

# p r a x i s

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“We are going to maintain our mission to prepare religious leaders and communities to serve God and create opportunities for peace making, and we are going to look for ways to do this using attractive, creative and affordable delivery systems.”

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## An Interview with Efrain Agosto

We asked Dean Efrain Agosto about his role and future plans.

*After serving as interim dean following the departure of Ian Markham, you have received a permanent appointment. Could you share with our readers any lessons you learned or discoveries you made during that time that have helped you in your role today?*

I realized that there is a big difference between being an interim dean and being the permanent dean. For the former, one is practically doing maintenance – making sure the basic aspects of the job, as already established, keep running smoothly – curriculum design, academic programs, faculty development, staff interaction, etc. When I was offered the position, my whole life changed and I began to think more long term, including vision setting with the president, program development for the long haul, and working with the faculty in terms of the shape of our curriculum and the shape of our faculty for “the seminary of the future”. The position moved from “maintenance” to “leadership”, an awesome responsibility.

*What are the biggest challenges we face at Hartford Seminary?*

The biggest challenge we face at Hartford Seminary is that we are a historically Christian seminary that has taken up the challenge to do interfaith theological education, specifically in the area of Christian-Muslim relations, as well as Abrahamic partnerships. These are not easy tasks, especially when we are also committed to preparing religious leaders of all faiths to better serve their faith communities in Southern New England, even if they do so mostly on a part-time basis. This is huge, since we have a small faculty, limited financial resources, and certain courses we must teach so people feel ready to take up the challenge of faithful religious leadership in a pluralistic world.

We serve Christian congregations that are trying to retool their leadership – both lay and ordained – for the tasks of faithful guidance of their communities. We have Muslim leaders learning the tasks of religious leadership – including chaplaincy – in the context of North America, some as newer immigrants to the U.S. scene. We have Latino/a and African

American leaders from our urban communities who are starting their journeys of theological education through our Saturday certificate programs, along with women in the Women’s Leadership Institute who are preparing for leadership roles in their faith communities. Integrating these folk into the rest of seminary life is a big challenge for our school. Ours is a truly multicultural, multi-faith setting and sometimes we don’t realize how difficult it really is to maintain these various constituencies in balance and engagement. It is also what makes Hartford Seminary a fascinating place to work and study.

*What are the biggest opportunities?*

Hartford Seminary is already making a huge contribution to creating a safe space for interfaith dialogue. It is already the seminary of choice for many regional religious leaders, both established and emerging, who want flexible programs in theological education, both credit and non-credit, to help them better do their work in faith communities and as individuals of faith. We have an opportunity to put our stamp both internationally and nationally in terms of the



role of interfaith dialogue plays in peace-making efforts all over the world, and to help our city and our region with quality theological education. It is a daunting task to do both, but I think we are committed to this vision. In fact, we need to do both well – the local and the global – so that the one impacts the other.

*Could you share some of your future plans to maintain the Seminary’s stellar reputation as an academic institution?*

It’s beginning to sound like an overused mantra, but in these “difficult economic times,” Hartford Seminary like other educational institutions has to look at everything we do – academic programs, curricular offerings, tuition and fees, financial aid, administrative structure – everything has to be on the table to see what we can do to both maintain

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academic excellence and be an attractive option for the constituencies we serve and maybe even some that we have yet to reach. We are going to maintain our mission to prepare religious leaders and communities to serve God and create opportunities for peace making, and we are going to look for ways to do this using attractive, creative and affordable delivery systems.

We have a terrific faculty and staff that work hard, teach well and provide strong support for our academic programs. We have great students who want to learn and serve their communities in faithful ways. I think partnerships with organizations and schools that have similar missions and parallel constituencies with us might be an opportunity worthy to pursue. For example, I have always thought that there might be opportunities to partner with social work schools, teacher training programs, and our neighbors at the law school to provide a

theological component to their existing degree programs and vice versa – there may be students who want to finish a theology degree with some law courses under their belt. People of faith in these and other professional programs might want to include some aspects of theological reflection for their vocational training, and this is something Hartford Seminary could provide. These and other ideas that could emerge from our very creative faculty will be very important in the months and years to come in the midst of this challenging economic climate. I would be pleased to lead the charge as dean toward creating some of these potential partnerships.

*Along with your responsibilities as dean, you continue to teach courses and publish. How do you find time to juggle everything?*

I am still learning to strike a balance between administration and teaching and research. I have

always done some of both throughout my 25-year career in theological education, first in Boston as a staff member of an urban theological education program and then my first 13 years at Hartford Seminary when I directed our Latino program as well as serve as a core member of the teaching faculty. None of my previous positions, of course, had the enormity of the responsibility that the deanship at Hartford Seminary carries. But I have always either taught a lot and administered some, or vice versa. I even did most of my doctoral work while working in educational administration. So I think I know something about balancing my time and knowing what I can and cannot do. I will teach fewer courses while I serve as dean and I will select my research projects carefully, giving priority to issues in New Testament studies that really energize me, like the study of Paul and his letters, and Latino/a hermeneutics. By prioritizing and being selective

with the relatively little time that I do have available for research, I can focus my time carefully and be more productive that way.

*Is there something readers don't know about us that might surprise them? If so, what?*

I think 175 years of institutional history offers countless untold stories that would surprise many of us. Besides the fact that Hartford was the first seminary to enroll and graduate women in their degree programs, the first seminary to offer Arab language and culture for missionary training and then turn that into a Christian-Muslim dialogue program, how many folks know that in the 1940s we had an adjunct professor (who was also the pastor of one of the oldest Latino Protestant churches in New York City) teaching Spanish language? It is these kinds of little-known facts that make Hartford Seminary a unique place indeed. 🌸

## Ingrid Mattson Participates in National Prayer Service at Inauguration

Hartford Seminary Professor Ingrid Mattson offered one of the prayers at the National Prayer Service on Wednesday January 21. The National Prayer Service was held at the National Cathedral at the conclusion of the inaugural activities. Mattson is Director of the Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations and leads the Seminary's Islamic Chaplaincy Program. She is a leading voice in the American Muslim community and the President of the Islamic Society of North America.

In her prayer, Mattson said:

*“On this day of new beginnings, with hearts lifted high in hope, may we be a people at peace among ourselves and a blessing to other nations. We pray to you, O God, saying Keep this nation under your care. And guide us in the way of justice and truth.”* 🌸



## Lee Named Chief Development Officer



The Rev. Jonathan B. Lee, an experienced religious leader, has been named Hartford Seminary's new Chief Development Officer, starting March 20.

President Heidi Hadsell announced the appointment. Lee had been senior pastor of Rocky Hill Congregational Church in Rocky Hill, CT, since 2001.

"I am excited that Jonathan will join Hartford Seminary, bringing his understanding of faith communities and his leadership skills," Hadsell said. "As a student in our Doctor of Ministry program, Jonathan certainly understands what makes Hartford Seminary special. He will do an excellent job articulating our mission to prepare peacemakers and promote vital faith communities."

During Lee's seven-year tenure at Rocky Hill Congregational Church, membership increased more than 10%, he served as member and chair of the Hartford Association Committee on Church and Ministry, and, on the national level, was a member of the

Ministry Issues Implementation Committee, charged with revision of the manual of procedure for the clergy and churches of the 1.2 million-member United Church of Christ denomination.

Lee said that he applied for the position because "After twenty years serving local churches, I found myself wanting to expand my daily world and, in turn, the work environment in which I could make use of my skills and interests. Having already been a student and teacher at Hartford Seminary, I knew firsthand the broad commitments and global perspective of the school, and being familiar with teachers and staff, this was an opportunity not to be missed."

"What Hartford Seminary has known and embraced for so long – that we live in a world much more interconnected than we assume – the current global financial crisis is making clear to so many others," Lee said. "The need to engage other cultures respectfully, to develop the capacity to listen intentionally, and to lead with confidence and compassion is more readily apparent than ever before, and what the Seminary offers is critical, not just for religious leaders, but for communities everywhere."

"Faithful people, as well as those who might describe themselves simply as responsible global

citizens, need tools to engage. Hartford Seminary is uniquely able to strengthen leaders of all kinds to make a difference," Lee said.

Lee has a Master of Divinity from Andover Newton Theological School and a Bachelor of Science from Bates College. He is completing his Doctor of Ministry at Hartford Seminary. He an adjunct faculty member at the Seminary.

After graduation from Andover Newton, Lee became associate minister at South Congregational Church in Middletown, CT, which he served for 13 years. While at the church, he led the year-long celebration to mark its 250th anniversary. He also completed "Separate Stories: A History of South Congregational Church," which won the Congregational Christian Historical Society's Frederick Fagley Award for 1997 as the best local church history nationwide.

Lee became senior minister in Rocky Hill in 2001. He has worked on capital campaigns – at South Congregational to reconstruct the church steeple and Rocky Hill Congregational for building renovation.

His goal as chief development officer, Lee said, will be "to ensure that financial support for Hartford Seminary is as effective and lively as possible so that the

mission of the school can proceed and grow without constraint. Even though the economy is challenging right now, what better time to promote interreligious dialogue, excellence in religious leadership, and preparing peacemakers?"

Outside work, Lee enjoys history and writing. He has a fondness for brass, often searching for old keys, locks, hardware and artwork. He plays the trumpet and guitar, and says he is inspired by and takes comfort in music of all sorts. "I am rarely without my iPod—though quiet is a delight for me, too." 🌸



## Jonathan Lee: In His Own Words

### **What led you to decide to join the staff at Hartford Seminary?**

After 20 years serving local churches I found myself wanting to expand my daily world and, in turn, the work environment in which I could make use of my skills and interests. Having already been a student and teacher at Hartford Seminary, I knew firsthand the broad commitments and global perspective of the school, and being familiar with teachers and staff, this was an opportunity not to be missed.

### **What do you see as the strengths of Hartford Seminary?**

A review of any semester's class offerings tells the story: Hartford Seminary provides opportunities for learning and dialogue that have immediate, practical relevance in current circumstances for leaders in a multifaith world. In the D.Min. program I was asked to articulate a theology of ministry which both crystallized and challenged the work I was already doing and the assumptions I was bringing to it; I was awakened to the necessity of and potential for interreligious dialogue, particularly in a culture that tends toward self-protective insulation; and I was immersed in a diverse, lively and committed community of faithful women and men who challenged and broadened my religious and spiritual under-

standings, and with whom I had fun, engaging experiences.

Hartford Seminary stands in the unique position of embracing our religious world as it is, asking difficult questions, affirming common values, and celebrating the diversity of the global family of faith. With a faculty, student body and governance from all settings, circumstances and traditions, the Seminary has a solid foundation on which to continue to build and to lead, to which it's growing national and international reputation bears witness.

### **How can seminaries like ours make a difference in the world today?**

What Hartford Seminary has known and embraced for so long—that we live in a world much more interconnected than we assume—the current global financial crisis is making clear to so many others. The need to engage other cultures respectfully, to develop the capacity to listen intentionally, and to lead with confidence and compassion is more readily apparent than ever before, and what the Seminary offers is critical, not just for religious leaders, but for communities everywhere. Faithful people, as well as those who might describe themselves

simply as responsible global citizens, need tools to engage. Hartford Seminary is uniquely able to strengthen leaders of all kinds to make a difference.

### **What are your goals as chief development officer?**

As CDO, my responsibility is to ensure that financial support for Hartford Seminary is as effective and lively as possible so that the mission of the school can proceed and grow without constraint. To accomplish that, my priority will be to expand the network of those who know about, clearly understand, and are willing to invest in the Seminary, and to make financial support of the school as appealing and rewarding to supporters as possible. Even though the economy is challenging right now, what better time to promote interreligious dialogue, excellence in religious leadership, and “preparing peacemakers?” I want to connect with alums, solidify relationships with those who already support the Seminary, and introduce the mission of Hartford Seminary to new individuals and institutions who may not know about us now, but who will want to embrace and invest in the values and mission it will be my privilege to present.

### **What are some outside interests of yours that you enjoy when not working?**

My son and daughter swim competitively, so I spend a fair amount of time following their school teams. I'm an avocational historian and writer (how could a New England native serving Congregational churches not be?), a hiker and biker, an ice hockey fan, player and official, and I have a fondness for brass, so I go in search of old keys, locks, hardware and artwork—perhaps my travels as CDO will lead me to some new brass acquisitions. I'm inspired by and take comfort in music of all sorts, play the trumpet and guitar, and am rarely without my iPod—though quiet is a delight for me, too. ❁



## Heidi Hadsell Participates in Symposium on "Religion and Peaceful Co-Existence" in Iran

Equal participation and shared responsibility in society are at the basis of a peaceful co-existence between Christians and Muslims, stated participants at an interreligious symposium in Tehran, Iran in December.

They highlighted the value of learning from each other's faith and criticized "irresponsible media."

The December 13-14, 2008 symposium on "Religion and Peaceful Co-Existence" was jointly convened by the Tehran-based Centre for Inter-religious Dialogue of the Islamic Culture and Relations Organization and the World Council of Churches (WCC).

Among the participants was Heidi Hadsell, President of Hartford Seminary. A joint communiqué summarizing eight points of agreement highlighted the co-existence between Christians and Muslims in Iran, as well as the value of dialogue, which "should not be confined to scholars and spiritual leaders," and of "learning about each other's faith."

The joint communiqué states: "Peaceful coexistence between Christians and Muslims should be based on their equal participation and shared responsibility towards society and each other. This includes recognizing and respecting one another's religious and civil rights, and taking a common stand whenever the rights of religious communities are violated and whenever irresponsible media try to present a distorted image of any particular religion, offending its symbols and followers."

The fifth of a series started in 1995, the symposium brought together a half dozen Christian representatives and some 15 Muslim scholars and spiritual leaders. Its opening session, broadcast by an Iranian TV channel, was attended by nearly 80 guests, including Iranian clergy and lay leaders, as well as scholars and university students.

For the first time, the symposium saw the participation of representatives from Iranian churches. A parallel program provided an opportunity for the Christians from abroad to worship and maintain extensive contacts with local Christian communities. ❀



*to see more photos please visit - [http://www.hartsem.edu/events/Hadsell\\_Iran.html](http://www.hartsem.edu/events/Hadsell_Iran.html)*

## Seminary Leaders Meet with Kuwaiti Officials

*By Yabya Michot*

On January 16-18, President Heidi Hadsell and I went on a short visit to Kuwait, exploring potential avenues of cooperation between the Seminary and various Kuwaiti institutions.

The visit had been efficiently prepared by one of the Seminary's trustees, Fakhri Al-Barzinji, who welcomed us in Kuwait city with his wife Sabiha.

Friday the 16th, the weekly holiday in Kuwait was spent discovering the city.

Saturday the 17th and Sunday the 18th were devoted to a series of official meetings with Dr. Adel A. Al-Falah and Mr. Abdullah M. Al-Shaheen at the Ministry of Awqâf and Islamic Affairs, Prof. Mubarak Seaf Alhajri, Dean of the Faculty of Sharī'a & Islamic Studies, Kuwait University, and Prof. Ali A. Al-Shamlan, Director General of the Kuwait Foundation For the Advancement of Sciences. Mr. Hassaballah, of the International Islamic Charitable Organization, was instrumental in facilitating some of these meetings.

Dr. A. Al-Falah underlined the total convergence between the ideal of Wasatiyya - Moderation promoted by the Ministry of Awqaf and Islamic Affairs of Kuwait and our academic methodology for training peacemakers of various religious backgrounds at the Macdonald Center.

Prof. M. Seaf Alhajri gave us the most interesting explanations about the Faculty of Sharī'a & Islamic Studies and expressed the wish to develop an effective cooperation and exchanges with the Seminary. Just before our departure, Prof. A. Al-Shamlan warmly received us in his family's Dîwâniyya and promised to come to Hartford to visit the Seminary during his next trip to the United States.

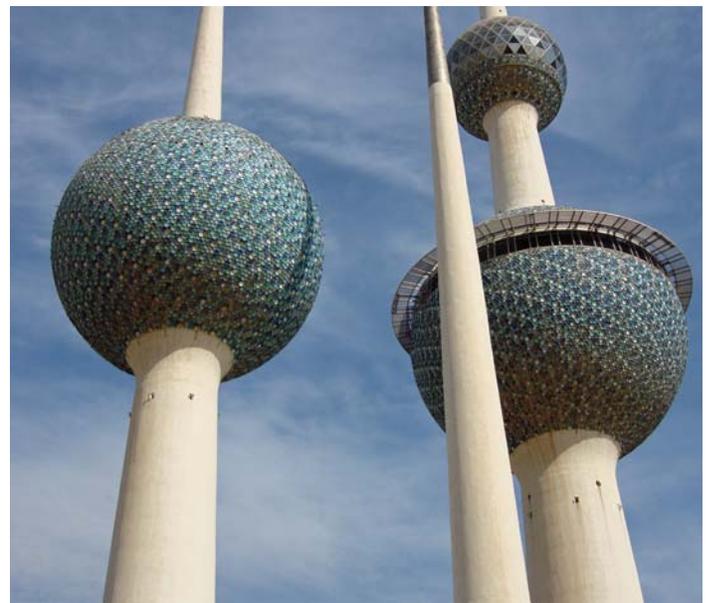
The results of this first contacts in Kuwait truly exceeded our hopes and further steps are now being taken with the aim of materializing them through formal agreements and practical arrangements. Several students of the Macdonald Center are encouraging us to succeed in the nearest future, eager to become the first Hartford-Kuwaiti tâlibs.

It is a pleasure as much as a duty to express here the profound gratitude we feel toward our new friends in Kuwait, for the generosity of their hospitality, the warmth with which they welcomed us and the interest they expressed for deeper links, through the Seminary, between their country and the United States. While guiding us for a private visit of the Great Mosque of Kuwait and its Islamic Arts Center, Mr. A. Al-Shaheen already gave us a taste of how wonderful such links could become. ❁

*more photos on page 8*



*Guests of the Diwâniyya of Prof. Ali Al-Shamlan, including President Hadsell and the author, shown at right*

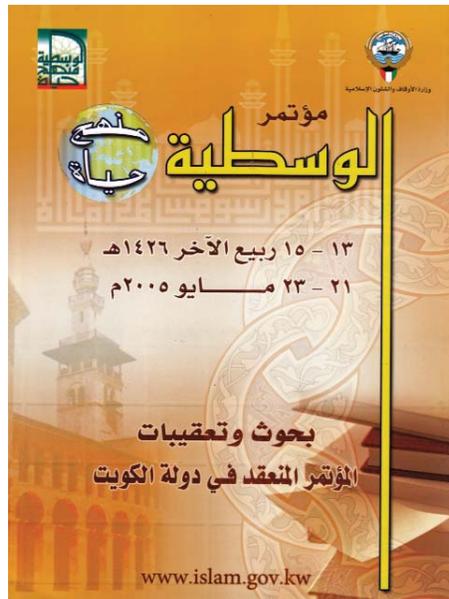


*The famous towers of Kuwait City.*

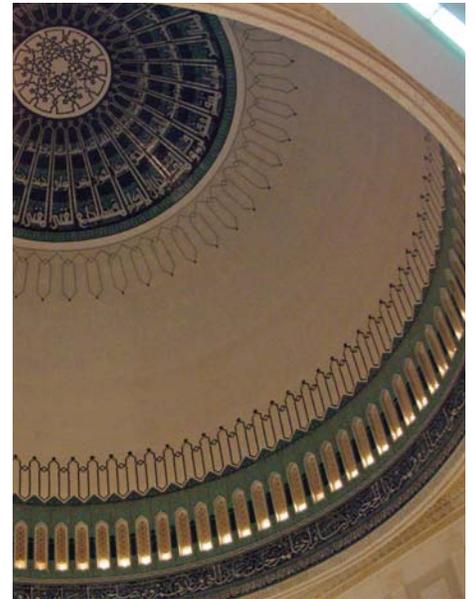
## More photos from Kuwaiti Visit



*The journal of the Faculty of Shari'a & Islamic Studies.*



*The proceedings of the 2005 Conference on « Wasatiyya - Moderation » organised by the Ministry of Awqaf and Islamic Affairs.*



*The Dome of the Great Mosque of Kuwait*

## New Research Shows Megachurches Growing in Influence

A new study by Leadership Network and Hartford Seminary's Hartford Institute for Religion Research shows that Protestant megachurches continue to strengthen their foothold in the American religious landscape.

According to the study, megachurches are becoming de facto replacements for religious denominations in that they are duplicating many of the functions of these national bodies:

- Church school literature, worship resources and music materials are all produced by megachurches and consumed by smaller churches internationally of all different denominations.
- More of these churches sponsor pastors training conferences and have intentional programs of training for would-be clergy. Likewise, many megachurches have been instrumental in both planting new congregations and spinning off affiliated satellite locations that are flourishing under a popular and recognizable name-brand.
- Increasingly megachurches are investing heavily in their own homegrown, hands-on mission trips for those attending their churches to experience what it is like to be a missionary and assist, even temporarily, in the mission field.

**Scott Thumma**, professor of sociology of religion at Hartford

Seminary and co-author of "Beyond Megachurch Myths: What We Can Learn from America's Largest Churches," says he is not surprised at this development. "Megachurches are highly adaptable and continually innovating their programs and approach to worship and congregational organization as they respond to an ever changing social context," he says.

This new study focuses on the developing patterns observed

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across three national surveys done in 2000, 2005 and 2008 in a partnership between Thumma and Warren Bird, Leadership Network's director of research.

The survey found that some things have not changed. Megachurches (Protestant congregations with average weekly attendance of 2,000 or more) continue to grow in size, lead the way as America's most multi-ethnic class of church and emphasize contemporary worship.

But megachurches also are institutions in transition. They offer more worship services in multiple locations, play a greater role in community service, and put greater emphasis on the role of small groups.

### Areas of Continuity

**Contemporary worship style:** Not surprisingly, contemporary worship (indicated by electric guitars, keyboards, drums and visual projection equipment) remains the overwhelming norm for worship. In the 2008 study 78% of megachurches thought the term "contemporary" described their worship quite or very well.

**Outreach and programming:** These churches continue to

be highly evangelistic and invitational, with their attenders being highly engaged in recruiting others to the church. Megachurches still offer countless programs and opportunities both to be ministered to and to engage in ministry activities toward others.

**Finances:** Megachurches also continue to garner significant annual incomes. In 2008, the average megachurch income was 6.5 million dollars. This represents nearly a half million increase over the average in 2005. However, the current income figure actually represents a slight decline of nearly \$100,000 of income when compared to the 2005 study figure after correcting for inflation. For the first time, the 2008 study inquired how the megachurches spend their money, based on broad categories. While there was considerable variation among the churches reporting, generally about 50% of income went to salaries, a quarter of income to buildings and a quarter to missions and programs.

**Growth:** Megachurches continue to increase in the number of people they draw. Their average rate of growth for five years is around 50% increase in attendance.

### Areas of Change

**Growth without more seats:** A number of strategies and organizational innovations are evident that reflect new ways these congregations continue to grow. To create the larger attendance figures, megachurches have turned to an increased use of additional gathering spaces (overflow rooms and multiple venues). Likewise, they are offering more services over the weekend. Additionally, 35% of the megachurches say they hold simultaneous venue worship of different styles on their main campus and in satellite locations.

Megachurches are also turning to the creation of off-campus satellites or multiple sites to hold additional worship services under the umbrella of a single identity, unified budget, and solo senior leader.

**Education and interns:** More than half the megachurches in the survey are sponsoring pastors or ministerial conferences. Additionally 69% have internship/residency programs to train potential staff and ministerial candidates. So it seems as if megachurches are shifting from formal pastoral schools or institutes toward informal on-the-job internship programs for clergy training.

**Small groups:** Another aspect of congregational life that has dramatically changed in the past 8 years is the increasing emphasis on small groups. Perhaps the renewed emphasis on small groups by over a third of megachurches is in reaction to a perceived social disconnectedness more than a proactive strategy.

**Social justice and community service:** An area where significant proactive change clearly seems to be taking place among megachurches is within social ministry and community service programming and involvement. In 2000 a third (34%) of megachurches affirmed their congregation was "working for social justice." By 2005, nearly a half (49%) of congregations somewhat or strongly agreed this phrase described them well and in 2008 51% of churches affirmed this.

The full report on the survey, "Changes in American Megachurches: Tracing Eight Years of Growth and Innovation in the Nation's Largest-Attendance Congregations," is available at both organizations' web sites: [www.leadnet.org](http://www.leadnet.org) and <http://hrr.hartsem.edu>. ❁

## Barbed Wire around the Altar

by Bishop Benjamin K. Watts

Luke 9:49-50

<sup>49</sup>Now John answered and said, "Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us."

<sup>50</sup>But Jesus said to him, "Do not forbid him, for he who is not against us is on our side."

The recent momentous, moving, magnificent and as one commentator noted: "secular version of a miracle," inauguration of the 44th president of the United States, Barack Hussein Obama, allowed this nation to celebrate its best self. We moved from what Dr. Martin Luther King Jr. once called the ought-ness to the is-ness of America. America did what can best be described as moving beyond its prejudice, parochialism and partisanship toward a unified people. The thought at least can be remotely entertained; that we may one day reach a colorblind society, has been given intellectual space. In some ways, even those who did not vote for President Obama were forced to recognize the significance of the day.

People, both young and old, were moved to tears and felt emotions heretofore unknown to them as related to the nation. A groundswell of patriotism for some, replaced, if only temporarily, many years of cynicism born of slavery, second class citizenship, and Jim Crow segregation. The Dred Scott and Plessey versus Ferguson decisions that said in effect: "a Negro has no rights for which a white man must honor," seems like ancient history. Politically, this is a new day, socially, there are renewed efforts to look beyond former prejudices, and emotionally there is a renewed sense of hope. Yes we can, is now yes we did, and this is good. Yet, while all of this euphoria is happening, there is an undercover battle going on for the spiritual life of the nation. It is this battle that I wish to bring into focus with the title: "Barbed Wire around the Altar".

It started with Jeremiah Wright, moved to Rick Warren, slapped Eugene Robinson in the middle and then pulled our colleague and friend Ingrid Mattson along for the horrific ride.

For some, the problem with Jeremiah, he was not patriotic enough. For others, Rick was not liberal enough. For yet another group, Eugene was not straight enough. For all too many, Ingrid was not Christian enough.



The issue is people want to have a say as to who can come around the altar.

The keepers of the proverbial gate feel entitled to dictate who can speak and what can be said.

They have erected the barbed wire of intolerance and infused its thorny edge with hatred filled rhetoric that pricks the hearts of the masses inflicting new wounds, and opening up old sore places. Undoubtedly, we who believe wholeheartedly in dialogue and embrace the exchange of ideas must at some point speak to demagogues who all too often reign unchallenged. The question is, from what vantage point should we project our ideological understanding of the interconnectedness of all faith traditions, and their need to work together for the common good?

Religion has been at the root of many conflicts, and in the name of Christ, holy wars have been waged; in the name of Allah, Jihad has been inspired. If for no other reason than necessity, dialogue must be a mantra for those persons of faith who wish to forestall disaster and make this world a better place. But the issue is not simply the need, rather the platform. In order to have real dialogue one must know where one stands and reaffirm her/his nonnegotiable core values.

Here Jesus comes into focus for me. In Luke 9:49, Jesus hears of an exorcist at work without being connected to the movement of His own discipleship. Possibly one of John's remnants, or maybe someone from an obscure sect, we are not given enough information to get a make on where he hails from, yet we know what he was up to. He was casting out demons, and Jesus was informed certainly with the intent that he put an end to this renegade activity. The disciples' expectancy was a harsh denunciation, a cease and desist order, or at the very least, a repudiation and denial. Instead, they were met with a benign acceptance, aloofness, and something just short of amen.

To be clear, John was in protectionist mode; his attempt was to stop someone who was not one of us. Was John driven by some fear of being diminished by the ministry of someone unattached from the movement? Notice this text does follow a passage concerning positional authority and greatness. Are we witnessing the safeguarding of their new found leadership position? The spirit of competition

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and rivalry could have derailed the larger plan of God and it seems that Jesus wanted an attitudinal adjustment from his followers, “they that are not against us are for us”.

The synoptic gospels (Mark 9:38) offer the insight that the man was doing his deeds in the name of Jesus. But the fact remains the disciples’ first instinct is to protect their place, prominence, and prestige. Those who think that their group is the only one that God inspires and invites to the welcome table are in for a rude awakening. Those that fashion their brand of worship as the be all and end all of a true faith may be surprised by the encompassing love of our God.

Jesus spoke up against narrow sectarianism and on behalf of tolerance. Somehow the dissidents and non-conformist always manage to irritate those whose idea of relationship comes with a seat at the right or left hand of power. Contemptible partisan narrowness receives stanch rebuke and a clear mandate for social and spiritual tolerance is instituted. While I recognize that this text is certainly directed toward those toiling on behalf of the new sect as it would have been described, it is yet indicative of the Christ posture. One cannot help but be moved by the efforts of inclusivity that marked the ministry of Jesus. Just a few short verses later (Luke 9:54) the disciples would request permission to call down fire from heaven. But Jesus would not grant such punitive measures to be invoked in His name (Luke 9:55-56). There may be an example that modern religious leaders should take this moral high ground when provoked by simply saying, not in my name. Instead Jesus showed his inclusivity in many acts of kindness.

Inclusivity, in contrast to the divisive nature of people, is the very nature of God. In its stead Jesus upheld an ethic of love, replete with a touch of the miraculous. He highly praised the faith of a centurion by healing his servant, he accepted the prayer petition of a Syrophenician woman, and He yielded to the prayer of the hem holding, virtue grabbing, untouchable woman, rendering her physical maladies null and void. Moreover, against the religious and social mores’ of the time, he invited children into the worshipping inner circle. He dined with publicans, and so-called sinners, and was an inclusive rabbi without portfolio but with God credentials; He displayed what faith in action really looks like, a mosaic of peoples allowed around the proverbial altar.

So what shall we say of our seminary with its multicultural, multi-faith and multifaceted community? This community of many nations and yet one blood, we shall speak the words first and foremost of tolerance. We shall shout it from the common altar, all are welcome, and whosoever will let her or him come. The Lord desires tolerance.

But tolerance cannot be a one-sided experience. It cannot be that I tolerate you, altering my “public square” activity and you stand in your comfort zone. No. Tolerance is a two way street. You may hear me or another Christian invoke the name of Christ not as a slight but as a catechism taught from our new birth experience. You should not be offended if my beliefs over core issues differ from yours. Whether you refer to God as: Mother or Father, Allah or Yeshua, Jehovah or Yahweh there should not be an overt offensive posture in these erudite halls. If you are speaking publically, yes, you run the risk of offense. But, in this place we learn in the immortal words of Rodney King to “all get along.”

Not only was Jesus inclusive but He took an interest in the lives of the recognizable other. Nicodemus came to him by night, undaunted by the twilight encounter; Jesus introduced him to a cross between meteorology and human anatomy and physiology by speaking of a new birth experience and winds that move without the enhanced knowledge of onlookers. We must care for each other in both this sacred place and on secular streets. Under the glare of the daylight or in the wee hours of the midnight our compassion knows few bounds.

The cover art of today’s program is an iconic display from Altenburg Dome in Germany. This wonderful cathedral is a shared worship space by both Protestants and Catholics alike. The image here is an attempt to capture that sacred connection. The artist depicted Christ reaching from the cross embracing Martin Luther and Bernard Clairvaux. What binds them is greater than the dogmatism that separates them. Somehow, we need to find a way to all get along, a matter of common connection that transcends our differences and facilitates our union of community.

The death of Pope John Paul II brought many religious leaders to Rome among them was a cleric from the Taize community. The Taize Movement began in a town in France. There, a Swiss Monk, Frere Roger or Brother Roger who was a Protestant formed a monastic order that grew rapidly. As a rule Catholic communion is open only to Catholics and Frere Roger was a Protestant. Yet as the cardinals were serving the faithful communion then Cardinal Joseph Ratzinger went over and served communion to the Frere Roger. It would only be a few weeks later Frere Roger would return to Taize where he was murdered in his cathedral after being attacked by a mentally ill woman. In case you didn’t make the connection Cardinal Ratzinger is now Pope Benedict XVI. Oh there may be hope for the world but it will be found among the worshippers.

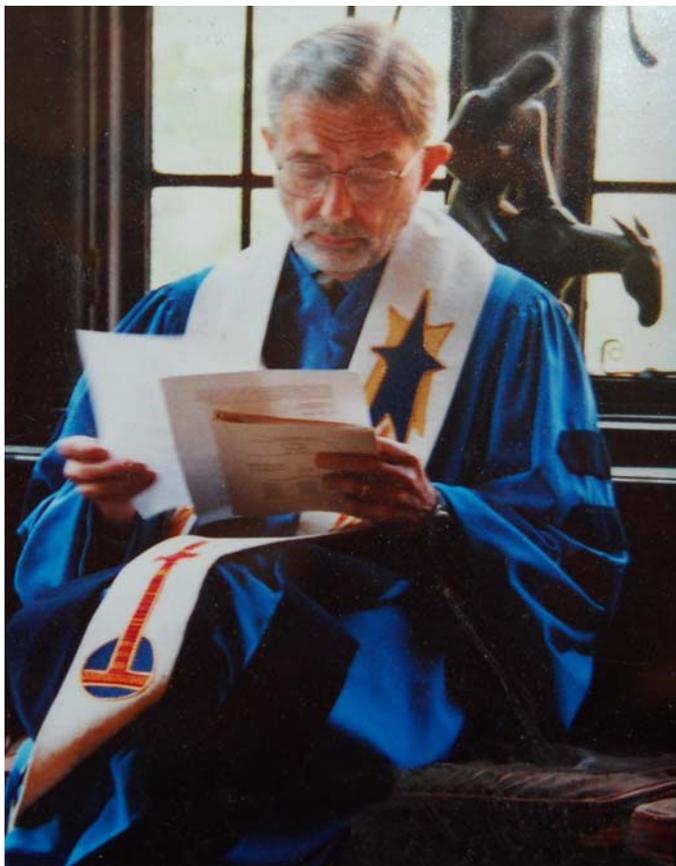
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It is my prayer that we tear down the barbed wire around the altar. The world at its worst needs worshippers at their best. A world mired in anger needs worshippers steeped in love. If the Common Word from our Muslim brothers and sisters will have new meaning, what we do in this place must model the best of what religious people can be. Shall we not tear down the barbed wire of intolerance, tear down the barbed wire of ignorance, and tear down the barbed wire of religious

injustice, in the name of all that is holy? If not here, then where, and if not us, then who?

*Bishop Benjamin K. Watts, Faculty Associate in Arts of Ministry and director of the Black Ministries Program, delivered this reflection during weekly chapel on January 26, 2009.*

## Hartford Seminary Remembers Carl Dudley



*Carl Safford Dudley, Presbyterian minister; author, co-author or editor of 16 books about church and community relations; community leader and activist; vivacious neighbor and faithful friend; devoted and loving husband; and energetic father, died in his Hartford, CT, home on Wednesday morning of complications due to cardiac amyloidosis, in the company of his wife and children.*

*He was 76 and is survived by his wife, Shirley, sister, Jay Goldspinner, his five children and nine grandchildren.*

*Reverend Dudley spent a lifetime in the ministry, organizing churches from Buffalo, New York, to St. Louis, Missouri, and rallying communities from Selma, Alabama to Hartford, Connecticut.*

*While often described as a maverick for his unorthodox ways and his open challenges to the status quo, it was Dudley's discipline and perseverance, as well as his understated pragmatism, which made him a great leader in the church and the community.*

*Dudley's ministry started and ended in the home, where he created a space for both his family and friends to flourish in his presence. He will be missed by many.*

Carl S. Dudley, 76, a colleague and retired professor here at Hartford Seminary, passed away on Wednesday, April 22, 2009. Carl was Professor, Emeritus, of Church and Community in the Seminary's Hartford Institute for Religion Research. He was one of the founders of the discipline of congregation studies and a national expert on small churches.

Here is a brief remembrance written by his son Steven, and suggestions for your donations in his memory. Please join us in prayers for Carl and his family.

### **An excerpt from a blog written by Susan Campbell**

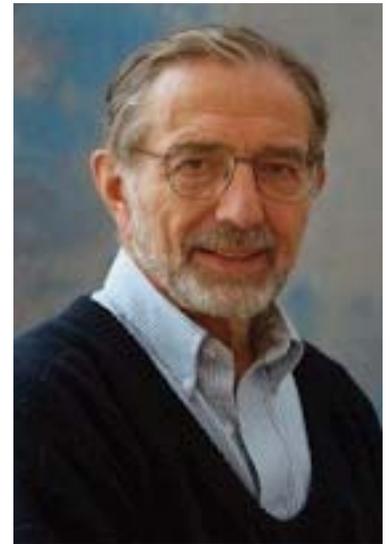
*"I want to talk about the gentle man who'd stride down the halls of the seminary and through the stacks of the library on the lookout for someone with whom he could strike up a conversation. It didn't matter the conversational partner or topic. Carl could and would talk to any body, and invariably, he'd leave those conversations with a new admirer."*

**MAYOR PEREZ STATEMENT ON PASSING OF CARL DUDLEY**

*Hartford Courant*

Hartford Mayor Eddie A. Perez has issued this statement in response to the passing of Carl Dudley, who was president of the West End Civic Association for nine years. Mr. Dudley died Wednesday morning at the age of 76.

Mayor Perez says, "Hartford has lost a change agent for social justice. Carl helped WECA strengthen its voice in the community and thus gave residents a stake in their neighborhood. He was a professor, an author, and an activist. But most importantly, he was a devoted family man and friend. He will be missed."



**A Message from Rev. Dr. Steve Burt** (posted on courant.com)

*Carl was an incredible teacher and colleague. I met him over lunch at a small church event he led in Bristol, VT in 1983 and found the brilliant author and speaker who had fired me up to be very approachable. Two years later I joined his team of six for a week of church assessment at Broadway Presbyterian in NYC, where I learned much about congregational studies and about this wonderful person Carl. (We sampled various ethnic restaurants in NYC every night.) He helped me become one of the most visible leaders in the Small Church Movement and frequently recommended my books to others. Three or four times he came and led small church events for organizations I directed, and we deepened the friendship. We worked together on the founding of the Conn Ecumenical Small Church Project together, and I sat in on a handful of his lectures. He was not only a giant in his field, but a great listener and friend, always eager to know what I was doing personally and professionally; for me he was both a wise friend and mentor. I'll sure miss him.*

Rev. Dr. Steve Burt, National Small Church Consultant,  
Pastor, and Writer in Norwich, CT



**The Family asks in leu of flowers, donations can be make in Carl's name to:**

Hartford Seminary Carl S. Dudley Scholarship Fund. Make a check to Hartford Seminary, include in the memo that it is for the "Carl S. Dudley Scholarship Fund," and send a check to:  
Hartford Seminary  
77 Sherman Street  
Hartford, CT 06105

We also welcome contributions to:  
The Brigham and Women's Cardiac Amyloidosis Program  
c/o Development Office, Brigham and Women's Hospital  
116 Huntington Avenue, 5th Floor  
Boston, Massachusetts 02116-5712

**Efrain Agosto** traveled to Claremont, CA, on January 5-7 to attend a meeting of the Scriptural Ethnologies research group for which he is the lead researcher of the Latino/a component on how ethnic groups, whether churches, mosques or communities, read and interpret their scriptures. He traveled to the Washington, D.C., area on January 17 and 18 to confer a Doctor of Ministry degree. Agosto was the guest presenter for the Connecticut American Baptist Minister's Council retreat on January 26 and 27. A few days later he traveled to San Diego for the second of three workshops on Latino/a pedagogy sponsored by the Wabash Center for Teaching and Learning in Theology and Religion. On February 4, he represented Hartford Seminary at the installation of Dr. Daisy Machado as the new Professor of the History of Christianity at Union Seminary in New York. In March, he attended a gathering of clergy in support of Universal Health Care at the Connecticut State Capitol. On behalf of this group, Agosto edited a document entitled "Voices of Healing: Personal Testimonies and Reflections," a collection of essays in support of health care reform by the Interfaith Fellowship for Universal Health Care. Also in early March, he offered a Lenten reflection on immigration for a joint study group of Good Shepherd Episcopal Church and

the Metropolitan Community Church, both in Hartford. On March 19-21, Agosto traveled to San Antonio for the annual meeting of the Chief Academic Officers Society of the Association of Theological Schools (ATS). A week later he was in Pittsburgh for an ATS meeting on diversity in theological education, where representatives from various schools discussed how our seminaries can be multicultural institutions. A few days after that, Agosto offered two lectures at Concordia Seminary in St. Louis, the first on the topic of Latino hermeneutics for a faculty forum. The second was the Fourth Annual Lecture in Hispanic/Latino Theology and Missions, for which he spoke about "Leadership in Paul and His Communities: Theology, People and Practices."

**Heidi Hadsell** was in Tehran, Iran in December to participate in the symposium "Religion and Peaceful Co-Existence." This symposium was jointly convened by the Tehran-based Center for Inter-Religious Dialogue of the Islamic Culture and Relations Organization and the World Council of Churches (WCC). In January, she traveled to Kenya to attend a Globethics.net Board of Directors meeting. At the end of February she participated in an interfaith workshop presentation at Amherst College with Yehezkel Landau and Mahmoud Ayoub. The month of March began with

Hadsell giving the Munger Lecture at St. Joseph College in West Hartford. The title of her talk was "Shaping the Future: Women as Moral Agents in Faith Communities and the Social World" which was part of a series of lectures during Women's History Month. Following this, Hadsell attended a conference as a member of the Study Group of the Washington office of the Presbyterian Church. She also traveled to Tokyo for the first meeting of the Planning Committee for the Day of Prayer and Action for Children sponsored by the Arigatou Foundation. At the end of the month, Hadsell spoke at the Whitney Center in Hamden on "Is Interfaith Theological Education Possible" and gave a sermon at the Unitarian Meeting House in Hartford entitled "Doing Dialogue: Living Life Together." The book, *Overcoming Fundamentalism: Ethical Responses from Five Continents*, which she edited with Christoph Stückelberger, was recently published.

The second book by **Uriah Kim**, *Identity and Loyalty in the David Story* (Sheffield Phoenix Press, 2008), was released in December, 2008. During the spring semester, Kim is spending his sabbatical leave at Yonsei University (Seoul, Korea), teaching and researching his next book project, "The Politics of Othering in the Book of

Judges." Kim has contributed several book reviews for *Reviews in Religion and Theology* and *Biblical Interpretation*.

In December, **Yehezkel Landau** shared an interfaith forum with Dr. Saud Anwar at Temple Beth El in Stamford, CT, as part of a special Sabbath program to celebrate Human Rights Day, and facilitated two interfaith sessions for Israelis, Palestinians, and Jordanians at the Arava Institute for Regional Environmental Studies at Kibbutz Qetura in Israel. Landau taught two classes on Judaism for the fifth and sixth graders at the Covenant Preparatory School in downtown Hartford in January and February. Also in February, Landau led an adult forum on interfaith relations at Downtown United Presbyterian Church in Rochester, NY, then spoke on a Jewish-Christian-Muslim panel at the same church that evening on "Abrahamic Partnerships Among Faiths in Conflict." On February 23, he joined **President Heidi Hadsell** and **Prof. Mahmoud Ayoub** on a panel at Amherst College on "Interfaith Dialogue: Challenges and Opportunities in a Changing World" In March, Landau delivered a presentation on interfaith activism as part of a Lenten series at First Congregational Church in Woodstock, CT; conducted the first of two training sessions in Jewish-Christian-Muslim

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relations for the chaplains at Trinity College, Hartford; spoke at several public events at Duke University, and at Sabbath services at Judea Reform Synagogue in Durham, N.C.; spoke on an interfaith panel at St. Timothy's Catholic Church, West Hartford; and joined Imam Yahya Hendi for a Jewish-Muslim public dialogue at Vassar College in Poughkeepsie, N.Y.

**Adair Lummis**, as sub-editor specifically for "Denominational Research Reports" for issues of the *Review of Religious Research*, has readied four denominational research reports, two for the March issue and two for the June issue: on a national study of parishioners belonging to the Orthodox Christian Church, on a UCC conference examining financial issues among clergy, a Roman Catholic international event for youth, and a Roman Catholic diocesan study on absorbing and ministering to new waves of immigrants.

In November, **Yahya Michot** represented the Seminary at the inauguration of the Islamic Art Museum of Doha (Qatar). He reported on this event in a public lecture, illustrated with slides, which he gave at the Seminary in December. He was back in the Gulf mid-January, this time in Kuwait, with President Heidi Hadsell, to explore potential avenues of cooperation between the Seminary and various Kuwaiti institutions. Also in January, at an interfaith symposium in Toronto, Michot debated with Prof. Michael Vertin (University of Toronto) about *The Goodness of God and the Problem of Evil: Christian and Muslim Perspectives*. Under the title *Misled and Misleading... Yet Central in their Influence: Ibn Taymiyya's Views on the Ikhwan al-Safâ'*, Michot contributed a chapter in *The Ikhwan al-Safâ' and their Rasâ'il*. An Introduction edited by N. El-Bizri (Oxford: Oxford University Press, 2008). December also saw the publication of his last book, *L'opium et le café*, containing the edition and

translation of an anonymous text in Arabic, with a first exploration of Ottoman opium addiction and an anthology (Paris - Beirut: Les Éditions Albouraq). Michot is now pursuing his research on Ibn Taymiyya's influence and drugs in Ottoman Turkey.

**David Roozen** began a partial sabbatical leave in January, his two major sabbatical projects being to write the public report on the *Faith Communities Today 2008* national survey of congregations and to develop a new course, tentatively titled, "World Religions and Worldly Politics – 'Church/State' Relations Around the Globe." He continues to teach the second semester of the second year, DMin colleague group, as well as several administrative responsibilities. Related to the latter, in January he hosted a "thank you" dinner for the search committee for the suspended search to fill the then vacant position in the Research Institute; in February he traveled to Louisville to chair the two-day Cooperative Congregational

Studies Partnership Steering Committee meeting; in March he traveled to Chicago to co-host a meeting with the Lutheran School of Theology in Chicago that brought together faculty of the Chicago consortium of theological schools with the working group of case writers from Hartford Seminary's Wabash Center funded project on pedagogies for interfaith dialogue; and over the last several months he has been working with the Centre for Christian Education at the Divinity School of Chung Chi College at The Chinese University of Hong Kong to test market the use of Hartford Seminary's "Parish Planning Inventory" church member survey with Chinese Congregations. In February he also was party to his first podcast, a 15 minute conversation about the changing nature of church membership that appeared on the website of the Columbus Dispatch newspaper as a supplement to a newspaper article on the same subject. ❁

## Alumni/ae Note

On January 18, **Doug Norell** awarded a Doctor of Ministry degree to Douglas Norell, '09 D.Min., at Emmaus UCC, Vienna, VA, during the morning worship service. Dr. Norell's doctoral project was entitled: "Confirming Christian Confidels: Faith Formation in a Pluralistic World."



Hartford Seminary is adding a new and important reference resource to the shelves of the Library's Dillenberger Reading Room: the latest edition of the 39 volume *Islam Ansiklopedisi*, published in Istanbul. The *Ansiklopedisi* is a gift from the Turkish Ministry of Religious Affairs.

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

**Dr. Elmer Howard**

**Brown**, '45 B.D. and '47 S.T.M.

**Dr. John James Arnold**,

'60 S.T.M. and '67 Ph.D., of Zanesville, OH, died in December. Dr. Arnold graduated from Rutgers University and Western Theological Seminary, and also attended Hope College and New Brunswick Seminary. During his last teaching sabbatical he was a visiting scholar at the Princeton Theological Seminary. He has served the Reformed Churches in Owasco, N.Y., Rhinebeck, N.Y., and Trinity Reformed Church, Grand Rapids, Mich. He served as a chaplain in the USNR and was stationed with the Marine Corps at Camp LeJeune, N.C., and Camp Gifu, Japan. In 1968 he opted for a role in specialized ministry and began to teach philosophy at Ohio University-Zanesville. He had been prepared for an academic role by receiving an S.T.M. and a doctorate from Hartford Seminary. Upon his retirement from Ohio University, he was declared Emeritus Professor of Philosophy. He was currently serving as the pastor of the Dresden Presbyterian and Adams Mills Presbyterian Church. He had served as an interim pastor with the

Barnesville and Old Washington Presbyterian Churches. Dr. Arnold leaves his wife Rhea Van Heest Arnold; three sons, three daughters; a brother, 10 grandchildren; and two great-grandchildren.

**Ruth Parkander Clokey**

**Goodell**, M.A., producer of the animated television series, "Davey and Goliath," died in December. She was 85. Mrs. Clokey was also known as Ruth Clokey Goodell and Ruth Clokey. She was given story editor credit as Ruth Goodell on episodes of "The Gumby Show." She was married to Art Clokey, and both were responsible for the stop-motion animation production of Davey and Goliath – now a property of the Evangelical Lutheran Church in America (ELCA). Richard T. Sutcliffe, creator and executive producer of Davey and Goliath, chose Ruth and Art Clokey to produce the children's program. Following her divorce from Art Clokey in 1966, Mrs. Clokey continued to produce Davey and Goliath from 1967 to the mid-1970s. In 1969, the Lutheran church asked Premavision – the Clokey's production studio – to create a run of 15-minute episodes of the program with Mrs. Clokey supervising production. She graduated from Augustana College, Rock Island, Ill. After graduation, she moved to New York City and created religious education programs on behalf of the Lutheran Church. She

earned a master's degree in religious education at Hartford Seminary. She leaves a son and three grandchildren.

**Dr. Allan Hauck**, '50 Th.D.,

of Racine, WI, died in February. He was 83. Dr. Hauck graduated from Kenyon College in Gambier, OH. In 1947, he received the Master of Divinity from Hamma School of Theology in Springfield, OH. Later that year, he married Shirley K. Myers in Grand Rapids, MI. He went on to receive a Doctorate of Theology from Hartford Seminary. Dr. Hauck completed post-graduate studies around the world, studying at Union Theological Seminary - New York, the University of Mexico, New York City College, Brown University, Yale University of London, the Near East School of Theology in Beirut, Lebanon, and Sri Venkateswara University in Tirupati, India. As a pastor, Dr. Hauck served churches in Michigan, Kentucky, and Indiana. He later devoted his efforts to teaching. From 1958 until 1968, he was Professor of Religion and Philosophy at Midland Lutheran College, Fremont, NE. He was Professor of Religion at Carthage College, Kenosha, WI, from 1968 until his retirement in 1989. He is the author of "Calendar of Christianity" and contributed to "The Story of Religion in Kenosha" for Kenosha's Bicentennial History in 1976. He lectured widely on Judaism, Islam, and new religions. He was a devoted member of

Lord of Life Lutheran Church in Kenosha. He and Shirley never passed up an opportunity to travel and have seen much of the world. He has passed his love of travel on to his children and grandchildren. He leaves his wife, two daughters, four grandchildren, and two step-grandchildren.

**The Rev. Wilbur Blackburn Meiser**, K.S.M., of

Sebring, OH, died in December. He was 95. Rev. Meiser graduated from Asbury College, Wilmore, KY; Asbury Theological Seminary, and Western Reserve University, Cleveland, OH. He attended the Kennedy School of Missions in Hartford, CT, and was under appointment to serve as a Methodist Missionary to India when World War II intervened. Rev. Meiser served as pastor of various churches until he and his wife Dorothy relocated to Copeland Oaks Retirement Community, Sebring, in 1996. Besides his wife, he leaves a son, a brother, and more than 28 nieces and nephews.

**James Sedalia Peters, II**

Ph.D., '42 M.A., of Storrs died in December at the age of 91. After graduating from Southern University, where he was captain of the football team and a T. H. Harris Fellow, he taught high school in Natchitoches, La. He came to Hartford, CT, in 1940 to attend the Hartford Seminary Foundation. During World War II he served in the Navy at the Great Lakes Naval Training

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Center. After the war he lived in Chicago, where he worked as a counselor for the Veterans Administration and pursued graduate studies in psychology at the University of Chicago and the Illinois Institute of Technology. After receiving a fellowship from the VA, he completed his doctorate at Purdue University in 1954. In 1957 he was appointed director of the State of Connecticut's vocational rehabilitation program. He and his family moved to Hartford that year and to Avon, CT, in 1960. In Avon he served on the Republican Town Committee. After his wife received a faculty appointment at the University of Connecticut, the family moved to Storrs in 1976. In 1982 Dr. Peters retired from the State as Deputy

Commissioner of Education and established a private practice in psychology in Windsor. He was adjunct faculty at the University of Hartford for many years, served in that capacity at the University of Connecticut, and was a visiting distinguished professor of rehabilitation at Southern Illinois University. Dr. Peters was especially proud that his research was used to help support the racial integration of the Navy and that he was inducted into the first class of the Connecticut Veterans Hall of Fame in 2005. Dr. Peters leaves three children and four grandchildren.

**The Rev. Gordon C. Timyan**, '66 K.S.M., of Deland, FL, and formerly of Jacksonville and Ft. Meyers, FL,

died in January. He was 93. Rev. Gordon was a graduate of Wheaton College Wheaton IL, and the Missionary Training Institute, now Nyack College, in Nyack, NY. He received his Master of Bicultural Communication at Wheaton College in 1972. Rev. Timyan was ordained by the Christian & Missionary Alliance in Louisville, KY in 1940. After serving as pastor of East St. Louis, IL and Muskegon, MI churches, he trained at the Wycliffe Summer Institute of Linguistics and entered French language training prior to his departure to Côte d'Ivoire, West Africa with his family in 1945. There he served as a missionary among the Baulé people where he worked for 36 years in a variety of ministries: evangelism, church planting,

Bible translation, adult literacy, education, and executive positions as director of the Côte d'Ivoire field mission and director of the Yamoussoukro Bible Institute. He retired in 1983. Rev. Timyan leaves four daughters; a son; and two brothers.

**Kathryn Edna Westfall**, '59 School of Religious Education, of Greenfield, MA, died in February. She was 75. Mrs. Westfall was a church bell choir director for many years and a lifelong member of various church choirs. At the time of her death, she was a member of the First Congregational Church of Greenfield, MA. She leaves her husband Richard Westfall; a son, two daughters, a sister, and three grandchildren. 🌸

## New Shelving Provides More Access in Seminary Library

Hartford Seminary is pleased to announce a \$49,500 grant from the H.A. Vance Foundation for new shelving in its library. The total cost of the Mobile / Portable Library Shelving Project is \$70,000. Installation is by East Coast Storage Solutions, which did previous portable shelving work for the Seminary Library.

This project completes the conversion of all library shelving from stationary to portable, increasing shelf space by approximately 35%.

The project began in 1998 with a grant from the Arthur Vining Davis Foundation for the main circulating collection and serials and continued in 2004 with the conversion of the Archives Room shelving. This year's project covers the area occupied by the Macdonald Collection as well as Church Yearbooks and other non-circulating materials.

The project was undertaken in response to recommendations made by our accreditation agencies about the need to increase library shelf space.

The 1998 installation, the library estimated, would provide about 10 years' worth of expansion. The 2004 and 2009 installations will provide an additional 5 years.

The Macdonald Collection area was already overwhelmed for space, with many holdings simply boxed up and stacked on the floor. Even though some Macdonald materials are non-circulating Arabic works, simply boxing and stacking is not a viable solution, since those materials still need to be consulted on occasion by scholars.

Non-circulating materials will now be shifted to the Archives Room, with the Macdonald Collection area now being open as part of the Main Collection's stacks. 🌸



## Summer Course Schedule 2009

The 2009 Summer Session runs from Tuesday, May 26 through Monday, June 29. Most courses are weeklong intensives and will be held from 9 a.m. to 4 p.m. during the weeks of June 1-5, June 8-12, June 15-19 and June 22-26. Hartford Seminary courses are open to the public on a space-available basis except where noted. They carry three graduate level credits. For more information and an explanation of course numbers and program requirements, please see the Hartford Seminary Online Catalogue ([www.hartsem.edu](http://www.hartsem.edu)).

Students are urged to register early to ensure a place in their course of choice. Individuals who do not wish to take courses for credit may apply to take courses as auditors.

**We offer a special audit rate for:** Persons age 62 and older; Graduates of Hartford Seminary degree programs or the Certificate of Professional Ministry (cooperative M.Div.); Donors of \$250 a year or more; Hartford Seminary Adjunct Faculty; and up to three specially designated members of churches that participate in the Congregational Relations Program of the Seminary. There is a limit of one course per academic year to receive the special rate except persons age 62 and older, for whom there is no limit.

To register, please contact the Registrar's office at (860) 509-9511 or [registrar@hartsem.edu](mailto:registrar@hartsem.edu).

### Church Administration

Tuesdays and Thursdays, May 26 - June 25, 6 p.m. – 9 p.m.

This course is designed to probe the ways church and ministries are a business. Topics covered will include techniques for managing and developing a budget, record-keeping, fundraising, supervision of staff, marketing and community relations. *Anthony Bennett, Adjunct Professor of Arts of Ministry and Pastor, Mt. Aery Baptist Church of Bridgeport, CT*

### Building Abrahamic Partnerships

Sunday, May 31 – Sunday, June 7 (intensive schedule, includes all days and some evenings)

This eight-day intensive training program offers a practical foundation for mutual understanding and cooperation among Jews, Christians, and Muslims. Participants learn about the tenets and practices of the three faiths, study texts from their respective scriptures together, attend worship at a mosque, synagogue, and church, and acquire pastoral skills useful in interfaith ministry. Combining the academic and the experiential, the course includes ample time for socializing over meals and during breaks. Building on Hartford Seminary's strengths as an interfaith, dialogical school of practical theology, this team-taught

program is a resource for religious leaders who are grounded in their own traditions while open to the faith orientations of other communities. Due to the interfaith nature of this course, we aim for equal representation among each of the three Abrahamic traditions in admitting students to this course. *Yehezkel Landau, Faculty Associate in Interfaith Relations and Co-founder, Open House, Ramle, Israel*

### Building Abrahamic Partnerships II

Sunday, June 21 – Friday, June 26 (intensive schedule, includes all days and some evenings)

This course is designed primarily for students who have taken the basic Building Abrahamic Partnerships course. It presumes a familiarity with the beliefs and practices of Judaism, Christianity, and Islam and some experience in interfaith dialogue. The focus is on developing practical skills for interfaith leadership, including: facilitating interreligious encounters; compassionate listening and nonbelligerent communication; joint study of sacred texts; designing interreligious worship; and spiritual resources for conflict transformation. Some evenings will be devoted to informal socializing and networking. Prerequisite: DI-650 Building Abrahamic Partnerships or permission of the instructor. *Yehezkel Landau, Faculty Associate in Interfaith Relations and Co-founder, Open House, Ramle, Israel*

### Global Perspectives on Reproductive Justice

Tuesdays and Thursdays, May 26 - June 25, 6 p.m. – 9 p.m.

This course will focus on non-Western religious traditions and their theological teachings as related to issues of reproductive justice. Topics covered will include contraception and abortion, as well as other issues related to family planning and the new reproductive technologies becoming increasingly available world-wide (in vitro fertilization, artificial insemination, sex selection, genetic testing, etc.) Faith traditions represented in the course will include an initial introduction to perspectives on these topics from Christianity and Islam, and then move to Hinduism, Buddhism, Confucianism and Taoism. *Heidi Gehman, Faculty Associate in Theology and Ethics*

### Religion and Liberal Democracy in Modern Societies

Monday, June 15 – Friday, June 19, 9 a.m. – 4 p.m.

This course examines questions related to the relationship between religion and liberal democracy in modern, pluralistic societies. The focus will be on the interplay between faith and public life, theological discourse and political discourse, and religious conceptions of the good versus the liberal emphasis on individual liberty and autonomy. We will also consider some contemporary legal arguments in the United States on issues ranging from prayer in public schools to the funding of faith-based groups to the legal recognition of same-sex

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marriage. There will be opportunities for Muslims to reflect on similar themes in the Islamic tradition. *Brett Wilmot, Adjunct Professor of History, and Associate Director, Ethics Program, Villanova University*

### **Megachurches**

Monday, June 8 – Friday, June 12, 9 a.m. – 4 p.m.

Imagine a congregation where 10,000 people gather each week for worship, where church budgets are \$15 million a year and where thousands of people volunteer for programs weekly. Welcome to the world of megachurches. The past forty years have seen a proliferation of these massive congregations throughout the nation. There are over 1300 of these congregations in the U.S., and while they are less than half a percent of all congregations, they attract more attention than all other religious communities in the nation combined. This course will look at the phenomenon to understand the common characteristics of megachurches, how they function, why they are attractive and what kind of person goes to them. We will uncover what lessons can be learned from them which can be used effectively by churches of all sizes and denominational traditions. *Scott Thumma, Professor of Sociology of Religion*

### **The Qur'ân and Its Place in Muslim Life and Society**

Monday, June 22 – Friday, June 26, 9 a.m. – 4 p.m.

As the sacred scripture of Islam, The Qur'ân has primary authority in the way Muslims understand their faith. This course will examine Islamic concepts of the Qur'ân as divine revelation and guidance. Major Qur'ânic themes will be studied in English translation, with reference to classical and contemporary Muslim commentaries. Attention will be paid to ways in which the Qur'ân functions as sacred scripture in Muslim history and contemporary life, examples of which will include Muslim communities in the United States. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*

### **The Bible and the Habits of the Soul: Psychological Perspectives on Scripture**

Mondays and Wednesdays, May 27 – June 29, 6 p.m. – 9 p.m.

This course is an introduction to psychological studies of scripture, focusing on the contribution of the life and thought of C.G. Jung, but including the contributions of other fields of psychology. The course also will consider the psychological aspects of the newer forms of criticism (e.g. feminist, liberationist, ideological, and contextual/cultural criticism) to our understanding of the Bible and its therapeutic as well as pathogenic effects in the lives of its readers, past and present. *Wayne Rollins, Adjunct Professor of Scripture*

### **Are We All Bound for Heaven?: Christian Theologies of Other Religions**

Monday, June 8 – Friday, June 12, 9 a.m. – 4 p.m.

How ought Christians assess the validity of other religions? What do Christians say are the consequences for accepting or rejecting Christian claims to truth? Will heaven be populated by Christians only? This course begins with a brief survey of interreligious beliefs about the final destiny of human beings. Next, students critically examine Christian inclusivist, exclusivist, pluralist, and hybrid theologies of “other” religions. Finally, students weigh the implications of these various theologies for contemporary Christian missions. *Ed Waggoner, Adjunct Professor at Hartford Seminary and Sacred Heart University*

### **Rituals and Responsibilities of Muslim Leaders in America**

Monday, June 15 – Friday, June 19, 9 a.m. – 4 p.m.

This course is designed for Muslim leaders, including Imams and chaplains, who are serving American Muslim communities. The course examines Muslim leaders' role and responsibilities as well as the proper application and performance of some important areas of Islamic ritual law. Emphasis is on practical application of the law and much of the course is taught in workshop format. *Muhammad Nur Abdullah, Adjunct Professor of Islamic Studies and Imam of The Islamic Foundation of Greater St. Louis*

### **Islamic Spirituality**

Monday, June 8 – Friday, June 12, 9 a.m. – 4 p.m.

This course explores Islamic spirituality by going through mystical interpretations of both the Qur'ân and sayings of the Prophet. We will also look at the development of Islamic spiritual thought and practices in history. The course will remain anchored by focusing on important personalities in the mystical tradition of Islam through their literature and poetry. *Yahya Michot, Professor of Islamic Studies and Christian-Muslim Relations*

### **Paradoxology: Spirituality in a Quantum Universe**

Monday, June 22 – Friday, June 26, 9 a.m. – 4 p.m.

How do we live in a world of chaos, where everything is in flux, and still remain rooted in that which is everlasting? When we are attuned to the song of the universe, when cosmic rhythms resonate within us, shaping who we are and are becoming, we are saint in the making, mystic on the move, experiencing more often and in many more ways the synchronous presence of God-wit-us in our everyday lives. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality and Director, Women's Leadership Institute*

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## **Dreams as a Resource for Ministry**

Monday, June 15 – Friday, June 19, 9 a.m. – 4 p.m.

This course will examine the various traditions, both secular and sacred of dream interpretation. Students will understand the significance of dreams and how they connect to daily living consciously and subliminally. The integration of psychological, biblical, theological, and folk wisdom will foster an environment where spiritual perspec-

tives on dream interpretation will flourish. The deeper exploration of dreams is made possible as participants explore their own experience with dreams while seeking deeper level truths. Ultimately, students will be enabled to interpret (in whole or part) dreams and to use this knowledge as a resource within their ministry context. *Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Senior Pastor, Shiloh Baptist Church, New London*