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PROFESSIONALIZATION OF ISLAMIC MINISTRY IN AMERICA
COMPONENTS OF THE LEGITIMIZING PROCESS IN WESTERN SOCIETY

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Abstract: In the last fifty years there has been a surge of immigration to the Western Hemisphere on the part of Middle Eastern and South East Asian Muslim religious leaders who are responding to a call from Muslim communities for religious leadership. In the United States alone, there have been over 1,500 Muslim clergy in the Sunni Tradition immigrate to America within the last twenty years. What is strikingly absent is the training needed to be a clergy person as understood in American society. There is no question that the imams are well trained in the teachings of Islam and the recitation of the Friday prayers. What quite clearly does not exist is an understanding of the concept of professional ministry on the part of these immigrant imams and this has lead to serious problems for the Muslim communities being served and for the imams who serve them. Based on my major data-base study and subsequent book, *Muslim Clergy in America: Ministry as Profession in the Islamic Community (2010)*, I will explore the essential “components” of professional ministry as understood in American society and will illustrate their value and viability within the Islamic communities in America.

Key Words: professionalization, professional ministry, Muslim Clergy, religious leader, moral, ethics, the faith community

Any self-respecting clergyman, Christian, Jewish, or Muslim, will energetically contend that their work in ministry is the result of their being called to it out of a sense of religious duty. Some, depending on the tradition and denomination, will go so far as to argue that it was God Himself who called them to the work of ministry and some will even recount the actual moment of divine intervention. Others, however, will be much more subdued and philosophical, even pragmatic, in suggesting that their entry into the profession of ministry was due to such things as family tradition and expectation, professional aspirations, educational enticements, etc., without going so far as to invoke the name of God in the “call” process AT ALL.

Whatever the motivation, ministry is more than the result of divine intervention. It is a profession, and it is our intention in this study to point out just how professional it is and can be. As has been stated earlier, it is not our intention to hold forth on the “theological” nature of ministry. We leave that to the theologians of the three major monotheistic traditions. We are focusing upon the “professional” rather than the “religious” nature of ministry. In doing SO, we will highlight five characteristic categories applicable to all three great traditions. We will also use as comparative models the professions of law and medicine as a sort of north star to guide us into and through the “professional” nature of ministry, since law and medicine have been particularly successful in carving out for themselves a level of respectability the likes of which no other profession has approximated except, possibly, the ministry.

Before we explore the sociological nature and function of the clergy in western society, we will pause a moment to highlight the dialectical tension operative within any profession between the praxis and the ideology of its work, that is, the “deed” *vis a vis* the “idea.” Whereas morality is the deed or the “doing of the right thing,” ethics is the “idea of the right thing.” Clergy are expected both to teach the idea of moral behavior, namely, what is called ethics, and also to do the moral thing, namely, being a moral person. *Morality (the act) is to ethics (the idea) what behavior is to ideology.* Clergy are expected by those they serve as well as the profession they profess to both teach ethics (the idea) as well as to behave morally (the act). Neither the professions or law or medicine expects its practitioners to be both teachers and exemplars to the same degree that the profession of the clergy does. This places the clergy in a particularly high profile role in society and, thus, places upon them a high standard of expectation and conduct. Behavior and ideology converge in the profession of the clergy and society is quite unforgiving when the clergy fail to demonstrate the effective combining of both the “idea” and the “act,” both ideology and behavior, both ethics and morality.

The five categories to be explored are (A) the extensive body of theoretical knowledge required in professional ministry; (B) the professional demand for dedicated service to the community and society

at large; (C) the emergence and maintenance of professional organizations requiring membership of its constituencies in the fields of practice; (D) the existence of a licensure process empowering the professional to function at a high level of validation and authentication from one's peers and society at large, and (E) an explication of the "symbols of leadership" required of any profession. Every priest, pastor, rabbi, and imam will have conformed to these categorical imperatives if he has proven himself successful in ministry. We can go so far as to say that a ministry professional will advance only in direct proportion to his knowledge of and participation in these five fundamental categories of professionalization.¹ For the imam, it is particularly imperative that he come to understand and to utilize this information as he is, indeed, the newest and the least known category of minister in America. Muslim clergy in America, though new for the moment, will become an increasingly familiar role for those who take seriously the professionalization of their ministry. To that end, we commence the following discussion.

Extensive Body of Theoretical Knowledge

Without doubt, the *formal training* of a professional, whether in law, medicine, or ministry, is one of the first and most striking characteristics of the practitioner, a characteristic which decidedly sets him apart from everyone else within his community of service. The depth and breadth of this training varies from faith community to faith community and from profession to profession, but it is there. In the tradition of Islam, the training is extremely extensive, commencing early in life and continuing into one's twenties. As we know, rabbis and priests as well as mainline Protestant pastors all have at least four years of college and three or four years of seminary training before receiving ordination.² As with Muslim clergy, the radical fundamentalist Christian clergy have a less defined symbol of ordination, often none at all in some Protestant denominations, and, thus, the Muslim "imam" and the Christian "preacher" are left with commencing their ministry when they are hired by a congregation to be their religious leader. Later, we will explore more systematically the problematics of this lack of a formalized process of activation.

However, for now, let us emphasize that in each faith community, regardless of the tradition, there is the expectation on the part of that community that their chosen (or assigned) religious leader has distinguished himself in the study of the religious tradition to which he has been called to serve.³ That "body of knowledge" to which the clergy have committed themselves varies considerably, not just from one tradition to another -- Christian, Jewish, Muslim -- but from within the various traditions themselves, such as for Christians (Catholic, Anglican, Lutheran, Methodist, Reformed, Pentecostal, etc.), as for Jews (Orthodox,

Conservative, Reform, Reconstructionist), and as for Muslims (Sufi, Sunni, Shiite, Orthodox). In each one of these subsets, there is an identifiable body of learning required in order to be a minister to that particular faith community. Without this body of knowledge, no profession can exist! The knowledge may take many forms, everything from hagiographic or orally transmitted stories to highly technical compendia of collected works over the centuries. Commentaries of scholars who have gone before most often constitute a fundamental arena for study in all three major traditions considered here.⁴

Among some Christian groups, however, there is a disinclination to acknowledge allegiance to the commentaries of the past, preferring to place more emphasis upon “present experience.” Yet, even these very fanatical “Bible-centered” evangelical Christian traditions have their great preachers who are regularly referred to and quoted in teaching and preaching. In the rabbinic tradition, adherence to the Talmud, i.e., the commentary of the early rabbinic teachers, is indispensable to the legitimizing of one’s ministry.⁵ The same can be said of Muslim clergy who look to the seventh and eighth century commentaries on the Qur’an and the Hadith for instruction and guidance in the faith. Christian clergy look to their Church Fathers of the second, third, and fourth centuries for instruction and guidance. Catholic clergy appeal to Saint Thomas, whereas Protestants will appeal to the writings of Martin Luther, John Calvin, and the like for authentication of their theological arguments.

None of the arguments, of course, are of interest to us here as we are writing a sociological rather than a theological study. Yet, we must be aware that knowledge of the oral and written traditions of the various faith communities is central to the professionalization of ministry within those various traditions. How one learns that body of knowledge, whether by self-study, apprenticeship, collegiate and seminary residency, or otherwise, is of relative importance compared to the fact that the body of knowledge must be learned is central to the legitimizing of the profession of ministry. We see, for example, that the higher the level of required training and the extensiveness of that training, the more solid the professional is in the security of his work. For example, in the radical fundamentalist evangelical Christian traditions where only a self-learned knowledge of the Bible is all that is necessary for one to become a “preacher” and receive a call to serve a congregation, the very tenuous nature of the training makes him extremely vulnerable to being dismissed from service by his congregation.⁶ There is no “solid institutional infrastructure” to assure due process in dismissal. The fact that someone else can show up, knowing more about the Bible, being a better public speaker, seemingly more pastorally astute, and thereby displacing the clergyman is evidence that the “preacher” tradition of the fundamentalists is quite insecure from a professional point of view.

On the other hand, the extensive years of training required of the priest, the rabbi, and the imam all exude serious commitments to a massive body of knowledge and tradition such that it is difficult to find qualified replacements for those clergy who move from one appointment to another. The extensive nature of the training in many respects assures stability and longevity. Couple that level of training with an ancient, institutionally elaborate jurisdiction model such as the Roman Catholic Church, and a community has assurances from all sides of stability and longevity.⁷ Baptists and Catholics constitute the polar extremes of this required knowledge of a body of learning, but in both cases, there is the understanding that to be a priest or pastor, one must know the tradition in order to function professionally.

Dedicated Service to Community and Society

But knowledge of a body of learning does not, in itself, assure recognition and acceptance of those in ministry as professionals. One cannot be a ministry professional without “the knowledge” of the tradition, but one must do more than merely study the books of the tradition. One must also “demonstrate” the meaning and value of that knowledge practically by serving the faith community and society at large.⁸ No profession can exist merely for itself. It must actively serve a constituency which stands to benefit from the knowledge of the tradition and the application of that knowledge by the clergy who have been chosen to serve. Dedication to service, on behalf of the faith community, and in witness to the real value of the faith experience in that community, leads to good works in the wider social matrix. If one looks to the practice of medicine and law, one sees physicians and lawyers involved in the wider community at every level of service. This must be the model for ministry professionals as well. It is not enough to merely service one’s own faith community with teaching and preaching, one must do something for the wider supporting social structure in order to validate both the profession of ministry and the faith community being served.⁹

One conspicuous demonstration of the ministry professional’s commitment to community service is the hosting of civic events in his place of worship. Bringing members of the wider community into the geopolitical space of the faith community’s worship arena sends a positive message to the entire community.¹⁰ The message is that this particular faith community is welcoming of outsiders, is generous with its hospitality, and is eager to share the responsibility of community service by using its own facilities for that purpose. In addition to sharing and co-hosting non-religious events, the masjid can enthusiastically host community functions celebrating national holidays without stepping on “religious” sensitivities.¹¹ These are secular and civic holidays which carry an emotional weight comparable to religious holidays but without the

added inconvenience of having to distinguish the “religious” side of things from the “secular.” Hosting the local clergy association’s monthly meeting is also a very fine way for the Muslim community to demonstrate its commitment, with its imam, to the benefit of the wider community. Professionalism in ministry means the readiness and willingness to share one’s own worship space with those outside the sphere of faith. Clergy seldom seem more at home, more in charge, more solidly situated, than in their own houses of worship. This is comparable to a physician in his clinic or an attorney in a court of law. Clergymen sharing their houses of worship with those outside the faith community sends a positive message to the wider community and involves the faith community in social service activities.

Collegial Organization and Professional Membership

One sure sign of professionalism in medicine and in the practice of the law is professional associations. Each of these various bodies represents the entire profession nationally and all practicing professionals in medicine or law will hold dear their membership in these bodies. Furthermore, each one of these has a comparable state-based association, and, furthermore, every local community will have something comparable, a place where physicians and lawyers come together to attend to the business of their profession and, equally important, nurture professional relationships.

The clergy will do well to take the lead from these other two historic professions.¹² There are, of course, overlapping professional associations and organizations. The higher the religious tradition in terms of organizational model, the more opportunities for professional organization memberships are available to the clergy. In the U.S., for instance, the North American Imams Federation serves as a national body of Muslim clergy organizing themselves into a professionally self-conscious body and the M.E.C.C.A. Project (Muslim Education Council on Clergy in America) constitutes a nationally-oriented think tank engaged in data-based studies of Muslim clergy in America, their professionalization and representation.

Whereas the religiously conservative clergy may find that they are, by tradition, disinclined to belong to the local clergy association, lest that membership imply that these particular clergy believe all are religiously correct, many priests and rabbis and many mainline Protestant pastors enthusiastically participate in the local clergy alliance, as well as in their own national, regional, and local gatherings within their own denominations.¹³ Furthermore, each will very often belong to specialized professional associations and organizations involved in particular forms of ministry such as pastoral counseling, liturgical music, theological discussion groups, etc.

There are well over one hundred professional associations open to Christian and Jewish clergy in the US and the UK, and most of those are equally eager to have Muslim clergy as participating members.¹⁴ The Muslim community and their clergy, however, often find membership in Islamic associations somewhat more problematic. There are a few Muslim professional associations in the US and the UK, such as the Islamic Society of North America, but specifically for the Muslim clergy, the North American Imams Federation seems to be one of the few nationally-oriented and functioning professional associations. However, and nonetheless, involvement in professional associations at the local, regional, state, and national level goes a long way to further validate the professional nature of ministry, both for the faith community and the wider secular community as well.

These various levels of professional membership and activity provide a ready-made forum within which clergy can find out what is going on in the community and the world, learn about educational and professional development opportunities, and hear of more ways to be directly involved in religious as well as secular activities, all designed to advance one's own professional ministry and that of the faith community he is serving. Without this kind of networking exposure, many clergy, and particularly the immigrant imam, find themselves isolated, lonely, and out of touch.¹⁵

Licensure Empowerment and Recognized Mandates

In both the legal and the medical community, a lawyer and a physician must pass standardized examinations in order to be licensed to practice their craft. The formula is set and varies little from region to region throughout western countries. Without passing the Board of Examiners, one does not practice law or medicine. With respect to the professional practice of ministry, the situation is radically different depending upon the particular tradition and denomination. Let's explore some of the existing options, but do so with the overall realization that anyone serving as a religious leader within a faith community must, in some fashion or another, have been empowered and mandated by that community in order to function in that capacity. The range of options with respect to that process is staggering to the uninitiated layman. I have spent nearly fifty years directly involved in observing and participating in this phenomenon and, to be quite candid about it, it still is sometimes baffling.¹⁶

Beyond saying that rabbis are ordained by their seminary faculty, we will restrict ourselves to the varieties of options existing within the Christian tradition and then relate these insights to the Muslim clergy's situation. As was pointed out earlier in this investigation, there are several different validation models operating within various Christian denominations. When speaking of licensure and mandated recognition

within the practice of law and medicine, we understand that process to involve the passing of the state boards of examinations. For the clergy, when speaking of licensure and mandated recognition, we are by and large speaking of some form of “ordination.” By ordination, we simply mean a faith-community’s liturgical celebration of a rite of passage for those who have been preparing to enter the ministry for the purpose of being publicly elevated to that status. Some denominations are extremely fastidious about the process while others border on the casual. Yet, whatever the denomination and with very few exceptions, there is a process called “ordination” necessary to enter the professional ministry for the purpose of serving a faith community as its religious leader, a process which has been developed and elevated by the institution to a symbolic investiture of leadership.

For lawyers and physicians, it is a two-fold event involving graduating from law school or medical school and then the passing of the boards. For the clergy, it is a variation on graduating from seminary and being commissioned in a public ceremony to serve the faith community. Here, we will consider three fundamentally different types of denominational validation mentioned above -- hierarchical, institutional, and congregational. The reason I wish to spend time on this phenomenon is owing to the fact that it is so conspicuously, even painfully, absent from the Islamic tradition. Imams are not ordained, commissioned, licensed, or authorized in anything like a formalized community event of celebration or validation. The sheer absence of such an event is itself somewhat problematic within the American scene because in all other faith communities the ordination of its clergy is central to the community’s own understanding of ministry and what ministering means. When that formalized occasion is absent, there is the absence of both an opportunity to proclaim to the general public that a faith community has and is commissioning its own clergy, and to the faith community itself that it has and is commissioning its own religious leader, a leader who has conformed to the faith community’s traditional expectations regarding training and education.¹⁷

It has been my experience that the higher the ecclesiastical organization of the faith community, the more complex the ordination process. There is, likewise, an inverse correlation between what is involved in the process and what the faith community understands to be happening, understanding in terms of the theological tradition. For instance, in the free church evangelical tradition of Christianity, a young man may be commissioned to take up his role as preacher of a country church merely by showing up on the designated Sunday and preaching his first sermon. Automatically and by consent of the men of the congregation, this individual has become their “preacher.” He can just as easily be dismissed and for no particular reason beyond the men of the congregation wishing to have a new voice, a new face, a new message. The

simplicity of the process is astounding, but it works for many religious communities. These commissioned preachers often have no formal training whatsoever. Rather, they have grown up in the tradition, began practicing the art of preaching at a very young and even tender age, and, after having applied themselves to a study of the Bible with special attention to lengthy recitations of key doctrinal passages from scripture, present themselves to a congregation “looking for a preacher.” Some of these ministers are educated formally while most are not.

On the other hand, at the other end of the continuum is the Roman Catholic Church. The Catholics have a formalized system dating from the early centuries of Christianity, and it has varied little in form but expanded drastically in style. Following four years of philosophy and four years of theology, the candidate for ordination, having passed his seminary training and ordination examinations, is presented to the bishop, the chief ecclesiastical officer in the diocese, the diocese being the geopolitical judicatory over which the bishop has absolute authority, answerable only to the Pope in Rome. The hierarchical structure is clear, strong, and unassailable both in scope and power.

This is radically different from the free church tradition where the congregation of the gathered faithful is the sole source of ordination. By maintaining control over the ordination of its own clergy, the Catholic Church has been able to maintain absolute discipline and control over its one billion members, and for a period of two thousand years! The system seems to work rather well. Following the ordination to the priesthood, the clergyman is assigned to a parish (a congregation) by the bishop, who has absolute say as to where he assigns his priests. The congregations being served have no say at all.

Somewhere between the hierarchical and the congregational style of ordination is the institutional style. This style has several variations, but within the mainline denominations of Christianity. The process is a liturgical, theological, and celebratory compromise between the other two. That is to say, following graduation from seminary, the clergy candidate is formally approved by a board of clergy functioning on behalf of the denomination and the ordination ceremony is hosted in a congregation with representatives of the denomination along with clergy from that tradition being present. Usually the laying on of hands occurs in some modified or symbolic form, following which the candidate has thereby been formally “ordained” to the ministry. Formal documents are signed and delivered and the new clergyman then is assigned, or seeks an appointment, to serve a congregation.

The value of this ceremony, in whatever style, serves two functions; namely, it shows to the general public that the faith community has empowered one of its members to be its religious leader, and to the faith community itself it has demonstrated the meaning and value of ministry as embodied in the tradition.¹⁸ Leaving aside the theological motivation

and value of this event, the sociological and psychological significance of this event must not be overlooked or downplayed. It is extremely powerful as a confidence builder of the community, and the clergy as well. The event is profoundly important in reaffirming the faith community's rightful claim to tradition and its authority to empower its clergy, who are the embodiment of knowledge of the faith and teachers of its precepts.

Islam misses this opportunity by not having developed a comparable ceremony for the empowering of its clergy.¹⁹ The Muslim community does not have the opportunity to celebrate its right to empower its own clergy, and the clergy do not have the opportunity of being celebrated by the community they have been called to serve. An "installation" service, where the clergy person simply takes his first public worship service, is a far cry from the "ordination" service, which constitutes the event which makes all other ministry functions viable and possible. It is the contention here that Islam would be greatly served, and would not in any fashion step beyond its rightful theological perimeters, if it would consciously develop a liturgical celebration of ordination for its clergy, the imams. Since the Muslim clergy in western societies, and particularly in America, are being gradually and inevitably "westernized" and "Americanized" in terms of their self-description and public acclamation, it would seem only right and proper for the Muslim community to develop an ordination ceremony befitting the validation of its clergy within its own community and before the entire world. If there is a firm theological impediment to developing a liturgical event for ordination, this writer has not been made aware of it. If there is not, Islamic leaders should consider putting a ceremony of ordination in place for the good of the Muslim community and its clergy.

Practical Symbols of Leadership

Every generalized statement made in this study is done so with the full awareness that there may be an exception to it. Therefore, relevant generalizations regarding ministry will be made where applicable while calling attention to the exceptions which modify the generalization. This is especially true when it comes to the practical symbols of religious leadership. What is being attempted here is the identification of those symbols that, by and large, are generic to professional ministry, whether it be applicable to priests, rabbis or imams. These symbols are symbols of the "profession of ministry" rather than specific faith traditions. And, with possibly an exception or two, they will apply as easily to Muslim clergy as to Christian or Jewish clergy.

Every profession has its necessary symbols. Law has its scale of justice and medicine has its rod of Asclepius. They each have their own vocabulary, their appropriate paraphernalia, such as the leather case and the stethoscope, degrees and membership badges and medallions, dress,

and so forth. Just as surely as lawyers and physicians have their physical symbols of practice, clergy do likewise.²⁰ Let's begin with vocabulary. Any Catholic priest can tell in a moment whether the individual with whom he is speaking is a Catholic priest or not, based solely on the vocabulary of the profession. Likewise, a Pentecostal preacher can spot a Catholic or a mainline Protestant clergyman a mile away due solely to the language he uses in discussing his faith, his ministry, and his congregation.

The differences in terminology are of major importance, even the cause of religious wars in the past! The list is endless but the point is clear; as with law and medicine, the profession of ministry has its own vocabulary and one must learn and own that vocabulary if one ever intends to serve in the ministry of that tradition. For Muslim clergy, there is a further complicating problem of ethnic diversity which necessarily proliferates the specialized nomenclature for imams and Islam itself. This is not the place to explore the role of ethnicity in relationship to the professionalization of the Muslim clergy in western societies. Suffice it to say that immigrant Catholics and immigrant Jews coming to America in the 19th century worked through that issue and western Muslims will do likewise.

The paraphernalia of professional ministry is not inconsequential. The fact that, historically, Catholic priests wore a particular kind of collar, called a "clerical collar," and sometimes derisively a "dog collar," served rather poignantly as a reminder to the priest and those who saw him as to who and what he was. Most religious traditions have a set attire for their clergy, whether it be the rarified vestments of a High Mass for the Archbishop or a simple preaching robe for the Baptist minister. The more formal the tradition, the more formal the attire. Often, in those traditions where there is a specific intention not to emphasize distinctions between clergy and the congregation, there is only the slightest variation in attire bespeaking the distinction, and the Old Order Mennonites called Amish in America constitute a fascinating example in this regard. However, it is often the case that the more subtle the dress distinction between clergy and non-clergy, the more important the distinction is considered by the faith community to be.

Titles, as we have already hinted, constitute a major professional symbol of identity. "Father" for priests, "Pastor" for Protestant ministers, and "Preacher" for evangelicals is just a beginning. Depending upon the orientation of the particular clergyman, his congregation, and his ecclesiastical judicatory, one term is preferred to another as an indication of compliance or protest to a particular theological or ideological orientation. In cases where the clergy have an earned or even an honorary doctorates, some clergymen expect to be called "Doctor," whereas others would never assume such a pretension. The higher one goes in the hierarchical traditions of faith communities, the more refined

and complex the titles become, even requiring quite often a guidebook for proper usage. .

All of this is to say that Muslim clergy in western societies must not allow themselves to disregard or downplay the meaning and significance of these visible symbols -- vocabulary, vestments, attire, titles, etc. They have evolved for a reason and that reason is to reassure the faith community of the significance of their religious leaders in terms of their knowledge of the tradition and their rightful place within the wider society. There is, of course, a danger implicit in all of this and that is, if used improperly or too profusely, these items of distinction become negative rather than positive symbols, turning off the faith community due to the clergyman's misplaced pride and the wider society for the same reason. The clerical collar on a priest or a skull cap on a rabbi is readily recognized and their meaning is self-evident, but when an imam from Saudi Arabia wears a traditional attire at the shopping mall of any western city, rather than infusing confidence and public affirmation, he might unwittingly foster a negative view of Islam. In passing, let me suggest that American imams might consider adopting a rather modest but standardized attire to be used on all public occasions for purposes of creating a unified appearance of solidarity. This is just a suggestion.

The intent of this exploration into the concept of the "professionalization of ministry" as relates to the westernized imam is to call attention to both the inevitability of that process and to identify the components needed to actualize the process. Muslim clergy in western society are becoming more professional every day in terms established and defined by Christian and Jewish clergy in western countries. The inevitability of this process is incontrovertible and irreversible. For Muslim religious leaders to have a deeper and more thorough understanding of the components needed to actualize the process will ease that process and hurry it along. Every major profession -- law, medicine, education, and ministry -- in all three major western religious traditions -- Judaism, Christianity, and Islam -- are sociologically mandated to go through this process. Our intention here is to identify it and foster it within the Muslim community and among Muslim clergy. And, if the profession of imam is to thrive, it must demonstrate a genuine capacity to both teach ethics and behave morally. By virtue of assuming this dual responsibility -- teaching ethics (the idea of the right thing to do) and acting morally (doing the right thing) -- the immigrant imam in western society will exemplify the best characteristics of the profession of clergy, for Muslims, for Christians, and for Jews alike.

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Notes:

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¹ John H. Morgan, *Scholar, Priest, and Pastor: Ministry Priorities Among Clergy Today* (a study of stress and satisfaction in the workplace), (Bristol, IN: Cloverdale Books, 2002), 43.

² Jay Dolan, *The American Catholic Experience: A History from Colonial Times to the Present*, (Garden City, NY: Doubleday, 1985), 93.

³ Arthur A. Goren, *New York Jews and the Quest for Community: The Kehillah Experiment, 1908-1922*, (NY: Columbia University Press, 1970), 109.

⁴ Basil A. Mustafa, "Muslims in the West: Values and Aspirations," The Archbishop Robert Runcie 2007 Lecture at the Graduate Theological Foundation in South Bend, Indiana, appearing in *2008 Foundation Theology*, edited by John H. Morgan (South Bend, IN: The Victoria Press, 2008), 23.

⁵ Peter S. Knobel, and Mark N. Staitman, Editors, *An American Rabbinate: A Festschrift for Walter Jacob*, (Pittsburgh, PA: Rodelf Shalom Press, 2000), 19.

⁶ John H. Morgan, *Scholar, Priest, and Pastor: Ministry Priorities Among Clergy Today*, 94.

⁷ Jay Dolan, *The American Catholic Experience: A History from Colonial Times to the Present*, 49.

⁸ Basil A. Mustafa, "Muslims in the West: Values and Aspirations," 17.

⁹ Yvonne Yazbeck Haddad, Editor, *The Muslims of America*, (NY: Oxford University Press, 1993), 139.

¹⁰ Yvonne Yazbeck Haddad, Editor, *The Muslims of America*, 3.

¹¹ Sulayman S. Nyang, *Islam in the United States of America*, (Chicago: ABC International Group, Inc., 1999), 198.

¹² Irving Howe, *World of Our Fathers: The Journey of the East European Jews to America and the Life They Found and Made*, (NY: Schocken Books, 1989), 47.

¹³ *Washington Post*, "Obama on Community Organization," February 3, 2009, A3

¹⁴ M.E.C.C.A. Project (Muslim Education Council on Clergy in America) : A National Data-Based Studies of American Imams, published in John H. Morgan's *Muslim Clergy in America: Ministry as Profession in the Islamic Community*, 2nd Edition (South Bend, IN: The Victoria Press, 2010), 171.

¹⁵ Imam Omar Shahin, *The Muslim Family in Western Society: A Study in Islamic Law*, (South Bend, IN: Cloverdale Books, 2007), 36.

¹⁶ Sulayman S. Nyang, *Islam in the United States of America*, 241.

¹⁷ Jay Dolan, *The American Catholic Experience: A History from Colonial Times to the Present*, 136.

¹⁸ John H. Morgan, *Scholar, Priest, and Pastor: Ministry Priorities Among Clergy Today*, 59.

¹⁹ John H. Morgan, *Muslim Clergy in America: Ministry as Profession in the Islamic Community*, 2nd Edition, (Lima, OH: Wyndham Hall Press, 2010), 13.

²⁰ M.E.C.C.A. Project (Muslim Education Council on Clergy in America), 21.