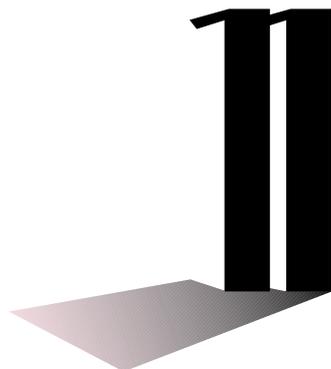


Hadsell inaugurated

“With our academic expertise, our years of experience, and our clear commitment to dialogical relations, we have a new public as well as academic role to play in the world.”



Praxis



The Shadow Cast by Sept. 11

By David S. Barrett
Director of Public and Institutional Affairs

Following the terrorist attacks of September 11, the faculty of Hartford Seminary have taken the lead nationally to help the American public understand Islam better and to provide context for the role of religion in society.

Consider just a few of their activities:

- Ibrahim Abu-Rabi' traveled to Pittsburgh, where he spent two hours on the radio answering questions about Islam, and then at night delivered a lecture on "The Sacred and Violence" before 600 people at Pittsburgh Theological Seminary.
- Jane I. Smith spoke on Islam

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In Memoriam

Stanley J. Samartha, who received a Ph.D. from Hartford Seminary in 1958, died in Bangalore, India, on July 24. Dr. Samartha, who attended the Kennedy School of Missions from 1950 to 1951 and was a Seminary Teaching Fellow from 1957 to 1958, was director of the World Council of Churches' sub-unit on Dialogue with People of Living Faiths and Ideologies from 1970 to 1981.

Georges Lemopoulos, acting general secretary of the World Council, said of him, "Dr. Samartha is remembered with great respect and appreciation for his remarkable contribution to the ecumenical movement and his pioneering efforts in making the concern for dialogue with neighbors of other faiths an enduring commitment in the World Council of Churches. . . . Those who worked with him speak of his clarity of vision, his excellent leadership and his meticulousness in research and expression. He created space for representatives of other faiths, inviting them in openness and generosity to the table for dialogue. His contributions have set the stage for all subsequent work the WCC has done in interfaith dialogue."

In addition to his studies at Hartford Seminary, Dr. Samartha studied at Madras University, United Theological College in Bangalore and Union Theological Seminary in New York. He also did postgraduate studies at the University of Basel. In addition to his work as lecturer, professor and principal, he was the author of a number of books, including *The Courage for Dialogue* (WCC, 1981) and *Between Two Cultures: Ecumenical Ministry in a Pluralist World* (WCC, 1996).

S. Read Chatterton, who earned a Master of Divinity degree from Hartford Seminary in 1936, died on August 13 in Lake Charles, Louisiana. Mr. Chatterton served as pastor of several churches in Connecticut and Massachusetts, including the Federated Church in Edgartown, on Martha's Vineyard, which he served from 1957 to 1972. He retired in 1972 and moved to California, where he served in various capacities before his final move to Lake Charles. There, he served as a pastoral care adjunct for the First Presbyterian Church.

When he left service in Edgartown, the local newspaper honored him, saying: "For many people of Edgartown, whether they were members of his flock or not, it will be difficult to envision life in town without him, without the complex Chattertonian personality which has made its presence felt far beyond matters of the spirit. . . . It cannot be denied that this peculiar amalgam of impregnable conscience, astringent wit, enthusiastic activism, ready empathy and plain old unabashed New England nosiness has added a distinctive zest to the day to day affairs of the community."

Our prayer and thoughts also are with the loved ones of the following members of the Hartford Seminary community who died recently.

Mattie Biggs, '90, died on 7/31/2001.

Bobby McCrorey, '96, died earlier this year.

Mary Miller, '82, mother of Jewel Miller-Ellison, '90, died on April 27, 2000.

Dennis L. Perkins, '93, died on July 13, 2001.

To the Editor:

I just wish to let you know that Hartford Seminary has been very important to me. In 1991, at the age of 40, as I explored the possibility of becoming an ordained clergy person, I took the advice of a friend and tried some courses at Hartford Seminary. It was a wonderful start.

After two years of study there, I became aware that I felt called to ordained ministry so I transferred to Andover Newton Theological School to earn my M. Div. Things did not work out for me there and I ended up in the "wilderness" for awhile. During my wilderness journey, I became aware that I was not comfortable in the denomination in which I was raised so I changed. Thanks to Hartford Seminary for helping me to realize that I did not have to remain in the same denomination in which I was raised. The ecumenical nature of H.S. was so helpful.

Finally, I went back to seminary in full-swing in the fall of 1997. Between H.S. and A.N.T.S. I had accumulated one year's worth of credits. So, for two more years, I attended the Lutheran Theological School at Philadelphia as a resident-commuter. I would leave my home here in Portland, Connecticut on Sunday afternoon and ride the train to Philadelphia where I would stay until Thursday. I would then return home and do my field education at a church in this area. In 1999, I was awarded my M.Div. from L.T.S.P. then went on to do a "fourth-year internship" in Norwich, Connecticut. In the fall of 2000, I was called to serve as the pastor of Bethlehem Evangelical Lutheran Church in East Hampton. I was ordained in October.

I just wish to say thank you to Hartford Seminary for helping me get a great start. I recommend H.S. to many people who are looking for more on their spiritual journeys.

May God continue to be with you in the years to come.

Yours in Christ,
Fred William ("Bill") Hodge, Pastor
Bethlehem Evangelical Lutheran Church
East Hampton, Connecticut
(via e-mail)

Editor: Christine Palm • Designer: James Baker

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New M.A. Concentration in Spirituality

By Christine Palm
Praxis Editor

"It's an opportunity to focus on discerning the spirit of faith now and into the future of our rapidly changing world, while honoring the traditions of the past."

Miriam Therese Winter, Professor of Liturgy, Worship, Spirituality and Feminist Studies and Director of the Women's Leadership Institute at Hartford Seminary

Ever responsive to its students' needs, Hartford Seminary has expanded its Master of Arts program to include a new concentration in Spirituality. Consisting of such varied courses as Spirituality 2001, The Art of Spiritual Direction, Spirituality and the Worshipping Community, Spirituality of Biblical Witnesses, Spirituality in the Workplace, Drumming and Personal Spirituality, Spirituality on the Web, and Discerning Spirituality through Novels, the concentration aims at integrating behavior and belief.

"It's an opportunity to focus on discerning the spirit of faith now and into the future of our rapidly changing world, while honoring the traditions of the past," says Miriam Therese Winter, Professor of Liturgy, Worship, Spirituality and Feminist Studies and Director of the Women's Leadership Institute at Hartford Seminary.

"My definition of 'spirituality' does not build on the root word 'spiritual,' but rather, 'spirit.' In this new concentration, we are looking to evoke both the spirit of God and the spirit of ourselves. This is not a removal from the world, but rather a way to seek and discern the spirit in the world and in the realities of daily life. This includes, for example, the crisis of Sept. 11 – the outpouring of caring and compassion revealed to us the best of who we are," Winter said.

Students who complete this degree concentration will have grown in an understanding of spirituality as a way of life that intentionally integrates behavior and belief while honoring one's personal search

for meaning. Core to the program is exposure to a rapidly changing world and its multifaceted implications, diversity in understanding and relating to the Divine, a deepening of one's awareness of the Spirit in everyday life, and an application of theoretical learning to reflective prayer and practice. Up to six credits of the Women's Leadership Institute may be applied toward the concentration.

In addition to the new M.A. concentration, the Seminary now offers a Graduate Certificate in Spirituality, which can be a steppingstone to the M.A. concentration. Six courses are required for the Certificate and applicants must have a B.A. in order to enter the program. Once enrolled in the Certificate program, students may apply their work toward credit in the M.A. degree with a concentration in Spirituality.

"Like WLI, the Certificate program is holistic and experience-based," says Winter. "In this respect, it's a building block which helps people move into the system and further their education without jumping tracks."

Previously, the Seminary offered a Master of Arts concentration and a Graduate Certificate in women, spirituality and religion. With the introduction of this new spirituality emphasis, the old concentration and Certificate now focus on women and religion.

For further information, please call 860/509-9512 or write to courses@hartsem.edu.

Welcome New Seminary Staff



Yvonne Bowen-Mack



Shantee McKissick



Nancy Gutreich

Yvonne Bowen-Mack, a 2001 graduate of Hartford Seminary's Black Ministries Program, has been named Executive Assistant to the Dean. Before coming to Hartford Seminary, Bowen-Mack served as Office Manager and Administrative Assistant at a small manufacturer's representative company in Rocky Hill. She also performed administrative assistance for Union Baptist Church, Hartford. Bowen-Mack, of Windsor, has a background in interior design and worked in computer-aided drafting for a Hartford-based architectural firm. She is currently enrolled at Central Connecticut State University and is an active volunteer on the strategic

planning committee for her church, Archer Memorial AME Zion in Windsor.

Shantee McKissick returns to Hartford Seminary after a three-year hiatus. McKissick, who previously worked for the Seminary's development efforts, returns to that department as Administrative Assistant to the Executive Director of Institutional Advancement. In addition to administrative and development skills, McKissick brings to the Seminary a background in legal assistant work. She lives in Newington.

Nancy Gutreich has been named Program Associate for this year's Women's Leadership Institute (WLI) and is Coordinator of Alumnae Relations for WLI. As such, she is responsible for coordinating WLI events and the scholarship fund. Gutreich, who works part-time at Hartford Seminary, is also Parish Secretary at Concordia Lutheran Church in Manchester and drives a school bus for that town. She is currently finishing her Master's degree at Hartford Seminary in Women, Spirituality and Religion with an emphasis in Biblical Studies. Gutreich, a 1999 alumna of WLI, lives in Glastonbury.

Cover photo inset: Speakers at the Inauguration ceremony included, from left to right: Daniel O. Aleshire, Ali Antar, Stephen Fuchs, Martin L. Budd, Heidi Hadsell, David D. Daniels III, Ingrid Mattson and Walter Harrison. See program for details, page 11.

Correction: Deborah Heibler, Executive Assistant to the President, lives in Farmington, rather than Glastonbury as previously reported.

Editor's Note: In response to the tragic events of Sept. 11, we are issuing this special edition of *Praxis*. Due to the large volume of information contained herein, the Annual Report, which normally appears in this year-end issue, will run in the spring issue. We appreciate the forbearance of our generous donors and we hope this does not inconvenience any of you. If you would like information on the 2000-2001 Annual Fund drive, please call the Institutional Advancement Department at 860/509-9520.

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in America at the annual meeting of the Connecticut Conference, United Church of Christ, in Danielson, CT, three days after delivering a general lecture to the university community at Washington & Lee University in Lexington, VA.

- Ingrid Mattson participated for 60 minutes during the afternoon drive-time rush hour on National Public Radio's Talk of the Nation, discussing "Religion and the War on Terrorism." She also was quoted in a Los Angeles Times story, "Muslim Chaplains Play a New Role," which has led to increased interest in the Seminary's Islamic Chaplaincy Program.

All three faculty members of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, together with Seminary Dean Ian Markham and Adjunct Professor of Arabic Steven Blackburn, led a course on understanding Islam on the Beliefnet.com website. This three-week course reached thousands of people, beyond the 500 who actually participated in the dialogue. Anyone who logged onto the Beliefnet.com site could read the information being posted on the five Seminary dialogue boards.

The Beliefnet course illustrates the quest for knowledge that people naturally turned to the Macdonald Center to respond to.

Steven Waldman, editor-in-chief and co-founder of Beliefnet, said, "Beliefnet decided that given the tremendous thirst for information about Islam, we had an obligation to provide help quickly and responsibly, and the Macdonald Center at Hartford Seminary was the perfect partner."

Hartford Seminary also is working

to publish a book on September 11, with a preliminary title of "September 11 2001: A historical, theological, and social critique." Ian Markham, who is coordinating the project, wrote in his book proposal, "It is clear that the tragedy of September 11 2001 is a pivotal event in relations between the western and Islamic worlds. Given that religious misunderstanding is at the heart of it, a critique by historically sensitive specialists in the field is urgently needed. The book aims to provide that critique."

Some of the book's chapters would discuss the event itself, the United States context, the Islamic context, Islamic attitudes toward the United States, Islamic theological interpretations of the event, the appropriate United States response, dialogue between different worldviews, interfaith prayer, returning to church after September 11, violence and faith, and civil rights and terrorist situations. Publication would occur in early 2002.

Jane Smith also is working with Heidi Hadsell, Worth Loomis and the National Council of Churches on a series of projects that will foster an ongoing relationship between the Macdonald Center and the NCC. Among the activities underway are republishing with a new introduction Marston Speight's book "God is One," which is designed to help churches understand Islam, and preparation of a summer course that Smith will offer for Christian leaders on Islam and Christian-Muslim relations. The Macdonald Center and the NCC also are working on an African American Christian-Muslim dialogue. The Muslim World will have a special issue on "Islam and the West" edited by Yvonne Haddad of Georgetown University and Smith this year and a special issue on "Christian-Muslim Relations" in 2002.

Since September 11, telephone calls and email messages have continued unabated to the faculty at the Macdonald Center and also at the Hartford Institute for Religion Research, seeking speakers, comment or advice. Invitations have come from the whole spectra: faith communities to retirement communities, traditional media to online chat rooms, graduate and undergraduate colleges to high schools and teacher and principal associations, civic membership organizations to public community groups.

Sometimes we reach thousands of unseen readers or listeners, through comments in newspaper articles, radio appearances, authorship of articles or participation on website discussion boards. Sometimes we talk face-to-face with large or small groups, allowing for dialogue and discussion.

As Muslims, Ibrahim Abu-Rabi' and Ingrid Mattson in particular are sought as interpreters of Islam from a Muslim perspective. Each has offered great insight.

Abu-Rabi', in an essay titled "At the Heart of Religion" (Hartford Courant, September 23, 2001), wrote, "Undoubtedly, sacrifice is at the heart of many Western and Eastern religions. I think that we as theologians must dwell at length on the notion of sacrifice. Isn't education a form of sacrifice? Or doing righteous deeds? Sacrifice in this meaning, as positive action to safeguard the welfare of people, has a tremendous potential to engage all the good forces in society to uplift the status of every individual man and woman. This is the constant duty of all of us in this short life of ours."

Mattson, in an essay titled "American Muslims Have a Special Obligation" (Beliefnet.com, October 11, 2001), wrote, "American Muslims have generally been more critical of injustices committed by the American government than of injustices committed by Muslims. This has to change.

"For the last few years, I have been speaking publicly in Muslim forums against the injustice of the Taliban. This criticism of a self-styled Muslim regime has not always been well received. Some Muslims have felt that public criticism of the Taliban harms Muslim solidarity. Others have questioned my motives, suggesting that I am more interested in serving a feminist agenda than an Islamic one. My answer to the apologists has always been — who has the greatest duty to stop the oppression of Muslims committed by other Muslims in the name of Islam? The answer, obviously, is Muslims."

Faculty member Kelton Cobb wrote a companion article to Abu-Rabi's commentary, in which he offered a theological perspective that confronted the issue of violence straight on: "When I suggest that it is a distortion to distance Islam from violence, even violence of the worst sort, I am not

Continued on next page

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singling Islam out. All major world religions preach non-violence, while in the back room, some religious people sanction violence. And they'd better. An honest look at history can't escape the fact that the best, most extensively humane periods of social order and civilization that have been achieved have required some passage either through war, or the threat of war."

To reach a local audience, Abu-Rabi' offered a special course on Understanding Islam over two Sundays at the end of October and beginning of November. The ten-hour course was designed to enhance mutual understanding between Muslims and non-Muslims. Both the public and the media attended. Earlier in October, Abu-Rabi' and Mattson spent two hours with the staff at Hartford Seminary, in an educational forum on Islam.

To reach a national — and possibly international — audience, Mattson spoke at a conference on "Faith in the Face of Terror" on October 22, in Washington, D.C., that was sponsored by FaithandValues.com and streamed live over the Internet.

The Hartford Institute for Religion Research also has helped the public, both through the media and through lectures, understand the role of faith in society today, especially in the aftermath of September 11.

"The notion that people of faith might unite around praying for peace and justice is certainly a powerful notion," Nancy Ammerman of the Hartford Institute said in a column in The Hartford Courant (Amy Pagnozzi, October 5, 2001). "Judging from my e-mails, many communities are already making attempts to envisage what justice would be like — if justice were not revenge, but real justice: the world put back the way it ought to be," she said.

Scott Thumma, faculty associate at the Hartford Institute, updated the Macdonald Center website to include both the faculty's work since September 11 and resources for those seeking information on Islam and Christian-

Muslim Relations. Visitors to the site can read the articles faculty have written in response to the terrorist attacks. They also can read their online articles (such as the first chapter in Jane Smith's book Islam in America), lectures and reviews as well as learn more about the Macdonald Center.

The outreach efforts divide into several categories. What follows is a summary of these activities. This is not an all-inclusive list, but should give a sense of how intense a period this has been at Hartford Seminary.

Academic speeches were delivered

"An honest look at history can't escape the fact that the best, most extensively humane periods of social order and civilization that have been achieved have required some passage either through war, or the threat of war."

Kelton Cobb

"Who has the greatest duty to stop the oppression of Muslims committed by other Muslims in the name of Islam? The answer, obviously, is Muslims."

Ingrid Mattson

at Brown University, Depauw University, Capitol Community College, George Washington University, Manchester and Tunxis Community Colleges, Pittsburgh Theological Seminary, Purdue University, University of Connecticut Law School, Washington & Lee University, Wesleyan University and Litchfield Academy. Mattson spoke to 50 school principals at the New Britain Board of Education. Hadsell spoke to the college and New Britain community at Central Connecticut State University.

Topics included: Gender and Authority in Islam, Islamic Law and Terrorism, The Sacred and Violence, The United States and the Muslim World since 1945, and Taliban: Do They Speak for Islam?

The faculty also made presentations to churches and church groups and

spoke or are scheduled to speak to all manner of local audiences, from the staff at the Connecticut Department of Revenue Services to the Masonic Geriatric Center to a town meeting in Wallingford to the staff at the Phoenix Companies Inc.

Media interviews occurred with the Wall Street Journal, New York Times, Los Angeles Times, Time, Newsweek, U.S. News and World Report, Chicago Tribune, Christian Science Monitor, Baltimore Sun Lehrer News Hour on PBS, MSNBC, and the NBC and CBS television stations in Hartford. The

Hartford Courant has published numerous stories quoting Hartford Seminary faculty. Many of these articles have led to additional stories by reporters in a sort-of chain reaction.

Two faculty members spoke at the annual conference of the Religion Newswriters' Association. Mattson appeared on a syndicated talk show hosted by Peter Weissbach out of Seattle and on Talk of the Town on National Public Radio, as well as

CNN.com's Community chat room.

Abu-Rabi', in one of his posts to his students in the Understanding Islam on-line mini-course, wrote, "The Muslim religious phenomenon is a complex one that traverses over 14 centuries of human history, and the Muslim world itself is a multi-ethnic, multi-glot and multi-cultural world which has been formed against a number of social, historical, and religious backgrounds. The Muslim world is far from monolithic. It is very diverse; it is very complex."

Our aim has been, and continues to be, to interpret the complexity of the Muslim world for our many constituencies.

Respect for the Other is Essential

By Heidi Hadsell
President, Hartford Seminary

The shared values of Hartford Seminary faculty and the wider Hartford Seminary community include respect for the other, interest in the beliefs and world view of the other, and openness to the possibility that encounter and relationship with the other may in surprising ways change the self. We do not expect or even seek to always agree with the other; our purpose is, rather, academic inquiry and dialogue.

Because of these shared values and because of our expertise both in the social scientific study of religion and in Islam and Muslim-Christian dialogue we have in the last several months found ourselves very much in demand as sources of information and interpretation. It is a part of our mission as a Seminary as well as a great privilege for Hartford Seminary to be able to play this important public role.

In the near future these shared values and the ways we witness to them as individuals and as an educational institution may become all the more critical, especially if there is a time in which the existent open spaces between our religions and communities narrow and become even more contested. Thus it is with a renewed sense of purpose and commitment to our shared values that we have undertaken the activities presented in this special report.

SPECIAL REPORT

Hartford Seminary Teaches “Understanding Islam” on Beliefnet.com

By David S. Barrett
Director of Public and Institutional Affairs

This fall, Hartford Seminary entered into a partnership with the Beliefnet.com website to help the public understand Islam better.

Since September 11, it has been increasingly important to understand the nature of Islam. Yet those who are not Muslim or an Islamic scholar may have become utterly confused about this religion.

Does it really condone violence, as Osama bin Laden says? Or is it a peaceful religion that has been hijacked by terrorists? How is it similar to or different from other faiths?

For three weeks, Hartford Seminary faculty helped the public explore both the basics of Islam and the issues in the news today. The Seminary was uniquely positioned to provide this on-line education through its Macdonald Center for the Study of Islam and Christian-Muslim Relations. The center is the United States’ oldest center for such study.

Seminary faculty moderated five dialogue groups on Beliefnet.com. Serving as moderators were: Ibrahim Abu-Rabi, Ingrid Mattson and Jane I. Smith, who are professors of Islamic Studies and Christian-Muslim Relations at the Seminary; Ian Markham, who is dean of the Seminary, and Steven Blackburn, adjunct professor of Arabic and reference and learning resources librarian at the Seminary.

The groups drew outstanding response from the participants. Each group’s participants posted hundreds of comments and questions.

Underscoring the importance of understanding Islam is a recent report from David A. Roozen, professor of religion and society at Hartford Seminary, in which he said that increasing diversity across religious groups is one of four religious megatrends that are changing the foundations of faith communities in America today. Roozen characterized the trend as

“ecumenical to interfaith,” reflecting a consciousness about America’s religious diversity. The tragic events of September 11 have showcased this development, he said.

“Nearly every major worship service, most notably those including the President of the United States, were not only ecumenical in nature, but were proactively interfaith. And beyond our traditionally understood melting pot of Protestant, Catholic and Jew, the services intentionally included Islam,” Roozen said.

“The Democratic presidency of Jimmy Carter will long be associated with our country’s rediscovery of evangelical Protestantism. With equal irony, it will likely be that the Republican presidency of George W. Bush is long remembered as marking the official acknowledgement and affirmation of Islam’s addition to America’s interfaith reality,” he said.

The Beliefnet.com dialogue groups served as mini-courses for those participating in them and also were open to all those who simply wanted to learn more through readings. The Seminary faculty provided papers on the basic beliefs and practices of Islam (written by Ian Markham), Islam and the modern world (written by Ibrahim Abu-Rabi’) and Islam and the role of women (written by Jane I. Smith).

The faculty of the Seminary also taught daily lessons on the following topics:

- Basic Beliefs and History
- Jihad and Martyrdom
- Geography and demographics
- Muslims in America
- American Foreign Policy in the Muslim World
- Osama Bin Laden
- Pakistan and Afghanistan
- The significance of the Qur’an and Hadith
- The role of the prophet Muhammad in Islam
- The Crusades and Christian-Muslim Relations
- Islamic dress
- Islamic law
- Islamic economics
- Mysticism
- Sunni and Shi’ite traditions

Markham, the Dean of the Seminary, said that the Seminary hopes

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Continued from previous page the mini-courses provided the opportunity to understand the diversity within the Islamic world. “We want to explore the role of Islam within in the modern world and help the audience understand some of the complexities within the Islamic world,” Markham said.

Beliefnet is the leading multifaceted media company and website on religion, spirituality and inspiration.

The Beliefnet discussions are available to anyone interested in reading more about Islam. To access the discussions, visit www.Beliefnet.com and register yourself. On the home page, locate the “Dialogue Groups” link and click on it. This will lead you to the Archives and then to the Islam file. The Seminary’s discussions are labeled “Understanding Islam 1, 2, 3, 4, and 5.”

American Muslims Have A ‘Special Obligation’

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



The terrorist attack on Sept. 11th exacerbated a double-bind American Muslims have been feeling for some time. So often, it seems, we have to apologize for reprehensible actions committed by Muslims in the name of Islam. We tell other Americans, “People who do these things (oppression of women, persecution of religious minorities, terrorism) have distorted the ‘true’ Islam.”

And so often we have to tell other Muslims throughout the world that America is not as bad as it appears. We say, “These policies (support for oppressive governments, enforcement of sanctions responsible for the deaths of almost 1 million Iraqi children, vetoing any criticism of Israel at the United Nations) contradict the ‘true’ values of America.”

But frankly, American Muslims have generally been more critical of injustices committed by the American government than of injustices committed by Muslims. This has to change.

For the last few years, I have been speaking publicly in Muslim forums

against the injustice of the Taliban. This criticism of a self-styled Muslim regime has not always been well received. Some Muslims have felt that public criticism of the Taliban harms Muslim solidarity. Others have questioned my motives, suggesting that I am more interested in serving a feminist agenda than an Islamic one. My answer to the apologists has always been—who has the greatest duty to stop the oppression of Muslims committed by other Muslims in the name of Islam? The answer, obviously, is Muslims.

I have not previously spoken about suicide attacks committed by Muslims in the name of Islam. I did not avoid the subject—it simply did not cross my mind as a priority among the many issues I felt needed to be addressed. This was a gross oversight. I should have asked myself, Who has the greatest duty to stop violence committed by Muslims against innocent non-Muslims in the name of Islam? The answer, obviously, is Muslims.

American Muslims, in particular, have a great responsibility to speak out. The freedom, stability, and strong moral foundation of the United States are great blessings for all Americans, particularly for Muslims.

Moreover, we do not have cultural restrictions that Muslims in some other countries have. In America, Muslim women have found the support and freedom to reclaim their proper place in the life of their religious community. And Muslims have pushed and been allowed to democratize their governing bodies. Important decisions, even relating to theological and legal matters, are increasingly made in mosques and Islamic organizations by elected boards or the collective membership.

But God has not blessed us with these things because we are better than the billions of humans who do not live in America. We do not deserve good health, stable families, safety and freedom more than the millions of Muslims and non-Muslims throughout the world who are suffering from disease, poverty, and oppression.

Muslims who live in America are being tested by God to see if we will be satisfied with a self-contained, self-serving Muslim community that resembles an Islamic town in the Epcot global village, or if we will use the many opportunities available to us to change the world for the better—beginning with an honest critical evaluation of our own

flaws.

Because we have freedom and wealth, we have a special obligation to help those Muslims who do not—by speaking out against the abuses of Muslim “leaders” in other countries.

In his speech to the nation, President Bush argued that American Muslim leaders and other moderates represent the true voice of Islam. This is true, and we therefore need to raise our voices louder.

So let me state it clearly: I, as an American Muslim leader, denounce not only suicide bombers and the Taliban, but those leaders of other Muslim states who thwart democracy, repress women, use the Qur’an to justify un-Islamic behavior and encourage violence. Alas, these views are not only the province of a small group of terrorists or dictators. Too many rank-and-file Muslims, in their isolation and pessimism, have come to hold these self-destructive views as well.

The problem is that other Muslims may not listen to us, no matter how loud our voices. Surely President Bush wants the moderate voices not only to be raised, but also to be heard. American Muslim leaders will be heard only if they are recognized as authentic interpreters of Islam among the global community. This will be very difficult to achieve, because our legitimacy in the Muslim world is intimately linked with American foreign policy. An understanding of some important developments in Islamic history and theology will clarify this apparently odd dependence.

According to Islamic doctrine, after the death of the Prophet Muhammad, no Muslim has the right to claim infallibility in interpreting the faith. There is no ordination, no clergy, no unquestioned authority. This does not mean that all opinions are equal, nor that everyone has the ability to interpret religious and legal doctrine. Solid scholarship and a deep understanding of the tradition are essential. But not all scholars are considered authoritative. Most Muslims will accept the opinions only of scholars who demonstrate that they are truly concerned about the welfare of ordinary people. People simply will not listen to scholars who seem to be mostly interested in serving the interests of the government.

Throughout Muslim history, religious leaders who advocated

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oppressive interpretations of

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when we have them.

Ingrid Mattson

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aggression against the state were usually marginalized. After all, most Muslims did not want to be led into revolution—they simply wanted their lives to be better. The most successful religious leaders were those who, in addition to serving the spiritual needs of the community, acted as intermediaries between the people and state. There have been times, however, when hostile forces attacked or occupied Muslim lands—for example, the Mongol invasions, (Christian) Crusades, European colonialism, and the Soviet invasion of Afghanistan. At those times, people needed revolutionary leaders; those who were unable to unite

the people against aggression were irrelevant.

The question we need to ask is, at this point in history, what do Muslims need to hear from their leaders? What voices will they listen to?

In the midst of a global crisis, it seems that American Muslims are being asked to choose between uncritical support for rebels acting in the name of Islam and uncritical support for any actions taken by the American government. Osama bin Laden has divided the world into two camps: those who oppose the oppression of the Muslim people, and those who aid in that oppression. President Bush has divided the world into two camps: those who support terrorism, and those who fight terrorism.

Where does this leave American Muslim leaders who oppose the oppression of the Muslim people and who want to fight terrorism? In the increasingly strident rhetoric of this war, we may be considered traitors by both sides.

Nevertheless, we must continue to speak. We have to speak against oppressive interpretations of Islam and against emotional, superficial, and violent apocalyptic depictions of a world divided. And in our desire to show ourselves to be patriotic Americans, we cannot suppress our criticisms of the United States when we have them.

We have to do this, not only because it is the right thing to do, but also because if we do not, the Muslim world will remain deaf to our arguments that peaceful change is possible, and that revolt and ensuing lawlessness almost always cause the greatest harm to the people.

It is in the best interest of the United States that we be permitted to continue to speak. In many parts of the world, those who speak out against corruption and unfair government policies are jailed, tortured, and killed. In such circumstances, very few people—only those who are willing to risk losing their property, their families, their security, and their lives—will continue to speak out. Only the radicals will remain.

This article first appeared on Beliefnet.com on October 11, 2001.

Only Through Your Love We Can Survive!

A poem to the children of the deceased in the attacks on New York City and Washington, D.C.

By Ibrahim M. Abu-Rabi'

Professor of Islamic Studies and Christian-Muslim Relations; Co-Director, Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations, Hartford Seminary



I fix my gaze on your eyes./ Trying to fathom the depth of your anguish/ And the extent of your pain.

When your parents kissed you goodbye that morning/ It never crossed your minds that you would never meet again./ Buried under the rubble, the bodies of your loved ones/ Have dotted our imagination and our conscience,

And have made you dearer to us than before./ Your pain has thrown me into the unspoken pain of the millions

Of suffering children around the world, JUST like you/ I feel as though my *raison d'être*, my foundation, my identity/ Has been shattered beyond belief./ However, your beautiful and sad eyes give me/ A glimmer of light, hope, and anchor./ I tread the path of agony, this time, not alone./ But in unison with you./ I surrender myself completely to you,

You have become my guide, just like the SAGE in Dante's Divine Comedy;

You have become my teacher, giving me lessons in love./ Humility, and compassion./ I see on the horizons the beginnings of a new dawn./ I see your compassionate smile/ Taking me by the hand in the new darkness/ Surrounding the world./ Your proximity to me has made life meaningful again./ Yes, we will overcome this tragedy together;

Yes, we will overcome it together with the suffering children of the world.

When? I do not know!/ The world seems to be poised on creating/ More suffering for children like you./ But I am sure that one day we will overcome;

I am sure that one day your smile will melt down all the anger/ And hatred of this world./ I am sure one day you will help us to reconnect to the Compassionate God of the whole universe.

Torah In the Face of Disaster

(Editor's Note: Rabbi Stephen Fuchs, senior rabbi of Congregation Beth Israel, West Hartford, CT, delivered this address to his congregation in September. Rabbi Fuchs is a member of the Board of Trustees and Adjunct Faculty at Hartford Seminary. He taught a course on "How Jews Read Scripture" for the Seminary's Fall 2001 semester.)

By Rabbi Stephen Fuchs



Rosh Hashanah 5762— This is the day the world was created. We celebrate on Rosh Hashanah the partnership of God and humanity to bring

order out of primordial chaos. This year we do more than celebrate, this year we strive to undo the horrible work of those who have brought chaos out of order.

As I stand before you on this Rosh Hashanah, I wonder what it is I can add to the volumes that each of you has read, to the bounty of material that each of you has heard about this horrible crisis. I know that my only possible way to be helpful is not as a political commentator which I am not, not as a psychiatrist which I am not, not as a politician which I am not, and certainly not as a military expert which I am not — but as a Rabbi and a teacher of Torah.

For us Jews, Torah is the lens which allows us to see life more clearly, and it is, I believe, Torah to which we can turn to find comfort, to find guidance, to find solace in this hour. When we turn to Torah, though, we must find the great middle ground. We must find the great middle ground between fanaticism and fundamentalism on the one hand, and those who would dismiss Torah as fairy tales and foolishness on the other.

The stories of Torah are more than fairy tales. They have much to teach us about life. And so, look at them with me, as we examine the present situation we are in. The story of creation, which Rosh Hashanah celebrates, teaches us the important truth that we human

beings —created in God's image— are in charge of and are responsible for this world. It is an awesome responsibility and a tremendous amount of power.

Created in God's image does not mean that we look like God. Created in God's image means that we have the power that is most like God. We human beings are the only creatures who walk this earth that can go to the side of a mountain and mine ore and turn that ore into steel to make bombs and guns whose only purpose is to kill and to maim. But thankfully, we human beings are the only creatures on this earth who can go to the same mountain and mine the same ore to make the steel to forge the most delicate surgical instruments, to operate on an open heart or a human brain. The power is ours and the free will is ours to choose in which direction we shall incline.

People ask me so frequently: "Where was God? Why didn't God stop this horror?" For me, the answer to that very important question is found at the very beginning of the Torah — in the third story in Genesis, in the story of Cain and Abel. It is the story of two brothers who make offerings to the Lord. One of the offerings finds acceptance; the other does not. Each of us knows how we feel when others reject our offerings. Each of us knows the anger and jealousy that he or she felt. It is at the moment when his anger and jealousy were most acute, that God addresses Cain and says: "I know how you feel. I know what you are thinking. Don't do it! If you do your best, there is uplift—if not, sin waits for you at the door. Its urge is toward you, but you can rule over it."

But even after a one on one visit from God, Cain still killed his brother. The story teaches us so beautifully what God is and what God is not. God is the voice within us if we seek to hear it, that can guide us in the path of righteousness and justice but God does not thwart free will.

And so, when Cain decided to kill his brother, God, of course, did not stop him. It is the same principle that allowed Hitler to run rampant and to destroy two thirds of Europe's Jews. It is the same principle that allows these

terrorists to harness the technology with so much potential for good and use it for such unspeakable evil. It is a human problem and God is not to blame.

Very early in the Torah, we learn we should not expect God to stop such things—that is our job! And how should

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Rabbi Stephen Fuchs

we do that job? How should we deal with those who threaten the freedom of our citizens to move about the land and the air of this country?

The answer comes from another story in Genesis —the story of Noah. You remember that God was disgusted with the world and decided to destroy it, but Noah was a righteous man, so God commands Noah to build an Ark. And when the people, according to the Midrash, saw Noah building this ark, they laughed at him: "What are you doing building this huge boat? We're not

Continued on next page

Continued from previous page

in the middle of an ocean. We are in a desert.”

Then the rain started to fall, and then it fell harder and harder. All of a sudden, the people who laughed wanted to get into the ark, and when they couldn't, they wanted to topple the ark and destroy it.

What was the response? God arranged for the ark to be surrounded by ferocious lions—lions around the ark to guard it from those who would threaten the free movement of travelers.

The lesson for our time is so clear. Airport security is not and should not be the job of six-dollar-an-hour employees whose only training for their task is that they watch a twenty-minute video! Airport security should be the domain of serious, well-trained professionals—lions around the ark—who know how to protect and defend those who wish to travel.

“What does God want from us?” The answer emerges from the story of the Binding of Isaac. God, Abraham, and Isaac, in a religious test to be sure, put on a religious demonstration. The Binding of Isaac was not just a test of faith but a declaration of the limits of faith—a proclamation for all time—that no true religion ever requires the shedding of innocent blood in its name.

That is the lesson that the fanatics of all religious stripes must learn. And if they are not able to learn, we must teach it to them emphatically. We can not allow their philosophy to conquer ours.

Still we ask: Why must innocent people die? There are mysteries in the world that we shall never understand, and that is another vital lesson for us to learn on this Rosh Hashanah.

Jacob, Abraham's grandson, after cheating his brother twice, spent twenty years with his uncle Laban, a sentence perhaps, like a sentence in a prison or a reform school. On the way back home, he comes to grips with everything he has been and everything he has done. An angel wrestles with Jacob until the break of day. Jacob says, “I will not let you go unless you bless me,” and the angel blesses him. No longer is his name Jacob but Israel, meaning “one who struggles with God.”

Then, at the crucial moment, Jacob says to this agent of God: “Tell me your

name. Let me know you.” But the response is abrupt and categorical: “You must not ask my name, you can not know my name,” meaning there is much about God that none of us will ever know.

Even Moses who demanded of God: “Show me your glory,” even Moses could not know God completely. God said

We learn that the God

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We learn that God is a mystery,

and we learn to find

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Rabbi Stephen Fuchs

okay: “Stand in the cleft of the rock. I will pass by. You will see some of it but not all of it,” because ultimately, God is a mystery, and ultimately, that is why we worship God instead of expecting God to worship us.

And what can we take from this tragedy? Where do we go from here? We have to look for and celebrate those glimmers of light, those silver linings, which do appear in the dark cloud.

For this, we look to Joseph, Jacob's son, as an example. Joseph's brothers hated him; they threw him in a pit with snakes and scorpions, according to our tradition. They sold him away as a slave, his master's wife wanted to seduce him, and he ended up in prison and there he languished until he finally arose out of his abyss to become second in command of all of Egypt. When his brothers appeared before him, he did not complain about what they did to him in the past; and he didn't look with anger at the negative. He said to them, “Although you thought to do me evil,

the Lord has turned it to good,” giving me opportunity to save many lives as the chief advisor to Pharaoh who saw that country through a terrible famine.

I am not one of those who believes that the good outweighs the bad, but I am one of those who believes we must look to the good that comes out of the bad. People often say, “Well, the Holocaust was terrible, but we now have the state of Israel.” If I had the choice, I would give back the state of Israel and everything it has accomplished in order to restore those million-and-one-half Jewish children to life, to bring back the glory that was European Jewry, but life does not give us that choice. And so, we must play the hand we are dealt.

Similarly, we can look at this tragedy and thank God for the examples of the firefighters, the policemen, and all of those who did so much to save so many. Out of this worst of all tragedies, we have seen the best of human nature. There is a bright side in almost everything if we look for it, and it is in the nature of our tradition and our people to find it.

So we look upon this tragedy, and our Torah guides us. We learn that life has purpose and that we have the power to shape this world for good or for evil. We learn that it is not God who is to blame for the horror we are living through. It is the responsibility of wicked people who have exercised their power of free will.

We learn we must protect our travelers with “lions around the ark” or the modern equivalent thereof. We learn that the God that we worship, in no shape, size or form, requires the shedding of blood in the name of religion. We learn that God is a mystery, and we learn to find the bright side in even a horrible tragedy such as this.

So we come to this Rosh Hashanah with these lessons, and we know what we shall do. We shall continue to pray for comfort and strength, and we shall continue to do good deeds of feeding the hungry and clothing the naked, and using our power to make a better world. In the end, that is the most we can do, but with God as our witness, let us not do any less.

Amen



Loomis Receives Honorary Degree at Convocation

At Hartford Seminary's Convocation and Graduation on October 5, Worth Loomis, a well-respected businessman and scholar, received a Doctor of Divinity degree, which is an honorary degree awarded for distinguished service to religious communities. In top photo, Martin L. Budd, chair of the Seminary Board of Trustees, “hoods” Worth, in the traditional ceremony that occurs when someone receives a doctorate. Loomis recently stepped

down as dean of the Seminary and now serves as development director for the Macdonald Center for the Study of Islam and Christian-Muslim Relations and as Professor of Faith and Public Life. The main address at the convocation, which serves as the graduation ceremony for the Seminary's degree and urban ministries programs, was delivered by Alvan N. Johnson, pastor of Bethel AME Church. In bottom photo, Johnson addresses the audience.

The Inauguration

OF HEIDI HADSELL AS 10TH PRESIDENT
OF HARTFORD SEMINARY • SUNDAY, SEPTEMBER 30, 2001

PROGRAM

Prelude
Keyboard Improvisations
Don McKeever
Hartford Seminary Drum Choir
Jan Gregory, Director
Trumpet Fanfare
Ross Tucker

The Processional

Invocation
Efrain Agosto
Professor of New Testament and Director, El Programa de Ministerios Hispanos, Hartford Seminary

Celebration Hymn
Blessed Be God

Welcome
Martin L. Budd
Chair, Board of Trustees, Hartford Seminary

Charges to the President
From the Religious Community
Stephen Fuchs
Senior Rabbi, Congregation Beth Israel, and Member, Board of Trustees, Hartford Seminary

Edith A. Guffey
Associate General Minister, United Church of Christ, Office of General Ministries

Ali A. Antar
Imam, Islamic Association of Greater Hartford, Berlin; Chair, Department of Physics and Earth Sciences, Central Connecticut State University; and Member, Board of Trustees, Hartford Seminary

Barbara G. Wheeler
Representative of the Stated Clerk of the General Assembly, Presbyterian Church (USA), and President, Auburn Theological Seminary

From the Academic Community
Walter Harrison
President, University of Hartford

Daniel O. Aleshire
Executive Director, Association of Theological Schools in the United States and Canada

A Musical Tribute
The Alfred E. White Chorale
Director, Ingrid B. Faniel

A Reflection
David D. Daniels III
Associate Professor of Church History, McCormick Theological Seminary

A Sung Prayer
Spirit of the Living God

Charges to the President
From the Board of Trustees
Martin L. Budd
Chair; Partner, Day, Berry & Howard LLP

From the Faculty
of Hartford Seminary
David A. Roozen
Professor of Religion and Society and Director, Hartford Institute for Religion Research

From the Students and Graduates of Hartford Seminary
Walter Mayorga
Graduate, Programa de Ministerios Hispanos, and Science Teacher, Multicultural Magnet School, Bridgeport

An Inaugural Prayer
Carl S. Dudley
Professor of Church and Community, Hartford Seminary

The Investiture
Martin L. Budd
Heidi Hadsell

Address
Heidi Hadsell

Hymn of Praise
Sing a Song of Jubilation

A Blessing
Ingrid Mattson
Professor of Islamic Studies and Christian-Muslim Relations, Hartford Seminary

Recessional
You Shall Go Out With Joy
We Are Marching In The Light Of God

Postlude
Keyboard Improvisations
Don McKeever

Heidi Hadsell

10TH PRESIDENT OF HARTFORD SEMINARY

Charges to the President



Stephen Fuchs, David Daniels in procession



Alumna Judith Welles (right) speaking with Kaneez Bajwa and Fatima Boushaben.



Walter Harrison



Abdul Malik Mujahid, a speaker during the Inauguration weekend; Trustee M. Saleem Bajwa; Martin Budd, Chair of the Board of Trustees

From Stephen Fuchs

Senior Rabbi, Congregation Beth Israel

“Zeh ha yom Asah Adonai. Nagilah v'nees-michah vo. (Psalm 118:24)

This is the day that the Almighty has made. Let us rejoice and be glad in it!”

Our tradition teaches that Abraham's tent was open on all sides so that when he sat in it, Abraham would never miss an opportunity to invite a passerby to come in.

Heidi, I hope you will always see this day as an opportunity that God has provided you to make this seminary a Tent of Abraham where all who seek religious insight will feel welcome and at home.

You bring so many gifts: A fine mind, an ability to focus on many things without losing focus on any, a wonderful ability to listen born of genuine empathy and caring, and a great smile.

With these treasures to sustain you, I pray you will guide this seminary to a sacred and passionate middle ground:

Between those who defend Scripture with fundamentalist fanaticism – and those who dismiss it as foolishness and fairy tale.

Between those who say all religions are really the same — and those who say our differences are too great to bring us together in mutual respect.

Between those for whom a seminary is a fortress for rigorous scholarship and research — and those for whom a seminary is a focal point for community activism.

Between those who say my faith is right and all others are wrong – and those who say no faith is right and all faiths are wrong.

Heidi, if you can guide us on that sacred middle ground of respect, research, responsiveness and responsibility, then in days to come, observers will say of you, as

Mordecai said to Esther when the fate of her people was in her hands:

“Oo mee yodea eem l'ate kazote heega-at l'malchut.”

“Perhaps you have come to your position for just such a time as this.”

From Ali Antar

Imam, Islamic Association of Greater Hartford

I am honored to have the privilege to speak and give a charge on this special occasion, the inauguration of Dr. Heidi Hadsell as President of Hartford Seminary.

(Qur'an 49:13)

“O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you may know one another, not that you may despise each other. Verily the most honored of you in the sight of God is the most righteous of you. God has full knowledge and is well acquainted with all things.”

Heidi, I am giving this charge, not only on my behalf, but also on behalf of the Muslim community in the nation, especially the Islamic Association of Greater Hartford in Berlin, the Muhammad Islamic Center in Hartford, the Islamic Society of Western Massachusetts in West Springfield, Massachusetts and the Islamic Society of North America.

We trust you come to Hartford Seminary with your excellent national and international expertise of the Christian Faith and global ethics that you will utilize with our multi-faith and multi-ethnic Seminary community. We trust you will handle this with wisdom, compassion, modesty, integrity, resourcefulness and perseverance.

Let us all give our new president Dr. Heidi Hadsell our prayer and support in achieving her vision for Hartford Seminary.

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From Walter Mayorga

Graduate, Programa de Ministerios Hispanos, and Science Teacher, Multicultural Magnet School, Bridgeport

Tengan todos muy buenas tardes, (Good afternoon everyone)

Quisiera empezar por darle las gracias al comite organizador de este evento por darme la oportunidad de participar en esta preciosa ceremonia. Es para mi un verdadero honor y privilegio el poder dar la bienvenida a la Dr. Heidi Hadsell a Hartford Seminary de parte de los “Ministerios Hispanos.”

Vivimos en tiempos dificiles y llenos de incertidumbre. Pero es en momentos como éstos que Dios, a través de la historia, ha llamado a hombres y a mujeres para unir y guiar a su pueblo a alcanzar nuevas metas y nuevos horizontes. Fue en momentos como éstos que Dios llamó a Josué para unificar a su pueblo y conquistar la tierra prometida. Fue en momentos dificiles y llenos de incertidumbre que Dios llamó a Débora a unir al pueblo y derrotar a sus enemigos. Hoy, Dios también está llamando a hombres y a mujeres para unir y guiar a su pueblo.

Creo firmemente que Dios está llamando a la Dr. Heidi Hadsell a unificar y guiar a la comunidad

Inaugural Prayers by Faculty at Hartford Seminary

From Efrain Agosto

Bendito sea Dios, nuestro Creador. Blessed be the God who caused us to be, called us to flourish, created us free.

Gracias, oh Dios por este Gran Dia. Este es el Dia que hizo nuestro Dios, dia de Alegria y de Gozo. This is the Day that God has made. We shall rejoice and be Glad in it.

We shall rejoice for all the beautiful people gathered together — Jews, Muslims, Christians, people of many faiths. People from Hartford, Connecticut, New England and New York. Friends and family from Chicago, California, and many parts of the United States. Friends and colleagues from Africa, Asia, Latin America, Europe, from all your great, created world, oh God.

Este es tu dia, oh Dios, porque tanta gente bella de todas partes del mundo

estudiantil de Hartford Seminary para alcanzar nuevas metas y nuevos horizontes. Pido a Dios que él continúe dotándola de la sabiduría y la valentía necesaria para alcanzar estos objetivos.

We live in difficult times; times filled with uncertainty. But it has been in moments like this that God has called both men and women to unite and guide His people to reach new goals and horizons. It was in times like this that God called Joshua to unite His people and conquer the promised land. It was in times of difficulty and uncertainty that God called Deborah to unite His people and defeat their enemies. Today, God is still calling men and women to unite and guide His people.

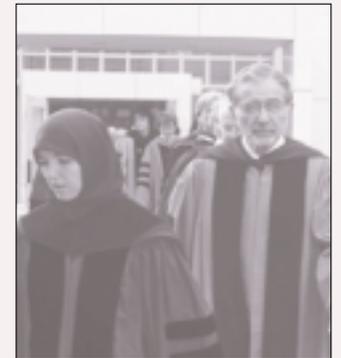
I firmly believe that God is calling Dr. Hadsell to unite and guide the student community of Hartford Seminary in achieving new goals and horizons. Dr. Hadsell, it is my prayer today, that God grants you the wisdom and the courage to fulfill this calling.

I leave you with God's message to Joshua as he prepared to enter the promised land: “Be strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go” (Joshua 1:9).

están aquí en este lugar para celebrar con nuestra nueva presidenta, Heidi Hadsell. Bendicela, oh Dios, en su día, y bendice este gran seminario, y todo el trabajo importante que hay por delante para todo nosotros y nosotras. Darnos vision, direccion y sabiduria, que junto a nuestra presidenta podemos tener un impacto en este mundo que confronta tante dificultades en los días por delante.

We pray for our new president, Heidi Hadsell, as we celebrate with her this day, her day. We pray for our Seminary and the important work that lies ahead of us, together with Heidi, in this troubled world, a world which sits before you today, oh God, in this tent, represented by so many beautiful people, from all walks of life. Give us all vision, guidance and wisdom to confront all that which lies ahead of us, we pray. And we pray for this wonderful service of inauguration, invoking your presence. Be

Continued on next page



Ingrid Mattson, Carl Dudley



Four national experts in the education of religious leaders speak at a special Inauguration weekend forum on Saturday night. Hanging behind them are quilts by Virginia Smanek.



Edith Guffey, Efrain Agosto, Walter Mayorga



David Daniels, M.T. Winter



Ingrid Mattson delivers an Inauguration prayer.



Michael Rion, former Hartford Seminary president, and Nancy Rion



Ineke Bijlefeld, James Cox-Chapman and Professor Emeritus Willem Bijlefeld

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honored by it, oh God, even as we honor your servant, our sister, Heidi Hadsell.

Este es el Día que hizo nuestro Dios. Alegremonos y gozemonos en él. This is the day that God has made. Let us, all of us, rejoice and be glad in it. This day and everyday. Amen!

From Carl Dudley

In times of transition, we give our leader praise; in troubled times, we ask our leaders to produce. Hartford Seminary is uniquely situated at this moment of history. We come in great need of God's presence and guidance.

Let us pray.

Almighty, all powerful God, You who are merciful and compassionate, together we ask your blessing on our new president, Heidi Hadsell.

As you have guided and strengthened her in the past, now bless her leadership among us in these particular times.

As she has lived from the West Coast to New England, and in between, make her big enough to embrace our whole nation of such amazing wealth and fearful pain, across divisions that undermine us, and in hopes that can unite us as your people.

As she is scholar of religious diversity and social ethics, challenge her to keep on learning to help us to shape religious leaders who honor the mystery of your presence differently among us, while finding our common ground in the practice of our faiths.

As you have taught Heidi to be fluent in several languages, help her to guide our Seminary and all who learn with us throughout the world to know and build upon the best of our traditions, yet also learn the language and culture of others to learn their silence and their sacred places as well.

Help us all to become seekers and healers in our profound respect for your creative act in each of us, sensitive to our mutual pain, celebrating old hopes and unseen possibilities.

As Heidi has challenged government for justice and ecology in the Amazon, as she brought conversation to conflicting religious groups at Bossey in the Alps, grant her that positive patience and relentless commitment to give us leadership in this particular moment of history, to engage a world where our differences, ignorance, hatred have led to death, to murder, in great numbers in a

horrible moment forever implanted on our memories, and in small numbers stretched over many years in other nations of your world, and also here in Hartford.

Suffering and Loving God: As our nation is in a world at war, frightened by violence and tempted by vengeance, in the leadership of our new president, grant us the courage to hear and amplify the voices of poverty and powerlessness and in our response, as a religious-educational community, grant us to be immoderate in love, and risk, and willingness to sacrifice.

So bless and strengthen our leader for these difficult times and bless all of us united in a cause so much larger than ourselves. For we ask it in God's Almighty name.

Let all the people say, Amen.

Let all the people say, Amen.

From Ingrid Mattson

The Lord says:

When my servants ask you about Me, indeed I am near. I listen to the prayer of every suppliant when he calls on Me. So let them listen to My call and believe in Me, so they might be rightly guided. (Qur'an 2:186)

So, Oh Merciful One, we ask You with all humility to give us what you know is good for us.

Oh Knowing One, without You, we are poor in knowledge, so help us to seek You and attain useful knowledge.

Oh Subtle Creator, without You, we are lacking in vision, help us to see your wise plan in all creation, so we can attain wisdom.

O Holy One, without You, we are inclined towards ourselves, let us know true love of others through love of you.

O Lord, guide our leaders, especially Heidi Hadsell, bless our common work for what is good, protect our families and ease our journeys.

I leave you in the keeping of God, the One who never fails His trust.

The President's Address

Delivered by Heidi Hadsell at her inauguration as the 10th President of Hartford Seminary, September 30, 2001, Hartford, Connecticut.

"Where is the conversation?" That's a question David Daniels often asks when seeking to discover what is going on in a given academic discipline, in an historical movement, in ministry, or in other important settings. I have always loved this question. I love it because it focuses not on what the commonly accepted propositions are, or on the already agreed upon body of accumulated knowledge and truth, but rather on the growing edges. It asks where is the disputed territory? What are the questions? Why the debate? Where is the excitement and the dynamism? Who is in the dialogue? Where is the new emerging and where might it be going?

For anyone who loves this question as I do, Hartford Seminary is a great place to be. Hartford Seminary lives and teaches and researches and writes and forms religious leaders, all in the spirit of this question. Hartford Seminary takes delight in having the conversation, or better, having a variety of conversations and having them with a variety of conversation partners. Its faculty has its fingers on the pulse of many of the most compelling conversations in theological education today, conversations which

years of the twentieth century. Here is Charles Gross, then president of the Board of Trustees speaking in 1927: "No man in Hartford Seminary, whether he is President, Professor, Trustee, or student, is obliged to accept any doctrine which he does not believe himself. He is absolutely free to seek the truth, as he finds it, and to formulate his own beliefs... These men of all denominations, men and women, are here taught to work together in harmony, for the advancement of one

quite like us. We are a seminary which does not have its own M.Div. program, (although we do have a cooperative one with Andover Newton and Yale Divinity School); but which does have vigorous Masters Degree and Doctor of Ministry degree programs, and several thriving certificate programs for leadership among the laity and the clergy. We are a Christian seminary with a new chaplaincy program for the preparation of Muslim chaplains; we are a Christian seminary with growing years of

We are a seminary which, right here in the Land of Steady Habits, has made innovation a habit in itself. And we are a seminary which thinks of itself as local and values the local dimensions to its work, but at the same time is aware that some of the people most interested in what we do are found all over the country, and indeed all over the world.

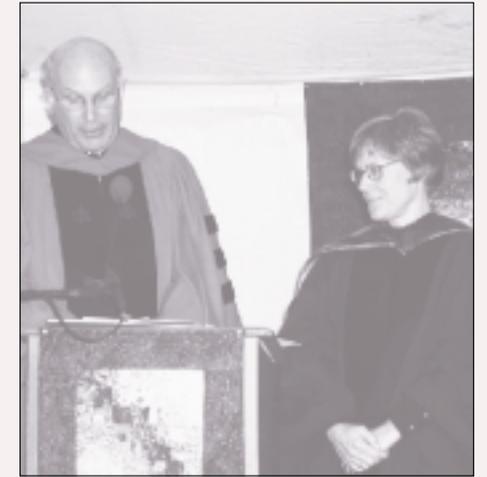
are important intellectually, of course, and also are critically important for the life of churches and religious communities around the nation and around the world.

Hartford Seminary has been this kind of a place with this kind of a spirit for a long time, perhaps since its inception, but certainly since the early

end – the kingdom of God." What better basis we can add, for a rich ongoing conversation!

It is a common observation among students, faculty alumni/ae and Trustees, that Hartford Seminary is a place almost impossible to describe, especially in a few words. This is in part, of course, because there are no other seminaries

experience of and a deep commitment to Muslims on the faculty and Jews and Muslims on the Board. We are a seminary which values in equal measure the empirical study of religious congregations and theological and biblical reflection on the practice of ministry among peoples of faith. We are a seminary which, right here in the Land



Martin L. Budd, Chair of the Board of Trustees, invests Heidi Hadsell with the rights and privileges of president of Hartford Seminary.

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The Hadsell family: John and Virginia Hadsell and Heidi Hadsell's children Martin and Nena

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of Steady Habits, has made innovation a habit in itself. And we are a seminary which thinks of itself as local and values the local dimensions to its work, but at the same time is aware that some of the people most interested in what we do are found all over the country, and indeed all over the world. I could go on, but the point is clear: no one need wonder why we are so difficult to describe.

Difficult to describe yes, partly because we have no models to refer to. So we struggle to find words to describe ourselves and our shared mission coherently, although not perhaps in



Hartford Seminary faculty gather for the processional at the inauguration.

conveniently sized sound bites. One of the ways we describe ourselves is to borrow the metaphor of conversation and to think of ourselves as an institution characterized by a number of simultaneous and quite different conversations, each of which has its own logic and coherence and interlocutors; conversations which then coalesce around common projects, academic values and commitments, and the mission of the institution. Conversation as a metaphor is helpful because it expresses well the sense Hartford Seminary has of itself as an educational institution which at its heart involves dialogue. The commitment to dialogue across many boundaries is a commonly and deeply shared value, an existential posture even, at Hartford Seminary, and it is one of the primary ways we "support faithful living in a pluralistic and multi-faith environment."

By definition a dialogue is somewhat open-ended. It is a journey that has not been precisely mapped, although is it not

without direction. It is a process of mutual discovery which promises the possibility of something new emerging, perhaps something no one has dreamed of or expected, a realigning of the self perhaps, a reshaping of one's own hopes and dreams. A dialogue involves the I-Thou relationship explored by the Jewish philosopher Martin Buber several decades ago. At Hartford Seminary one finds this spirit present in many kinds of dialogue. Let me name just a few which I have observed since I have arrived.

There is, for example, an on-going dialogue between the empirical study of religious groups both locally and across the nation, and the theological reflection on them; there is also the dialogue with the groups who are and have been studied, and dialogue inside their congregations about what the studies might mean for them. There is also a dialogue between the academic resources for ministry such as theology, bible, liturgy, ethics, on the one hand, and the practice of ministry itself as embodied in specific denominational or ethnic or linguistic contexts on the other; and then there is a comparative dialogue between faiths, which is both descriptive and analytic, and the theological dialogue between those faiths, most often between Christianity and Islam, but also and importantly, inclusive of Judaism, along with a dialogue of life itself as our students study together and live side by side. Through its various institutional partnerships and friends, there is an on-going and significant dialogue between the Seminary and the city to which it is committed.

And now today a new form of dialogue is emerging to complement the face-to-face conversation one finds in our classrooms and meeting spaces. I mean, of course, the growing electronic dialogue which enables individuals to participate in virtual communities of learning no matter where they are. In short, dialogue, conversation, in its many forms, is at the center of the life at Hartford Seminary.

A number of these dialogues or conversations to which we are committed are also at the growing edges of theological education in North America, and sometimes too are on the growing edges of North American life in general. Before September 11, inter-religious conversation was already a growing concern in theological education and in many communities in North America, and most certainly abroad. The interfaith conversation, often led by those outside the United States, was finding significant echoes here as some began to comprehend the full reach and nature of religious pluralism in the United States. Hartford Seminary has participated in the leadership of this growing national and international conversation because of its commitment to inter-religious study and longer years of preparing people for ministry abroad in the Middle East and elsewhere, earlier in its history.

Today, after the tragic events of September 11 and the ignorance about and prejudice towards Islam that has been revealed, the participation and leadership of Hartford Seminary in these now widening and increasingly urgent conversations feels more like an institutional responsibility or, speaking like my Calvinist ancestors, even a call from God to serve the wider public even more than before. And indeed our faculty has been very active in these last weeks in a variety of public settings explaining the history, theology and contemporary dynamics of Islam, reflecting theologically on violence and religion, and explaining the nature of North

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American religious pluralism. I strongly believe that with our academic expertise, our years of experience, and our clear commitment to dialogical relations, we have a new public as well as academic role to play in the world. Thus in a small way we can contribute to the local, national and international conversations which must now begin across the ancient fault lines of race, nationality and religion.

But it is also clear today, if it has never been quite clear before, that as important and pressing as the inter-religious conversation is, it needs to be accompanied by new models of theological reflection. Christian theological reflection that is



Clergy leaders line up for the processional.

intentionally conducted in the light of the presence and knowledge of other religions is for example a pressing concern. What difference religious plurality makes to Christian identity is a critically important question today. Can Christians in good conscience continue to think theologically and to behave morally as if there are no other religions in the world, or as if the only proper relationship to other religions is that of evangelization and conversion or mutual ignorance and dislike? These are theological questions that all religions need to ask themselves. Perhaps or better said, certainly, they are questions most fruitfully pursued in the presence of friends and colleagues from other religions, friends who raise their own questions and concerns and who help keep us honest with ourselves. Happily we have this kind of conversation built into our reflection at Hartford Seminary.

In Christian theological education a decade or two ago we learned, slowly, but we did learn, that the theological, liturgical, historical, biblical, conversation was incomplete without women's voices as an integral part of it. We also learned, even more slowly and painfully, that the conversation was incomplete without Latino and African American and Asian and other Christian voices. The value of these lessons is well attested to at Hartford Seminary where I am sure no one can imagine any longer an institution without our Black Ministries Program, or the Hispanic Ministries Program, or our Women's Leadership Institute; nor would there be much of a faculty without women, Latinos or African Americans. By the same token, we can no longer imagine the theological conversation without Muslim and Jewish participation. In these years, years by no means free of conflict, we have grown older together and learned together and here at Hartford Seminary our circle would not be complete without each other. In *My Fair Lady* Henry Higgins finally realizes that he can no longer live without Eliza Dolittle, and he sings, "I've grown accustomed to her face." At Hartford Seminary we have grown accustomed to each other's faces. This experience is a gift, it

seems to me, and one that bears sharing with our sister seminaries here and abroad.

In this way Hartford Seminary is today called to be a pioneer in theological education, just as it was a pioneer in 1889 when it was the first seminary in North America to admit women students. And that same pioneering spirit was present in 1913 when Hartford agreed to become non-denominational in its Board of Trustees, its Faculty and its student body.

Over the last few weeks, very tragically and painfully the USA has awakened to the fact that we are a part of and not apart from experiences, histories and religious dynamics in contexts that are physically distant. The dynamics of globalization have brought changes in North American religion that have been imperceptible for some and for others still incomprehensible. Getting an empirical handle on North American religious diversity is one of the challenges of contemporary theological education and an area where Hartford Seminary contributes to the larger academic community as well as to the self-comprehension of the communities that are studied. This national focus quickly becomes international in scope as researchers abroad turn to the HIRR for research expertise and as we look to partners abroad for their varying experiences of and conceptualization of religious life and religious plurality. The intersection of the local, national and international in this area as elsewhere at Hartford Seminary is evident and inevitable. We embrace our international students, our international conversations, and our international partners in theological education. The international dimensions of our institution enrich the work we do nationally and locally. A delightful symbol for our decision to live intentionally and simultaneously locally but also nationally and internationally is in the person of our new Dean, Ian Markham, who comes to Hartford Seminary from Great Britain. Ian began his Deanship in the spirit of Hartford Seminary by seeking local African American and Hispanic worship experiences. Welcome to the New World and to New England, Ian.

In the years to come I intend that we continue in the areas in which we are already active, that we continue to contribute to and, when appropriate, lead, creatively and energetically, the conversations in which we are already involved, and that we continue to move into being an institution where the pioneering spirit of dialogue marks all that we do.

On September 11, and a number of times in the following days, members of Hartford Seminary sought each other out for common prayer. Trustees appeared, along with friends from the community – Muslims, Christians, Jews, local clergy, faculty, students, alums, staff and people from the neighborhood as well. We talked and consoled and prayed together in the spirit of the apostle Paul when he wrote: "if one member suffers, all suffer together." It felt good and right to be together building bridges over the traditions and experiences that often separate us humans from one another. I found myself grateful that I was in this particular community when the evil event occurred. I, a relative newcomer, am grateful for being included, for being embraced by this community, and I am grateful for the hope and vision and support that this community provides. Thank you, Hartford Seminary.

Reunion Weekend 2002

Faithful Living in a Troubled World



Dr. Andrew J. Young, Jr

Born in New Orleans on March 12, 1932, Andrew Young graduated from Howard University in 1951. In 1955, a career in ministry was born when he graduated from Hartford Theological Seminary with a Bachelor of Divinity. Soon after his ordination by the United Church of Christ, Young became a pastor in Thomasville, Georgia where he spearheaded a voter registration drive.

Young served as the associate director of the Department of Youth Work of the National Council of the Churches of Christ in the USA, from 1957-1961. "I was introduced to the global church, and I learned to appreciate the church as an institution with enormous political influence as well as personal significance." He would return to the National Council in 1999 when he was elected president.

In 1964 as a top aide to Dr. Martin Luther King, Jr., Young served as the director of the Southern Christian Leadership Conference. He was elected as executive vice president of the SCLC in 1967. During his tenure with the SCLC, Young was involved in the desegregation plans for southern cities, by working with business and political leaders.

Young was elected a representative from Georgia, in 1972, the first black United States Representative from Georgia since Reconstruction. In 1977, after three terms, President Carter appointed Young as Ambassador to the United Nations. More governmental service followed when Ambassador Young served as mayor of Atlanta – and played an important role in securing Atlanta as the site for the 1996 Summer Olympics.

Now a founder and chairman of Good Works International, Andrew Young is involved in providing services to clients (including corporations and governments) wishing to set up contacts and do business in Africa. He sits as a member on many boards of directors including Delta Airlines, Archer Daniels Midland, and others and has received the Presidential Medal of Freedom as well as many honorary degrees. Hartford Seminary will be bestowing its highest honor, the Cup of Compassion, while Young is with us on May 3rd. Young is the author of two books, *A Way Out of No Way* (Thomas Nelson), and *An Easy Burden* (Harper Collins). Young's books are available at the Hartford Seminary bookstore. Please call Sharon Burt at (860) 509-9528 or email her at sburt@hartsem.edu for more information.

Tickets for Andrew Young's May 3rd keynote lecture are

Call your fellow graduates. Mark your calendars and save the date. But above all, make plans now to attend Reunion 2002. Following the success of Reunion 2000, Hartford Seminary will welcome all of its alumni/ae back to campus on May 3 and 4, 2002.

One of our most distinguished graduates, Dr. Andrew J. Young, Jr. '55, will be the featured speaker.

\$15.00 for Hartford Seminary alumni/ae and current students and \$20.00 general admission. This event is open to the general public and pre-registration for all events is requested. A registration brochure will be mailed to all Alumni/ae within the next few weeks. Space is limited so please make sure to register early.

Alumni/ae Dinner, May 3

Before the lecture, catch up with classmates or make new friends at the Alumni/ae Dinner. We will join together to reminisce about the good old days and share our thoughts for the future. In addition to our presenting Andrew Young with the Cup of Compassion, the Reunion 2002 recipient of the Distinguished Alumnus/a Award will be announced. The dinner is open only to Hartford Seminary graduates and a guest. Tickets for the dinner are \$15.00 per person.

Worship Service, May 4

Following coffee and registration for Saturday's activities, we will gather together for a bilingual interfaith prayer service.

Faculty Seminars – Sessions I and II, May 4

Join Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian-Muslim Relations and Co-Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, Heidi Hadsell, President of Hartford Seminary, Ian Markham, Dean of the Seminary and Professor of Theology and Ethics, and David Roozen, Professor of Religion and Society and Director of the Hartford Institute for Religion Research, as they present seminars on different aspects of the Reunion 2002 theme: Faithful Living in a Troubled World. Abu-Rabi' will offer his thoughts on After September 11th: Muslim-Christian Dialogue. Hadsell will share her views in International and Ecumenical: a Discussion on Global Christianity. Markham will discuss A Theology of Religious Diversity: How Christians Understand Other Faith Traditions. Roozen's seminar title is FACT and the Four Mega-Trends Changing America's Religious Landscape.

You may attend any two of the seminars for \$10.00.

James Gettemy Significant Ministries Award Lunch, May 4

A generous bequest from Jeanette Campbell to honor Hartford Seminary President (1958-76), James N. Gettemy has made many Reunion 2002 activities possible. One such event is the presentation by the Alumni/ae Council of the Significant Ministry Awards. Recipients of these awards are recent graduates of the Seminary who have made significant contributions since graduation. Our guidelines for Significant Ministry include:

1. The knowledge acquired at Hartford Seminary has been applied in ministry
 - and had a positive impact on the community;
 - contributed to ecumenical dialogue; or
 - influenced a transformation within a faith community.
2. The ministry of the Alumnus/a has been fruitful.

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If you would like to nominate someone, please call the Alumni/ae Office at (860) 509-9518 or email alum@hartsem.edu by January 18, 2002. To join in the festivities please stay for lunch. Tickets for the awards lunch are \$10.00 per person.

Reunion Closing, May 4

As Reunion 2002 comes to a close we will conclude the weekend's scheduled activities with time for fellowship. Participants are welcome to continue to socialize at our Coffee and Social Time from 3 p.m. to 4 p.m.

Reunion Weekend 2002

Friday May 3, 2002

| Event | Time | Cost | Location |
|-------------------------------|----------------|---|---------------------------|
| Refreshments and Registration | 5:30-6:00 p.m. | | Capital Community College |
| Dinner | 6:00-7:15 p.m. | \$15.00 | Capital Community College |
| Dr. Andrew Young Presentation | 7:30-9:00 p.m. | \$15.00 for Alumni/ae and Current Students \$20.00 General Admission | Capital Community College |

Saturday May 4, 2002

| Event | Time | Cost | Location |
|-------------------------|------------------|---------|-------------------|
| Coffee and Registration | 9:00-9:30 a.m. | | Hartford Seminary |
| Worship Service | 9:30-10:00 a.m. | | Hartford Seminary |
| Faculty Session I | 10:00-11:15 a.m. | \$10.00 | Hartford Seminary |
| Faculty Session II | 11:30-12:45 p.m. | | Hartford Seminary |
| Awards Luncheon | 1:15-2:30 p.m. | \$10.00 | Hartford Seminary |
| Reunion Closing | 2:30-4:00 p.m. | | Hartford Seminary |

Giving at Hartford Seminary: Annual Fund 2001-2002

By **Mary Kalencik**

This year Hartford Seminary's Annual Fund will be chaired by William J. Cronin, Jr. and Thomas F. Mullaney, Jr. will be vice chair. Bill and Tom are both members of the Seminary's Board of Trustees.

Other members of this year's Annual Fund Committee are Richard C. Diehl and Amy B. Robinson, Co-Chairs of the Alumni/ae Appeal; Ned W. Edwards, Jr. and S. Edward Jeter, Co-Chairs of the Corporator Appeal; Samantha Gonzalez and Scott L. Thumma, Co-Chairs of the

Faculty and Staff Appeal; Courtney B. Bourns and Diane Dawson-Brown, Co-Chairs of the Friends Appeal; Gregory W. Schmidt and Brian R. Schofield-Bodt, Co-Chairs of the Synagogue/Church/Mosque Appeal; and Roseann Lezak Janow, Chair of the Vendors Appeal.

We thank all of these volunteers for their very generous gift of time and for helping with the Seminary's fundraising efforts.

This year's first appeal and our largest appeal of the year started going out at the end of October. The letter highlights the important work that Hartford Seminary

does in the area of promoting interfaith understanding — work that is more vital than ever before.

We would like to give thanks to the 51 volunteers and over 900 donors who helped to make the 2000-2001 Annual Fund a tremendous success. A total of \$172,132.35 was raised, which was a 5.5 percent increase over the previous year.

If you have any questions regarding Hartford Seminary's Annual Fund, please call our Institutional Advancement office at (860) 509-9520 or send e-mail to giving@hartsem.edu.



Hartford Seminary Courses

January and Winter/Spring '02

Hartford Seminary's January session begins on Monday, January 14 and ends on Friday, January 18. The Winter/Spring 2002 semester begins on Monday, January 28 and ends on Monday, May 6 (M.A.) or Tuesday, April 30 (D.Min.). The Seminary offers a number of courses that are open to qualified members of the public on a space-available basis. Most courses carry three graduate level credits. 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 \$975. The audit fee is \$450. A special audit fee of \$225 for those who are 62 and over also is available. To register, please contact the Registrar's Office at (860) 509-9511. Her e-mail is registrar@hartsem.edu.

JANUARY COURSES

(January 14 – 18, 9 a.m. – 4 p.m.)

The Life of the Prophet Muhammad

The Prophet Muhammad is believed by Muslims to be the final prophet of God and the model for their lives as individuals and communities. Through translated selections of original historical sources, this course will survey interpretations of the personality and achievement of the Prophet made by Muslim and non-Muslim scholars. Muslim emulation of the Prophet will be examined with reference to the Hadith literature and devotional prayers. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*

The Old Ship of Zion: The History of African American Sacred Music

A historical survey of African American sacred music, beginning with the psalm settings of the seventeenth century and proceeding chronologically through the Baptist Lining Hymn, Negro Spirituals, and adapted Protestant and gospel hymns to traditional and contemporary gospel songs of the late twentieth and early twenty-first centuries. Special attention will be given to theological, sociological and cultural implications of the music on African American religion. *Horace Clarence Boyer, Adjunct Professor of History and Professor Emeritus of Music, University of Massachusetts at Amherst*

WINTER/SPRING COURSES

AREA I: TEXTS AND TRADITIONS

Hebrew Bible Survey I

Mondays from 4:30 p.m. – 6:50 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 I will cover the materials in the Torah and Prophets (Genesis-Kings). *Judy Fentress-Williams, Professor of Hebrew Scriptures and Director, Black Ministries Program*

AREA II: FAITH AND REFLECTION

Good and Evil: The Ethics of Judaism, Christianity and Islam

Mondays from 6:00 p.m. – 9:00 p.m. beginning on February 11

This course will provide the context for a consideration of the concepts of good and evil in Judaism, Christianity and Islam. Attention will be given both to the origins of good and evil as found in classical texts and to ways in which the three religions have used the categories to frame their respective moral concepts. *Adolfo Roitman and Ibrahim Ozdemir, Henry Luce Forum Visiting Professors of Abrahamic Religions.* (Dr. Adolfo Roitman is an expert in the Dead Sea Scrolls and early Christianity. Dr. Ibrahim Ozdemir is an expert in Islam and religious views of environmental ethics.)

Environmental Ethics

Thursdays from 7:00 p.m. – 9:20 p.m.

This course examines the ethical thought which informs approaches to environmental questions from several different religious traditions and several different branches of Christianity. The course intends that the student will learn about environmental ethics – issues, challenges and conundrums – and will acquire a deeper understanding of the ethical thought of major religious traditions both in substantive terms and in terms of methods that various traditions use to think ethically. *Heidi Hadsell, President of Hartford Seminary and Professor of Social Ethics*

Constructive Theology

Tuesdays from 7:00 p.m. – 9:20 p.m.

In this course, we will examine several approaches to theology (e.g. Luther, Erasmus, Schleiermacher, Kierkegaard, Barth, Tillich, Ruether) that have arisen since the Reformation with the intent of learning different ways in which such classical doctrines as revelation, God, the human condition, Jesus Christ, and eschatology have been refined. Students will be invited to think through how a theology bridges between

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tradition, present cultural realities and experience. *Ian Markham, Dean of Hartford Seminary and Professor of Theology and Ethics*

Major Religious Figures: Howard Thurman

Tuesdays from 9:00 a.m. – 4:00 p.m. on

1/29, 2/12, 3/12, 4/2, 4/30

A study of the major writings of Howard Thurman will allow students to gain a deeper insight into the reflective mind of, arguably, one of the greatest scholars of the twentieth century. This course will study Thurman's place as one of the seminal African American religious thinkers of his time and his cultural analysis, which, in part, helped in shaping the civil rights movement. Howard Thurman, the mystic, prophet, poet, philosopher and theologian, promotes the idea that out of religious faith emerges social responsibility. *Benjamin K. Watts, Adjunct Professor of Theology and Pastor, Shiloh Baptist Church, New London*

Spirituality on the Web (1 credit)

Mondays from 7:00 p.m. – 8:30 p.m. on 1/28, 2/11, 2/25, 3/11,

3/25, 4/1

This course will explore the role of the Internet and the Web in one's spiritual journey. It will incorporate readings, the practice of various disciplines, and an extensive exploration of websites and Internet forums to understand the benefits and limits of engaging in spiritual practices in a cyber-reality. *Scott Thumma, Faculty Associate in Religion and Society, Hartford Institute for Religion Research*

Biblical Storytelling

Wednesdays from 6:00 p.m. – 9:00 p.m. on 1/23, 1/30, 2/6,

2/13, 2/20, 2/27, 3/6, 3/13, 3/20, 4/3

The art of biblical storytelling is a living link to oral traditions embedded in the scriptures, a key to uncovering the wisdom inherent in the living word and hidden within and behind the text. Telling the story is an acquired skill and a rich spiritual discipline. A participatory course for all who love the Bible and want to tell the story at the heart of a biblical spirituality. *Miriam Therese Winter, Professor of Liturgy, Worship, and Spirituality and Director, Women's Leadership Institute*

AREA III: PRACTICES AND INSTITUTIONS

Leadership for Transformation

Tuesdays from 4:30 p.m. – 6:50 p.m.

For lay and clergy leaders, this course will identify resources, develop strategies, and practice essential skills for transforming ministries. Faith communities learn by opportunity and sometimes threats, by hard work and taking risks, by practical experience and spiritual inspiration, by scriptural models and visionary leadership. Using their congregational experiences as case studies, students will examine how their unique qualities can be mobilized to encourage local leaders, strengthen commitments, organize resources, and focus their energies to experience the satisfaction of changing to meet new challenges. *Carl Dudley, Professor of Church and Community and Faculty, Hartford Institute for Religion Research*

Essential Skills in Pastoral Counseling

Wednesdays from 4:30 p.m. – 6:50 p.m.

This course will offer pastors, lay ministers and caregivers an opportunity to learn basic counseling skills for use in pastoral settings. Students will develop skills in assessment, honoring

ethical concerns and addressing the most common diagnoses such as depression and anxiety. Attention will be given to clarifying the differences between pastoral care and pastoral counseling. Issues of referral to professional mental health resources and community agencies also will be addressed. *Marcus M. McKinney, Adjunct Professor of Arts of Ministry and Director of Pastoral Counseling, Saint Francis Hospital and Medical Center*

Reclaiming the Art of Preaching

Tuesdays from 9:00 a.m. – 4:00 p.m. on 1/29, 2/12, 3/12, 4/2,

4/30

This course invites students who are currently or have been recently preaching on a regular basis to examine in some depth the various contexts which mold their preaching (including pastoral, personal, liturgical, global, etc.). Students will have two opportunities to preach in class. This year particular attention will be paid to preaching in the context of current events. *Rochelle Stackhouse, Adjunct Professor of Arts of Ministry*

Pentecostalism: Social Realities and Theological Foundations

Wednesdays from 7:00 p.m. – 9:20 p.m.

Pentecostalism is a global movement with both religious and social dimensions. Given its phenomenal growth, it has attracted significant attention in scholarly and popular studies in recent decades. This course reviews the century-old history of this movement, its biblical and theological foundations, and its ministerial practices in a variety of settings around the world, but especially in the United States and Latin America. Special attention will be given to Pentecostalism's multi-racial and multi-cultural aspects, including its popularity among African-Americans and Hispanics. *Efrain Agosto, Professor of New Testament and Director, Programa de Ministerios Hispanos and Scott Thumma, Faculty Associate in Religion and Society, Hartford Institute for Religion Research*

AREA IV: ISLAMIC STUDIES AND CHRISTIAN-MUSLIM RELATIONS

Islamic Mysticism and Muslim Devotional Life and Practice

Tuesdays from 7:00 p.m. – 9:20 p.m.

Sufism, which refers to the mystical tradition within Islam, is concerned with the inner or esoteric understanding and practice of Islam. This course will examine Sufi interpretations of the Qur'an and the life of the Prophet Muhammad, and follow the development of Sufi spiritual practice and religious/philosophical thought with attention given to selected Sufi writers. The revival of Sufism in contemporary Islam will be studied with examples from around the world, including the United States. *Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian-Muslim Relations and Co-Director, Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations*

Islam in America and Western Europe

Tuesdays from 4:30 p.m. – 6:50 p.m.

This course considers the historical and current realities of Muslims in the West, including the rise and development of Islamic institutions and forms of leadership, Muslim worship and devotional life, Islamic education and the range of issues involved in living as Muslims in a western society. *Jane Smith, Professor of Islamic Studies and Christian-Muslim Relations and Co-Director, Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations*

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LANGUAGE COURSES

Introduction to Arabic, Part II

Mondays from 3:30 p.m. – 4:40 p.m. and Thursdays from 4:20 p.m. – 5:30 p.m.

This is the second semester of a basic introduction to Arabic, which assumes no prior knowledge of the Arabic language. This course is designed to assist students who want to learn to read the Qur'an in Arabic. *Steven Blackburn, Adjunct Professor of Arabic*

Intermediate Arabic, Part II

Mondays from 4:50 p.m. – 6:00 p.m. and Thursdays from 5:40 p.m. – 6:50 p.m.

This is the second semester of Intermediate Arabic, designed for participants to consolidate their knowledge of Arabic. Prerequisite: *Steven Blackburn, Adjunct Professor of Arabic*

Introduction to the Septuagint

Thursdays from 4:30 p.m. – 6:50 p.m.

The Septuagint (LXX) is the name given to a collection of documents that emerged from Greek speaking Jewish communities in the three centuries before the Christian era, translating the Hebrew scriptures for the first time. As such, it is a primary tool in the study of the textual history of the Hebrew Bible and the study of Hellenistic Jewish theological trends in the period immediately before the Christian era. It is also the text primarily looked to by the earliest Christians to discover the full meaning of Jesus' life, death and resurrection. The primary focus of the course will be the graded reading of LXX texts, and sampling the various forms of literature present in the collection. Hebrew will not be necessary; however, students enrolling in the course must have attained an intermediate level of Biblical Greek. *Donald S. Larsen, Adjunct Professor of Greek and Senior Pastor, Grace Lutheran Church, Hartford*

Alumni/ae Notes



Compiled by *Mary Kalencik, Director of Annual Giving and Database Administration for Institutional Advancement*

Marian L. Adams, '51, writes that her retirement has been fun: the fun of serving God and His Church more completely; the fun of writing and publishing a book, *The Flame of the Fire*; and the fun of being able to travel more.

Alex Gondola, '00, has written *Don't Forget the Child: Sermons for Advent and Christmas*, which was published by CSS Publishing Company of Lima, OH in June. Alex is also serving as Senior Pastor at the Dennis Union Church, UCC, in Dennis, MA.

Cyril H. Grant, '47, writes that he retired 18 years ago, but still conducts two services every Sunday at the age of 82.

Earl M. Herrick, '66, has just retired as professor of linguistics at Texas A&M University-Kingsville. He is looking forward to staying in Texas for a few years while he teaches part-time, writes about linguistics, collects stamps, and builds computers. And then he plans to retire "somewhere in New England."

Margaret Berger Morse, '91, has revised and published her first book, *Choices: A Journey of Faith* under the new title, *Torrey's Miracle - A Matter of Choice*. This book, which was previously mentioned in our September 2000 Alumni/ae Notes, is a story of Mrs. Morse's family and their walk through cancer. It is a journey of healing through faith and alternative cancer therapy. Mrs. Morse has also written another book entitled *Vermont Life Stories - Memories of Summer Living in the Green Mountain State*. Both books were published by 1stBooks Library. Mrs. Morse would be happy to hear from readers at her e-mail cplottie@aol.com.

Van I.W. Stuart, '93, is the newly elected president of The New York Capital District Interdenomination Ministers Conference and Pastor of the Friendship Baptist Church in Schenectady, NY.

A Prusse-less Gift

A Special Bequest from a Very Special Alumna

Hartford Seminary wishes to acknowledge the receipt of a very special bequest left to us by Edith F. Prusse, '44, who passed away on July 2 at the age of 86. Edith, whose obituary appeared in the September 2001 issue of Praxis, was a very dedicated alumna who is missed by her friends at Hartford Seminary. Less than one month before her death, Edith had attended our biennial Appreciation Dinner.

Edith, a member of the Mackenzie Heritage Society, left a bequest of \$39,481.11, which was received in October and has been placed in the Seminary's endowment. Its use will be restricted to student scholarships. Hartford Seminary is very appreciative of this very generous planned gift.

If you would like more information about Planned Giving at Hartford Seminary, please call our Institutional Advancement office at (860) 509-9520 or send an e-mail to giving@hartsem.edu.



Faculty Notes

At the end of August, Efrain Agosto preached at the Craigville Tabernacle at the United Church of Christ's Massachusetts Camp Conference Center in Craigville, Cape Cod. He also had an opportunity after the service to bring folks up to date about happenings at Hartford Seminary. This fall, Agosto was the "Guest Steward" for First Church of Christ, Congregational, in downtown Hartford, which entailed doing a Bible study on stewardship with the Stewardship Committee and preaching on Stewardship Sunday in November. At the Seminary, Agosto did the New Testament portion of the September Bible Institute to kick off the Black Ministries Program. In October, he visited Union Theological Seminary in New York, where he serves as an outside mentor for a Latino graduate student on behalf of the Hispanic Theological Initiative. He also visited St. Paul School of Theology in Kansas City, Missouri, as a member of an Association for Theological Schools accreditation team. In November he traveled to Denver for the annual meeting of the Society of Biblical Literature, where he continues to serve on the Committee on Underrepresented Racial and Ethnic Minorities in the Profession. In December, Agosto, along with Faculty Associate Scott Thumma, offered a course preview on Pentecostalism as part of an Educational Outreach event.

In August, Nancy Ammerman attended meetings of the American Sociological Association, in Anaheim, California, where she served as the 2000-2001 chair for the Section on Sociology of Religion. It was a busy fall for her at churches, preaching and/or leading workshops at Second Baptist, St. Louis; Christ Church, Alexandria, Virginia, and Second Baptist, Suffield, Connecticut. She delivered the Warren Lectures at the University of Dubuque Theological Seminary October 31 and November 1. On October 23, Ammerman led a conversation on sources of community in a fragmented world. This conversation convened by the Samuel Bronfman Foundation, in New York, included rabbis, academics, and various other leaders in the national Jewish community.

Worth Loomis spoke at the Hartford Foundation for Public Giving's Annual Reception on "Leadership Greater Hartford." He also gave a talk at the Yale Club in New York City on the subject of "Trends in American Religion."

Since he became dean on August 1, Ian Markham's focus has been primarily internal. He began a review of chapel and started to look at the requirements for a self-study in preparation for an accreditation visit in 2003. In addition, he delivered a paper to the Collegial Sharing at the Seminary on "September 11 and the Impossibility of Dialogue." Externally he has worked with the Interfaith Foundation's patrons (Prince Hassan of Jordan, Prince Phillip of England, and Sir Evelyn Rothschild), who are in the process of issuing a statement on "The Importance of Encounter in Education." Markham was the principal architect of this statement.

Blackwell Publishing has offered him a contract for his next book, which will be called *A Theology of Engagement*.

In September, David Roozen presented a paper on four religious mega-trends that are changing the foundations of faith communities in America today at the annual meeting of the Religion Newswriters' Association in Cambridge, MA. In October, he delivered the H. Paul Douglass Lecture at the joint annual meetings of the Religious Research Association and Society for the Scientific Study of Religion in Columbus, Ohio. His topic was, "10,001 Congregations: H. Paul Douglass, Strictness and Electric Guitars."

Miriam Therese Winter's travel itinerary during recent months included speaking at the Northwest Catholic Women's Conference in Seattle, Washington; an enrichment day for pastors and pastoral associates in the Archdiocese of Anchorage, Alaska; a week-long course at the Atlantic Seminar in Theological Education in Truro, Nova Scotia in the company of biblical scholar John Dominic Crossan; enrichment days for the sisters of Mount Saint Benedict Priory in Erie, Pennsylvania. Joan Chittester's congregation; and talks at National Call to Action Conferences in Los Angeles, Philadelphia, and Chicago. Winter continues to promote her most recent book, *Out of the Depths: The Story of Ludmila Javorova, Ordained Roman Catholic Priest*, through additional book-signing events and interviews with the press.



ENVIRONMENT FORUM FILLS THE HOUSE

A Forum on Religion and the Environment, held October 4 and sponsored by the Seminary and the Interreligious Eco-Justice Network, filled the Meeting Room with interested participants. More than 150 people signed up to hear lectures, ask questions and learn from workshops. Shown here is a workshop on earth prayers that was held in the Chapel. Keynote speaker was Dieter T. Hessel, Director of the Program on Ecology, Justice and Faith. Participants also learned about ways to teach environmental issues, green energy and environmental racism. The Eco-Justice Network and the Seminary plan to offer future programs to meet the clear need for information on preserving our precious environment.

Winter & Spring Events

Hartford Seminary will present lectures, seminars and special events for people of all faiths starting in January. For more information or to register for any of the programs listed below, please call the Educational Programs Office at 860-509-9512 or send an email message to info@hartsem.edu.

Annual Bible Lectionary

God's Word in Greek: Paul's Letter to the Romans (Part II)

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

Wednesdays, January 9, February 6, March 13, April 10, May 8 and June 5
1 p.m. – 3 p.m.

The Old "Meter Hymn" and Other Types of Gospel Songs

With Horace Clarence Boyer, professor emeritus of music theory and African American music at the University of Massachusetts at Amherst and author of *How Sweet the Sound – the Golden Age of Gospel*.
Co-sponsor: Church of the Good Shepherd, Hartford

Tuesday, January 15
7:30 p.m.

Spirituality on the Web

With Scott Thumma, Faculty Associate in Religion and Society at Hartford Seminary's Hartford Institute for Religion Research, and administrator of the Hartford Institute web site, the Faith Communities Today web site, and numerous other scholarly sites.

Mondays, January 28, February 11, February 25, March 11, March 25 and April 1
7 p.m. – 8:30 p.m.

Luce Forum Lecture

Good and Evil: The Ethics of Judaism, Christianity and Islam

With Adolfo Roitman, Curator of the Shrine of the Book at the Israel Museum, Jerusalem; Ibrahim Ozdemir, Assistant Professor, Ankara University Divinity School; and Kelton Cobb, Professor of Theology and Ethics, Hartford Seminary. Roitman and Ozdemir are Henry Luce Forum Visiting Professors of Abrahamic Religions this semester at the University of Hartford and Hartford Seminary.

Monday, February 11
7:30 p.m.

Understanding Islam

With Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian-Muslim Relations and Co-Director, Macdonald Center for the Study of Islam and Christian-Muslim Relations
Sunday, March 17
1 p.m. – 7 p.m.

Islam and the West

With Tariq Ramadan, a leading Islamic thinker among Europe's second- and third-generation Muslim immigrants and professor of philosophy at the College of Geneva and Islamic Studies at the University of Fribourg in Switzerland.
Saturday, April 6, 7:30 p.m., at Saint John's Episcopal Church, West Hartford
and
Sunday, April 7, 7 p.m., at Hartford Seminary

A Special Course Preview

Reconciliation for Congregations and Communities in a Global Context

With Robert A. Evans and Alice Frazer Evans, Executive Director and Director of Writing and Research at Plowshares Institute, Simsbury, respectively.

Thursday, April 11
7 p.m. – 9 p.m.

Film Screening and Discussion

Jews and Christians: A Journey of Faith
Presented by Connecticut Public Broadcasting Inc.

Wed., April 24
7:30 p.m.

Location: Cinestudio, Trinity College, Hartford

Reunion 2002

Faithful Living in a Troubled World

Keynote speech by Andrew Young, former Ambassador to the United Nations;

Faculty presentations by four members of Hartford Seminary's faculty: Ibrahim Abu-Rabi', Professor of Islamic Studies and Christian-Muslim Relations; Heidi Hadsell, President of Hartford Seminary; Ian Markham, Dean of the Seminary and Professor of Theology and Ethics, and David A. Roozen, Professor for Religion and Society;
Friday, May 3, 7:30 p.m. – 9 p.m., at Capital Community College, Hartford
and

Saturday, May 4, 10 a.m. – 12:45 p.m., at Hartford Seminary

Congregational Studies Institute

With Hartford Institute for Religion Research faculty

June 20 - 25

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