

# p r a x i s

News from Hartford Seminary • April 2004 • Vol.XVI • No.1

## From Islamic Thought to Congregational Health, Books Offer Fresh Insights

By David S. Barrett  
Director of Public and Institutional Affairs

Four members of Hartford Seminary's faculty have newly published books that continue the seminary's mission of serving as a resource to the nation and the world.

Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian Muslim-Relations, has published *Contemporary Arab Thought: Studies in Post-1967 Arab Intellectual History* (London: Pluto 2004), a work that took eight years to complete and is written for not only students and academicians but also journalists and policy-makers.

Ian Markham, Dean of the Seminary and Professor of Theology and Ethics, has published *A Theology of Engagement* (Oxford: Blackwell 2003), which he hopes will reach out to those who are shaping the argument between conservative and liberal Protestants and persuade them to recognize the open and generous nature of the Christian tradition.

Jane I. Smith, Professor of Islamic Studies and Christian-Muslim Relations, is a regional editor of the *Encyclopedia of Women and Islamic Cultures* (Leiden, The Netherlands: Brill Academic Publishers 2004), for which she con-

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## Faculty Books

- Educating policymakers about the contemporary intellectual history of the Arab world
- Demonstrating that Christianity has always interacted with non-Christian traditions
- Providing comprehensive information about Muslim women around the world
- Informing people in the pew about what makes congregations effective





# The Value of Giving

Your Annual Fund Gift at Work

Did you know that your gift supports students at Hartford Seminary? A typical Hartford Seminary student pays about \$385 per credit to attend class. The actual cost of providing theological education is about \$750 per credit. Your financial support is used to directly support instructional costs and to benefit individual students; your gift directly affects the number of students we can serve.

This fiscal year (July 1, 2003 – June 30, 2004) the goal of the Annual Fund is \$249,800, which represents approximately 6% of the total expenditures of the Seminary. Clearly, the Annual Fund is important to the life of the Seminary to sustain programs that provide excellent theological education. The Annual Fund might be more descriptively called the “Sustaining Fund,” as it is so essential to the ongoing work of the Seminary.

To date, \$196,703 has been raised towards the \$249,800 goal. That means we’re more than halfway there, but we still need your help. Please keep in mind that new and increased gifts are matched by an anonymous donor, who has encouraged and challenged others to make generous gifts.

Hartford Seminary draws students from around the world. We know there are many others who would like to attend but cannot, due to financial constraints. Please consider a gift so that others can benefit from the unique experiences available at Hartford Seminary.

With this issue of *Praxis*, Christine Palm ends her tenure as editor. When she became editor of the Seminary’s alumni/ae publication in 1989, Palm renamed it *Praxis* and expanded its format. She is leaving to concentrate on her own writing and teaching. Palm teaches journalism, expository writing and poetry text analysis at the Greater Hartford Academy of the Arts. She would like to thank the readers of *Praxis* for their support, criticism and astute readership throughout the years.

Palm will be succeeded as editor by David S. Barrett, Hartford Seminary Director of Public and Institutional Affairs. Please direct all inquiries, comments and subscription changes to him at Hartford Seminary, 77 Sherman St., Hartford, CT 06105. Or contact him at (860) 509-9519 and by email at [dbarrett@hartsem.edu](mailto:dbarrett@hartsem.edu).

## Correction:

The following names were omitted from the 2003 Annual Report of donors to Hartford Seminary, which was published in the December 2003 issue of *Praxis*:

Dr. Wayne G. Rollins and Mrs. Donnalou M. Rollins  
Dr. Ronald A. Lundeen and Mrs. Linda K. Lundeen

## Right Rev. John Shelby Spong To Deliver Lecture for Seminary To Raise Scholarship Funds



Hartford Seminary will hold its first annual President’s Reception on June 11 to raise money for scholarships for international students.

Those attending will have the opportunity to talk with the Rt. Rev. John Shelby Spong, retired Bishop of the Episcopal Diocese

of Newark, N.J., and attend a lecture by Bishop Spong on “The Tension between Respect for Other Religious Traditions and Commitment to One’s Own.”

The evening, which takes place at the Seminary, starts with the reception at 6 p.m., followed by the lecture at 7 p.m.

Bishop Spong has a popular website, “A New Christianity for a New World.” He is the author of fifteen books, including *Why Christianity Must Change or Die: A Bishop Speaks to Believers in Exile* and *New Christianity for a New World: Why Traditional Faith Is Dying and How a New Faith Is Being Born*. He served as rector of St. Joseph’s Church in Durham, N.C., from 1955 to 1957; rector of Calvary Parish, Tarboro, N.C., from 1957 to 1965; rector of St. John’s Church in Lynchburg, VA, from 1965 to 1969; and rector of St. Paul’s Church in Richmond, VA, from 1969 to 1976. He was consecrated bishop in 1976.

The donation for the reception and lecture is \$100. This is a special giving event sponsored by the Seminary to provide scholarships for international students. It estimates that \$80 of the ticket price will be allowable as a charitable contribution. Following the event donors will receive an official receipt for their tax-deductible gifts.

Bishop Spong will be at Hartford Seminary the week of June 7 – 11, teaching a course during Summer Session. In the course, titled, “The Future of Christianity: The Need for Radical Reformation,” students will be challenged to “think the unthinkable.” According to the course description, “This is a course for all those who are outside, on the edge, tempted to leave or struggling to change from within the Church of the 21st Century. At the end of the course students will be invited to think imaginatively about faith and their role in the future of Christianity.”

Those interested in attending the June 11 event should contact Jennifer Schimmel, Director of the Annual Fund in the Institutional Advancement Office, at (860) 509-9520 or by email at [jschimmel@hartsem.edu](mailto:jschimmel@hartsem.edu).

Those interested in the Summer Session course should contact Karen Rollins, Registrar, at (860) 509-9511 or by email at [registrar@hartsem.edu](mailto:registrar@hartsem.edu).

Editor: Christine Palm • Designer: James Baker

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## Hartford Seminary Has Established International Ph.D. Degree Program

Hartford Seminary is adding a new degree to its educational offerings, starting in the fall. In partnership with the University of Exeter in the United Kingdom, the Seminary has established an International Ph.D. degree program.

This unique program, while modeled on English Ph.D. programs, combines both the U.S. and U.K. educational systems. Students will work with advisors from both Hartford Seminary and the University of Exeter. The University of Exeter will award the degree.

In the first three years, the program will have a limit of 10 students in four areas of study: Islamic Studies, Christian-Muslim Relations, Theology, and Ethics.

This is an important new educational initiative of Hartford Seminary. It reflects the Seminary’s understanding that the world is changing and the insular approach to academic study is quickly becoming outmoded. The program recognizes the importance of international diversity and the need for higher education to engage with international perspectives.

The faculty, after discussion about the impact of the program on the overall educational curriculum, endorsed it. They said that a research-oriented faculty deserves the opportunity to work with students at the doctoral level.

The Seminary expects that, for most students, there will be a transition year between completion of the Master of Arts and start of the Ph.D., during which the students will become more expert in their field of study. The Seminary also expects that

students applying to the Ph.D. program will have completed their Master’s at the Seminary.

Each student in the program will be required to take a yearlong course at the Seminary titled “Research Methodology and Scholarly Development.” In addition to preparing all students for advanced doctoral-level independent research, this course will provide students with a cohort group for mutual support and peer criticism.

Other program requirements will be designed for each student through discussions between the advisers and the student.

To insure that students are exposed to international perspectives, all students will be required to spend a three-month period at the University of Exeter.

## Seminary Retains Accreditation

The Association of Theological Schools and the New England Association of Schools and Colleges have voted to affirm the accreditation of Hartford Seminary for a period of 10 years.

In October, an accrediting team visited the Seminary, and reported back to ATS and NEASC. The organizations’ boards voted in February and March respectively to accept the report of the accrediting team and affirm the Seminary’s accreditation.

ATS, in a letter to President Heidi Hadsell, noted several distinctive strengths of the Seminary:

- “The quality of the intellectual depth and national visibility and impact of the faculty
- The new initiative in Institutional Advancement as expressed in the new hire of the director with the vision to seize the opportunities that the current strengths of the school provide
- The tenacity and integrity of inclusiveness related to women, ethnic diversity, and the interreligious dialogue within the Seminary
- The commitment to lay education and the public character of theological education
- The passion and commitment at every level -- administration, faculty and staff -- to the mission of the Seminary

• The intentional efforts as embodied in retreats and other formats that foster the discipline to address significant issues within the life of the community.”

ATS also commended the Board of Trustees for their selection of Heidi Hadsell as president.

Hadsell thanked the ATS and NEASC for their votes of confidence in the Seminary and praised everyone at the Seminary for their hard work to make the review so successful. “This affirmation of Hartford Seminary is a credit to our faculty and our staff, who work so hard to help the Seminary serve its many constituencies.” She thanked Ian Markham, dean of the Seminary, for shepherding the process, including completion of a self-study that will guide Seminary strategic planning.

“I know that we have much work ahead to achieve all our objectives,” Hadsell said, “but I am excited at how much we already are doing to meet our mission of education, research, dialogue and public information.”

ATS asked that the Seminary pay close attention to three areas: making sure its work to promote dialogue reaches new publics, ensuring it has adequate resources for any new initiatives given the multiple programs it has now, and undertaking financial planning and rigorous prioritization to maximize overall effectiveness.



## Faculty Books *continued from page one*

tributed coverage of Muslim women in the Americas and Western Europe – a subject still so new that not many academic studies have been done. The first volume was published earlier this year.

Cynthia A. Woolever, Professor of Sociology of Religious Organizations, is co-author of *A Field Guide to Congregations: Who's Going Where And Why* and *Beyond the Ordinary: 10 Strengths of U.S. Congregations* (Louisville: Westminster John Knox 2002 and 2004 respectively), which derive their information from the largest profile ever taken of worshipers in the United States. The Field Guide is in its 3rd printing.

The four faculty members recently reflected on these publications, and others that they have completed:



### Ibrahim Abu-Rabi'

Abu-Rabi' said that he was inspired to write *Contemporary Arab Thought* to explore the importance and diversity of the Arab intellectual world and the way it connects to the West.

To complete the book, he lived in Syria, Egypt and Morocco and interviewed numerous scholars and thinkers in those and other Arab countries.

"The book deals with both North Africa and the Middle East," Abu-Rabi' said. "It treats traditional Islamic trends of thought and modern secular ones. It begins with 1967, which has been a watershed in contemporary Arab history and thought. The book is divided into two sections: thematic and individual. In the thematic section, I deal with such issues as modernity, globalization, and capitalism and their impact on contemporary Arab societies. And in the individual section, I deal with a number of distinguished Arab thinkers who have written in both French and Arabic. Many of the authors I deal with have never been discussed in the English language before."

Abu-Rabi' hopes that readers will come to understand that "in this day of U.S. involvement in the Arab world, we cannot afford to be ignorant about this world and how it might affect us and the way American foreign policy is drawn. It is important for the readers to be acquainted with the contemporary intellectual history of the Arab world in order to have a better judgment of our policies there."

He said he was surprised to learn about the huge differences between North Africa and the Middle East. "There are almost two intellectual histories of the Arab world: one is Middle Eastern and the other North African," he said.

Abu-Rabi', who also is co-director of the Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations, has contributed to three others works in addition to *Contemporary Arab Thought*.

He edited and wrote an introduction and chapter for *Islam at the Crossroads: On the Life and Thought of Bediuzzaman Said Nursi*.

This book deals with Said Nursi, a Turkish theologian who died in 1960. One of the few books on the subject, its major message is "that we need to know a lot about contemporary Islamic theology and issues of dialogue and tolerance," Abu-Rabi' said.

He also wrote the introduction for *The Road to al-Qaeda* and the preface for *The Empire and the Crescent*.

*The Road to al-Qaeda* was originally written in Arabic by the Egyptian Islamist lawyer Montasser al-Zayyat on the life and thought of Ayman Zawahiri, founder of the Egyptian Jihad and the associate of Osama Bin Laden.

In this book, al-Zayyat traces Zawahiri's life from the day he was imprisoned in Egypt to his flight from the country to Afghanistan in 1987. "The book sheds significant light on the so-called jihad in Afghanistan and the formation of al-Qaeda in 1996 and speaks about the people who were behind the tragic attacks on the United States in 2001," Abu-Rabi' said.

*The Empire and the Crescent* consists of a number of essays written by Western and Muslim scholars on the state of the world after September 11 and the U.S. role in world politics. There are a number of essays about the condition of the Muslim community in the United States and Europe. It is important reading for those who want to come to grips with Muslim views of the world after 9/11, Abu-Rabi' said.



### Ian Markham

Markham said *A Theology of Engagement* was five years in the making.

It was triggered, he said, "by a sense that underlying the arguments between liberals and conservatives is a shared view of the Christian tradition, which is mistaken. Liberals see the tradition as something we can no longer believe (because it was shaped in a pre-modern setting, etc., etc.), while conservatives see the tradition as something we must simply continue affirming. The truth is that the tradition is not this static inflexible entity. If one wants to be true to the tradition, then in fact we are called to learn from non-Christian wisdom and use our reason to shape our theology."

The central thesis, Markham said, "is that the Christian tradition (as represented by Augustine of Hippo and St. Thomas Aquinas) has always been dynamically interacting with non-Christian traditions.

This 'engagement' takes one of three forms: assimilation, resistance, and overbearing. We need to continue to commit to this process as an act of fidelity to the tradition we have inherited."

He went on, "The liberal and conservative battle is deeply misguided. Both need to come and rediscover the riches of the Christian tradition. The truth is that to be true to our tradition one must be open and generous."

Markham would be delighted if people like Jerry Falwell

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## Faculty Books *Continued from previous page*

and Pat Robertson read the book and engaged in a dialogue about its thesis. "I do want the book to reach out to those who are shaping the argument between conservatives and liberals and persuade them to recognize the dynamic nature of the tradition," he said.

Markham also recently published *A Funeral Guide: Christian Hope, Christian Practice*, with co-author Giles Legood. This is an American edition of his British work *The Funeral Handbook*.

Written for the general public, the book combines theology ("so I tell everyone what life after death is like," Markham says) with practical advice about how to organize a funeral.

He wrote the book, Markham said, because "it is important that we allow ourselves to think constructively about death. It comes to all of us and the Christian drama in particular speaks with power about the nature of death and the hope that should shape our attitude to it."



### Jane Smith

Smith said *Encyclopedia of Women and Islamic Cultures* was initiated about five years ago to produce information about Muslim women around the world, in cultures that have for most of their history been Muslim, and those for whom Muslims are fairly new citizens.

As an encyclopedia, it is intended to provide accurate information as up to date as possible. When complete, it will have six volumes.

"I do think this is a very important work, and has had the participation of a wide range of scholars, both Muslim and non-Muslim," Smith said.

Smith, co-director of the Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations, also is one of three editors of *Religion and Immigration: Christian, Jewish and Muslim Experiences in the United States*. Her co-editors are Yvonne Yazbeck Haddad and John L. Esposito.

**"I do think this is a very important work, and has had the participation of a wide range of scholars, both Muslim and non-Muslim." - Jane Smith**

This volume, she said, grew out of the Luce Forum in Abrahamic Religions, a joint project of the University of Hartford and Hartford Seminary. In the book, papers written out of a conference look at Jews, Christians and Muslims as new or not so new citizens in an America that is ever changing religiously.

Aimed at an audience of students of religion and of American sociology, *Religion and Immigration* is intended to give information, not to offer a theoretical or theological framework. "It was one of the first in what is now a growing field of studies of immigration," Smith said, "and one of the few that looks specifically at the three Abrahamic religions."

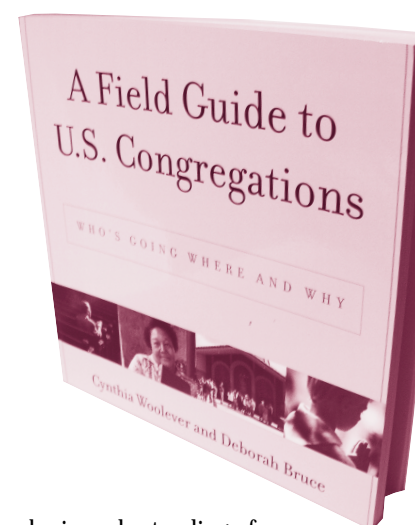


### Cynthia Woolever

Woolever said that she and co-author Deborah Bruce wanted to write a book for the people in the pew. "While there is a great deal of good information about what makes congregations effective, little of it has reached the average person who really cares about their faith community," she said. "We also wanted to paint a national picture for and about congregations. Our desire was for them to be able to see themselves in perspective."

Woolever and Bruce began planning the research in 1998 and collected the data from congregations in 2001. More than 50 faith groups participated and all 50 states were represented. Nearly 300,000 worshipers in more than 2,000 congregations completed a survey where they described how they experienced their congregation.

The *Field Guide* portrays the average worshiper in the U.S. based on a random sample of congregations of all types. *Beyond the Ordinary* describes the ways congregations show extraordinary effectiveness.



The first book, Woolever said, "was more a description of what is 'average'; the second book focuses more on what makes congregations 'above average.'" Now she and Bruce are working on a third book about how location or context affects congregations.

"We want leaders and people of faith to have a

basic understanding of church life and worshipers," Woolever said. "For example, only half of all worshipers are involved in anything other than attending services. This places enormous pressure on the quality of the services if this is the only moment when the majority of people experience their faith community. Worshipers are more highly educated, more likely to vote, more involved in their communities – in short, more fully engaged in public life than the average citizen."

She expects clergy, lay leaders and worshipers to be interested in the books, and was surprised at the interest that came from the press.

The press "is eager to have accurate statistics to cite in their stories. For example, most are not aware that two out of three congregations have fewer than 125 in worship. Most of them have been writing about mega-churches or unusual church settings. After the release of the first book, some have actually committed to writing about a more 'balanced' and realistic picture of the religious landscape," Woolever said.



## Bearing Witness to the Light in the Darkness

Heidi Hadsell, President of Hartford Seminary, delivered this sermon on January 5, 2004, at the Seminary's weekly chapel service held Monday mornings.



This sermon is the product of three things: the lectionary reading for Sunday, January 4; the Christmas and New Year's break we have just finished; and personal reading on

Hartford Seminary, particularly the history from 1834-1934 which was recently given to me by an alum, informed by the fact that Hartford Seminary was founded exactly 170 years ago this month.

From the lectionary comes the famous beginning of the gospel of John: "In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it ... He was not the light but came to bear witness to the light."

While it can be problematical, the imagery of light and darkness, the picture of the light shining in the darkness that cannot overcome it, is powerful and primal. It is both confession – we are the darkness after all – and hope – that there is a reality that is good and true that cannot ultimately be extinguished, but rather can be discerned in the midst of all the darkness.

I am fond of this text in part because it so carefully points out that he who came to witness to the light, was not the light... similarly, we are not the light, but mere witnesses to it. We don't own it or control it, we can't define it in a final way, we can simply point to it, try to give words to it, and experience it, and of course the simple pointing to it is in itself hard enough in a world that mostly seems to prefer its own darkness, and I suppose the activities it can carry out under the cover of darkness.

From the holidays come a fresh sense of the relationship of continuity and change – in places familiar to us, which both change and stay the same, in our families and friendships, in our own identities. Thus the hole-in-the-wall hotdog stand called Top Dog on Durant Avenue in Berkeley plays a role in my nephew's life not unlike it did in mine when I was an undergraduate. It was then a favorite for the 2 a.m. food runs, convenient for a snack any time, cheap enough for the budget to bear and a place where one could expect to run into friends. It still is all these things. He and I generally go there together when I am in Berkeley in a cross-generational pilgrimage that solidifies our own relationship as it also both stays the same and changes.

In Berkeley, my ancestral home, if anything in California can actually fit that bill, I find myself pointing out to my kids the house my grandparents built and lived in when we happen to drive by it, or the ones my great grandparents built and inhabited, the schools I attended and my parents and grandparents attended before me. My kids appropriate family history like I did, but in their own ways, attending to details and stories of their own choice, sifting the material, picking and choosing, like curators in their own historical collections. Somewhere I suppose I harbor the hope that not only will these stories and places contribute to shaping Nena and Martin, but that they will in some way also help shape the generation that they in turn will bring into the world some day.

Such is the role of memories across generation – places and stories – that one of the greatest tragedies of AIDS in places where it has hit large percentages of whole generations, as in some parts of Africa, is the way it has undermined the process of continuity and change across generations.

African grandmothers often end up taking care of the children orphaned by their parents' deaths. But I am told the grandmothers are often too weak and too poor, too worried about the basics of survival, to teach their grandchildren the normal skills of life such as farming, cooking, looking after the animals. They are too tired, or too busy to tell

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### Bearing Witness *Continued from previous page*

them the stories, sing them the songs, show them the places that they taught and sang and showed their own children, thereby tragically raising a generation of history-less youth. Thousands and thousands of kids deprived of the common stuff of culture... the stories, the songs, the know-how, the beliefs, the meaning, because they are deprived of the generation that was their parents, their aunts, their uncles, – the generation best placed, the generation whose job it is to pass it all along.

So, two themes here – light and the witnessing to light in a dark world – and continuity and change...in traditions, family, familiar places, cultures. They are related – our children will learn to witness to light – to meaning and to faith, because we teach them to do so (just how they do so is for them to decide) and because we have institutions and practices that teach them to do so. Institutions and practices that I must say seem to be ever increasingly at risk in an age of materialism, cynicism, individualism, militarism, and the privatization and concentration of wealth. These "isms" that seem seriously to act in our social world like the AIDS virus in Africa, wiping out the ability of one generation to pass on values and practices and faith to the next.

One of these institutions is of course Hartford Seminary. Reading accounts of the Seminary one discovers its own manner or manners of being a witness to light in the darkness, and its habits of continuity and change. Founded 170 years ago by the Pastoral Union – a group of Calvinist pastors who thought Yale too progressive, today Hartford Seminary is clearly in the vanguard of Christian theological education in the United States, and also beyond national boundaries. The road traveled these one hundred and seventy years is a road of innovation in constant conversation with tradition. We don't live in the past, but we are in part shaped by that past and its stories. One of the legacies of the past is precisely the manner in which Hartford Seminary has in the past dealt with its past.

It is thus with special interest that I pay attention to the treatment of the past, the legacy from the past when I read histories of Hartford Seminary. One such moment came in 1912 as the seminary considered a new creed and whether or not the old one should be revised.

"Nevertheless we do not believe that their creed is adapted to the use of this generation. It was largely shaped by the controversies of its time, by sharp differences over minor doctrines, which only the professional theologian is now familiar with.... The faith of today, seeking a nat-

ural and well balanced expression, would never express itself in terms of the founder's creed." Pg 224

"The letter killeth but the spirit giveth life. We believe that we can best honor the fathers, not by following the letter of their creed and thus endangering in our lives the things which they held most dear, but by re-expressing their spirit and following their method, doing for our time what they did for theirs through a creed which is as contemporary for us as theirs was for them." Pg 225

"Any present day confession will in the course of time cease to be contemporary: and when the right time comes, it is to be hoped that a future generation will do just what we are doing, and amend Article 111." Pg 225

This approach to the creed is classically Calvinist. It views the creed as inevitably and even happily, a product not forever, but a product of time and place, and thus a statement of faith, a document, open for revision now and in the future, in the acknowledgment that God continues to act in the world now and will in the future. Like the light in the darkness, the commitments, the truths expressed in the past are things that today we can point to in our time and place only in our own way, in a way that makes sense to us.

We have just begun 2004. Hartford Seminary was founded this month 170 years ago. Today let's quietly remember and celebrate our history, the energy, vision and hopes of our founders and those who succeeded them across the generations. Let us honor our history which is a history of continuity and change in an on-going effort to be faithful to the gospels, to the God of Abraham, and to be in our way in this time and place a witness to the light in the darkness.

The road traveled these one hundred and seventy years is a road of innovation in constant conversation with tradition.

# Business meets theology

Longtime business leader teaches ethics at Hartford Seminary

By Karen Cortés

Corporate marauders, beware! The tide of public opinion is swiftly changing. Wise business students are examining a more enlightened approach to ethics and accountability with Worth Loomis, Professor of Faith & Public Life at Hartford Seminary.

A man of the cloth, Loomis is not. He is the former CEO of a publicly traded company, a WWII veteran, and sits on the boards of a host of civic organizations and for-profit companies. Not a person you might expect to see on the faculty of one of the nation's oldest and most respected multi-faith theological institutions.

**Hartford Business Journal: With a background in engineering and business, how did you come to be an instructor at a theological institution?**

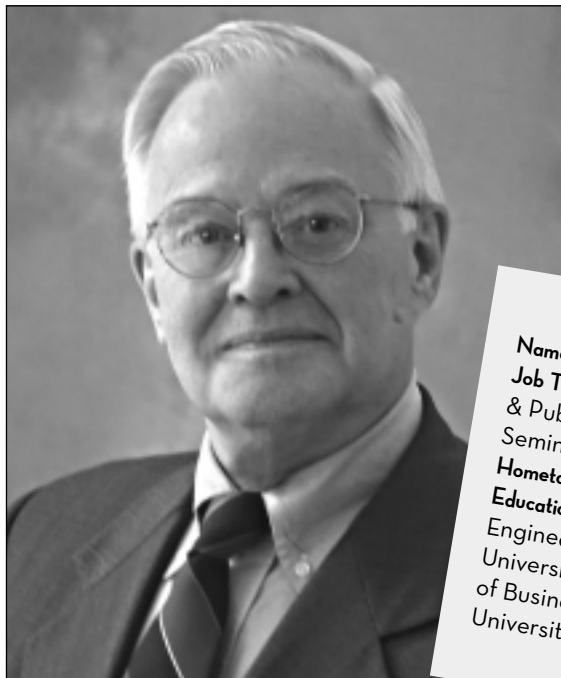
Loomis: I think it was a gradual transition. I was retiring from Dexter Corporation here in Connecticut, where I was CEO. The president of the Hartford Graduate Center, which is now known as Rensselaer Hartford, died of a heart attack rather suddenly. I was asked to fill in, which I did. I was president then of the Hartford Graduate Center for five years. While there, I got to know Barbara Brown Zikmund, who was the president of Hartford Seminary. As I was leaving that job, she asked if I wouldn't come here. That's how I made the transition.

**How long have you been teaching your corporate accountability course?**

Since 1994. While I was at Rensselaer, I used to teach corporate strategy and advanced financial accounting. Particularly in the corporate strategy course, there was a good deal of corporate ethics. I've just finished this term teaching a course called Accountability: Business Ethics in a World of Globalization.

**What surprises you about the corporate ethics displayed over the last few years?**

What surprises me is how terrible it has been! It really is a travesty. I would say that business community leadership has reduced its ethical standards, which are never particularly high, to the lowest point since the creation of the Securities and Exchange Commission in the 1930s. At the same



**Resumé**  
**Name:** Worth Loomis  
**Job Title:** Professor of Faith & Public Life, Hartford Seminary  
**Hometown:** Hartford  
**Education:** B.S., Industrial Engineering, Yale University; M.B.A., School of Business, New York University

time, it has brought down the ethical standards of all the major accounting firms, and some major law firms, to what I would say is their lowest point ever.

**Did you ever experience any bad governance during your years at Dexter?**

We did have some cases where divisions of the company would turn out to have been using some accounting practices that weren't appropriate and weren't correct. It was never anything so large that we had to restate our earnings, but it was large enough that we disciplined quite a few people who were involved. It wasn't just a single person who decided to do it. It was a group of people that decided to do it.

I think that is part of what has been happening in the last five to 10 years in the business community, of listed corporations. I think particularly of Enron and WorldCom and Global Crossing and Tyco. All are companies that are listed on one of the stock exchanges. The good news is that only about eight percent of the U.S. workforce works for Fortune 500 companies. A much lesser percentage, perhaps not more than five percent, of corporate executives work for those companies. The vast majority of corporate managers and executives in the U.S. have not been involved in these scandals.

**Do you think in most cases where there have been accounting irregularities, that the CEO knows it?**

I do. In fact, I think that there is a universal bribery scheme that was open to CEOs and CFOs and the boards of directors of every listed corporation. It was a bribery in a form of stock options of such potentially enormous and short-term value, that a significant number of senior executives have been induced to falsify their companies' reported earnings, and to really bully their associates and accountants and lawyers to conspire or acquiesce in that process. I think it's been a terrible period for the top layer of our business leadership. It doesn't apply to all of them, but it's a significant number.

**How do you teach the students in your class to lead ethically?**

It's a very good question. The trouble with it is that it's such a complicated question. For example, some people hold that if [you haven't] learned ethics at your mother's knee, it's too late to learn it thereafter. I don't agree with that at all, [although] I appreciate the sense of it — that ethics need to be instilled early in a person's life.

Business ethics today is such a marvelously complex subject that it really does require some kind of teaching.

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## Business Meets Theology *Continued from previous page*

Ethics was not taught in the business schools until the 1970s, when the terrible case of Japanese Prime Minister Tanaka being bribed with a \$1 million payment to order airplanes for the Japanese passenger fleet from Lockheed [came to light]. That resulted in the Foreign Corrupt Practices Act that was passed by Congress in 1977. That was when all the business schools began to teach corporate ethics.

**So there's no particular point that you try to drive home?**

There are six questions for ethical decision making that people at all times should be ready to ask themselves. First of all, if you have something you are worried about, the first question is, "Why is this bothering me?" Is it really an issue? Am I generally perplexed or am I afraid to do what I know is right? If it's just a question of doing right, it's simple.

If it's something more complicated than that, then you have to ask some other questions. "Who else is involved? Who are the other stakeholders? Is it something I've done that's wrong or is it something someone else has done?"

There's sort of a decision tree. If it's someone else's [action], you move off a little bit to, "What is the ethical concern?" Is it a legal obligation? Is it a question of fairness? A question of keeping a promise? Just a question of honesty? Is it about doing good and avoiding harm?

It's not a long or complicated list. It's questions that I think everybody comes across in the normal part of living. It's important to ask, "What do others think? Whom can I ask for advice?" In other words, don't keep these problems secret. Air them, and see what other people think. Ask yourself, "If you see it in the Hartford Business Journal, are you going to feel upset about that?" If you're upset about that, it means you have to worry about what you're about to do.

All of these questions are in a book

that was written by Michael Rion called *The Responsible Manager*, which I've used in all the classes I've taught here at the Seminary. It always gets the highest rating by the class of any of the six or seven books we use as texts.

**Do those questions lead to a lot of whistle-blowing?**

On some occasions, they should lead to whistle-blowing. But then you move into another set of problems. As you know from the Enron situation, people who blow whistles do not, by and large, get rewarded by society. That doesn't mean that you shouldn't blow the whistle, but it does mean that it's a complex matter for people to decide.

**Is corporate culture different from what it was 20 or 30 years ago, or has bad behavior simply been exposed?**

If you look at the history of business scandals, they do seem to run in cycles. This particular cycle we are in, what has happened in the last five to 10 years is the worst kind of business activity since the 1930s, when the SEC was made into law. It's a very bad period.

**What do you see in the future of corporate governance?**

I think a lot of laws are in place to cause better behavior. It's very well known, on the other hand, that you can't legislate morality. But you can punish unethical behavior to the extent that boards and audit committees, and accountants and lawyers all modify their behavior. That's in process right this moment. I think it's being done fairly well. I think of Bill Donaldson, who's the new head of the SEC. I've followed his career since he was one of three upstarts who started a new Wall Street firm named Donaldson, Lufkin & Jenrette. He's just the right man for that job.

**You were CEO of Dexter for 13 years. Did you move up the ranks?**

I came in as CFO. I've been a CFO of two New York Stock Exchange companies. The first was Medusa Portland

Cement in Cleveland. It was from that company that I came to Dexter in 1970.

Dexter was sold off about three years ago. It got put into play by Sam Heyman, a Waterbury man who specializes in trying to buy companies cheaply and then break them up and make a lot of profit. He started that process with Dexter. The trouble with that is, once it starts, the only question is, what's the final price going to be? It's practically impossible to save the company. The good news was that Sam didn't get it. The directors sold it in four different pieces. I think that the groups that bought them were people who knew a lot about what they were doing.

**It kept jobs here?**

Yes. I think they've even hired. There are more people on the payroll than when the company was sold. I do feel very sad there is no longer a Dexter Corporation. You may not know this: Dexter was one of the oldest corporations in America. It was founded on the banks of the Connecticut River in Windsor Locks before the Revolution in 1767.

**Are you teaching at the seminary full time now?**

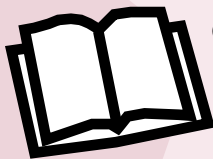
I'm here half time, but I do other things. I'm head of the financial aid committee, and in charge of the obtaining of visas for our foreign students, which is increasingly a complicated process, given the homeland security rules.

**Are you one of the few instructors with a more corporate versus theological background? Are you the only one?**

Yes. That is true. You don't want very many in a theological school, but it's good to have at least one! One of the reasons I enjoy being here is that the influence of religious communities on institutions and countries is very important. It's important to keep it alive and well.



## Faculty Notes



On December 10, **Ibrahim Abu-Rabi'** and Heidi Hadsell traveled to Turkey to promote the

Seminary work in that country. They met with the minister of education, the minister of religious affairs, and the president of Islamic affairs. Abu-Rabi' and Hadsell also gave talks in Istanbul and Ankara. In January, Abu-Rabi' convened an international conference in Lahore, Pakistan on the thought of the Pakistani theologian Israr Ahmad. Fifteen scholars from the U.S., England, Turkey and Pakistan discussed Dr. Ahmad's ideas and then went to Islamabad, where they delivered talks at the Institute of Policy Studies. Abu-Rabi' also went to Egypt to meet philosopher Fouad Zakariyya, whose book *Fiction and Reality in the Contemporary Islamist Movement* he has translated.

**Efrain Agosto** attended the Executive Committee meeting of the Association of Theological Schools in December. He is the convener for the Leadership Education sub-committee of this group. In January, he was part of a consultation on Excellence in Ministry sponsored by the Fund for Theological Education held at the Trinity Retreat Center in Cornwall, CT. During much of February he hosted, along with the Hebrew Bible Search Committee which he chairs, four finalists for the position who came to Hartford for interviews. Upon completing that task, Agosto flew to Claremont, California on February 26-29 to attend a conference, "Theorizing Scriptures," sponsored by the newly established Institute for Signifying Scriptures at Claremont Graduate University. In March he traveled for the second year in a row to Cuba, this time as a co-leader, with Robert Evans, of a Plowshares Institute travel seminar.

**Steven Blackburn** once again finds himself in the pulpit on a regular basis while his wife, the Rev. Susan E. Wyman, pastor of the Second Congregational Church of Hartland, CT for the past sixteen years, takes a sabbatical break. Blackburn also is Visiting Assistant Professor of Religion at Trinity College this semester, where he is teaching a course on Islamic Mysticism. Closer to home at the Seminary, he gave a visiting delegation from Jordan a tour of the library stacks as well as the Arabic manuscript collection, which he inventoried in the early 1990's.

**Kelton Cobb** gave a presentation on a "Christian Understanding of Marriage" to the Newington Clergy Association in

February, and a five week Lenten Series at Christ Church Cathedral in Hartford on "The Christian Life: Between Sin and Redemption." He and his wife, Heidi Gehman, also celebrate the birth of William Ernest Cobb on February 29.

**Carl Dudley** produced an 18-minute videotape on faith-based organizing for social change based on the October 30 assembly of the Greater Hartford Interfaith Coalition for Equity and Justice. In February, he did a church history and timeline with the Coral Gables, FL, United Church of Christ. He preached at the Universalist Church in West Hartford, CT, in January and Bethel AME Church in Bloomfield, CT, in February.

**Heidi Hadsell** traveled to Turkey in December with Ibrahim Abu-Rabi' to meet with educational officials in the Turkish government and leaders of the Said Nursi community. In January, she attended a Society of Christian Ethics meeting in Chicago and participated on a panel on urban ministry at Trinity College, Hartford, in honor of the Rev. Martin Luther King Jr. In February, Hadsell moderated a debate on Zionism at Central Connecticut State University and in March she traveled to Hungary for a Center of Theological Inquiry consultation, where she presented a paper on public theology. Hadsell also participated in a session of the working group in global ethics of the Ecumenical Institute in Geneva. She published an article titled "Ecumenical Social Ethics: Questions for Today" in the December issue of *Voices from the Third World*.

In December, **Yehezkel Landau** hosted Israeli scholar Dr. Deborah Weissman, who presented an evening program with Ingrid Mattson on "Women as Interreligious Peacebuilders," and delivered a presentation on "Jewish-Arab Peacemaking: A Grass-Roots Testimony" to a Sunday brunch meeting at Beth El Synagogue, West Hartford. Landau spoke on Middle East peace issues to a group of Presbyterian clergy and lay activists from the Newark Presbytery at a weekend conference in Orange, New Jersey in January and also led an adult forum on "Healing the Holy Land" after worship at the First Baptist Church, West Hartford, and spoke on "A Jewish View of Marriage" to an interfaith gathering in Newington, CT. In February, he conducted an adult forum on "Healing the Holy Land" and participated in the worship service at St. John's Lutheran Church, Stamford, CT, and delivered a lecture on peacemaking in the Middle East at the McAuley senior citizen complex in West Hartford, CT. Later that month, he flew to St. Thomas, Virgin Islands, at the invitation of board member Trudy Prior and local rabbi

Arthur Starr to deliver the keynote speech at an evening panel on "Abraham: Father of Three Faiths." Among the respondents were Rabbi Starr and the imam of the local mosque, Sheikh Musab Abdul Hakeem. Both Rabbi Starr and Imam Abdul Hakeem expressed a desire to participate in the June "Building Abrahamic Partnerships" program at Hartford Seminary. Landau also delivered the sermon at Follen Community Church in Lexington, MA, on "From Conflict to Peacebuilding—The Lessons from Open House," then helped facilitate a discussion over lunch.

December activity for **Worth Loomis** included regular meetings of the Connecticut Quality Council, Moderate Voices for Progress, and the Kazanjian Foundation. Loomis joined Professor Bob Emiliani of Rensselaer - Hartford in a joint presentation to HADE, the Hartford Area Business Economists, on the subject of "Should Business Schools get an 'F' in Business Ethics?" which they answered with a somewhat embarrassed "Yes." During January Loomis and his wife Louise Loomis were part of a Hartford Seminary delegation to two Muslim/Christian Interfaith dialogues in Pakistan: one in Lahore with Dr. Israr Ahmed and his school, and one in Islamabad with the Institute of Policy Studies and the International Islamic University of Pakistan. February included a lunch with Heidi Hadsell and Dean Joseph Britton of the Yale Divinity School where they talked about the schools' joint academic program. During March, Loomis gave the Sunday Homily at the Unitarian Church of New Britain, on "What's Happened to Business Ethics?", and was the luncheon speaker on "Ethical Issues of Employee Benefits Plans" at the Annual Meeting of Compensation Specialists at the Connecticut Business and Industry Association. He also met with Macdonald Center faculty and the Rev. Nahad Tomeh, a leader of the Presbyterian Middle East Interfaith Project, and with a Jordanian delegation which included His Excellency Izzeddin K. Al Tamimi, Supreme Judge and Adviser to His Majesty the King, and Ms. Nuha Mahmoud Ma'ayta, President of the General Federation of Jordanian Women and the second female member elected to Jordan's Parliament.

**Ian Markham**, with co-author Giles Legood, published *A Funeral Guide: Christian Hope, Christian Practice* (Peabody, MA: Hendrickson 2004), the American edition of his *Funeral Handbook*. He also wrote an editorial on "Engaging with the Theology that Really Sells" in *Conversations in Religion and Theology* and an article on "Christianity and Other Religions" which was pub-

*Continued on next page*

## Faculty Notes *Continued from previous page*

lished in *The Blackwell Companion to Modern Theology*. Among his public speaking engagements were: December: Radio participant on Voice of America discussing "Seminary Education after September 11." January: Interfaith Dialogue with Dr. Israr Ahmed in Lahore, Pakistan; presentation on "Christian Attitudes to War" at the Institute of Policy Studies in Islamabad, Pakistan. February: Course at St. James Episcopal Church, West Hartford, on "An Open Orthodoxy"; participant at New England Association of Schools and Colleges' Responsibility and Integrity Commissions Meeting. March: Lecture on "Religion, Identity, and Toleration" at the University of Kentucky; lecture on the "Ethics of Said Nursi" in Bonn, Germany; preaching and adult education talks on "God, Jesus, and Life after Death" at St. John's Episcopal Church, West Hartford.

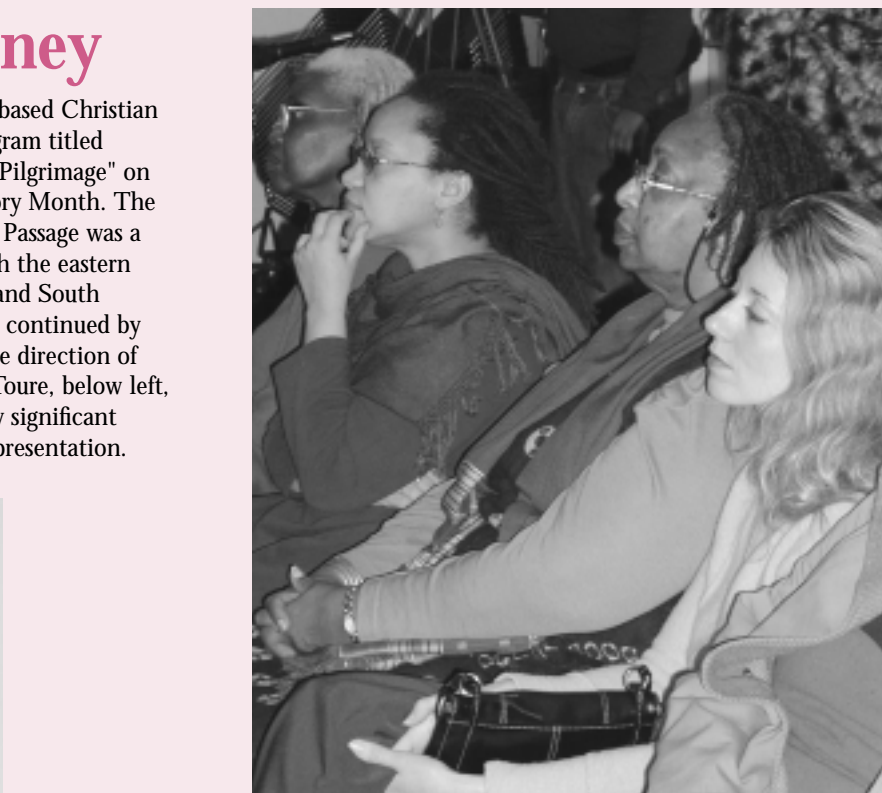
**Ingrid Mattson** has been enjoying teaching her first on-line course this winter semester. "Introduction to Islamic Law" has students participating from various locations in the United States, as well as international students. In December, Mattson responded to the presentation made by Deborah Weissman on "Women as Peacemakers" at Hartford Seminary. During December vacation Mattson traveled to California where she spoke at the annual conference held by Zaytuna Institute (Hayward, CA), a center for traditional Islamic education. In January, Mattson participated in a national dialogue of faith leaders sponsored by the National Interfaith Committee for Worker Justice in Chicago. The same month she spoke at an Avon Old Farms School vespers service and gave the invocation at the West Hartford, CT, Martin Luther King Day ceremony. In February, Mattson spoke at a "Master's Tea" at Yale University's Trumbull House. In early March, Mattson gave a presentation

about "Accommodating Muslims on Campus" at the annual meeting of the National Association of College and University Chaplains in Atlanta, GA. Later that month Mattson spoke at the United States Institute of Peace in Washington, and at the World Affairs Council meeting in West Hartford.

**Cynthia Woolever** was interviewed by various media outlets and reporters about her second book stemming from the U.S. Congregational Life Survey project, *Beyond the Ordinary: 10 Strengths of U.S. Congregations*. Among them were interviews with Time magazine and radio interviews with Prime Time America and UNI Radio Network, which serves 200 stations around the country. In January, she participated in an event on congregational strength at the Indianapolis Center for Congregations. In March, Woolever delivered a lecture, titled "Beyond the Ordinary," to the Protestant Church-owned Press Association meeting in Crystal City, VA.

## An Interfaith Journey

Hartford Seminary and the Hartford-based Christian Activities Council presented a program titled "Retracing Slavery as an Interfaith Pilgrimage" on February 3 to recognize Black History Month. The Interfaith Pilgrimage of the Middle Passage was a twelve-month walk, beginning in May 1998, through the eastern United States, the Caribbean, Brazil, West Africa, and South Africa. It retraced the history of slavery by foot and continued by boat and other forms of transportation, reversing the direction of the Middle Passage. Hartford native Aleta Alston-Toure, below left, screened footage and lectured about this historically significant event. In other photos, the audience listens to her presentation.





## In Memoriam

*The Hartford Seminary community lost the following beloved members recently. Our thoughts and prayers go out to their friends and families.*

**Mrs. Janet Crow** of Madison, Connecticut, M.A. '34, died February 2, 2004. Throughout her life, Mrs. Crow was associated with many activities within her communities and the United Church of Christ for which she served on the National Board for Homeland Ministries, wrote educational curriculum, published articles for the Family Life Commission and was President of the New Hampshire Conference of the United Church of Christ. She was also an integral part of the ministries of her husband, the late Rev. Harold E. Crow (B.D. '34) whom she met at Hartford Seminary. Her daughter Katrinka Greger wrote, "they shared a lifetime of love and service. Missed by so many people but left us a shining legacy of love and service to God."

**Miss Olaf Hanson**, 91, of Zanesville, Ohio led a very vibrant and full life up to the time of her death February 10, 2004. Miss Hanson received her M.A. degree at Hartford Seminary in 1938. She was employed as the National Director of Children's Work for 14 years by the Friends United Meeting (Quakers) and traveled all over the United States and England doing religious education for them. In 1958 she wrote a book for teacher training entitled "Jesus Showed God's Love." She came to Zanesville and worked for the YWCA and as an elementary school reading teacher until she retired in 1977. She was a world traveler having ridden a camel in Egypt, joined an African Safari and toured Israel, Russia, Japan, China, Hong Kong, Bali, Australia, the Panama Canal, and most of Europe and the United States. Miss Hanson was a member of First Community Church of Columbus, Ohio, and also attended Trinity United Presbyterian Church in Zanesville.

**The Rev. Dr. Marietta Mansfield** of Louisville, Kentucky, a student at the Kennedy School of Missions in 1943-44, died on December 22, 2003. She was an ordained Methodist minister for 30 years. A published author, Dr. Mansfield began her ministry as a missionary in India. The United Methodist Women honored Dr. Marietta with the establishment of the Mansfield Fellowship Circle. She was the first woman who pioneered in the pastoral ministry of the former Louisville Annual Conference of the Methodist Church. In 1961, she was ordained an elder, the highest order of clergy in the Methodist Church.

**The Rev. Paul S. Seto**, a pioneer in Muslim-Christian dialogue was 85 when he died February 21, 2004 in Santa Fe, New Mexico. Rev. Seto received his M.A. at Hartford Seminary in 1965 and found his calling in the mission field, devoting his life to crossing racial, political and cultural barriers to create community where there was none. He was sympathetic to people of other faiths and facilitated Christian-Muslim dialogue without compromising his own faith. Rev. Seto served in the Middle East and remained at

his post in Tehran even through part of the Iranian revolution. He and his wife were among six Presbyterian missionaries expelled from the country after the overthrow of the Shah. Ted Seto, Rev. Seto's son said, "For him, creation of a world in which all could feel included and cared for was what the church was about, and his life and ministry reflected that."

**The Rev. Dr. Melvin G. Williams** of Wilbraham, Massachusetts ('84 D. Min.) died March 6, 2004 at 66. Dr. Williams was Professor of English and Chairman of the English Department at American International College in Springfield, MA. He was a faculty member 43 years, taught more than 10,000 students, and published several books and more than 500 scholarly articles on five continents. He also was an ordained minister in the United Church of Christ and served as senior interim pastor at churches throughout western Massachusetts and northern Connecticut. He was a Certified Christian Educator and served as a sponsor and mentor to men and women pursuing ministry as a career. Throughout his life, Dr. Williams was active in community affairs. He spoke regularly to school children, took part in public programming on radio and TV, participated in his town's historical society, spoke to community organizations about history and early New England graveyards, and was consulted by the media for expert opinion on education, communication, and the Bible.

**The Rev. Dr. C. Umhau Wolf**, 89, of Ottawa Hills, Ohio, died February 5, 2004. Dr. Wolf received his Ph.D. from Hartford Seminary in 1942. Dr. Wolf followed in the footsteps of his father and grandfather in joining the clergy. He served at Zion Lutheran Church in Jelloway, Ohio, and at Ascension Lutheran and Washington churches, both in Toledo. After World War II, Dr. Wolf became a professor, teaching at Chicago Lutheran Seminary in Maywood, Illinois, for a year before he was asked to be interim pastor of St. Paul's Lutheran Church in downtown Toledo. He held that post for a year, and then returned to Chicago Lutheran Seminary. In 1953, the church asked Dr. Wolf to come back to Toledo full time. At St. Paul's, Dr. Wolf created the Ecumenical Institute, which brought together Protestant and Roman Catholic theologians, and helped organize local theological dialogues across denominational lines. In 1966, he became the first director of the Lutheran Institute for Religious Studies at Texas Lutheran College in Seguin, Texas. He returned to the Toledo area again, and in 1974 became pastor of Hope Lutheran. He retired in 1979. After retiring, Dr. Wolf was inducted into the Ohio Senior Citizens Hall of Fame in 1983. Dr. Wolf's interest and dedication to interfaith relations was demonstrated by the fact that he was the first Protestant pastor invited to preach at a regular synagogue service in Baltimore. He was a special lecturer at the dedication of the National Islamic Center in Washington and a frequent speaker at the Islamic Center of Greater Toledo.

## Alumni/ae Notes



*Compiled by Nancy Aker,  
Associate Director of Development*

**Teddy Hedges** (Thelma Prince Hedges), '52 SRE, writes: "I look forward to Praxis as well as news on the net. I would love to hear from former HSRE friends. I am presently retired and enjoy my four grandchildren, Isabel (4), William (5), Noelle (9), and Thomas (nearly 14.) My email is teddyh@dreamscape.com."

**Alden** ('53 B.D.) and **Betty Hebard** write: "Betty and I moved into a retirement facility two years ago, and stay very involved with volunteer activities. I am at the Iowa Conference office two days a week, answering phones and doing mailings and other assignments. Meanwhile, Betty works with hard of hearing groups and returns to the health center where she worked to do activities as a volunteer. She also has a number of hobbies and crafts that occupy her times."

*"Know Me, Hold Me, Sing to Me: What My Grandchild Taught Me About God"* is a recently published book by Sorin Books written by Hartford Seminary alumna **Kathleen Chesto** ('87 D.Min.). The book explores the image of God as a grandparent, a personal God who loves us and delights in us without expectation. Kathleen Chesto shares the freedom and wisdom she discovered in the relationship between a grandparent and a grandchild. And she invites us all to consider that relationship as a model for our personal relationship with the divine.

## Seminary Hosts National Symposia on Christian-Muslim Dialogue

**By Jane I. Smith**  
*Professor of Islamic Studies and Christian-Muslim Relations*



Jane I. Smith, Professor of Islamic Studies and Christian-Muslim Relations, Hartford Seminary and John Borelli, Secretariat for Ecumenical and Interreligious Affairs, National Council of Catholic Bishops

On October 22 and December 3, 2003, Hartford Seminary provided the venue for conversations among Muslim and Christian scholars and religious practitioners on the topic of Christian-Muslim dialogue in North America. On the basis of their own interfaith encounters, participants were asked to reflect on a series of questions:

- What has been your experience in Christian-Muslim dialogue and how has it affected you personally?
- What do you see as prerequisites for successful conversations between Muslims and Christians?
- If you do classroom teaching, what kinds of opportunities does this context afford for dialogue?
- If you are a religious professional, what, if any, are the reservations expressed by the members of your congregation to interfaith dialogue?
- Is "theological" engagement in itself fruitful or must we now move toward working together on common projects?
- How can we move beyond "politeness" to serious issues of interfaith understanding?

These symposia, open to the public, were structured in the context of the course "Christian-Muslim Dialogue in North America." Students and community members had an opportunity to hear from a wide range of participants, seven Muslims and six Christians, all of whom have had significant experience in a wide range of forms of dialogue. They were male and female, Sunni and Shi'ite, Roman Catholic and Protestant, and represented a range of racial-ethnic identities. Their presentations will be expanded into full essays that will appear as a special issue of *The Muslim World* journal this summer.

The participants were, in alphabetical order: Mahmoud Ayoub, Professor of Religion, Temple University; John Borelli, Secretariat for Ecumenical and Interreligious Affairs, National Council of Catholic Bishops; Patrice Brodeur, Professor of Religious Studies, Connecticut College; Yeyha Hendi, Muslim Chaplain, Georgetown University; Marcia Hermansen, Professor of Islamic Studies, Loyola University; Amir al-Islam, Professor of Islamic Studies, Medgar Evans College; Charles Kimball, Chair, Department of Religion, Wake Forest University; Aminah McCloud, Professor of Religious Studies, DePaul University; Salam al-Mariati, Muslim Public Affairs

Council, Los Angeles; Jay Rock, Interfaith Relations of the Presbyterian Church USA (formerly NCCC); Marsha Snulligan-Haney, Interdenominational Center in Atlanta; Liyakat Takim, Professor of Religion, University of Denver; Harold Vogelaar, Lutheran School of Theology, Chicago.

The presentations and ensuing conversations among participants, audience and class members raised a number of interesting and sometimes even contentious issues.

For many years discussions of theological issues have dominated the conversations between Christians and Muslims, and in many contemporary dialogues (such as the NCCB-sponsored talks between Roman Catholic priests and Muslim imams) continue to do so. Some felt that while conversation should not be limited to theology, it remains of crucial importance, while others are persuaded that such engagement while perhaps still enlightening is better replaced with action in the pursuit of common and recognizable goals.

Some argued that the book has not been closed on theology, while others see the dialogue process as an evolution from theology to action. The tension between the goals of evangelization and *da'wa* for the purposes of conversion on the one hand, and the assumption that such goals only distract from better mutual understanding on the other, was well explored.

Considerable discussion was held on the issue of whether or not to dwell on past injustices perpetuated by both Christians and Muslims against each other, and whether or not the harsh realities of conflicts between Muslims and Christians in other parts of the world today should be part of the dialogue in the American context. Some participants expressed the hope that America may serve as a model for the possibility of better interfaith relations elsewhere.

The issue of female participation in the dialogue was touched on, with the acknowledgement that some Muslim women find it difficult to speak in the presence of imams or other male leaders. Conversations that take place strictly between women, which are taking place quite often in America, may have particular merit. Participants touched on, but did not necessarily all agree on, concerns related to dialogue in terms of racial-ethnic and sectarian (intra-faith) issues.

While the presentations were geared to reflection on Christian-Muslim dialogue, several participants noted the importance of including Jews as "Abrahamic" partners in at least some of our interfaith exchanges. Note was also made of the fact that America is becoming increasingly multi-faith, and that sooner or later interfaith must extend beyond the partners of the Abrahamic conversation.

While not all participants discussed the issue directly, there was general agreement that if we do not succeed in engaging a new generation of young people in the Christian-Muslim conversation our efforts will have been largely wasted.

Many benefits of the dialogue were cited, the most common being that true interfaith engagement seems to have the benefit of giving both Christians and Muslims a better understanding of their commitment to their own religious faith and tradition – "making Christians better Christians and Muslims better Muslims," as several put it.

These symposia, and the issues raised by participants, reflect the commitment of the President and the Dean of Hartford Seminary to making dialogue a major part of the continuing educational program of Hartford Seminary. The students in the class of which the presentations were a major segment expressed their great appreciation to the school for hosting these scholars and practitioners.

Dialogue is an absolute necessity in our world, the members of the class agreed, and it must be a dialogue that is honest, fair and inclusive. "Nobody can fix our history," reflected Indonesian pastor Tony Tampake, "but together we can create our future."





Hartford Seminary's Summer Session will run from Sunday, June 6 through Tuesday, June 29 with three exceptions: a travel seminar to China that begins Monday, May 24, an evening course that begins on Tuesday, May 25, and a travel seminar to Barcelona, Spain that begins Monday, July 5. Most classes will be held from 9 a.m. to 4 p.m. the weeks of June 7-11, June

14-18 or June 21-25. The Seminary's courses are open to members of the public on a space-available basis and carry three graduate level credits. Individuals who do not wish to take courses for credit may apply to take courses as an auditor. Many classes fill up quickly, so participants are urged to register early to ensure a place in their courses of choice. For those enrolled in a three-credit course, the cost is \$1,150. The non-credit audit fee is \$575. A special audit fee of \$385 for those who are age 62 and older also is available.

To register, please contact the Registrar's Office at (860) 509-9511. Her e-mail is registrar@hartsem.edu. To see specific course syllabi prior to the semester or learn more about Hartford Seminary and its faculty, visit our website: www.hartsem.edu.

Due to the intensive format of summer courses, some courses have required pre-reading; check the course website (www.hartsem.edu) for further information. Those without access to the Internet should contact the Registrar at (860) 509-9511.

## SPECIAL OPPORTUNITIES

### The Future of Christianity: The Need for Radical Reformation

**Monday, June 7 – Friday, June 11, 9 a.m. to 4 p.m.**  
Under the guidance of Bishop John Shelby Spong, students will be challenged to "think the unthinkable." We live in a world vastly different from the one that gave birth to our creeds: Christianity will not survive if we simply repeat the slogans of the past. Christianity needs to come to terms with the challenge of science, the discoveries of feminism, and the critical reading of the Bible. This is a course for all those who are outside, on the edge, tempted to leave or struggling to change from within the Church of the 21st Century. At the end of the course students will be invited to think imaginatively about faith and their role in the future of Christianity. *John Shelby Spong, Adjunct Professor of Theology and Ecclesiology and retired Episcopal Bishop of Newark, New Jersey*

### Jesus and the Christian Life Today

**Monday, June 14 – Friday, June 18, 9 a.m. to 4 p.m.**  
This course combines compact lectures with structured conversations about a historical-metaphorical approach to Jesus and Christian origins and his significance for the Christian life today. Topics include the gospels as history and metaphor; the distinction between the pre-Easter and post-Easter Jesus; Jesus and "the way" (personal transformation); Jesus and "the kingdom" (social transformation); Jesus and empire; the death and resurrection of Jesus; Christology and the Trinity. *Marcus Borg, nationally known Jesus scholar and Hundere Distinguished Professor of Religion and Culture in the Philosophy Department at Oregon State University*

## ARTS OF MINISTRY

### Practical Stewardship and Fundraising for Religious Leaders

**Monday, June 14 – Friday, June 18, 9 a.m. to 4 p.m.**  
Religious leaders operate "gift-driven" charities. Often frustrated because they don't know how to raise money for outreach, social ministry projects, budgets and buildings, these leaders turn to outside fundraising companies and flash-in-the-pan campaigns to meet pressing financial needs. Meanwhile their secular peers in other charities are literally raising billions each year. This course will teach basic annual fund, major gifts, foundation grants, capital campaigns and planned gift fundraising, essential skills for any religious not-for-profit leader. Students will differentiate philanthropy, development, and biblical stewardship as they review sacred texts and current resources. Attention will be given to practical stewardship methodologies used today in North American Judaism, Christianity and Islam. This course fulfills an instructional requirement of the Association of Fund Raising Professionals (AFP) for CFRE certification. *Ronald Lundeen, Faculty Associate in Practical Theology and Executive Director of Institutional Advancement*

### Congregational Studies Institute

**Thursday, June 24 – Tuesday, June 29**

More than ever before, understanding congregational life is vital to those who care about the future of congregations - clergy, lay leaders, denominational and regional staff, theologians, sociologists, and others. Hartford Seminary's religion research faculty offer a unique educational event combining hands-on exploration in congregations and current research in an intensive six-day program. A stimulating mix of teachers and participants from different social, cultural, and religious perspectives allows field groups to compare the dynamics of several congregations. Learning and reflection is enriched by the group's diversity and by conversations about current research, plenary sessions, and web resources. Also included will be participatory study of local congregations and interviews in their local communities. Enrollment is limited, so act quickly. *Director: Carl S. Dudley, Professor Emeritus of Church and Community*

## INTERFAITH RELATIONS

### Building Abrahamic Partnerships

**Sunday, June 6 – Sunday, June 13**

This course will build on Hartford Seminary's strengths as an interfaith, dialogical school of practical theology. It will provide resources for Jews, Christians, and Muslims who seek a solid foundation in interfaith ministry. The course will educate participants about the beliefs and practices of all three faith traditions and help them acquire pastoral skills for interfaith ministry. It will be an eight-day intensive experience, starting with a dinner at 6 p.m. on June 6, continuing with 9 a.m. to 4 p.m. classes during the week and closing with worship and dinner on June 13. *Yehezkel Landau, Faculty Associate in Interfaith Relations and Co-founder, Open House, Ramle, Israel*

## LITURGY, WORSHIP AND SPIRITUALITY

### Rituals and Responsibilities of Muslim Leaders in America

**Monday, June 21 – Friday, June 25, 9 a.m. to 4 p.m.**  
This course is designed for Muslim leaders, including imams and chaplains, who are serving American Muslim communities. The course examines Muslim leaders' role and responsibilities as well as the proper application and performance of some

*Continued on next page*

## Summer Session 2004 *Continued from previous page*

important areas of Islamic ritual law. Emphasis is on practical application of the law and much of the course is taught in workshop format. *Muhammad Nur Abdullah, Adjunct Professor of Islamic Studies and Director of Religious Affairs and Imam of the Islamic Foundation of Greater St. Louis*

### The Art of Spiritual Direction

**Class will meet from 6 p.m. to 9 p.m. on May 25 and 27 and June 1, 3, 8, 10, 15 and 17 and from 9 a.m. to 4 p.m. on Saturday, June 5**

This course explores the ministry and dynamics of spiritual direction. Topics include the history and scope of spiritual direction, especially within the Christian tradition, the theological foundations, and the variety of expressions of spiritual direction within the personal, interpersonal, and social contexts. *Cathleen Murtha, Adjunct Professor in Arts of Ministry and Director, Spiritual Life Center, Bloomfield, CT*

## RELIGION AND SOCIETY

### Contemporary Issues in the Modern Muslim World

**Monday, June 7 – Friday, June 11, 9 a.m. to 4 p.m.**

The focus of this course is international, with particular attention being given to the Middle East, Indonesia, and Turkey. During the course, students will have a good sense of the debates and controversies in the Muslim World. *Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian-Muslim Relations and Co-Director, Macdonald Center for the Study of Islam and Christian-Muslim Relations*

## SACRED SCRIPTURE

### Psalms and the Negro Spiritual

**Monday, June 21 – Friday, June 25, 9 a.m. to 4 p.m.**

The dynamics of lament and praise in the Psalter will be examined in conjunction with the expression of despair and hope in the American Negro Spiritual. *Judy Fentress-Williams, Adjunct Professor of Hebrew Scriptures and Assistant Professor of Old Testament at Virginia Theological Seminary*

### The Gospel According to John and Johannine Literature

**Monday, June 21 – Friday, June 25, 9 a.m. to 4 p.m.**

A general introduction to the Gospel of John, I-II-III John, and the Book of Revelation from the perspective of contemporary Biblical scholarship, with special emphasis on the history, theology, Christology, and spirituality of Johannine Literature and its relevance today. *Wayne Rollins, Adjunct Professor of Biblical Studies*

**Jesus and the Christian Life Today (Marcus Borg)** – See Special Offerings

## THEOLOGY

### The Attributes of God and the Purpose of Creation: Readings in Islamic Theology

**Monday, June 14 – Friday, June 18, 9 a.m. to 4 p.m.**

In this class we will examine the essential questions of theology through the eyes of Muslim scholars over the centuries. How does one understand the attributes of God without falling into anthropomorphism? What is the role of reason in interpreting revelation? Are humans truly free to choose their own destiny? In what way can we understand the Qur'an to be "God's speech" without undermining God's transcendence? Is paradise

only for Muslims? These are the questions we will explore in our readings of classical and pre-modern theologians, including al-Ash'ari, al-Maturidi, al-Ghazali, Ibn Taymiyya, Ibn Abd al-Wahhab, and modern theologians including Fazlur Rahman and Sayyid Hossein Nasr. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*

### Learning from Others: Sorting Out Your Theology in an Interfaith Environment

**Monday, June 21 – Friday, June 25, 9 a.m. to 4 p.m.**

The vast majority of religious people draw upon one religious tradition to shape their beliefs about life and practice. Yet theologically many people believe that there is much insight and wisdom in other religious traditions. In this course, we attempt to construct our theology consciously in conversation with other religious traditions. Four major areas are explored: revelation, human nature, creation, and society. In each case we will struggle with major thinkers in each tradition, looking with care at the underlying structure of belief, the differences and similarities across traditions, and whether or not this or that insight can be accommodated into our own personal theological project. *Keith Ward, Adjunct Professor of Interfaith Theology and Regis Professor of Divinity at the University of Oxford, England and Ian Markham, Professor of Theology and Ethics and Dean of Hartford Seminary*

**The Future of Christianity: The Need for Radical Transformation (John Shelby Spong)** – See Special Offerings

## SPECIAL TRAVEL SEMINARS

### Interreligious Dialogue: The Parliament of World Religions in Barcelona

**Monday, July 5 - Tuesday, July 13**

This course will approach the history and dynamics of the contemporary, multi-faceted international dialogue of the world's religions through focusing on one organization that is involved – the Parliament of World Religions. The first part of the course will study the themes, discussions and debates that have emerged in the Parliament of World Religions over the last decade. The second part of the course will be participation in the July 5-13 meeting of the Parliament of World Religions in Barcelona, Spain. The group will travel to Spain and participate in the conference, coming together for special conversations, lectures and group discussions on a regular basis throughout the time the conference meets. *Heidi Hadsell, Professor of Social Ethics and President of Hartford Seminary.*

### Transition and Crisis: Human Rights, Economics and the Role of the Church in China

**Monday, May 24 – Monday, June 7**

Plowshares Institute, Hartford Seminary, and Leadership Greater Hartford are co-sponsoring this travel seminar to Hong Kong and the People's Republic of China. The seminar will examine the effects in China of the recent dramatic economic change in post-SARS Asia. We also will consider issues of human rights and the role of religion in China. Participants will have opportunities to hear Chinese leaders, especially those in urban centers, share insights and experiences of working in a nation in dramatic transition. The cost for the trip (visas, room, board, and airfare) is \$3,800 if audited, and an additional \$575 for three academic credits. *Robert A. Evans, Executive Director of Plowshares Institute and Adjunct Faculty of Theology and Ethics, will lead the travel seminar.*



# Largest Study of Black Congregations Planned

The U.S. Congregational Life Survey has entered into a partnership to help the Interdenominational Theological Center of Atlanta survey 50,000 worshipers in 500 historically black denomination churches and faith communities.

The project will provide a representative profile of African-American worshipers and their congregations. It will examine four building blocks of congregational vitality identified by the U.S. Congregational Life Survey: Spiritual Connections to spotlight how worship and faith are expressed, Inside Connections to describe worshipers' activities within the faith community, Outside Connections to reveal how congregations reach out and serve persons in the community, and Identity Connections to help congregations understand who their worshipers are and how members see the faith community's future.

Stephen Rasor, Professor of Sociology of Religion at the Interdenominational Theological Center (ITC), and Christine

Chapman, Adjunct Professor of Sociology of Religion at ITC, are project directors.

The U.S. Congregational Life Survey is a project of Cynthia Woolever, Professor of Sociology of Religious Organizations at Hartford Seminary, and Deborah Bruce of the Presbyterian Church (U.S.A.) Research Services Office.

Woolever said, "I'm so excited about what we can potentially learn about black congregations and the ways we can help them be more effective in ministry. Steve and Christine have recruited more than 50 ITC students and alumni to help them deliver the surveys to each congregation in the project. They're planning a national summit for all the congregations in the study in 2005 that will include speakers, workshops, etc. based on the findings. I'm also pleased that Lilly Endowment chose to fund this effort."

She went on to say, "This project would not have been conceived without the Cooperative

Congregational Studies Project and the relationships David Roozen and Carl Dudley nurtured with the ITC group for a number of years."

Roozen and Dudley, who are on the faculty at Hartford Seminary, led the CCSP project, known as Faith Communities Today, which surveyed faith communities across the United States to produce reports on religion and interfaith relations in the United States.

The new survey of African-American congregations will survey 500 faith communities, including 200 Baptist congregations, 80 Church of God in Christ congregations, 40 AME congregations, 20 AME Zion congregations, 20 CME congregations, 12 United Methodist congregations, five Presbyterian congregations and 50 each of Catholic parishes and Muslim masjids.

The survey work will take place through the end of this year, followed by compilation of the data in time for presentation to the national summit in February.

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