ordained, it would have been enough for us. We would have been grateful. But God had better plans for us because after ordination it would have been enough for us if we had changed the language of prayer and left it at that, because in Jewish congregations now, God is not He, and we are all included in the image of God. That would have been enough for us, and when you have changed the language and when you control the language, you control reality. And so it would have been enough for us if that was all that we accomplished.

But we have gotten more. Jewish women today are integrated in our communities at every single level of leadership and learning, in the domestic sphere and in the public sphere as well, and we say, "Dayenu." It would have been glorious to stop at one, but the momentum has built because, as I said, the thing is Jewish survival, and the community woke up and realized we cannot survive with half the community not with us. And so there has been a survival and even a flowering, and it would have been enough for us.

So today, what does it look like? As for that old distinction of public and private, the lines are very, very blurry at this point, and that is a good thing because men do have more power at home, and women do have more power in public. It still applies for some, but the private is no longer put down. Across all streams of Judaism, across all expressions of Judaism, what is Judaism like today? Is it perfect? No. Oh, my word. I could make a laundry list of a thousand things that I could do better, but we are moving and we are making progress because we realize that survival depends on all of us. Thank you.

For more information on the issues explored in this publication, please see:

Religion and Politics in America: Faith, Culture, and Strategic Choices (2010)

Robert Booth Fowler, et. al.

Westview Press



James May, founder of Gabriel's Horns, directs the band during their August 15th performance at Antioch Baptist Church. (Photo: Nathaniel Rhodes)

Sister Kathleen Ryan (Photo: Nathaniel Rhodes)





The Rev. Dr. Marvin A. McMickle (above) and members of the Heritage Chorale (below) at the August 19th Cleveland Public Library event. (Photos: Jeffery Ivey)





Donna Flynt, President of the Board of Trustees for Sankofa Fine Art Plus, greets guests in the exhibit area prior to the August 19th panel presentation at Cleveland Public Library's Lake Shore Facility. (Photo: Jeffery Ivey)

Panelists for the August 19th Cleveland Public Library event. Pictured (left to right) are Rabbi Susan Stone, the Rev. Dr. Shawnthea Monroe, Ms. Suna Aziz, Ms. Janice Rigdeway. (Photo: Jeffery Ivey)



Sister Kathleen Ryan

Commission on Catholic Community Action

Diocese of Cleveland

Good evening. I would like to thank Cleveland Chautauqua and Dr. Williams and Reverend McMickle for this opportunity to be here tonight at Antioch to share with you, for a few minutes, as part of the Program. I would also like to thank Bishop Richard Lennon, the Catholic Bishop of the Diocese of Cleveland, who asked me to represent him here this evening, as today is a very big feast in our church, and he was busy, actually, in Little Italy, with the Feast of the Assumption.

But the topic, Religion in America, the Gender Dimension, is as complex as it is immense. Where to enter this topic?

There are several entry points, but I would like to begin with a very short explanation of what happens in the Catholic Church, at the end of our Sunday liturgy, or Sunday gathering. At the end of our worship every Sunday, the Priest says, "Go in peace to love and serve the Lord." That command tells the worshipping community that the service has ended, but we are now charged to go forth into the world, and bring the good news, enfolded in our daily life.

One of our great Saints, Saint Francis of Assisi, the Saint of Peace, said to his followers, "Preach the Gospel everywhere, and if necessary, use words." In the Catholic Church, we come to worship, so that we can go out again, spiritually renewed to live out the Gospel, especially the Commandment to love our neighbor as ourselves. It is through that lens, "Go in peace to love and serve the Lord," that we are answering the call to be leaven in the world, not apart or separated from it.

I would like to begin now, and highlight some of the positive contributions of women in the Catholic Church, then talk about some new opportunities for us, as women in our church, and then the obstacles we face.

You may be aware that there's an extraordinary exhibit traveling the country, and is currently [summer 2010] open at the Maltz Museum of Jewish Heritage in Beachwood, Ohio through August 29th. I am referring to the exhibit entitled, "Women in Spirit, Catholic Sisters in America," highlighting 300 years of contributions of Women Religious, who are also known as, Sisters or Nuns. This exhibit reveals the mystery behind a small group of innovative American women who helped shape the nation's social and cultural landscape.

In this exhibit you get the opportunity to learn about women who corresponded with President Thomas Jefferson, talked down bandits and rough necks; lugged pianos into the wilderness, and provided the first health care for the Midwest loggers. Discover Sisters' courage during the Civil War, the Gold Rush, the San Francisco Earthquake, the Influenza Epidemic, the Civil Rights Movement, and Hurricane Katrina.

Since arriving in America over 300 years ago, Women Religious have established schools, colleges, hospitals, orphanages, homeless shelters, and many other social service institutions to address the needs of the time. As nurses, teachers and social workers, Sisters entered the professional field way ahead of other women, mostly because we were not allowed to enter too much into the worship of our Church, so we found another way to serve.

In the last 300 years, Catholic Sisters have established the largest private school system in the United States and founded more than 110 colleges and universities.

I am a Sister of Notre Dame, and our Community founded Notre Dame College in South Euclid, Ohio. The first Sisters in Cleveland were Ursuline Sisters and they have a college over there on Lander Road.

This might surprise you, but in 2005, approximately one in every six persons treated in the health care system in America was in a Catholic Institution founded by Women Religious. During the Civil War, over 600 Women Religious helped both the Confederate and the Union Soldiers as nurses.

Mother Alfred Moles, built Saint Mary's Hospital, and then asked her partner, Dr. Mayo, to help her, and today we have the Mayo Clinic, because of that. And in our own city, we have, at Saint Vincent Charity Hospital, the Sisters of Charity of Saint Augustine, who institutionalized the concept that alcoholics needed medical treatment. They helped with the founding of AA [Alcoholics Anonymous], which continues to help alcoholics today.

The first woman to receive a medical license in New Mexico was a Sister, [Mary de Sales Leheny]. More recently, since 1995 Sisters have been at the U.N., as NGOs, Non Government Official voices, where they talked about climate change, human trafficking, and poverty. My own religious community is international. We are in 19 different countries, and we have two Sisters at the U.N. at this time.

Now, you might be thinking that is all very wonderful, but not all women in the Catholic Church are Sisters, and you are absolutely right. None of this work would be accomplished without the women and men who stood with us to build those institutions.

So, everything I just said about the vowed religious Sisters could be true about our wonderful lay partners; our elementary school teacher partners, our college partners, our business partners, and the men and women who helped us build large institutions.

Women in the Catholic Church traditionally do these ministries of educating, nursing and social work with the Sisters. And now, you will know that there is a decrease in the Sisters in the Catholic Church, which saddens us, but the hope is that our lay men and women partners are so imbued in our mission and spirit that they will continue the work of our schools, our hospitals and our institutions. And now we are very concerned with the mission of why we did what we did, and want to teach that to our partners. And that is, they tell us, the reason they want to work with us, because of the mission spirit that we imbue in our institutions.

One of the greatest changes that happened to the Catholic Church happened in Vatican II in the 1960s. Some people say it was the worst thing that ever happened. I think it was the greatest. This was the first Council in 300 years. For three hundred years, we did not change much, but when the Vatican Council happened, they wrote many, many documents, but the greatest document, in my opinion, is the Universal Call to Holiness, where our leaders reminded us that all of us are called to holiness. All of us are called to participate in building up the Kingdom on Earth, as it already is in Heaven. That document opened up many, many, many avenues for women in our Church. Before Vatican II, what I am going to say, now, would never have occurred.

We have lay theologians at our colleges, who teach the seminarians who are going to be priests, and form them right alongside our

male professors. We have, in our Catholic Church, what is called Lay Ecclesial Ministries, where they are certified to minister in our churches, alongside our pastors.

Our best pastors and priests welcome women. They recognize the gifts we bring, the nurturing attitude, the wisdom in everyday life, and also the training that we have received. Right here in Cleveland, there are women in the Catholic Church who are presidents of colleges and Chancellors of our Diocese. Sister Judith Ann Karam is the President of an entire health care system in three different states, sixteen different units in other major hospitals. This is over a billion dollar operation, and she is in charge of that.

To my Community, the Ursuline Sisters of Saint Joseph, we do not think the changes of the Council were a bad thing, we think of it as gifts that we've been given to help do the work. In reality, the women are CEOs of multi-million dollar operations, and are in charge of colleges, universities, school systems, land, and financial institutions. So, all those gifts were put to the service of the Church, in this special way since Vatican II.

Now, the shortest part I want to talk about is the area of concern. Our area of concern for women comes in the area of worship. As you know, women in the Catholic Church are not ordained to the priesthood or the diaconate. This eliminates a major leadership role in the area of worship. What can I say about this? The Catholic Church is a very old, slow, large, diverse moving Church. It has absorbed cultures and thinking since the time of Christ, the Middle Ages to the present.

We know that all major religions have trouble with women in ministry, and ours is no exception. We hold out the hope that women could come into full participation in leadership and the worship, and with the shortage of priests in our Church, it causes us great concern, not because we want to be the leaders, but because we want to ensure that the worship and the sacraments continue on a regular basis. At the moment, the United States still has the capacity to do that, but in other areas of the world, that is not true. This is, and continues to be, a major concern for our Church, and for women in particular.

I would like to end where I began, in the Catholic tradition. The message of Christmas is the message of love became flesh for the very first time, and we believe that every time the good news, the Gospel, is enfleshed, in such a way that our gifts can bring forth mercy, forgiveness, compassion, kindness, peace, joy; every time, especially for the most vulnerable among us, Christ is born again in our lives.

Every time we really do go out and love and serve the Lord, we are acting as Jesus did while he was on earth. Sometimes, we wonder, why do we sacrifice? Why do we walk with others? Why do we care about the least among us or the most in need? Sometimes we even get tired. And then I think of another great Saint in our Church who had these same thoughts the Great Saint Thomas Moore, who said, "In the end, we don't have to do anything. In the end, all behavior is a matter of love." And it is the love of our Church that keeps women going. Thank you.

Cleveland Chautauqua Planning Committee

Dr. Shirley Seaton, John Carroll University

Ms. Suna Aziz, Cleveland Islamic Center

Ms. Janice Ridgeway, Independent Bibliophile

Ms. Chrystal Carr-Jeter, Cleveland Public Library

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Cleveland Chautauqua

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THE REV. DR. JOAN BROWN CAMPBELL AT CSU, 4/25/11
March 14th, 2011 | Author: admin

The Rev. Dr. Joan Brown Campbell, Director of Religion at New York's Chautauqua Institution, will speak at Cleveland State University on Monday, April 25, 2011, at 12:15 p.m. The lecture will be held in Room 303 of CSU's Fenn Tower (Euclid Avenue at East 24th Street). The program theme is "Engaged Learning in Times of War and Peace." This event is free and open to the public. If you would like to reserve seats for your classes or other groups, please call or write. For more information on Dr. Campbell or the history of the Chautauqua Institution, please visit:
<http://www.thegreatlecturelibrary.com/index.php?select=speaker&data=6>, Rev. Dr. Joan Brown Campbell
<http://video.pbs.org/video/1786735759/>, "Chautauqua: An American Narrative," PBS Video
This public program is made possible with support from the Initiative for the Study of Religion and Spirituality in the History of Africa and the Diaspora (RASHAD), the Department of History, the Dean's Office of the College of Liberal Arts and Social Sciences (CLASS), and the Marenjoyce Green Women's Center.

No Comments »

SPEAKERS, PANELISTS, AND MODERATORS
July 12th, 2010 | Author: admin

Ms. Suna Aziz, Rev. Dr. Valentino Lassiter, Rev. Dr. Marvin McMickle (Keynote Speaker), Rev. Dr. Shawnthea Monroe, Sr. Kathleen Ryan, Ms. Janice Ridgeway, Rabbi Susan Stone, Gabriel's Horns, The Heritage Chorus, and Women of Season

For more information:
Email: rwilliams@csuohio.edu or visit: ClevelandMemory.org/pray/

Praying Grounds: African American Faith Communities - Cleveland Memory Project, CSU Library

http://www.clevelandmemory.org/pray/

Cleveland State University Libraries present
the Cleveland Memory Project
engaging our students & community to improve the civic life of Northeast Ohio

Praying Grounds: African American Faith Communities
A Documentary and Oral History

A Project of the Initiative for the Study of Religion and Spirituality in the History of Africa and the Diaspora (RASHAD)
— Message from the Founder and Director

"More than a century after the publication of *The Souls of Black Folk*...the church remains at the center of African American social life. However, like other aspects of social history, much of the history of religious institutions is "disappearing beneath our feet," because not enough is being done to collect and preserve the primary evidence of the work of the church and to make this archival information available to established and budding 21st-century scholars. *Praying Grounds: African American Faith Communities* promises to help address this problem through the collection and preservation of archival material related to the history of these institutions in Greater Cleveland..." — Dr. Regenia N. Williams (Read the entire essay)

Recent Additions:

- ◊ Cleveland Chautauqua blog link
- ◊ Cleveland Chautauqua August 15-21, 2010: A Series of Public Programs Celebrating Great Ideas, Great Art, and a Great Lake - final.
- ◊ Online Educator's Guide, Spring 2010
- ◊ Interview with Rev. Fred Robinson: Member, Olivet Institutional Baptist Church; Founder, "I Believe in God" Ministries
- ◊ Harvest Time Featuring the Spiritual Gifts Workshop Choir (program from the concert performed Oct. 24, 2009)
- ◊ The Praying Grounds Project: Spiritual Gifts
- ◊ Primary Documents Related to Gospel Music and the History of the National Convention of Gospel Choirs and Choruses
- ◊ Newspaper articles related to the history of African American Churches in Cleveland
- ◊ The RASHAD Initiative's Facebook Group Page

Features:

- ◊ Complete List of Religious Institutions
- ◊ Complete List of Interviews
- ◊ Websites of Interest
- ◊ Suggestions for Further Study
- ◊ Introductory video (2006)
- ◊ Traditions and Beliefs: A Quarterly Publication of the Initiative for the Study of Religion and Spirituality in the History of Africa and the Diaspora (RASHAD)
- ◊ Site Credits

...is the social center of Negro life in the United States ...

Please visit us online at: www.ClevelandMemory.org/pray/, Website, RASHAD and Praying Grounds and <http://rwilliams.csuelearning.org/>, Blog, Cleveland Chautauqua

RASHAD

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