



## REUNION 2002

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## M i r i a m Inducted into the T h e r e s e Connecticut Women's W i n t e r Hall of Fame

Story on Page 3

Watts to Lead BMP



The Rev. Benjamin K. Watts named interim director of Black Ministries Program • See page 9

### How do you define Hartford Seminary?

What makes the Seminary a special space - a place people want to come to and associate with, a place for learning, for research, for dialogue, for public understanding?

BY DAVID S. BARRETT  
Director of Public and Institutional Affairs

Since November, a special Planning Committee created by President Heidi Hadsell and headed by Board member Sergio Mazza has worked to ask and then answer these and many other questions about the Seminary. Its task is to develop a new mission statement, a set of values and goals and measures for Hartford Seminary.

## Planning Committee

## mission & values

Redefining Who We Are

The committee is nearing completion of this work, and will seek Faculty and Board of Trustees approval in the fall of the new language it has written.

The committee will recommend a renewed commitment to quality education and research in the new mission statement.

But it plans, in a significant shift, to recommend that additional emphasis be given to dialogue, and the expectation that dialogue will permeate all that the Seminary does, and to informing the public.

The committee will propose that Hartford Seminary make dialogue central to its curriculum.

As an example, the Seminary is hosting a national conference in October on "Embedding Dialogue as a Learning Outcome in Theological Education." A faculty committee also is examining the Master of Arts curriculum and is moving toward creation of a required core course that includes a component on interfaith dialogue.

Under the committee's proposal, the Seminary also would put its expertise in interfaith dialogue into dialogical processes across other differences — racial, ethnic, and cultural — and aid other institutions and the public at large in this area.

The goals for dialogue also seek to develop a worldwide perception of the Seminary as a laboratory in and outside the classroom where differences can be encountered in an atmosphere of creativity and safety. *Continued on page 4*

## Hartford Seminary Supports Green Energy Initiatives

By **Roseann Lezak Janow**  
Director of Administration

Hartford Seminary has taken the lead in religious and educational arenas to promote its commitment to a healthy global environment. Beginning in July, it will partner with the Green Mountain Energy Company to convert electricity consumption to 100% pollution-free renewable energy.

At the May 3rd Alumni/ae Reunion, Hartford Seminary was awarded the Connecticut Clean Energy Fund "Green Certificate" for its support for clean, renewable energy and its leadership in switching to green power.

Lynn Fulkerson, Hartford Seminary alumna and board member, brought the issue to the forefront through the Interreligious Eco-Justice Network. Lynn reminded us that "considering the problems of air pollution and global warming, the choices before us have great potential for a positive impact on the health of the residents of Connecticut and the well-being of the planet."

President Heidi Hadsell, who teaches environmental ethics, thinks that we have an ethical — as well as spiritual — obligation to put our environmental consciousness into practice. "In order to serve God faithfully, we must be good stewards of the world we live in," she said.

Electricity production is currently the number one cause of industrial air

pollution in the United States. It generates two-thirds of the country's emissions of sulfur dioxide (a pollutant that causes acid rain) and more than a third of the carbon dioxide (causing global warming), as well as smog-producing nitrogen oxides. This particulate air pollution is responsible for an estimated 64,000 premature deaths each year.

By choosing "green energy" generated by 100% pollution-free water and wind sources, Hartford Seminary will reduce the amount of air pollutants generated by the equivalent of 32 homes — which equates to 32,000 pounds of carbon dioxide.

Other environmental initiatives that Hartford Seminary has taken in the past include: retrofitting all lighting to low-wattage fluorescents; upgrading to computerized controls to manage and conserve HVAC energy; having its letterhead printed on recycled paper, and supplying mugs for staff coffee to decrease the use of paper and styro-foam cups. In addition, the Seminary is using only fertilizers on its lawns and has discontinued using chemical weed killers and pesticides.

### You can convert, too

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On the cover: **The Rev. Dr. Andrew J. Young Jr. talks with Ralph E. Ahlberg, a member of Hartford Seminary's Board of Trustees, before Reunion 2002 starts. Both men are alumni of the Seminary; Young graduated in 1955, Ahlberg in 1959.**

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# Winter in the Hall of Fame



Friends of Miriam Therese Winter celebrated her induction into the Connecticut Women's Hall of Fame at a dinner at Aetna Inc. April 11.



The Rev. Don McKeever, a long-time associate of Winter and accompanist, performed several piano pieces at the celebration.



Adair Lummis, faculty associate at the Seminary, talks with Mary Elizabeth Johnson, a Medical Mission Sister and member of the Seminary staff.

**M**iriam Therese Winter, a Medical Mission Sister and Professor of Liturgy, Worship, Spirituality and Feminist Studies at Hartford Seminary, has been specially honored this

year, when she was chosen as a member of the Connecticut Women's Hall of Fame.

Winter was inducted at a ceremony on April 11 at Aetna Inc.

In remarks introducing Winter, Heidi Hadsell, president of Hartford Seminary, asked, "How can I begin to describe Miriam Therese Winter? She is a nun and artist, an author and songwriter, a professor and scholar. She is a friend."

"MT's selfless giving of her spirit has made this world a much better place," Hadsell said.

Winter joined the faculty of Hartford Seminary in 1980. She is the founder and director of the Seminary's Women's Leadership Institute.

M.T. (as she is familiarly known) is the composer of 15 recordings, including the gold record album "Joy is Like the Rain" and "Mass of a Pilgrim People." Her most recent collections are "Hymns Re-Imagined," 21 hymns with familiar tunes and new texts, and "SpiritSong," 22 songs for 21st century prayer and praise.

She is the author of 12 books, among them *Out of the Depths: The Story of Ludmila Javorova, Ordained Roman Catholic Priest; The Singer and the Song: An*

*Autobiography of the Spirit; The Gospel According to Mary: A New Testament for Women; and WomanWisdom; WomanWitness; WomanWord; and WomanSong.*

An advocate of feminist spirituality and the full liberation of women, which she considers essential to the liberation of all peoples, Winter has traveled widely, witnessing to the work of the Spirit. Through talks and workshop, in prayer and in song, she has addressed issues of justice and gender, peace, hunger, homelessness, poverty, liberation, and reconciliation, relating the realities of life to an integral understanding of liturgy and spirituality.

She has ministered to refugees in camps on the Thai-Cambodian border and to starving children in Ethiopia. For the past 14 years he has ministered to the women at the York Correctional Institution in Niantic.

In 1967, she was invited to perform some of her works at Carnegie Hall. It was the first time in the hall's 75 years that an ecumenical concert of modern sacred music was performed.

Winter was honored with two other women, Eileen Kraus, the first woman to head a major regional financial institution, and Florence Griswold, honored posthumously for fostering the Impressionist art movement in America.

The mission of the Connecticut Women's Hall of Fame is to honor and give formal public recognition to Connecticut women, past and present, who have "broken new ground" or have emerged as leaders in their fields of endeavor. It now has 75 members.

*What is the role of our educational programming? Do we educate individuals for their own sake or do we educate them to empower them to lead their institutions or communities?*

And they suggest that the Seminary should seek to effect change among and within people whose attitudes and behavior are influenced by the misunderstanding, misinformation, intolerance and prejudice which begins in, is rooted in, or results from religious separation.

The proposed emphasis on dialogue reflects a commitment to values long held at the Seminary that it is dedicated to moving beyond toleration to critical engagement in an environment of trust and that it affirms the common humanity of all people.

A second key shift is an emphasis on informing the public. The Seminary would seek to contribute to an understanding of religion and religion trends among the public in a multi-faith, pluralistic world and become a center of information for the public on faith in practice, interfaith relations and religion research.

In the aftermath of the tragic events of September 11, it became clear to the Seminary that it had a significant role to play nationally to help the American public understand Islam better and to provide context for the role of religion in society.

The Planning Committee decided that this role should continue.

The Planning Committee's work led it to consider fundamental questions about Hartford Seminary, its mission and its values.

One example is the question of how many students the Seminary wants. If it decides that it wants to be bigger, what are the implications of that decision? It might need expanded recruitment to locate more students and then it might need more scholarship assistance to enable them to afford a Hartford Seminary degree. Should these resource issues be a top priority?

A second question for Seminary trustees, faculty and staff to consider is:

— What is the role of our edu-

cational programming? Do we educate individuals for their own sake or do we educate them to empower them to lead their institutions or communities?

The committee laid out an ambitious target for the Seminary to strive for, one that has the Seminary providing outstanding, cutting-edge educational programs that engage people in its mission of dialogue, theological understanding and faith in practice and also doing rigorous, highly acclaimed research that shapes the intellectual religious currents in the world.

According to the committee's thinking, if the Seminary is successful educationally and in research, this will lead to graduates who are better equipped to promote justice, and able to provide faithful, effective leadership to their religious and lay organizations.

It will allow the Seminary to become a clearinghouse for exploring and understanding differences on a local, national and international level, working with an expanded circle of partners.

However, in a note of caution, the committee said that it will take additional resources to achieve the Seminary's goals. A clear articulation of our mission and its value to the society we serve is the first step in obtaining those resources.

An important discussion took place around goals for teaching and research. The faculty was deeply involved in the teaching goals discussion; they tried to capture just what their expectations for a Hartford Seminary graduate are.

The faculty proposed, and the committee plans to recommend, an educational goal that says the Hartford Seminary graduate:

- has a basic understanding of the foundational nature of sacred texts, especially the Bible and the Qur'an, and understands how scripture applies to the contemporary practice of ministry.

• is able to describe his or her central beliefs and reasons for action and to articulate connections between theology and ethics.

• has an understanding of the spiritual within her or his own faith tradition and a respect for the traditions of others, experience in combining reflection and action, a sense of the role of ritual and symbol in the embodiment of faith, and an awareness of how the dimension of spirit integrates all of life.

• is prepared to use contextual analysis and knowledge of religious traditions to help individuals and faith communities discern their vocation and implement decisions that respond faithfully and effectively to the challenges they face.

• is able to relate his or her faith tradition to the changing nature of current realities that includes an understanding of the issues surrounding economic realities, the environment and globalization.

• understands that bias and power are intrinsic to both information and organizational structures and that this is a both a positive and a negative feature of our collective lives, and is aware of the implications of this for social and political change.

• is cognizant of how personal and institutional identities are formed and of the relationship between stability and change that is intrinsic to this formation.

• is able to express, in light of modernity and post-modernity, historical and theological concepts, and has an understanding of history and the contextuality of all historical interpretation.

At the same time, the Seminary is committed to research that yields new knowledge, conceptual frameworks and resources,

*Continued on next page*

# Fentress-Williams Looks Ahead, and Back

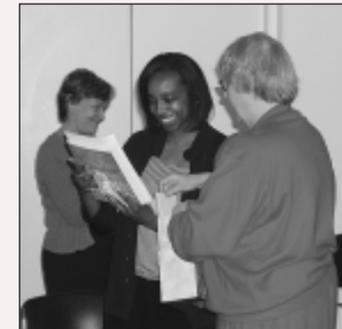
When Dr. Judy Fentress-Williams, a member of the Hartford Seminary faculty since 1994, learned she had been appointed Professor of Hebrew Bible at Virginia Theological Seminary, she felt a mixture of regret and anticipation.

"It's hard to leave a place where you're as happy as I have been at Hartford Seminary," Fentress-Williams said in a recent interview. "What's been wonderful about Hartford is that it's given me such a chance to grow, personally and professionally. The intellectual freedom that prevails here has forced me to become a better teacher."

Fentress-Williams cites as an example the ways in which her students challenged her in class.

"In other institutions, Bible tends to be taught in very traditional ways," Fentress-Williams explains. "Often when I taught in those places, I'd give my students a lesson in historical critical methods, for example, and they would accept things pretty much unquestioningly. Most seminarians are too busy crossing certain kinds of information off their list of requirements to challenge much. But when I taught in the Black Ministries Program (BMP), I was expected to

prove what I was saying, to explain why we were doing what we were doing and to show the students how



*Judy Fentress-Williams receives a farewell gift from Miriam Therese Winter at a reception in her honor in June. Heidi Hadsell is in the background at left.*

**"What's been wonderful about Hartford is that it's given me such a chance to grow, personally and professionally. The intellectual freedom that prevails here has forced me to become a better teacher."**

**Judy Fentress-Williams**

they might use it. I had to 'sell' my case to them. It's helped enormously in the work I've done with dialogic criticism; having to prove theses made me a better teacher and improved my own understanding. In that way, it's been a blessing to be in the Hartford Seminary environment and it's a gift I take with me."

Fentress-Williams, who in addition to being an enormously popular professor, took over eight years ago from the Rev. Thomas Hoyt, Jr. as director of the BMP. It has flourished under her tutelage, and it is not without some sense of proprietorship that she hands over the reins to her successor, the Rev. Benjamin K. Watts. (Please see story on this page 9.)

"I'm proud of how the BMP has grown, and I'm very excited that Ben will be taking over because he'll be an ideal successor," Fentress-Williams says. "I think he's going to do a really fine job, because he has a really good sense of the future of black ministry.

He has had many parishioners who were BMP students, and has taught in the program for years, so he has a familiarity with the program. And yet, I'm sure he'll bring his own vision to the program, too, which is a good thing. It's time for a new direction."

Fentress-Williams will be joined in the move by her husband, child psychiatrist Dr. Kevin Williams, who has joined a private practice in Bethesda, Maryland, and their two young children. Virginia Theological Seminary, an Episcopal theological seminary, is located in Alexandria, Va.

as well as innovative collections of knowledge and resources. It aims to have the research grounded in the interrelationship among particularities of faith and social context or highly acclaimed and widely used in shaping academic scholarship, religious practice and/or public opinion and understanding.

When the faculty and Board of Trustees consider the recommendations in the fall, they will set priorities for the Seminary for the next several years. Underpinning their deliberations will be proposed values that lay the foundation for the goals. For example, the committee proposes, as

a value for research: "We affirm high quality research, especially that which bridges the theoretical and applied."

Other values suggest that:

- We are a community that seeks and works for justice and protects a safe place for the voices of the marginalized and the oppressed

- We acknowledge the importance of spirituality in living out our mission

- We welcome both those who affirm the traditional voices in the church and those who carry doubts regarding those traditions. We join with both groups in seek-

ing fresh ways of relating faith, practice and reason to modern life

- And we believe in education that is transformative, creative and empowering, enabling people to contribute more fully to their faith-based and civic communities

Serving on the Planning Committee are: Trustees Sergio Mazza (chair), Ralph Ahlberg and Peggy Shanks; faculty members Ibrahim Abu-Rabi', Judy Fentress-Williams, and David Roozen; President Heidi Hadsell and Dean Ian Markham; and staff members David Barrett and Tom Missett.

*Alumni/ae gathered to honor their colleagues and remember old times at the Reunion 2002 held in May at Capital Community College. Pictured here are:*

(A) Heidi Hadsell, president of Hartford Seminary, receives an award from the Connecticut Clean Energy Fund, presented by Bryan Garcia. (B) Efrain Agosto, of the Seminary faculty, left, and retired Seminary President James N. Gettemy present a Significant Ministry Award to Eli Echevarria, a graduate of El Programa de Ministerios Hispanos. (C) Receiving Significant Ministry Awards from Hadsell and Gettemy are Beryl Phillips, second from left, and Gordon Bates, second from right, as pre-1972 graduates. (D) Carl Dudley, on the faculty at Hartford Seminary, talks with long-time friend Paul Smith, a pastor in Brooklyn, N.Y. (E) Martson Speight, second from right, received the Distinguished Alumnus Award. He is shown here with, left to right, Martin L. Budd, chair of the Board of Trustees, Hadsell and Gettemy. (F) Tarik Hamdi and Yahya Hendi, recipients of Significant Ministry Awards, talk.



(G) Lynn Fulkerson, vice chair of the Alumni/ae Council, talks with Beryl Phillips, who traveled from Australia for the reunion. (H) Heidi Hadsell and Marston Speight, recipient of the Distinguished Alumnus Award. (I) Ibrahim Abu-Rabi', a Seminary faculty member, and Gettemy honor Yahya Hendi, second from left, and Tarik Hamdi, right, with Significant Ministry Awards. (J) Andrew Young, the keynote speaker, talks with Virginia Sergeant. (K) Alumni/ae join in a worship service. (L) Ruth Pagano, a Women's Leadership Institute graduate, is honored by Gettemy and Miriam Therese Winter, a Seminary professor. (M) Ian Markham, dean of Hartford Seminary, presents one of the faculty lectures Saturday morning. (N) Gettemy and Hadsell honor Lorraine Bouffard, Philip Cascia and Robert Nicholson, Doctor of Ministry graduates, for their Significant Ministries. Absent was Thomas Goekler. (O) Jane S. and William L. Inderstrodt share a moment before the dinner Friday.

# Old Friends, New Deeds

*“Wonderful to see so many remembered faces and check up on names. At 85 +, I was the oldest (there) except for Robbins Barstow! I loved every minute of it...Looking forward to 2004 – my 60th for Divinity Degree!”*

- Judith Welles, '42 and '44

Reunions are, by their very definition, a time to reunite and commune with old friends and peers. This year's biennial Hartford Seminary Alumni/ae Reunion, held May 3 and 4, was especially poignant, as more than 20 alumni/ae from the early 1950s gathered to speak with one of their classmates, Andrew Young. Young, the former U.S. Ambassador to the United Nations who currently serves as founder and chairman of Good Works International, received his B.D. from Hartford Seminary in 1955.

Very few Hartford Seminary Reunion attendees are ever disappointed, which is a good thing for folks like Beryl Phillips, who flew all the way from Australia. Phillips was one of a dozen Seminary graduates to receive the newly formed James N. Gettemy Significant Ministry Award. This award, named for the Seminary's former president, is given by the Alumni/ae Council to graduates whose work reflects the varieties of ministries informed by their studies and learning at Hartford Seminary.

The Alumni/ae Council bases this award on the following criteria: Has knowledge the recipient gained at Hartford Seminary been applied to ministry that has had a positive impact on the community? Has it contributed to ecumenical dialogue? Has it influenced a transformation within a faith community? And finally, has the ministry of the alumnus/a been fruitful?

In addition to Beryl Phillips, this year's recipients of The James N. Gettemy Significant Ministry Award were Doctor of Ministry graduates Lorraine Bouffard, Philip Cascia, Thomas Goekler and Roger Nicholson; Gail Hill of the Black Ministries Program; Masters of Arts graduates William Farley, Tarik Hamdi and Yahya Hendi; Pre-1972 Graduate Gordon Bates; Programa de Ministerios Hispanos alumnus Eli Echevarria; and Women's Leadership Institute alumna Ruth Pagano.

Each year, the entire Seminary community honors a Distinguished Alumnus or Alumna whose ministry has brought particular honor to the

Seminary. This year the award was given to Marston Speight, '63 (M.A.) and '70 (Ph.D.), for his lifetime efforts and accomplishments on behalf of promoting interfaith dialogue and cross-cultural understanding. Speight, the former Director of Christian-Muslim Concerns of the Working Group on Interfaith Relations of the National Council of Churches of Christ in the U.S.A. (1979-92), is the author of *God is One: The Way of Islam* (Friendship Press, Second Edition, 2002). He is an ordained minister in the United Methodist Church.

In addition to the personal accolades celebrated at the reunion, the Seminary itself received an award. The Connecticut Clean Energy Fund honored the Seminary for switching to renewable sources of energy. (Please see story on page 2.) President Heidi Hadsell accepted the award just prior to Dr. Young's keynote address.

This year's Reunion numbers (140 in attendance at the dinner, and 110 at the seminars and luncheon) are testimony to both the loyalty of the Hartford Seminary community and the hard work of the Alumni/ae Relations office.

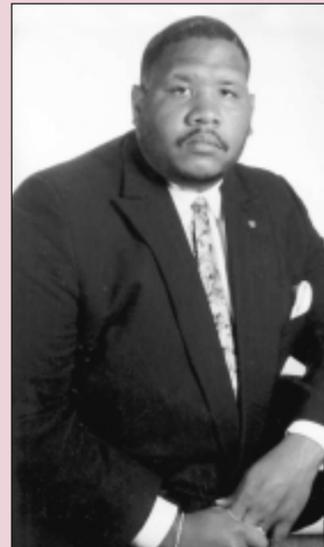
Several attendees returned Reunion 2002 evaluation forms laden with glowing responses. Here are a few samples: "Very, very good. Hard to top! The number attending was very impressive...support for Hartford Seminary obviously remains very strong." "It was a powerful witness and I was proud to be a part of it." "An inspiring, uplifting event. Connections from the past were so very important. I'm very proud of Hartford Seminary — its worldwide commitment to 'understandings' among all people of all faiths. Hartford's witness and mission are so necessary. Outstanding!!" And Judith Welles, '42 and '44, wrote: "Wonderful to see so many remembered faces and check up on names. At 85 +, I was the oldest (there) except for Robbins Barstow! I loved every minute of it...Looking forward to 2004 – my 60th for Divinity Degree!"

## Watts to Lead BMP

By David S. Barrett

Director of Public and Institutional Affairs

The Rev. Dr. Benjamin K. Watts, senior pastor of Shiloh Baptist Church in New London and one of the most prominent Baptist pastors in the state, has been named interim director of the Black Ministries Program.



Watts, who stepped down from the Seminary's Board of Trustees to take the position, succeeds Judy Fentress-Williams, who is leaving the Seminary to join the faculty at Virginia Theological Seminary. His appointment is for one year.

Watts was enthusiastic about the program in a recent interview, saying that it is "the country's most profound program for the training of persons who may not have had the academic preparation for ministry."

Unlike Hartford Seminary's degree programs, the Black Ministries Program is open to people who do not have a Bachelor's degree. "There are very few programs across the country to serve persons without a B.A.," Watts said.

BMP, he said, is a great service, particularly to the African-American community, because it offers an opportunity for those who are called to God through inspiration, at any time of their life.

Watts came to Connecticut to study at Yale Divinity School, from which he earned a Master of Divinity. Previously he received an Associate's degree from Selma University in Selma, Alabama, and a Bachelor's from Alabama Agricultural and Mechanical University in Normal, Alabama.

He is quite familiar with the Seminary, both as a student and a professor. In 1995, he received a Doctor of Ministry from Hartford Seminary. He teaches "Preaching in the Black Context" in BMP and has taught a number of courses for the degree programs, including "Major Religious Figures: Howard Thurman" and "Evangelism and Outreach in the 21st Century."

The Black Ministries program is 20 years old. It currently has about 60 students enrolled in its two-year program of study.

Watts said the program is successful because it gives its students the basic tools to competently serve God. "People are hungry to matriculate because of the Seminary's reputation and degree programs," he said. "It serves as a feeder into the degree programs."

Already he is thinking about enhancements. One might be a program designed exclusively for pastors who might not feel comfortable studying in the same environment as their associate ministers.

Another might be a revision in the curriculum to offer some new courses that are helpful to those not in pulpit ministry. These courses might focus on youth ministry or lay ministry. Sunday school teachers, for instance, might seek training in lay ministry, Watts said.

Watts has a very busy schedule. Pastor of a church with 1,200 members, he is vice president-at-large of the Connecticut Missionary Baptist State Convention and serves on the board of directors of Lawrence and Memorial Hospital, the Shiloh Development Corporation and the United Way. He is a mediator in court disputes as well.

So why would he take on this additional responsibility?

Says Watts, because "I love people." "I love participating in the preparation of people for ministry. This is a preparatory program for persons who desire to be used by God and to give God their best." He expects to be at the Seminary at least once a week.

Watts plans to recruit students from across Connecticut, working with the state Missionary Baptist Convention and with leaders of other denominations, whom he knows.

Over the years, some people have said that the program is "too liberal" in its interpretation of the Bible and they prefer a more conservative approach to biblical study. Watts would say to them that "one of Hartford Seminary's strengths is the fact that it is liberal. It gives persons the opportunity to exercise their gifts in the manner they are most comfortable with."

He also said that "persons need to be exposed to other traditions, which is part of the learning experience, so they are not stuck in their myopic view."

While praising the Seminary's diversity, he said this also could be a weakness. "The Seminary must remain intentional to its mission, and not become pulled in too many directions so we can't be good at what we do best," he said.

His hobbies include meditation, reading and walking the woods. But he also likes to ride his Harley Davidson motorcycle. How often does he get to do that? "Not often enough."

He is a fan of New York sports teams, including the Knicks and Nets basketball teams and the Yankees and Mets baseball teams. His daughter is a Red Sox fan, but he is confident he can convert her allegiance.



## Faculty Notes

This spring, **Efrain Agosto** was invited to participate in a Connecticut Conference United Church of Christ Theology Working Group to discuss the aftermath of the September 11 tragedies and their implications for theology and ministry in the church. In April, Agosto participated in the Final Selection Committee interviews of the Hispanic Theological Initiative grant program for Latino and Latina doctoral students, held at Princeton Theological Seminary. A major conference on HIV/AIDS awareness for Latino pastors and church leaders from Connecticut was held at the Seminary on May 2. Agosto addressed the gathering on the topic, "A Biblical Reflection on Compassion." Also in May, Agosto completed his second and final year as Faculty Trustee on the Seminary Board of Trustees. The summer occupied Agosto in some major writing projects, including essays on Paul's Letter to the Philippians, a Latino Perspective on Jesus, and the completion of his book, *Leadership in the New Testament*. On April 1, Agosto received news that he had been awarded a prestigious Lilly Endowment/Association of Theological Schools Faculty Fellows Grant for research on his next book, *Leadership and Commendation in Paul: A Postcolonial and Latino Perspective*. Work on this project will begin during his sabbatical in Winter/Spring 2003.

**Jack Ammerman** made a presentation titled "E-Books for Theological Libraries" at the Annual Meeting of the American Theological Library Association in St. Paul, Minnesota, June 19-22.

In March, **Nancy Ammerman** presented a paper in Paris for the International Conference on Evangelical Protestantism, sponsored by the Groupe de Sociologie des Religions et de la Laïcité. In May, she participated in a consultation in Indianapolis, convened by the Lilly Endowment, to begin to evaluate their grant-making in "pastoral excellence." She presented a paper in Berlin in June, for the conference on "Eurosecularity," sponsored by the Institute for Religion and World Affairs of Boston University. Also in June Ammerman helped to lead a workshop on "lived religion" at the Boisi Center at Boston College.

**Kelton Cobb** has received a summer grant from the Louisville Institute for research on a book on how to do theological analysis of popular culture. He will be presenting a paper on a related topic at a conference on "Ethics and Responsibility: Theology, Literature, and Film," in York, England in September.

In May **Carl S. Dudley** attended a meeting of Columbia Seminary's New Church Development for 21st Century Project in Cleveland, and in June conducted leadership training in community organizing in Washington, D.C. Also in June, Dudley attended the National Congregational Studies Seminar in Philadelphia and taught in the Doctor of Ministry program at Seabury-Western Seminary, Chicago. In July, he participated in the Ghost Ranch Seminar on Churches in Transition and the FACT meeting on How Denominational Cultures Shape Congregational Learning in Chicago. Finally, Dudley met with the Congregational Studies Project Team on Cape Cod.

**Heidi Hadsell** spoke at an environmental conference in March at Saint Joseph College in West Hartford. She attended meetings of an international research group, connected to the World Council of Churches, on ethics and globalization, in Geneva in April and July. Hadsell also moderated a World Council of Churches inter-religious seminar on Religion and Violence in Geneva in June.

**Worth Loomis** is a member of the Ecumenical Housing Fund Committee of the Christian Conference of Connecticut which met on May 9th to set up a mechanism to deliver up to \$2 million of new housing to low income Connecticut residents. On May 31st Leadership Greater Hartford's Third Age Advisory Board, which Loomis chairs, had its annual meeting at the Seminary. On June 1st he opened and closed with prayer the graduation ceremonies at Rensselaer-Hartford. Loomis has been serving on a small committee convened by the Presiding Bishop of the Episcopal Church, Frank Griswold, to draft a program that U.S. Episcopal dioceses might use "to share the West's wealth with Third World poor." Later in the summer Loomis met with scholars at the University of Exeter and the University of Wales.

**Ian Markham** continues to chair the Theology of Friendship Group, a Church of England group exploring the issue of human relationship in a mixed group comprising advocates of same-sex relations and opponents. He preached at Trinity Episcopal Church, Hartford, on June 30 and participated in a session of

the Association for the Sociology of Religion on Stephen Sharot's book, *A Comparative Sociology of World Religions: Virtuosos, Priests and Popular Religion*, in August in Chicago. Markham completed *A Theology of Engagement*, to be published by Blackwell and wrote an article on "Theology" for the Blackwell Companion for the Study of Religion.

**Ingrid Mattson** spoke in April at the annual convention of the American Society of Newspaper Editors in Washington, D.C., the National Writers Workshop in Hartford, the Law School of the University of Las Vegas at Nevada and the Center for Middle East Studies at the University of Utah. She traveled to China during the first two weeks of July to visit historical Islamic sites and visit members of the Muslim community there. Mattson finished an article on "Adoption and Fostering" for the Encyclopedia of Women in Islamic Cultures.

**Jane Smith** spoke in April to Church Women United at First United Church in Middletown and at the University of Connecticut at Stamford, where she discussed "Women in the Qur'an: Old Paradigms and New Possibilities." In May, she lectured on "Questions Christians Ask - And Muslims Have To Live With" to the Suffield Interfaith Council and on "A History of Muslim-Christian Relations" at an educational seminar co-sponsored by the Interfaith Council of Holyoke and Hartford Seminary. She also delivered lectures to First Baptist Church, Providence, R.I., and Saint Joseph College, West Hartford. In June, Smith participated in a Social Science Research Council seminar on Islam in America and Western Europe in New York City; hosted an editorial board meeting for the Encyclopedia of Women in Islamic Cultures at Hartford Seminary, and delivered an introduction to Islam for the University of Connecticut's Office of International Affairs' collaborative teachers' summer institute for school teachers/library media specialists. She also moderated a panel on "Islam: What Do You Really Know?" at Albertus Magnus College in New Haven and spoke on Islam in North America for a Teachers' Conference at Tunxis Community College.

**Scott Thumma** recently spoke at the Massachusetts Institute of Technology on the subject of Religion on the Internet. The text and audio recording of his talk can be found at [http://hrr.hartsem.edu/bookshelf/thumma\\_article6.html](http://hrr.hartsem.edu/bookshelf/thumma_article6.html). He taught in the Congregational Studies Institute held in June at the Seminary. Thumma also

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*Continued from page 10* participated in the Organizing Religious Work and the Faith Communities Today conferences held in July. In early June, he was interviewed by the CBS morning show and in May his work on megachurches was quoted by *The New York Times*.

The Catholic Press Association has awarded first place for "Popular Presentation of the Catholic Faith" to *Out of the Depths: The Story of Ludmila Javorova, Ordained Roman Catholic Priest*, by **Miriam Therese Winter**. An eleven-minute video on her life and ministries was produced by CPTV and will air on local PBS stations throughout the year. In April and May Winter spoke on women and spirituality in the 21st century at a conference at Saint Joseph College in West Hartford; gave a series of sessions on the Spirit in our lives at the Maryknoll Mission Institute; joined with Ibrahim Abu-Rabi' to present an evening on Christian and Muslim spirit and spirituality at the Seminary; and addressed issues of concern to Catholics in Akron and Cleveland, Ohio, Lakeville, New York. In May she completed her tenth year of monthly columns for *The American Catholic* entitled "Another Perspective." In May, Winter's 14th annual benefit concert for Covenant to Care, Inc. held at Hartford Seminary, raised more than \$12,000 for children in need in Connecticut. In June she taught a session on creative ritual in a certificate program on spirituality in the Pastoral Institute at Boston College. A national campaign coordinated by Catholics Speak Out and The Quixote Center to recognize the priesthood of Ludmila Javorova has led to full-page ads with individual signatures in the National Catholic Reporter during May and June. The campaign features Winter's recent book on Javorova, which has recently come out in Spanish.

# Shedding Light on What Matters

## Faculty Publish Three New Books

Three Hartford Seminary faculty recently have published important books whose subjects include the understanding of congregations, and the growing Muslim population in the West. Carl S. Dudley, professor of church and community, and Nancy T. Ammerman, professor of sociology of religion, have published, *Congregations in Transition: A Guide for Analyzing, Assessing and Adapting in Changing Communities* (John Wiley & Sons).



Carl Dudley

The book is a hands-on guide that helps congregations meet the reality and challenges of today's constantly changing urban and suburban church communities. It is written in an easy-to-follow workbook format that is designed to help communities of faith focus on the changing needs of their members and explore the opportunities and options open to them.

Paul Wilkes, author of *Excellent Protestant Congregations: The Guide to Best Places and Practices* and *Excellent Catholic Parishes: The Guide to Best Places and Practices*, said of the book, "This book provides a sure,



Nancy Ammerman

compassionate, comprehensive road map for churches willing to plunge into the exciting wilderness that is American life today — a wilderness, by the way, that is teeming with grace and possibilities." Gil Rendle, director of consulting and education at the Alban Institute, said of *Congregations in Transition*, "An excellent guide to developing the conversations that leaders of congregations need to be having. This is an important book for boards and planning committees making the difficult shift from business as usual to discerning new futures."

Dudley also has published *Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives* (Alban Institute).

In this book, Dudley revises and updates his earlier book, *Basic Steps toward Community Ministry*. Once again, Dudley offers guidance for congregational leaders who need to create tools, get started, and take next steps

to respond to God's call to extraordinary ministry in their community.

"With thought-provoking discussions about congregations as learning organizations, the relationship between ongoing faith formation and social action, examples from outstanding new ministries, and an updated resource list, Dudley rounds out what is an essential, practical, and readable manual," the publisher says.



Jane I. Smith

Jane I. Smith, professor of Islamic Studies and Christian-Muslim Relations and co-director of the Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations, co-edited *Muslim Minorities in the West: Visible and Invisible* (Altamira Press).

Her co-editor was Yvonne Yazbeck Haddad, professor of the history of Islam and Christian-Muslim Relations at Georgetown University's Center for Muslim-Christian Understanding.

This volume presents a clearer understanding of Muslims in the West.

The publishers described the book this way:

"Although Muslims are typically portrayed by the media as dangerous extremists in distant lands, they in fact form a permanent, peaceful and growing population in nearly every Western country.

"While Westerners are now more commonly seeing mosques in their neighborhoods or scarved Muslim women in their streets, misperceptions and stereotypes remain. With expanding numbers and desires to protect their rights and identities, Muslims are coming more and more into the public view.

"In *Muslim Minorities in the West* noted scholars Haddad and Smith bring together outstanding essays on the distinct experiences of minority Muslim communities from Detroit, Michigan to Perth, Australia and the wide range of issues facing them.

"Haddad and Smith in their introduction trace the broad contours of the Muslim experience in Europe, America and other areas of European settlement and shed light on the common questions minority Muslims face of assimilation, discrimination, evangelism, and politics.

"Muslim Minorities in the West provides a welcome introduction to these increasingly visible citizens of Western nations."

These books may be purchased at the Hartford Seminary Bookstore, which can be reached at 860-509-9527 or by e-mail at [bookstore@hartsem.edu](mailto:bookstore@hartsem.edu).

# Talking Openly About Fear and Faith

*In this issue, as we have in the past, we are publishing a meditation preached by Carl S. Dudley, professor of church and community, at our weekly chapel on Monday, February 11. In this sermon Carl expresses a clear point of view. Not everyone at the Seminary agrees with him, nor will each of the readers of Praxis. We publish this sermon to provoke thought, conversation and debate. If faith matters, and we here at Hartford Seminary are sure that it does, then it matters even when — or perhaps especially when — the subject is controversial and difficult. We do not publish this sermon in order to elicit agreement. We invite you to join the conversation by sending us your comments and critiques.*

—Heidi Hadsell, President

## By Carl S. Dudley

Today [February 11] is five months after Sept 11, 2001; two weeks after President Bush presented the State of the Union to Congress; and, for Christians, this week marks the beginning of Lent.

Timing is important, and I believe that religious people generally missed an unusual opportunity after Sept 11. At that moment, suddenly (and briefly) everyone from neighbors to strangers were willing to talk openly about their fears and their faith. But, as usual, most congregations whispered only among themselves.

I think President George W. Bush's State of the Union address offers a similar potential for conversation, with a longer window of opportunity. President Bush gave a political speech that looked like worship. It was presented in our national cathedral of politics, with all vestments, ritual, and liturgy of a High Mass. It was also a theological presentation, since it dealt with our national health and safety, with our stewardship and community — all essentially religious issues. Perhaps this one was more theological because this president is openly associating himself with religious groups and using religious and moral language to mobilize support for his political agenda.

OK, I am a Democrat, and I should take my political dissent where it belongs, into the political arena. I have, and I will.

But part of his presentation went beyond party differences. He aroused questions of conscience, and conversations of conscience spring from the sanctuary of the soul. Such conversations should be welcome in a school like this seminary, and especially here in chapel, in this symbolic "sanctuary space" of Hartford Seminary.

A generation ago in St. Louis our center city congregation frequently hosted groups that opposed the war in Vietnam. But when nine young men asked to use our large social hall to publicly reject their draft cards as an act of protest against the war, our church board held a long discussion in which the members agreed that they did not agree with the young men, and disagreed with each other. They had one point of solid conviction. In the end they said, No! "No, you cannot use the social hall. Rather, since this is your act of conscience against the war, you must use our sanctuary, our place of worship. And we, the church officers, will serve as ushers to keep the press and federal marshals from interrupting your act of conscience-worship before God in our

sanctuary." That's the functional definition of sanctuary.

The State of the Union was, of course, a carefully crafted presentation that offered the broad strokes of administration policy supported by particular phrases that will be hammered into legislative programs. In the first half Bush reported as a Commander-in-Chief for his War on Terrorism. In the second half he turned to more domestic issues.

It should surprise no one that I am greatly concerned about his political economics, both domestic and foreign, but those are not the issues I want to raise here. Some of my associates are surprised that I want to make the most of his faith-based initiatives, and massive call for volunteers. I am so committed to those initiatives that last fall, even after 9/11, I continued work on a book on religious volunteers and faith-based ministries to appear within a few weeks. I am delighted that he has returned to these themes, "right on time" from my perspective. I say this to underscore that I am not always opposed to the President, but my politics are not the issue.

President Bush in his State of the Union address deeply troubled my conscience in his stance as the voice of the United States in his War on

Terrorism. I admit (which the President has not) that it is hard to declare war on a noun, and he is challenged to be specific to explain what he means. The President's rhetoric and supporting action threaten my deepest sense of humanity, for our nation and myself, for other nations and peoples of the world. War means military destruction, but also finding allies and common concerns. War against Terrorism could re-knit the nations into new networks of political peers, economic allies, and social friends.

My conscience rebels at what this administration calls "American exceptionalism," an American domination based on military, economic and informational power alone. Before 9/11 this administration was canceling treaties for the environment (Kyoto) and nuclear arms and seeking to live under a shield of anti-ballistic missiles. Bush responded to 9/11 like a cowboy with a posse, saying "Either you are with us, or you are against us," "Bring 'em back dead or alive." His rhetoric has hardened into a war strategy that bypasses NATO, denigrates the United Nations, ignores the World Court, and thumbs its nose at the Geneva Convention. Each of these decisions may be debatable, but, after the State of the Union, not a single leader in either party was ready to challenge the policies of the War-on-Terror President, with a 88% approval rating for his Top-Gun leadership.

In the absence of alternative voices, Mr. Bush has stepped up the level of his attack. It's not just al Qaeda but all Taliban; it's not bin Laden but Saddam and Arafat; it's not Afghanistan but the "axis of evil" (perhaps borrowed from the images of World War II with three evil enemies, but now it suggests that we do not understand basic differences among nations). In every case, it's us, "the righteous," against

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them, the "evil ones" — and, to heighten the drama and reduce the time for dialogue, the President adds that "time is running out." These are not just rhetorical errors, but a debt in international arrogance that may be charged to our children's children.

As we recognize the classic propaganda strategy for mobilizing "our side" by dehumanizing and vilifying the opposition, in this place, the chapel, the sanctuary of the Hartford Seminary community, that strategy should drive a knife into our conscience, wounding the soul of our vocation together and separately. With our emphasis on religious practice, research, and Christian-Muslim relations, Hartford Seminary is not a "We-vs.-Them" community, and we would be irresponsible as God's children and as U.S. citizens if we let such an insensitive monologue continue to dominate our national discourse.

Further, I think we underestimate our national and local neighbors by not raising our voices with alternative views.

My confidence in such conversation has been restored in a rather remarkable way. In First Presbyterian Church of Hartford, where my wife Shirley is an elder, I agreed to help in the financial campaign for new money to repair the old building. I was sent to visit fringe participants, non-members who attend (like myself). Let me tell you about two, both older than I am, living on pensions in limited circumstances.

The first non-member has a Catholic wife, and strongly supports the Shriners. He was terribly upset by the blessing of a same-sex union in the church several years ago. More recently he did not care for a lesbian woman who had preached in a colorful robe (I could not tell which bothered him more). He thought the pipe organ was too loud, and the newly arrived immigrants wore perfume. He

said the rest rooms also smelled, and generally he believed that rest rooms are "full of germs." With that negative avalanche, I figured he was a lost case. But as I got up to leave, he gave me a big check and told me, "I'll see you in church."

The next non-member I visited

*The President's rhetoric and supporting action threaten my deepest sense of humanity, for our nation and myself, for other nations and peoples of the world...*

*My conscience rebels at what this administration calls "American exceptionalism."*

also had a wife who belonged to another church, and he has even more limited income. He knew about all the items that bothered the first man, but they did not trouble him. But as we talked about his hobby of soldiers and firearms, I discovered his strong support for the National Rifle Association. He was not on the same page with the first man, and we were in different places, but he also pledged even more money for the renewal of the church building.

At some points, I had very little in common with these two non-members, and both had major disagreements with the church. But that did not stop them from attending, worshipping, and sharing our differences. Let us never underestimate our capacity for diversity when we kneel together in our worship of one common, cre-

ator God.

So what can we do? Four suggestions, and a word on posture:

1. We can use this sanctuary as a physical place and as a symbol of this institution to be a location for conversation and prayer in efforts to transcend We-versus-They, the Good vs. Bad, The Righteous Vs. Evil. We can create a safe space where we do not tell others what they believe, but we practice listening to one another.
2. We can create activities to embody our commitments, anything from a prayer-candle here (or in our homes) to a pilgrimage to Afghanistan. From the simple to the dramatic, we need ways to let our bodies become involved.
3. We can create discussion resources for others in our extended community, which includes the Christian-Jewish-Muslim congregations from which we come, and extend our conversation physically, with some of the marvels made possible by electronic media.
4. We can use our Seminary faculty publication *September 11: A Social and Theological Critique* to build bridges between analysis and action. We have the capacity to create that connection, but it will take real people to build the bridge.

Let me end with the story of another Texan. One weekend in January I worked with the Holy Cross Catholic Church in a radically transitional area of Dallas, Texas. The Church was started 50 years ago with Slovakian families who worked in a near-by factory. Twenty-five years ago the church was dominated by African American families who had taken over the low-paying jobs in several local industries. Now these two populations have gotten older and moved into the middle class, and represent barely half of the church families. The largest and most lively

mass is in Spanish for new immigrants seeking a foothold in this American society. For this multi-cultural congregation, the crucifix has a jagged silhouette of Jesus, which is the color of bronze or gold, culturally non-specific — it could be anyone.

After the mass in Spanish, I talked with a Hispanic leader, a laborer about 50, without formal education and, from the looks of his teeth, with a lifetime of neglected dental care. He was a "trainer" for groups of adults who met in garages or wherever they could find space, for three months prior to their "first communion." He explained how he fought off the Protestants to keep these "real Catholics" in the church — and the overflow of worship proved his success. Among many things, I asked him what the figure on the cross meant to him: "Well," he said, "In my mind I put my worst enemy on the cross." He paused, thinking about worship, and then he said, "And then I ask his forgiveness. Only when I ask for his forgiveness can I come to God."

George W. Bush may be the voice of the Top Gun from Texas, but Angelo is a quieter voice from Texas, who asks his enemy for forgiveness as the entry before God. Only when we enter with Angelo, first seeking forgiveness of our worst enemy, can we listen with respect and create dialogues of diversity even when we ultimately disagree. Such sanctuary of rhetorical safe-space is our political, academic, and religious heritage, and conscience cries out for us to keep it alive — especially when it is least popular.

*To participate in a discussion on "Reclaiming the Prophetic Voice," visit the PAX website at: <http://hrr.hartsem.edu/pax/>.*

# Fall Semester 2002



Hartford Seminary's 2002 fall semester begins on Monday, September 9 and ends Thursday, December 12. There will be no classes the week of November 25 – 29. The Seminary's courses are open to qualified members of the public on a space-available basis. Most courses carry three graduate

level credits. Many classes fill up quickly, so students are urged to register early to ensure a place in their courses of choice. For students enrolled in a three-credit course, the cost is \$1,020 plus a \$35 technology/library services fee. The non-credit audit fee is \$480. A special audit fee of \$240 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's faculty, visit our website: www.hartsem.edu.

## Special Opportunities

### Reading Classics of Christian Spirituality

An on-line course, which will begin in October. Please contact the registrar's office for details.

This course will explore the nature of spirituality and its relevance to contemporary life and ministry by means of a critical examination of classic Western spiritual literature, including forms of monasticism, certain of the mystics, and later authors from both Protestant and Roman Catholic circles. The course will be attentive to methodologies of the discipline of spirituality, particularly exploring applications for one's personal life. Jack W. Ammerman, Librarian and Director of Educational Technology

### Comparative Religious Ethics and Dialogical Theology Within a Hindu-Christian Framework

Thursdays from 7:00 p.m. to 9:20 p.m.

This course is an opportunity to explore the dialogical dynamic within a Hindu - Christian framework with a focus on ethical issues and contextual theology. This will be accompanied by a more general inquiry into the relationship between dialogical faith affirmations and religious ethics.

K.P. Aleaz, Visiting Scholar in Theology and Ethics and Faculty, Bishop's College, Calcutta, India

## Texts and Traditions

### Scripture

#### Hebrew Bible Survey II

Tuesdays from 7:00 p.m. to 9:20 p.m.

An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey II will

examine the prophetic corpus, poetry wisdom and the rest of "the writings" in the Hebrew Bible.

Cleotha Robertson, Adjunct Professor of Hebrew Scriptures and Adjunct Faculty, New York Theological Seminary

#### New Testament Survey

Wednesdays from 7:00 p.m. to 9:20 p.m.

This course introduces the student to the study of the origins of Christianity by means of its canonical literature, the New Testament. We will undertake a historical study of the New Testament documents, seeking to understand their plan, origin, purpose and content within their broader historical and cultural context. We will also seek to clarify the theological message of each document in light of its historical circumstances.

Application of this message to our own present day will be explored.

Efrain Agosto, Professor of New Testament and Director, Programa de Ministerios Hispanos

#### New Testament Tensions and Contemporary Ministry

Tuesdays from 9:00 a.m. to 4:00 p.m. on 9/10, 10/1, 10/22, 11/12, 12/10 (D.Min. Schedule)

The New Testament writings reflect a variety of tensions which developed within the Christian communities of the first century and which also arise in the Church today. Using insights and paradigms from biblical and congregational studies as angles of vision, this course seeks to analyze the dynamics of these tensions then and now. Reading the New Testament from social scientific perspectives will provide a bridge between the problems and strategies of the early church and those of congregations in our time.

Efrain Agosto, Professor of New Testament and Director, El Programa de Ministerios Hispanos, and Carl S. Dudley, Professor of Church and Community

## Faith and Reflection

### Theology

#### Emerging Voices in Theology

Tuesdays from 4:30 p.m. to 6:50 p.m.

The work of contemporary feminist, black and two-thirds world theologians is examined in relation to the classical traditions and contemporary liberation theologies. Donna Berman, Adjunct Faculty of Theology and Executive Director, Charter Oak Cultural Center, Hartford

#### Are We All Bound for Heaven?: Christian Theology and Other Religions

Tuesdays from 9:00 a.m. to 4:00 p.m. on 9/10, 10/1, 10/22, 11/12 and 12/10 (D.Min. Schedule)

This course explores the theological issues of interfaith dialogue. Following a brief survey of the extent of the diversity in religion (both historically and today), the course concentrates on theological issues. The first issue is soteriology: are non-Christians 'saved'? The second issue is similarity and difference; the third is truth, mission, and dialogue. These and other questions will be explored.

Ian Markham, Dean of Hartford Seminary and Professor of Theology and Ethics.

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### Liturgy, Worship and Spirituality

#### Spirituality 2002

Wednesdays from 6:00 p.m. to 9:00 p.m. on 9/11, 9/18, 9/25, 10/2, 10/9, 10/16, 10/23, 10/30, 11/6, 11/13

This course is an invitation to continue our dialogue with God and an evolving universe from the perspective of a searching heart and a discerning spirit.

Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality and Director, Women's Leadership Institute

#### Drumming and Worship (1 credit)

Mondays from 7:30 p.m. to 9:00 p.m. on 9/16, 9/30, 10/14, 10/28, 11/11 and 11/18

Hand drumming is an ancient art that has been used in many cultures. The music of drums creates a conduit to the Divine. African djembe drums, along with other percussion, will be used. Prerequisite: Some African drumming experience or permission of the instructor. (Drums will be available for use during the sessions, or bring your own.)

Jan Gregory, Adjunct Professor of Liturgy, Worship and Spirituality, Executive Director, Renaissance Center: A Conservatory of Music, and Director of Music Ministry, Easton Congregational Church

#### Women's Leadership Institute I

Fridays from 6:00 p.m. to 9:00 p.m. and Saturdays from 9:00 a.m. to 4:00 p.m. on 9/27-28, 10/25-26, 11/22-23, 12/20-21

A course in leadership and applied spirituality rooted in women's experiences and from a feminist perspective. Prerequisite: enrollment in the Women's Leadership Institute. Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality and Director, Women's Leadership Institute

## Practices and Institutions

### Arts of Ministry

#### Community Conflict Transformation and Spiritual Ministry

Wednesdays from 4:30 p.m. to 6:50 p.m.

This course will examine spiritual ministry and its potential to bring about change in community life through the constructive handling of conflicts. Students will be given an introductory overview of how religion has been operating as a source of conflict in specific contexts during the last century and the efforts of different religious sectors in pursuit of peace during the same period.

Margaret Steingger-Keyser, Adjunct Professor of Arts of Ministry and Executive Director, Center for Conflict Transformation, Hartford

## Islamic Studies and Christian-Muslim Relations

### Islamic Studies

#### Understanding Islam: Rumor and Reality

Tuesdays from 7:00 p.m. to 9:20 p.m.

An introductory course which does not assume prior knowledge or experience of Islam, this course will review the geography, demography and cultures of Muslim peoples and examine the historical development of Islamic religion and civilizational achievements, modern self-statement and inter-religious/inter-cultural issues. Participants will develop skills to distinguish the

realities of Islam from the stereotypes that prevail in the United States.

Ibrahim Ozdemir, Adjunct Professor of Islamic Studies and Assistant Professor, Ankara University Divinity School, Ankara, Turkey

#### Islamic History I

Tuesdays from 4:30 p.m. to 6:50 p.m.

This course will explore the history of Islamic civilization from its beginnings in seventh century Arabia until the establishment of the Ottoman Empire in the fifteenth century. Attention will be given to the structure of political institutions, the changing nature of the caliphate, as well as social trends and important cultural developments.

Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations

## Language Courses

#### Introduction to Arabic, Part I

Mondays from 4:30 p.m. to 6:50 p.m.

A basic introduction to Arabic, which assumes no prior knowledge of the Arabic language.

Steven Blackburn, Adjunct Professor of Arabic and Reference and Learning Resources Librarian

#### Intermediate Arabic, Part I

Thursdays from 4:30 p.m. to 6:50 p.m.

This course is designed for participants to consolidate their knowledge of Arabic. Prerequisite: Introduction to Arabic, Parts I and II, or permission of the instructor.

Steven Blackburn, Adjunct Professor of Arabic and Reference and Learning Resources Librarian

#### Introduction to New Testament Greek, Part I

Thursdays from 4:30 p.m. to 6:50 p.m.

The focus of this introductory course, which assumes no prior knowledge of the Greek language, is on the basic grammar and vocabulary of New Testament Greek. Students will begin reading selected passages of the New Testament.

Donald S. Larsen, Adjunct Professor of Greek and Pastor, Grace Lutheran Church, Hartford

## Degree Requirements

### Master of Arts

#### Ministry Seminar

Mondays from 5:30 p.m. to 8:30 p.m. on 9/9, 9/16, 9/23, 9/30, 10/7, 10/14, 10/21, 10/28, 11/4, 11/11

The Ministry Seminar provides an introduction to the biblical and theological basis for ministry, with special emphasis on ministry in daily life. The Seminar concludes with a retreat experience at the end of the semester. The first class on 9/9 will begin at 6 p.m. following new student orientation from 4:30 p.m. to 6 p.m.

Alan McLean, Adjunct Professor of Arts of Ministry and Pastor Emeritus, First Church of Christ, Hartford, and Barbara E. Headley, Adjunct Professor of Arts of Ministry and Senior Pastor, Faith Congregational Church, Hartford

## Edward Harrison Kenyon

Edward Harrison Kenyon, whose involvement in Hartford Seminary's physical, spiritual, educational and financial well-being was extraordinary, died on April 18, 2002, at the age of 85.

Ed Kenyon, a corporator of the Seminary, was the embodiment of old-world grace and gentlemanly comportment. His graciousness extended to everyone with whom he came in contact, and the Seminary will sorely miss his gentle, firm, and unassuming guidance.

He served in many volunteer capacities over the decades, including as Annual Fund Chair (1995-96), Annual Fund Vice Chair (1994-95), member of the Institutional Advancement Committee of the Board of Trustees (1997-98), and volunteer on the Steering Committee of The Campaign for Hartford Seminary. He was a phonathon volunteer for the Annual Fund for several years running.

In addition to his extreme generosity with his time and talent, Ed contributed generously to the Seminary financially. His two planned gifts earned him membership in the Mackenzie Heritage Society and he donated generously to the Seminary's financial Campaign and Annual Funds, as well.

But it was, perhaps, in the quiet ways Ed Kenyon supported the Seminary that contributed the most to its intellectual life. He was a faithful "regular" at the Reel Soul Film Series, once commenting: "I don't always like or understand the films you show, and I may never like some of them, but there's nothing more important than trying to understand."

It was his yearning to understand that led to his participation in the Nuremberg Trials in Germany as a member of the U.S. Army Judge Advocate General's Office. He earned both his undergraduate and law degrees from Yale University (1937 and 1940, respectively), and, following his honorable discharge from the Army as a Captain, he moved to Connecticut and joined the law firm of Buck and McCook (now the Bonce Law Firm). He remained with the firm for 50 years until his retirement as partner in 1995.

Although predeceased by his son David, daughter Sarah and wife Mary, Ed Kenyon never complained publicly about his personal misfortunes. He was a dutiful father and grandfather and was active in Wethersfield's First Church of Christ. He is survived by three daughters and several grandchildren and great-grandchildren.

## In Memoriam

**Mildred L. McTyre, '46, '51, and '86, died on April 26, 2002 in Detroit, Michigan. She lived for the last 11 years at Westwood Nursing Center, and her niece, Judith McTyre Henson, writes, "Aunt Mildred was the last direct link to my father's family. Even in her later years...she continued to sing 'Jesus Loves Me.'"**

**Gwendoline Wigley Morse, '32 and '33, died on July 28, 2001 at the age of 91. She and her husband, William D. Morse, who died in 2000, were married at Hartford Seminary in 1940.**

**Mary Hostetler Musser, '34, died on February 10, 2002. She was predeceased by her husband, Forrest Musser '34, who died in 1995. Together the Mussers served a number of UCC, Mennonite, and Congregational churches in Ohio, Connecticut, and Massachusetts. From 1964 to 1967 they served as educational missionaries in Izmir, Turkey, under the auspices of the Overseas Church World Ministries. Mary Musser taught English to Turkish girls at the American Collegiate Institute in Izmir, and held teaching positions in Ohio and Connecticut, tutoring children and adults in ESL (English as a second language). Her daughter Janet Gopsill writes, "Fortunately, Mother was healthy until shortly after her 94th birthday in December and she was always interested in the news which she received from the Seminary."**

**Inman U. Townsley, '45, died on May 5, 2002. The son of a Methodist minister, Inman Townsley and his brother Hendrix both followed in their father's footsteps by becoming**

**Methodist ministers. Inman Townsley was predeceased by his wife, Pattie Gunter Dimmette, who was the daughter of a Methodist minister. The Townsleys served as missionaries in Wembo Nyama, Congo, from 1938 to 1943. While in Africa their son Inman, Jr. was born, but died at sea from a ruptured appendix on the family's way home. They returned to the mission field for a second term and during their third term twins Bob and Heald were born in September 1948 in Minga, Belgian Congo. Heald perished soon after birth. After their fourth term, in 1957, Inman and family moved to New York City where he worked at the United Methodist Board of Missions headquarters until he retired in 1975. In 1986, they moved to San Diego to be with their son Bob and other family members. Bob tells us that his father had a number of hobbies, including photography. He "captured hundreds of slide pictures from 1950 to 1990 of their travels through Africa and the States." He also "collected many artifacts from Africa that served him well when, after retiring from the mission field, he was occasionally called upon to preach as visiting minister to promote the missionary ministry."**

**In addition, this year the Hartford Seminary community lost the following members, about whom no other details are known at this time. We would welcome any information for future editions of Praxis:**

**Ruth H. Dunn, '50.**

**Roland R. Goering, '44.**

**Willy N. Heggoy, '47 and '60.**

**Clara J. Jones, '49 and '65.**

students, whom she referred to as "the kids," stayed in touch decades after graduating from Hartford Seminary. Jervey received her M.A. in 1932 from the School of Religious Education and served as an alumna trustee from 1958 to 1961.

She was a member of Immanuel Congregational Church in Hartford.

On her 100th birthday (in August of 2000) some members of the Seminary staff paid a visit to her. When asked to what she attributed her longevity, she replied, with typical humor and grace: "I am allergic to nothing and no one and I never get angry."

## Catherine Dennington Jervey

Catherine Jervey, a 1932 alumna who gave generously to Hartford Seminary's financial campaign and recently made a significant planned gift to the institution, died May 9, 2002 at the age of 101. Because of her largesse, she was a member of the Mackenzie Heritage Society and, owing to her wonderful sense of humor and compassion for others, she was a beloved member of the Seminary community.

Born in Atlanta, Georgia, Jervey retained her soft Southern accent all her life. She and her fellow Christian Education

## Fred Keating

When Frederick James Keating, Sr., 61, of West Hartford, died on Saturday, April 6, the Seminary community lost one of its most ardent supporters. His legacy of civic involvement and volunteerism was renowned at Hartford Seminary and in the wider community.

Fred Keating, a long-time Hartford Seminary corporator, served on the Steering Committee of The Campaign for Hartford Seminary, for which he was also an active volunteer solicitor.

As executive vice president of Mullaney, Keating and Wright, Inc., he brought his strong managerial skills to the Seminary's financial planning needs. But his hard-nosed business sense was always tempered by a gentle and loving nature. All those in the Seminary community who had the privilege of working with him will long remember both his hard work and his softer side.

He was born in 1941 in Syracuse, NY, and in school excelled at both academics and sports. He graduated cum laude from Harvard University. In addition to his service to the Seminary, Keating's other volunteer positions included: past president of the Family Service Society, member of the Hartford Jaycees, board member of the Connecticut Children's Medical Center, and service in Simsbury and West Hartford Little League Baseball.

For 19 years he was an investment manager at Connecticut General (now CIGNA), ending as a Senior Vice President of CIGNA Investment Management Company. He was a Vice President and Manager of Institutional Portfolio Management at Shawmut Bank, Chairman of E.T. Andrews & Co., and, most recently, partner in Mullaney, Keating, and Wright. He was a Chartered Financial Analyst and member of the Hartford Society of Financial Analysts. He is survived by his wife Linda (Nielson) Keating of West Hartford, a son, and several other family members.

## Ernest Gordon

*Editor's Note: The following obituary on alumnus Ernest Gordon, '48 and '49, who died on January 16, 2002, is excerpted and reprinted with permission from The New York Times. The obituary, written by Times reporter David Stout, originally ran on January 20, 2002 under the headline, "Ernest Gordon, Who Found Faith as a P.O.W., Dies at 85."*

By DAVID STOUT

The Rev. Ernest Gordon of Princeton University died early Wednesday, some 60 years after he began to find his religious faith in the squalor, cruelty and death of a Japanese prisoner-of-war camp along the Kwai River. He was 85. Mr. Gordon, the retired Dean of the Chapel and university chaplain emeritus, died at Princeton Medical Center after a long illness, his family said.

The story of Mr. Gordon's ordeal and how he forgave his captors is told in the movie "To End All Wars," to be released this spring. It is based on Mr. Gordon's 1962 book "Through the Valley of the Kwai," which will be re-released this year by HarperCollins.

As a young Scotsman, Mr. Gordon never thought much about God. He often said he began to find Him when he was captured by the Japanese in the summer of 1942 and forced with thousands of other captives to build a railroad through the jungles of Burma and Siam (now Myanmar and Thailand) along the Kwai River. A typical daily ration was a lump of rice. The men toiled under a broiling sun and in torrential rains... "We were treated worse than animals," he said years later. "The conditions were worse than you could imagine."

But in that hell, he said, he found his salvation. "Faith thrives when there is no hope but God," he said. "It is luxury and success that makes men greedy."

Born in Greenock, Scotland, on May 31, 1916, Ernest Gordon grew up in a lighthouse on the River Clyde. His father, James, was an engineer. His mother, Sarah, was an amateur opera singer.

He studied history and philosophy at Glasgow and St. Andrews universities, joined the Royal Air Force in 1936 and survived a plane crash near London in 1937. The next year he became an Army officer in the Argyll and Sutherland Highlanders and was soon sent to Singapore.

Captain Gordon was wounded in a battle with the Japanese in Malaysia in the early days of the war. A company commander by the time Singapore fell in the spring of 1942, he and a small group from his unit escaped to sea in an aging sloop, hoping to land in what is now Sri Lanka. But after nearly eight weeks on the water, surviving on fish, coconuts and rainwater, they encountered a Japanese warship and surrendered.

Japan was then hoping to build a railroad through the jungles as an invasion route to India. The tracks would run over a bridge, whose construction was depicted in the 1957 movie "The Bridge on the River Kwai."

The men worked from dawn to dark. Beatings were routine. Sickness was everywhere...Dozens of men died every day, untold thousands from 1942 to 1945. "For a long time hate, for some, was the only motivation for staying alive," Mr. Gordon said long afterward. "We hated the Japanese and we would

willingly have killed them, torn them apart, if they had fallen into our hands."

Captain Gordon came down with diphtheria, malaria, typhoid, dysentery, intestinal worms. His 6-foot, 3-inch frame wasted to skin and bones. When a monsoon flooded the camp, his friends moved him to a higher, drier place — the camp morgue, where he lay with the stench of death all around.

"I was better off there with the dead than with the partially living," he remembered. "I still have no idea how long I was in there."

Friends brought Captain Gordon part of their rations. One prisoner gave a guard his watch in exchange for medicine. Another fellow captive made him a cake of rice, bananas, palm sugar and limes for his 27th birthday, on May 31, 1943.

His return from the brink of death inspired his friends, just as their sacrifices had inspired him and convinced him of humankind's basic nobility. He became an unofficial camp chaplain and started prayer services. The suffering and dying went on until the summer of 1945. The prisoners thought the war was going badly for the Japanese when the guards spread rumors that Winston Churchill was seriously ill. Allied planes were overhead more frequently, and on June 24, 1945, they destroyed the Kwai bridge.

The prisoners were moved to the hills outside Bangkok. During the transfer, they passed a group of Japanese soldiers who had been badly wounded. Seeing their suffering, Captain Gordon could not hate them. And, as he often reflected, he knew that if he let himself be consumed by

*Continued on page 18*

hate, he would be squandering the life that had been given back to him.

With the war's end...Mr. Gordon underwent months of medical treatment before his health and weight were restored. He resumed his studies and decided to become a minister, earning degrees from London University and Hartford Theological Seminary in Connecticut. He also received a master's from the Hartford seminary.

Mr. Gordon was ordained in the Church of Scotland in 1950 and came to the United States not long after. He settled on Long Island, preaching in Amagansett and Montauk. In 1954, he became Presbyterian Chaplain at Princeton and a year later Dean of Chapel, a post in keeping with the university's Presbyterian roots.

As Dean of Chapel, he spoke out often on social issues. He criticized Senator Joseph R. McCarthy of Wisconsin for what he thought were witch hunts in search of Communists and had the Rev. Dr. Martin Luther King Jr. as a house guest. He spoke in opposition to the Vietnam war and for a time was president of the Christian Rescue Effort for the Emancipation of Dissidents, which pushed for the release of Soviet dissidents. He retired as dean in 1981.

Mr. Gordon's book, one of several he wrote on faith and other subjects, attracted some off-and-on interest from movie-makers before the producer Jack Hafer of Pray for Rain Pictures acquired the rights.

Although Ernest Gordon did not live to see the movie come out, he was treated to a private screening last fall. Mr. Hafer said the old man turned to him in tears when it was over.

"Jack, you caught the heart of it," he said.

## Alumni/ae Notes



Compiled by Mary Kalencik, Director of Annual Fund and Database Coordinator

**JoAnne Bauer**, '73 and '75, completed her Ph.D. in Communication Arts and Technology at NYU in 1991 and then co-authored a book for Cambridge University Press in 1993 entitled, *Beyond Technology's Promise*. She returned to Hartford, purchasing a house in the West End, and became active in the community. JoAnne has also recently been pursuing her artwork, for which she has won awards and recognition.

**George W. Easton**, '64, retired from the United Church of Christ in Chester, Connecticut, on June 30 after an 18-year pastorate. He is now living in Essex.

**Jan Gregory**, '99 and '00, has taken her African hand drumming ministry to many locations in Connecticut: Renaissance Health Fair for Women sponsored by St. Mary's Hospital; the AIDS Support Group and the Women's Health Summit sponsored by the Hartford Gay and Lesbian Health Collective; and many elder-care facilities. Jan writes, "It's a time of joy to see people connect to their spiritual side through drumming."

**Ruth E. Hadley**, '51, has been part-time pastor of Walnut Chapel Friends, Indianapolis, Indiana, for 19 years. She writes, "It is a very small congregation, but continues to grow spiritually." She and her husband recently attended both the Seminary's Reunion and his 50th medical school reunion at the University of Pennsylvania.

**Mary Alice Wagner Medicott**, '48, sent a welcomed word following the Seminary's Annual Fund Phonathon in May. "Thank you for the phone call. I enjoyed talking with Valerie Vick (who) made an excellent impression..."

**Barbara McNeel Moran**, a former faculty member of the Hartford Seminary Foundation Church and Ministry Program from 1975-1981, lives in Philadelphia and runs Opportunity Associates, a consulting company for religious and non-profit organizations. In addition, she is Coordinator of Spiritual Development at Philadelphia University, and half-time Interim Minister at St. Peter's Tohickon church in Perkasio, Pennsylvania (in Bucks County). She has also served as consultant and trainer throughout the U.S. Army Chaplaincy in the U.S., Germany, and Netherlands, and with the Mainz Germany site for City Colleges of Chicago, which serves faculty for military and civilian employees in Europe and Mid-East. She was ordained as an American Baptist, and was also confirmed in the Episcopal church last year.

**I. David Thompson**, '60 and '61, is retired and serving as part-time pastor for Holy Ghost UCC in St. Louis.

**Virginia Webber**, '47, writes, "Congratulations to Hartford Seminary for being able to provide help after the September 11th tragedy!"

**David C. Williams**, '61 and '64, is semi-retired and doing Stewardship and Planned Giving consulting among New Hampshire congregations, in addition to various capital campaigns in Massachusetts and New Hampshire.

## Web Brings Learning Near, Spreads Word Far



Scott Thumma

When Scott Thumma was named Faculty Associate for Web and Distance Education last month, it was hard to predict which way the winds would blow for devotees of the Internet as an educational tool.

But several members of the Hartford Seminary Board of Trustees, knowing

that distance learning is an increasingly effective educational tool, advocated for the Seminary's deeper involvement in that arena. And Thumma, a nationally known expert in megachurches, also happens to be a whiz on the web.

"My position is testimony to the Board's commitment to broadening educational opportunities and increasing dialogue," Thumma says. "The whole goal of a web site connected to an education institution is not so much to have an electronic brochure, but as a way for the education to take place in a broader arena. Though the primary Hartford Seminary web site is about the institution's programs, alumni/ae and events, the sites created for the various Centers are clearly for the dissemination of our research, to make our wisdom available to a wider audience."

Thumma is responsible for developing and maintaining most of the Seminary's sites. (The Library web site remains under the aegis of Library Director Jack Ammerman.)

In addition to the main Hartford Seminary home site and its links to, for example, the Seminary Bookstore, Thumma oversees and updates material on sites for the Macdonald Center for the Study of Islam and Christian-Muslim Relations, the Hartford Institute of Religion Research (HIRR), the Faith Communities Today project (FACT), and two sites linked to, but not officially part of, the Seminary: those of the Religious Research Association, and noted cultural sociologist and author Robert Bellah. Bellah, a retired Berkeley professor, is author of *The Good Society* and *Habits of the Heart*.

In development are sites for the newly created Center for Faith in Practice, the Black Ministries Program (BMP). *Continued on next page*

## Web *Continued from previous page*

the Women's Leadership Institute (WLI) and El Programa de Ministerios Hispanos (PMH).

"To some folks the faculty side and the web side of my position may seem separate or even contradictory, but I don't see it that way at all," Thumma says. "Gleaning information from the Web is often the first step people will take in trying to understand religious phenomena. What I hope to do is to entice occasional visitors to the web who are looking for information about religion to delve deeper into our web site and to engage in more complex arguments. I hope to structure the Seminary's web sites in such a way that pulls them deeper and deeper into the topic in a nuanced way. I think of it as a process of educating them. It's often been observed that the web is not a 'push' medium, but rather a 'pull' medium; you have to assume people might find you through a search engine, and then you have to find ways to pull them into a relationship with your site. We have some great stuff here, and it often pulls people into other aspects of the Seminary's programming."

According to Thumma, while younger people are more naturally at home with browsing the web, it is actually older learners who are often attracted to distance learning as a medium of education. Aside from the obvious advantage of providing a way to learn without commuting, distance learning opens doors to older students eager to broaden their knowledge.

"It has certainly reconfigured my understanding of education as it so often matches better with adult learners," he explains. "They know what they want and so you have to entice them in new ways — to get them to see the world differently. The

trick is getting them willing to stay with it. We've started to do this on the HIRR site by making our research available, but not nearly enough on the other sites. The Seminary's certificate programs, for example, are gemstones that aren't being viewed by enough people. It's not unlike the wonderful artwork stockpiled in the basement of the Smithsonian Institution because there isn't enough space upstairs."

Thumma says that while the Internet is widely acknowledged as a medium of mass communication, there are still some psychological hurdles to overcome on the part of some people.

"The institution as a whole, including its faculty, must accept that some of the education offered here has to take place on the web," he says. "And that the future is not solely face-to-face. I believe we can — and must — find ways to do that while respecting our deep appreciation for dialogue. This is just a new, and more efficient, way to talk to a whole world of folks."

Within the coming year, Hartford Seminary will offer several regular, three-credit Master's degree level courses on the web in topics including spirituality and classical literature and the dynamics of congregational life. In addition, the institution will offer non-credit online outreach courses. The first, in November and December, will focus on religion on the web, with Beliefnet.com as a partner.

"The future of online education remains to be seen, but I propose that the next three years be an experiment in how we do this," says Thumma. "We need to discover what methods fit best with our students and all the people out there who care about — and need to know more about — our work."

To check out the Seminary's website, go to [www.hartsem.edu](http://www.hartsem.edu).

## Welcome New Staff



Murat Kazanci



Ron Malcolm

**Murat Kazanci** has been named Assistant to the Director of Public and Institutional Affairs at Hartford Seminary. Kazanci, 38, who took the position in April, is also a Master's Degree student at the Seminary, with a concentration in Islamic Studies and Christian-Muslim Relations. Before coming to the United States, Kazanci, a native of Turkey, worked for several textile companies in Germany and Turkey, primarily in the area of toys and cosmetics. For those companies, he served as a manager and as an assistant

to the executive director. He holds a Bachelor's of Science degree in business administration from U.S. International University in San Diego, California. Kazanci is married to a textile artist and they have a two-and-a-half-year-old son. They live in Seminary housing and attend local mosques.

**Ron Malcolm** has been named Facilities Maintainer, handling maintenance of the Seminary's buildings. Malcolm, who hails from Jamaica, has many years of experience working for

Construction and Dredging, Ltd., an international channel dredging enterprise. Malcolm began traveling the world aboard the company's ship at age 14, and was educated while on board in oceanographic engineering. While at sea, he earned a degree in that field. A Bloomfield resident with 10 grown children, Malcolm, 52, owns and operates a hardware and small engine repair company, Blue Hills Hardware. He attends Sacred Heart Church in Bloomfield.

# Fall Events

Hartford Seminary will present lectures, seminars and special events for people of all faiths starting in September. For more information or to register for any of the programs listed below, please call the Educational Programs Office at 860-509-9519 or send an email message to [info@hartsem.edu](mailto:info@hartsem.edu).

## THE BIBLE INSTITUTE: UNDERSTANDING THE BIBLE

With Efrain Agosto, Professor of New Testament and Director of El Programa de Ministerios Hispanos at Hartford Seminary, and Cleotha Robertson, Pastor of Sound View Presbyterian Church, New York, and Adjunct Faculty, New York Theological Seminary

Friday, September 6

6 p.m. – 9 p.m.

AND

Saturday, September 7

9 a.m. – noon

## Annual Bible Lectionary:

### GOD'S WORD IN GREEK: THE GOSPEL OF ST. MARK

With The Rev. Don Larsen, pastor of Grace Lutheran Church, Hartford, and adjunct professor of Greek at Hartford Seminary

Wednesdays, September 18, October 9, November 13 and December 11

1 p.m. – 3 p.m.

## SEPTEMBER 11: RELIGIOUS PERSPECTIVES ON THE CAUSES AND CONSEQUENCES

With Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary and Vice President of the Islamic Society of North America; Kelton Cobb, Professor of Theology and Ethics at Hartford Seminary; and Aaron Panken, Dean of the New York campus of Hebrew Union-College-Jewish Institute of Religion

Thursday, September 19

7 p.m.

AT: Saint Bartholomew's Church, Park Avenue and 51st Street, New York City

CO-SPONSORS: Hartford Seminary, Saint Bartholomew's Church, and Oneworld Publications

## SPIRITUAL CREATIVITY

With Louise E. Loomis, founding director of the New England Cognitive Center, Hartford, and assistant professor of philosophy at Hartford College for Women

Thursday, October 10

7 p.m.

## WHAT DOES IT MEAN FOR WOMEN?

CONTEMPORARY APPLICATIONS OF ISLAMIC LAW -  
DOMESTIC AND INTERNATIONAL

With Asifa Quraishi, a lawyer and former president and board member of Karamah: Muslim Women Lawyers for Human Rights.

Tuesday, October 15, 2002

7 p.m.

## JUST SEX: RETHINKING RELIGIOUS SEXUAL ETHICS

With Judith Plaskow, professor of religious studies at Manhattan College

Thursday, October 17

7 p.m.

AT: Charter Oak Cultural Center, 21 Charter Oak Avenue, Hartford

CO-SPONSORS: The Charter Oak Cultural Center and the Women's Leadership Institute at Hartford Seminary

## A Special Workshop:

### EARTH MINISTRY: THE RELIGIOUS RESPONSE TO THE ENVIRONMENTAL CRISIS

With Steven Charleston, president of the Episcopal Divinity School, Cambridge, MA, and former chaplain at Trinity College and bishop of Alaska, and Heidi Hadsell, president of Hartford Seminary and professor of social ethics

Tuesday, October 29

9 a.m. - noon

## A SACRED TRUST

### A Forum on Religion and the Environment

Tuesday, October 29

4 p.m. – 9 p.m.

## Rion Lecture:

### GLOBAL REFLECTIONS

With Karl Krapek, retired President, United Technologies Corporation

Tuesday, November 12

7 p.m.

## EXPERIENCING RAMADAN: BREAKING OF THE FAST

Saturday, November 16

4 p.m.

## RELIGIOUS TENSIONS AND DIALOGICAL OPPORTUNITIES IN INDIA TODAY

With K.P. Aleaz, Visiting Scholar in Theology and Ethics at Hartford Seminary this fall and professor of religions at Bishop's College, Calcutta, India

Tuesday, November 19

7 p.m.

## Online Course

### SPIRITUAL SURFING: ENCOUNTERING GOD ON THE INTERNET

With Scott Thumma, faculty associate in web and distance education at Hartford Seminary

Thursday, November 21 through Friday,

December 13

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