

p r a x i s

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“The Seminary
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The Rev. Molly James, Ph.D. student

“Hartford
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*The Rev. Marjorie E. Nunes,
Doctor of Ministry student*

“This is a
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faith traditions.”

Mustafa Boz, M.A. student

Strategic Plan Forecasts Growth in Number of Students

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News & Notes

Conant Trust Grant

The Ruth Sanger Conant Trust has awarded \$3,500 to Hartford Seminary to help finance a new course in the Black and Hispanic Ministries programs.

The course, titled “Shared Community Ministry in Urban Settings” will allow dialogue and mutual learning opportunities for Black and Latino/a students in the two leadership certificate programs.

Course directors Benjamin K. Watts and Efrain Agosto anticipate that the course will serve as a catalyst for additional cross-cultural cooperation in the future. The course is meant to enhance the leadership and knowledge of lay and ordained leaders in the African-American, Latino/a and other urban communities of faith.

Agosto Honored

The Hispanic Summer Program has selected Efrain Agosto, professor of New Testament at Hartford Seminary, as the recipient of the 2007 Francisco Garcia-Treto Professorship for Excellence in Biblical Scholarship.

The Hispanic Summer Program is an ecumenical program in theology and religion that offers an annual two-week teaching program for Hispanic seminarians from around the country. It is held each year in a different seminary. This year, the Summer Program took place at Duke University Divinity School from June 18 until June 29.

At the program, Agosto taught a course on Paul and Ministry. The Professorship was awarded to Agosto in recognition of his contribution to scholarship as well as his support for the enhancement of educational opportunities for Hispanics.

See Awarded Terry Prize

At graduation ceremonies on June 1, Guat Kwee See received the third annual Celie J. Terry Prize, for demonstrating a commitment to academic achievement and excellence in interfaith community work.



Sanford Cloud congratulates Guat Kwee See, third recipient of the annual Celie Terry Prize.

See is an M.A. student from Singapore. Professor Miriam Therese Winter, who nominated her, wrote, “Guat is a unifying, connecting, integrating spirit by nature. The more diverse the situation, the happier she seems to be. From the moment she arrived at Hartford Seminary, she began bringing diverse people together around the table, around a meal, in her living room, in conversation. She has been the friend and supporter of many arriving from overseas, even shortly after she herself had just arrived. In and beyond the classroom, in WLI circles and in their circles, Guat has reached out to others and drawn others to herself through her warmth and her compassion.”

Sanford Cloud Jr., former Chairman of the Board, made the presentation. His generosity underwrote the annual prize, which is named in honor of Celie Terry, his long-time executive assistant.

Series Features Seminary Speakers

Cross Roads Presbyterian Church in Waterford, CT, hosted a series of talks given by Hartford Seminary visiting faculty and students on “Religion and Context” this summer. The series was organized by Amjad Samuel, a Seminary student from Pakistan and guest pastor at the church.

The eight-week long series featured students and scholars from Syria, Germany, Singapore, Indonesia, Ghana, and Pakistan. The international guests were extended hospitality in individual American homes for smaller and more casual discussions and meals after the presentations.

Samuel explained the thinking behind the series: “A decade ago ‘international’ was the hip word; today it is ‘global’. With this change has come a shift in thinking about our world. First the assumption was that there are separate nations which interact within the international scene. Now the assumption is that we are all part of the same globe, sharing enough to arrive at a mutually respectful understanding of co-existence.

“The reality is at times different, however; before we had nations cooperating or disputing, but now we have people making those decisions at personal and communal levels. This radical shift is complex and begs deeper and broader examination of who we are, what our context is and how that influences our prospects for harmonious coexistence. This series provides an understanding of this complex global village of interfaith.”

The ‘Religion and Context Series at Crossroads’ is available on DVD by writing to info@hartsem.edu or calling (860) 509-9519.

Love Stories

Hartford Seminary: Better than Match.com?

At alumni/ae gatherings we often hear tales of romance among students at Hartford Seminary. Did you meet your spouse or partner while studying here? If so, we would love to hear about it. Please send your love story to alum@hartsem.edu. Your encounter might be featured in an upcoming issue of *Praxis*!

Agosto Named Interim Dean

Heidi Hadsell, President of Hartford Seminary, has named Efrain Agosto, Professor of New Testament, as interim dean of the Seminary, effective August 1.

Agosto succeeds Dr. Ian Markham, who has resigned as dean to become dean and president of Virginia Theological Seminary in Alexandria, VA.

Dr. Agosto came to Hartford in July 1995 after serving on the staff of the Center for Urban Ministerial Education in Boston for 12 years, the last five years as director of this inner-city urban theological education program, a campus of Gordon-Conwell Theological Seminary. At

Hartford Seminary, he also is director of El Programa de Ministerios Hispanos (Hispanic Ministries Program).

"We are blessed that Efrain has agreed to become interim dean while we start a search for a new dean," Hadsell said. "Efrain brings a deep understanding of theological education, experience in ministry in daily life, a commitment to interfaith dialogue, and compassion to the position."

Agosto has a Master of Divinity from Gordon-Conwell and completed his Ph.D. in New Testament Studies at Boston University.

He was born and raised in New York City; his parents came to New York from Puerto Rico in the 1950s. He attended New York City public schools and received his B.A. from Columbia University in 1977.

Agosto was nurtured in New York Hispanic Pentecostal churches and was a licensed preacher for the Hispanic Assemblies of God in the 1980s.

He has served on the pastoral staffs of Hispanic Pentecostal, Baptist and Congregational churches in New York, Boston, and East Hartford, CT. He was interim pastor at Boston's Hispanic Community Church (United Church of Christ) in 1994, and part of an interim pastoral team at the Iglesia Cristiana Nueva Esperanza (UCC) in East Hartford in 1999, where he continues to worship as an active lay member.

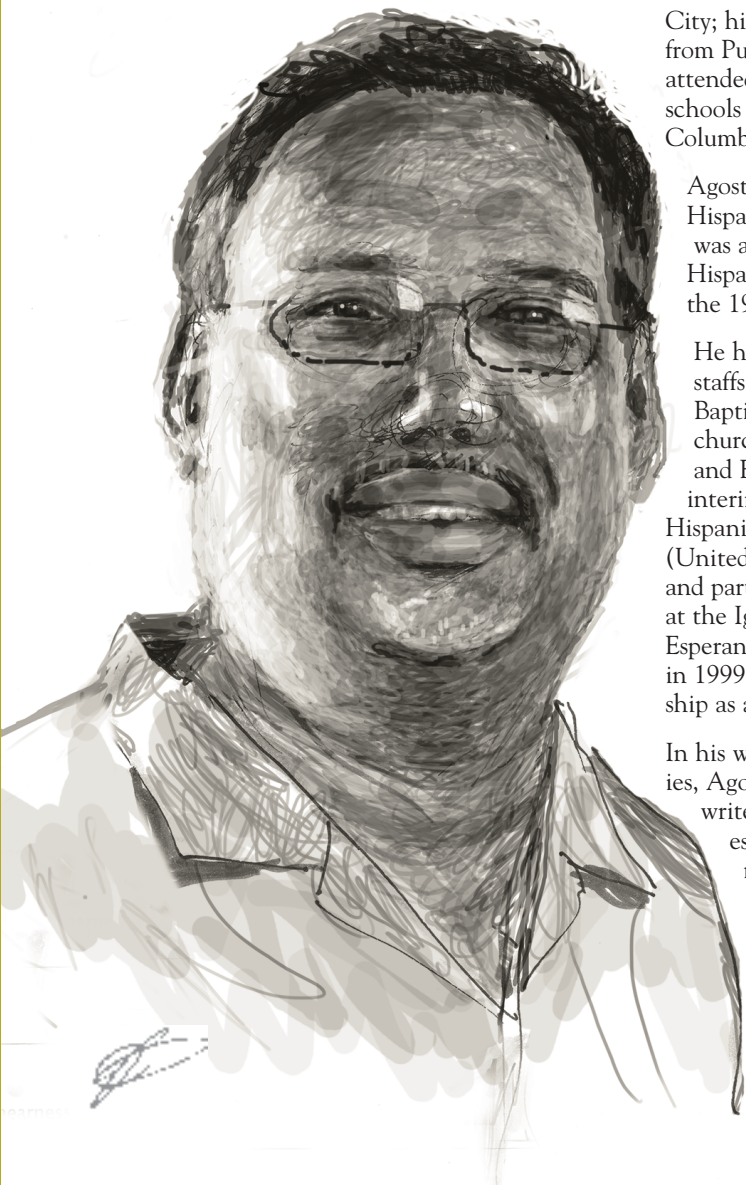
In his work in New Testament studies, Agosto teaches, researches and writes on the Pauline Epistles, especially the leadership and ministry of Paul and others in these communities. He has published several articles and book chapters on these topics.

His book, *Servant Leadership: Jesus and Paul* (Chalice Press), was published in November 2005. It studies issues of social status, leadership practice and theology in the Jesus movement and Pauline Christianity, with implications for the practice of religious leadership today.

Agosto has taught courses in Paul and His Urban Churches, New Testament Introduction, Readings in Pauline Theology and Ministry, and with Professor Carl Dudley of Hartford Seminary's Hartford Institute for Religion Research, New Testament Tensions and Contemporary Issues. Agosto and Scott Thumma, also a sociologist from the Institute, team taught a course on Pentecostalism. Agosto also has taught a Doctor of Ministry course on Leadership in the New Testament: A Case Study Approach, in which he and the students employ biblical cases to explore issues of leadership in Jesus and Paul.

Agosto's wider service has included the Final Selection Committee and Mentor for the Hispanic Theological Initiative, a scholarship and mentoring organization which seeks to develop Latino and Latina doctoral candidates in religion and theology. He also served on the Executive Committee of the Association of Theological Schools, Committee for Underrepresented Racial and Ethnic Minorities in the Profession of the Society for Biblical Literature and was formerly a faculty representative to the Board of Trustees of Hartford Seminary. Currently he serves as chair of the Seminary's Center for Faith in Practice.

Hadsell said that the search for a dean will start in the fall, and the Seminary expects to have the position filled at the start of the 2008-2009 academic year.



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Six Years Later

By Ian Markham

It took four interviews before I received the call from President Heidi Hadsell that the Search Committee would like to invite me to be their next Dean of Hartford Seminary. The first was with Professor Kelton Cobb at the American Academy of Religion; the second at a rather nice coffee bar in Geneva airport with President Hadsell; the third in this restaurant in London, which had tables and chairs as decoration hanging from the ceiling, with Professor Carl Dudley; and the last one with the entire Seminary community on a snowy January Monday.

Lesley, Luke, and I made the trip across the Atlantic and settled into the delightful Seminary community. Initially, we occupied 69 Sherman Street, before moving to join the West Hartford set. Six exciting years were about to start.

Heidi Hadsell knew exactly where she wanted to take the Seminary. The brief was clear: support the Macdonald Center in creating partnerships that would bring significant numbers of Muslims to the school; invite the entire community to recognize the centrality of 'dialogue' at the heart of the school's mission and curriculum; ensure the authenticity of the Christian-Muslim dialogue by investing in a Jewish presence; encourage all the Faculty to write (not simply the established ones); and strengthen the leadership certificates, the MA, and the DMin.

The suggested direction made perfect sense after the tragic events of September 11 2001. Lesley was surrounded by unpacked boxes as she tearfully told me on the cell phone about the jet hitting the Pentagon. Suddenly our specialists in Islam were in constant demand. Ibrahim Abu-Rabi and I collaborated on a collection of essays around the religious significance of the event. "Understanding Islam" moved up everyone's agenda. The Seminary's mission was desperately needed.

We have delivered on the brief. With Ibrahim leading the way, significant partnerships were forged bringing a range of diversity that few schools in the United States have seen. The term 'dialogue' is now central to our discourse and our mission. Yehezkel Landau created Building Abrahamic Partnerships, which brings Muslims, Jews, and Christians together. Every member of the Faculty has now published at least one book.

Under Benjamin Watts and Efrain Agosto, there is a significant African



American and Hispanic presence, which brings a much needed Evangelical dimension to the dialogue. Under Miriam Therese Winter, my wife joined countless other women who are transformed as they struggle to think about faith in an often difficult world. And with the arrival of James Nieman, the gift of a Doctor of Ministry that concentrates on that most precious carrier of the faith gene (namely those people who gather week after week – the congregation) is now stronger than ever.

While preoccupied with those aspects of the school which made us distinctive, it was important that the regular work of ensuring a quality educational experience must not be overlooked. The creation of a third center, around the central mission emphasis of 'Faith in Practice,' made planning and organization easier. An accreditation visit required a Self-Study, which received appropriate acclaim from the Visiting Committee. The Board's desire for a limited Distance Education program was made possible by the care and attention of Scott Thumma. A review of the MA, the DMin, and the BMP/PMH Certificate Program made sure that they continue to grow and develop. With a school which celebrates Faculty research, the addition of a PhD made perfect sense. The partnership model which worked so well at the level of the MDiv (with Yale and Andover Newton) was now extended across the Atlantic to create a PhD with the University of Exeter in the United Kingdom.

A primary dialogue at Hartford Seminary for many years has been between the liberal mainline and deeply observant Muslims. The result

has had its ironic moments. It was in the required 'Dialogue in a World Difference' class which I was teaching with Ingrid Mattson that I first tried to explain the diversity of Christians to Muslims using the following exercise. This class had seven Muslims and some twelve Christians. At the top of the blackboard, I wrote the word 'God', followed by 'Trinity', 'Incarnation', 'Bodily Resurrection of Jesus', 'Virgin Birth of Jesus', 'Hell, Demons, and Satan', 'Substitutionary Atonement', the 'Historical inerrancy of Scripture', and the 'incompatibility of Christianity with evolution'. Turning then to the Christians, I ask them to put their hands up if they believed in God. In this particular class almost everyone did (save for one who had read Bishop Spong and wanted to move beyond theism). Then we worked down the board, with our liberal mainline in increasing discomfort. By the time I arrived at the 'Virgin Birth of Jesus' only four out of the twelve felt able to affirm the doctrine. Turning then to the Muslims in the class, I asked the same question: all seven hands went straight up. "You must", explained one Muslim as her hand went up, "it's in the Qur'an."

It was an important teaching moment. The mainline Christians were puzzled why the fact that a doctrine was in the Qur'an was such a control; they wanted to explain about the significance of the European Enlightenment for Christian attitudes to authority. The Muslims were puzzled that Christians could be so indifferent to their creeds and Scriptures. They asked the obvious question: If you belong to a club, then don't you have an obligation to affirm the beliefs of the club?

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Thanks to the growing success of Ben Watts in bringing African Americans through the BMP program to the MA and the development of the Congregational Relations Program, the Christians are now much more diverse. There are classes where Evangelicals form a significant presence. This has made the classroom harder work but much more interesting. The spectrum of positions in a classroom is very wide. Topics, such as homosexuality or even feminism, divide students deeply. Little can be taken for granted.

It was one of our Chaplaincy students Sohaib Sultan, who on a Hartford Seminary video, mused that what was great about Hartford Seminary is that 'we train people for leadership in a setting that reflects the diverse world in which we are all called to serve.' Since seeing that, it has become a mantra for me. It sums up the achievement and the challenge of the Seminary. May God bless this school. The mission is vitally important: the world continues to need Hartford Seminary.

Ian Markham was dean of Hartford Seminary and Professor of Theology and Ethics until August 1. He is now dean and president of Virginia Theological Seminary.

Hartford Seminary has established a scholarship fund in honor of Ian Markham. Donations to the fund will be used for a special scholarship for international students at the Seminary. Those interested in honoring Dr. Markham with a gift may send a check to Rev. Bud Heckman, Chief Development Officer, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105. Please designate "Markham Scholarship Fund" on the check. Or you may donate online by going to www.hartsem.edu and clicking on the "Giving" button. For further information, contact Rev. Heckman at bheckman@hartsem.edu or (860) 509-9556.

New Trustees at Seminary

At their annual meeting in May, the Corporators of Hartford Seminary elected these new trustees:



Saul L. Basch, a resident of Wilbraham, MA, is vice chairman, treasurer and chief financial officer of The Hartford Steam Boiler Inspection and Insurance Company.

He joined the company in October 1995. Basch previously had been at Coopers & Lybrand, as partner-in-charge of the New York insurance industry practice and the lead partner for American International Group. He also had served public and privately held companies in a variety of other industries, including pulp and paper, manufacturing, construction, waste disposal and real estate. A veteran of the U.S. Navy, he holds a Bachelor of Science degree from State University of New York at Albany. He is a member of the Society of Insurance Accountants, Insurance Accounting and Insurance Association, American Institute of Certified Public Accountants, and the Connecticut, New York and Massachusetts state societies of CPAs. Basch has taught at the University of Connecticut School of Law.



Kara L. Dowling, a resident of West Hartford, CT, is general partner and member of Airport Realty Associates, LLC, responsible for management of the partnership and

commercial real estate assets. Previously she worked at Goldman Sachs in New York as a member of the Principal Finance Group; taught mathematics at Deerfield Academy in Deerfield, MA, and Kingswood-Oxford School in West Hartford; and was an author and researcher at the Department of Community Medicine and Healthcare, University of Connecticut. She has a Masters in Business Administration from Columbia Business School and a Bachelor of Arts from Harvard University. Dowling is on the Board of Directors of The Village for Children & Families in Hartford and is a member of the Friends of the Mark Twain House and the Saint Francis Women's Auxiliary.



The Rev. Dr. Edward G. Horstmann, a resident of West Hartford, CT, is senior pastor of Immanuel Congregational Church, United

Church of Christ, in Hartford.

Previously he was pastor and teacher at First Congregational Church, UCC, in Hopkinton, NH, and assistant pastor of St. Giles' Cathedral in Edinburgh, Scotland. He has a Doctor of Ministry from Andover Newton Theological School, a Master of Divinity from Union Theological Seminary, and a Bachelor of Arts from Union College. He is active in the community, as clergy leader for the annual Greater Hartford Walk Against Hunger, chaplain of the Greater Hartford Interfaith Coalition for Equity and Justice, and Board member of Loaves and Fishes Ministries and the Hartford Youth Scholars Foundation. Among his publications are "Home Devotions" (approximately six devotions each year, distributed throughout New England) and "Word in Season" (twenty four devotions each year for national distribution through Fortress Press).



The Rev. Dr. James Nieman, a resident of Manchester, CT, is Professor of Practical Theology at Hartford Seminary and a member of the Seminary's Hartford

Institute for Religion Research. He has a Ph.D. from Emory University, a Master of Divinity from Wartburg Theological Seminary in Dubuque, Iowa, and a Bachelor of Arts from Pacific Lutheran University in Tacoma, WA. Before joining the Seminary in 2005, he had been Professor of Homiletics at Wartburg, where he directed the Master of Sacred Theology program. He served as pastor of Inupiaq Lutheran Church in Anchorage, Alaska, and at Zion Lutheran Church in Clayton Center, Iowa, both congregations of the Evangelical Lutheran Church of America, before joining the Wartburg faculty. Nieman is a member of the Association of Practical Theology and was president from 2002 to 2004. He is English language managing editor of the International Journal of Practical Theology, a member of the editorial board of the Journal of Religious Leadership, and a member of the Board of Directors of the Louisville Institute. He is co-author of "Preaching to Every Pew: Cross-Cultural Strategies" and co-editor of "Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times."

Strategic Plan Forecasts Growth in Students at Hartford Seminary

I am receiving a remarkable world oriented education. I have the privilege of learning with and from colleagues across the world. I believe the Seminary offers a remarkable and valuable model of an interfaith community. It is a model that offers great hope of healing in the midst of all the stories of increasing fractures in our world. I am honored to be a part of this community.
— The Rev. Molly James, Ph.D. student

Hartford Seminary

- a) Is academic with a personal touch
 - b) Is designed to accommodate the busy and varied schedule of pastors
 - c) Is intellectually challenging while incorporating the practice of ministry
 - d) Is diverse in its scope offering a wide variety of electives
 - e) Offers support from both colleagues and faculty
- The Rev. Marjorie E. Nunes, Doctor of Ministry student

I see myself as one of the luckiest students, who has found an opportunity to study for a Master of Arts in Islamic Studies and Christian-Muslim Relations at Hartford Seminary. After many experiences with professors, classmates and staff, I have come to realize that Harford Seminary not only offers a rich academic program in comparative theological studies, but also is a unique institution committed to mutual religious dialogue, diversity, and a deep respect for different faith traditions.
— Mustafa Boz, M.A. student

Molly, Marjorie and Mustafa are not alone in their enthusiasm for their Hartford Seminary education. That enthusiasm is reflected in the Seminary's new strategic plan, which calls for growth in the student body, nationally and internationally.

The plan was approved by the Board of Trustees at its meeting in May.

According to the plan, the Seminary will seek additional students in all areas of study in its Master of Arts program: Islamic Studies and Christian-Muslim Relations, Islamic Chaplaincy, Biblical Studies, Ministry in Daily Life, Religious Studies, Spirituality, and Theology and Ethics.

Nationally, a particular focus will be the M.A. in Islamic Studies and Christian-Muslim Relations.

This is already the Seminary's largest degree program. While there are other schools offering a similar degree such as Harvard, Georgetown, and the Lutheran School of Theology in Chicago, the seminary has a unique position, in that it offers a faith-based education. In addition, its faculty are recognized leaders, known for their scholarship.

As Abdullah Antepli says in comments posted on the Seminary website, "I cannot imagine any better institution than Hartford Seminary to study Christian-Muslim relations because the Seminary has a very long and impressive history and great achievements in teaching in this area. I benefit from studying with the Seminary's three prominent Islamic Studies faculty and from access to the strong collection that exists at its library. I have found that the Seminary is a very friendly place and everyone is approachable." Antepli is an M.A. grad-

uate and now is studying for a Doctor of Ministry degree.

Currently, the Seminary has more than 30 international students from 11 countries enrolled. Nationally it is seeing an increase in interest from undergraduate religion majors and others interested in a deeper understanding of Islam.

The national students studying Islam and Christian-Muslim relations represent a broad range of backgrounds and interests. They are Muslim and Christian, and they differ greatly in age and general background. Some are planning to continue into doctoral work, others are dedicated to helping the church to understand the Muslim community in America, and still others seek intellectual enrichment.

The international students generally intend to return to the various parts of the world from which they have come specifically to work for better Christian-Muslim relations.

To achieve more students studying Islam and Christian-Muslim relations, the Seminary intends to reach out to undergraduate religion departments across the country to seek students, and to continue its work developing partnerships internationally to bring international students to Hartford.

At the same time, the Seminary will recruit for additional students in other areas.

Masters of Arts and Graduate Certificates in Biblical Studies, Ministry in Daily Life, Religious Studies, Spirituality, and Theology/Ethics

Students come to Hartford Seminary for an M.A. or Graduate Certificate to

enable them to have a greater understanding of their core beliefs, and how they live them in their daily life.

The Seminary has seen a steady increase in course enrollments in all the focused areas of studies in its M.A. program.

Recently, in a survey, one student said of the program, in a typical comment, "While I won't be using it directly in my professional life, I do foresee it influencing my life at work when I become an attorney with being able to be ethical and a great counsel. Plus, in my personal life I will be able to have discussions with people with a more developed understanding than if I had not gone through the program."

Several others said that it strengthened them for their volunteer work at church and in the community.

The business plan calls for a 30 percent growth in course enrollments over five years in this area.

Masters of Arts and Graduate Certificate in Islamic Chaplaincy

The M.A. and Graduate Certificate programs in Islamic Chaplaincy are designed to provide Muslim students with the skills and knowledge needed to work as chaplains in American society. There is an increasing need for Muslim chaplains in the military, universities, prisons and hospitals.

The Seminary is the only accredited Muslim chaplaincy program. Currently there are about 30 students in the program. Recruitment for this program will occur nationally.

International Doctor of Philosophy

The Seminary's international Ph.D. program, now three years old, was started to serve students interested in Christian-Muslim relations, Islam, Theology, and Ethics, who want to work with a distinguished faculty in a dialogical environment. The program is offered in partnership with the University of Exeter.

Generally students attend because they are interested in becoming professors.

The first three years were a pilot project and this year the faculty approved the program as part of the overall educational offerings at Hartford Seminary.

Because of the limited size of the faculty, and the intensive nature of advising students, the size of this program would be limited.

Doctor of Ministry

The Seminary's Doctor of Ministry program offers persons in recognized forms of ministry and religious leadership a disciplined way to understand their ministry settings more deeply and thereby lead them more effectively. Students in this program, primarily from southern New England, engage with diverse colleagues in practical theological study and broaden their perspectives on min-

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istry and its place in a challenging, multi-faith world.

The strategic plan calls for two initiatives to strengthen the Doctor of Ministry program.

Starting in 2007-2008, the Seminary will test alternative course designs that are open to non-degree students who would benefit from D.Min.-level instruction.

This plan diversifies the program's reach, addresses the needs of ministers who might otherwise find the D.Min. to be burdensome, and deepens the seminary's relationship with more congregations and denominations.

In January, 2008, the first of these non-credit courses will be offered. "Pastor as Leader" will be a three-day workshop that helps participants explore issues related to functioning effectively as a leader within a church organization.

The Seminary also will study the possibility of alternative forms of program delivery that might enable us to reach students nationally. We will study other comparable D.Min. and distance education programs during the next two academic years, discuss options among the faculty and administration, and bring forward proposals in spring 2009.

Building Abrahamic Partnerships

This eight-day intensive training program offers Christians, Muslims and Jews a practical foundation for mutual understanding and cooperation.

It has 30 students in each class, with two classes offered each year in January and June.

Now, in a new development, this summer the Seminary taught the first advanced-level BAP training course, designed for those who have participated in the basic round. The focus of the advanced program was skills needed for effective interfaith leadership, including facilitating religiously mixed groups; compassionate listening and nonbelligerent communication; comparative study of sacred texts; designing interfaith worship; and spiritual resources for conflict transformation.

Background

This latest strategic planning process at Hartford Seminary stems from a set of goals adopted by the Seminary's Board of Trustees in 2003. The goals focused on teaching, dialogue, research, public education, student services, and the infrastructure to support the programs of the Seminary.

In 2005, the faculty approved a new Priorities Committee to complete the planning process. It was charged with the development of a strategic plan that would guide the Seminary's decision-making over the next five years.

As part of its work, the Priorities Committee developed areas of focus for the Seminary that encompass its programs. These are:

- Constructive Interfaith Relations
- Vital Communities of Faith
- Faith Expressed in Daily Life
- Intellectual Enrichment
- Infrastructure

In 2006, the Board formed a task force to work on a business plan to ensure the success of the five-year strategic plan. This business plan outlines strategies, with associated income and expenses, to implement the strategic plan.

Strategic Initiatives at Hartford Institute for Religion Research

*By David Roozen
Institute Director*

No religious group in the United States disagrees that we are in the midst of major social-cultural transitions that challenge old, often taken-for-granted habits with an urgency for reflective, strategic adaptation. Increasingly, social research is seen as an important partner in this strategic, theological reflection.

For conservative Protestant groups the increasing interest builds on historical affinities between marketing and evangelism. For new and/or historically minority religious groups in the U.S. (such as the Orthodox, the black church, the Bahais, Jewish and Muslim), the increasing interest is driven by a heightened appreciation for modern planning methods.

And for old-line Protestantism, which birthed religious research (and Hartford Seminary's involvement in it) just prior to the turn of the 20th century, new emphases on contextuality and practical theology deepen a long-standing interest in the tools and perspectives of social analysis.

Perhaps most direct and most telling are the breadth and financial stake of the denominational/fait h group members of the Cooperative Congregational Studies Partnership and the exponentially increasing use of the resources on the HIRR website.

But we are also experiencing a slow but steady growth in the use of the HIRR and U.S. Congregational Life congregational membership planning surveys; and a growth in inquiries about and invitations for client research, consultations, workshops and training.

GOALS FOR THE NEXT THREE YEARS

1. Advance Religion Research, Teaching Methods and Congregational Leadership through Grants

A. \$70,000 Wabash Grant for the study of interfaith pedagogies. Enhance the capacity of theological educators to effectively teach interfaith dialogue through a two-year study beginning January 2007

B. \$50,000 Discerning Theologies: New Methods for Studying Congregations Grant

2. Diversify and Strengthen Cooperative Congregational Studies Partnership (an external coalition administered by Hartford Seminary)

A. Better reflect social reality by maximizing diversity of dialogue in cooperative learning, research and dissemination by adding more faith traditions to the current four in the partnership (Christian, Jewish, Muslim, Bahai) by the 2010 survey

B. Increase the capacity of denominationally and faith-group related research agencies to conduct and use congregational studies.

3. Enhance and Market the Parish Profile Inventory

A. Enhance congregations' capacity for relating assessment and planning.

B. Increase the number of congregations that use the survey each year, including online and print advertising as necessary

4. Seek New Clients in Our Areas of Expertise

A. Develop one, fundable, biennial, cooperative educational/ training program with another unit of the seminary.

B. Explore the creation of a partnership to sponsor and support an on-going series of national surveys of Mosques and Islamic Centers in relationship to CCSP/FACT.

C. Biennial Congregational Studies Seminar. Engage congregational leaders and academics in a dialogue that mutually pushes the edges of current methodologies for understanding congregational theology, beginning in 2008.

D. Conduct at least one "Constituency Oriented" research project annually

5. Integrative Objective—show concrete evidence of mutual influence among the HIRR faculty, particularly in regard to the theological character of congregational studies.

HIRR also intends to explore and develop where appropriate relationships centered in congregational studies with professional associations in practical theology.

The Gift of His Face: A Symbol of Ministry

Graduation Remarks



By The Rev. James B. Walker

First let me say that that my name is James, and I am a speaker-holic. Go ahead, say it, “Hi James.” But even as a speaker-holic, when President Heidi Hadsell called me, I thought she was going to invite me to a come to Jesus meeting, for wayward trustees. And when she invited me to speak, my speaker-holic tendencies took over. It was, sure, ok, yeah, all right, fine, cool, done, all of the one word answers that lock in the deal and provide the solace of knowing that the summer will not pass without a high octane engagement. I did not need details, like “Well, whose leg got broken and now they can’t come.” Or, “are you sure you want the preacher, Rev. James Walker, the one who can’t do a speech without yelling, you know, the one who says God and sometimes God, He and not the divine, are you sure you want the James Walker who won’t end a prayer without saying “I pray in the name of Jesus.”

But then I thought, maybe President Hadsell heard about the time that I was on the way to the grave site after conducting a funeral, The funeral director and I noticed that we were alone and about 50 feet behind us stood our entire entourage. As strange as it may seem, one of my congregants fell into an open grave. After some time, we were able to get the person out. Maybe President Hadsell looked at her list and said, “Well, he is the only one who has ever raised someone from the grave.”

President Hadsell, I thank you for this opportunity and thank you for the wonderful work you do as the educational and administrative leader of Hartford Seminary. My appreciation as well to the board of trustees and corporators, this outstanding faculty and staff and most

importantly, my proud congratulations to the degree students. MA students, are you in the house? Doctoral students, are you in the house? And what about the certificate programs, those who have not had a free Saturday in a month of Sundays, whew! You did it!!! BMP, are you in the house? PMH, esta usted en la casa? Haga un cierto ruido.

For the past 26 years, I have served as the pastor of the Phillips Metropolitan C.M.E. Church in Hartford. The night I arrived at the church, it was my first time in Connecticut, fresh out of seminary. That night, I stepped inside the church, accompanied by two members. I noticed one piece of mail at the mail drop and decided my first official act as pastor would be to open that mail. It was from the Connecticut Bank and Trust, informing me that our account was \$750 overdrawn. That piece of mail said “Welcome to ministry.”

But in October 2007, Phillips Metropolitan C.M.E. Church will dedicate a newly constructed facility at 2500 Main Street in Hartford. In 2005, we completed the Phillips Metropolitan Apartments, 40 units of senior housing, and we are blessed to own an office complex adjacent to our new church. In addition to raising people from the grave, we have been busy.

So, I share that first official act with you as God’s reminder that it doesn’t matter where you start, it’s where you finish that counts. Divine Providence and not our ability will make the difference. According to Jack Dennison, there are 400,000 churches in America, and 80% of them are struggling to pay bills and keep the lights on. Now, chances are that members of the class of 2007 are going to be associated with a church that falls within that 80%. I can say to you with certainty, when you get there, “You’ve Got Mail.”

But, that is ok, your story will not end with the mail call. The late George Bahamonde once said that good leaders are like great baseball teams, because the great teams do not rely upon home run hitters, but are characterized by a collection of folk who can hit singles, and advance the runners. Home runs make great highlights, but runs batted in makes champions. So, when you find yourself at mail call, don’t panic, the dream does not end there, Don’t try to solve everything in a day. Hit the single - your future is far brighter than the present would suggest.

If I had to define what I do as a minister, or what I feel ministry is about, I would

say that the bulk of our efforts are centered on bringing light to the symbolic. I mean I do a lot of counseling, planning, teaching, training, but at the core of all of that is the symbolic. Most of my actual work is a shadow of my real work. Actual work and real work in ministry are related, but different. Even though, for example, I am actually present in a hospital room, I know that my real job is more than simply being there, for my real job is to usher in a sense of divine presence, then my presence becomes more meaningful, it becomes more relevant to the context of that hospital room. We cannot fill the room, but a sense of the presence of God can fill it, and God’s presence will linger long after we are gone. And, when we are in tune with the symbolic, so often we find God’s presence meets us there.

Today, I want to talk to you about The Gift of His Face: a Symbol of Ministry. I am in the process of finishing a new church, so it is easy to see how I might find pause at the text wherein Solomon is finishing the temple of the Lord. But, I am impressed with God’s offer to a potentially wayward people, wherein God basically says to them, when you are at your worst, and I have brought upon you the harshest of punishments, at that point, I will offer you the gift of my face. At your lowest estate, I do not want you distant, I do not want you behind me. When you are the least acceptable, I want you before my face, not my hands, not my feet, not my arms, but you must seek my face. I believe that is what ministry does, I believe that ministry in its truest sense, brings people to an intense form of encounter with the very face of God. And our task is to help the world find God’s face through the symbolism of our words, our rituals, and our service.

A Prophet is a seer and the task of the prophet is to augment the visions of others, lighten our darkness and enable blinded eyes to see again. False faces blind us.

An example of a false face in our culture can be found in Jack Welch, one of the most celebrated personalities of the business world. According to Dr. Lance Williams, a distinguished Chicago professor, Jack Welch, the golden boy of CEOs, the man whose face has appeared on the cover of so many magazines that it would make a supermodel jealous, has a false face. For when they speak of his work at General Electric, no one ever mentions his work as a major producer of gangster rap. We know the face of Jack Welch the business man, but until I heard Lance Williams, I didn’t know the face of Jack Welch, the gangster. And, not only did Jack Welch involve GE in gangster rap, but while under his watch GE became a leader in privatized prisons. I call it an after market product which merely services what he sells, because if you can get kids to glorify, guns, murder, degradation of women, shameless materialism and lawlessness, the perfect service for that product is a prison.

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Celebrating Our Graduates *Hartford Seminary held its graduation ceremonies on June 1 at Immanuel Congregational Church in Hartford.* Clockwise, from top left, (A) Visiting Professor Elizabeth Amoah, second from right, joins Seminary faculty at the graduation ceremonies. Amoah, senior lecturer in religion at the University of Ghana, spent the spring term at Hartford Seminary, teaching a course and delivering two public lectures. (B) The recipients of the Master of Arts degree listen as President Hadsell confers the degree. (C) The family of The Rev. Anna Pearson joins her as she is awarded her Doctor of Ministry degree. (D) JaCinta Frazier receives her Women's Leadership Institute certificate from President Heidi Hadsell. Professor Miriam Therese Winter, director of WLI, is at right.



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GE is so big in privatized prisons that only the states of New York and California are ahead of them. GE brings bring good things to light, and thus they must not see Jack's exploits in gangster rap and privatized prisons as good, because they didn't bother to bring that to light. But, it shouldn't bother anyone if we flip the switch today, because in order to seek the face of God, we need to deal with the false faces of our times.

I pray that your sermons and your lectures, your ministry will bring these things to light, expose the false faces of our culture. Our voice can bring these things to light and instead of a false face, point people to the face of God. It is hard to see the face of the divine with all of the false faces blocking our view.

Finally, in order to see the face of God, I see it as highly important that we put on our best face. Yes, we must identify the false faces around us, but to do just that would be regressive, pharisaic and self righteous. So in order to see the face of God, we need to challenge ourselves to put on our best face so that every time

we look in the mirror, we have no regrets. Put on your best face.

I am well aware of the concern that secularization poses to all organized religion. The death of God and/or the death of religion, such is the grim face that must be confronted on your watch as you walk from the hallowed halls of Hartford Seminary. Every time we read George Barna, we are reminded of the declining religious adherence to the church in ways that conjure a sense of the impending doom of religion. But, I am reminded of the fact, that even with the pronouncement of the death of God, somehow, God survived and the rumors of that death were greatly exaggerated.

Well, I am not going to proclaim the death of secularization, as the secularists proclaimed the death of God and the death of religion. But, I ask you, is Islam dying? Is Judaism dying? Is Christianity dying? We may be ancient, but we are very much alive. Do we struggle? Yes, but hasn't struggle and survival always gone together? The

universal cue for birth is a struggle within the womb. Struggle is part of our DNA. We have a right to put on our best face.

Are our long held traditions a sign of our decay, or are these abiding symbols, in a day of the absence of the mythic, the absence of the symbolic, not signs of a vitality that can be found nowhere else other than God, and do they not tell us that God, Spirit, the Divine really is the craving of humanity and not its creation?

I ran across a sobering article by Adair Lummis about men and church participation, in which she noted that 20th Century church leaders have identified the substantial preponderance of women over men in pews as a problem in need of immediate corrective action. But Lummis went on to say that this new problem, which has so many so excited, has been well documented for at least 300 years.

Lummis made me laugh at myself by reminding me that severity and emergency are two different things. Secularization is severe, but it is not an emergency condition, it has been with us for a while and it will be with us, but Greater is the one that is within us, that he that is in the world.

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The argument of secularization theory is not new, it is not modern, but, it is as ancient as religion itself. The sacred has been the antithesis of the secular since the beginning of time. Since the appeal of the quote-unquote apple to Eve in the garden,

If you ask me, people of faith have earned the right not only to put on their best face, but to put on a happy face. Yes, we should have a happy face mentality.

Because of its weak design elements, it has been tampered with, but its design remains basically unchanged over the decades. It is flexible enough to remain relevant, regardless of the context; it can be black, white, brown, yellow or red.

As people of faith, we are like the happy face. Our weakness is our strength. It seems as if religion should fail, because of the power of the materialistically oriented world around us, but in spite of our weak argument, (belief in a God that cannot be seen) our weakness becomes our strength. Moses was at one time looked upon as the meekest man upon the face of the earth, and yet in his meekness, generation upon generation have found great strength. The Prophet Mohammed at one time was so weak that he was not allowed to enter Mecca. But today, that same weakness is the source of greater strength. Jesus was so weak that He died shamefully at the hands of His enemies. But the weakness of His death became the strength of the faith He founded. That is the happy face mentality of ministry.

You see, the reason for the success of the happy face is not the strength of its design, but the strength of its purpose. The intent for creating the happy face was to signal good news to people. People of faith, we need a happy face, because wherever there is faith, there is good news. There may be a Darfur, but if there is a prophetic voice, there can be good news in Darfur. There may be a Katrina, a place that becomes the symbol of the denial of human rights in our own land, but if people of faith speak up, even through the ravages of Katrina, there can be good news. Faith is the substance of things that we hope for, it is the evidence of things not seen. Faith is the happy face of the spirit, the happy face of the divine, the happy face of God, because it reminds us to remind the world that there is good news.

One writer said that when we are born, we come into this world crying, kicking and screaming, and it is the job of one who lives life well to insure that when we leave this life, we do so with a smile at peace with God and at peace with ourselves.

The Rev. James B. Walker is pastor of Phillips Metropolitan C.M.E. Church in Hartford and a member of the Seminary Board of Trustees. He delivered these remarks, which are excerpted, as the speaker at graduation ceremonies on June 1, 2007.

Making Accommodations for Peace

By Vanessa Avery-Wall

Hartford Seminary is a unique place. At Hartford Seminary Muslims from Syria share homes with Christians from Indonesia and Singapore and break bread with Jewish students over lunch. Many have said to me that they find the Seminary to be a model of peaceful co-existence for the world.

Hartford Seminary is also a dialogical school. We believe that communication and deeper understanding of one another can lead to harmonious resolutions of differences. While stretching our wings, however, we are sure to encounter new and challenging situations.

How, for example, does one hold an event when two faith groups have mutually exclusive religious obligations? Inviting conservative Muslims to a Jewish Passover *seder* (ritual meal) brought life to this challenge.

In April, I piloted the Passover Project which brought Christians and Muslims to Jewish homes and synagogues for the ritual meal. As many of the Jewish holidays are family-oriented and home or synagogue-bound, a great way to learn about Jewish tradition is to join a family or community's private celebration.

The response from the various communities was exciting. My email inbox became full with messages from Rabbis and synagogue staff sharing invitations for both home and community *seders* for our students. The students were eager as well: 13 of our Christian and Muslim students replied that they would gladly accept an invitation to a Jewish *seder*.

There was only one problem: Muslims have a religious obligation to avoid drinking or being in the presence of alcohol; Jews utilize wine in the Passover service and have a deep connection to this tradition. How would we create a situation where those of both religions get to uphold their tradition? Was there room to give on either side?

First, I needed some details. Conversations confirmed that our Muslims students would not sit at a table with wine present. Alternatives were explored. Would they attend a community *seder* at a synagogue where they could sit at a separate table without wine? (This would not make for optimal social interaction). Would it suffice to sit at a separate no-alcohol table at a home *seder*? (Of course, the home would have to have a dining room large enough to accommodate two tables). Or perhaps they could sit in a separate room at a home *seder*? (But then they would not be able to see the important actions at the main table).

Clearly, Islamic Law may be interpreted to mean that one should not even be in a house where there is alcohol. But the students were clear that we should seek a way to balance religious integrity with actions for the sake of peace.

I also put out a sensitive message to the Jewish community. Was there anyone holding a *seder* without wine? Often there will be some people at a *seder* who do not drink alcohol, so grape juice is used as a substitute. Were there any families who were only going to serve juice? Or were willing to only serve juice? Were there families who could provide a separate table for their Muslim guests?

One week before the Passover, I was still trying to work out the details of how the Jewish families could make the *seder* work for their guests. Then I got a remarkable phone call. The call was from the President of a Jewish temple in South Windsor. The President stated that he would like to invite all of our Muslims to his temple's community *seder*, and that they would hold the entire *seder* without wine. "If this is what it takes to create bridges of understanding, this is what we must do. And I am happy to do it."

I am glad to report the incredible success of this pilot program. I am also pleased to announce that the temple President has invited our students to attend an all-juice *seder* once again next year.

This article is not about the success of this program, though; really it is about the essential questions that this project raised. What are the accommodations that can be made in each religion for the sake of peace? How can religious traditions be interpreted to make room for compromise? What family traditions and personal connections are we ourselves willing to put aside for interreligious understanding?

As a Jew, I, too, was confronted with whether I would be willing to insist that my family would not drink wine this year. I had to ask myself and I also ask you: For one night, is it possible to commit to our own tradition while making room for another? If not, which wins out: our commitment to our own tradition or our commitment for peace?

This small project raised questions that go deep into the heart of instances of religious conflict everywhere.

Vanessa Avery-Wall is admissions and student support manager at Hartford Seminary.

Hartford Seminary Selected to Host Fulbright Scholar in Fall

Hartford Seminary is pleased to announce that Dr. Saoud El Mawla, professor at Lebanese University in Lebanon, will be a Fulbright Scholar at the Seminary this fall.

Hartford Seminary is one of two seminaries to be chosen by the Council for International Exchange of Scholars and the U.S. State Department to host a Fulbright Visiting Scholar. Overall, it is one of just 10 educational institutions chosen to participate in the new Fulbright Interfaith Community Action Program.

Dr. El Mawla is an Islamic scholar and an activist who has been promoting Muslim-Christian dialogue for peace in Lebanon for more than 15 years. He has organized a regional working group for Muslim-Christian dialogue that helped build peace in Sudan, dialogue between Copts and Muslims in Egypt, and reconciliation efforts in Palestine, Jordan, Syria, and Iraq.

Dr. El Mawla is a partner in interreligious activities at the Vatican as well as with the World Council of Churches. During his stay in Hartford, he plans to engage with churches to learn from their experiences in peace building and conflict resolution.

He also wishes to build relationships with the local community in order to promote dialogue and mutual understanding between Lebanon and the United States in particular and an understanding about Islam in the West in general.

His interests match those of Hartford Seminary, which has the oldest Christian-Muslim relations program in the United States. The Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations dates back to the late 19th century.

"Hartford Seminary is honored to be selected as the host of a Fulbright Scholar," President Heidi Hadsell said. "Our selection is recognition of our commitment to interfaith dialogue. We are confident that we will learn from Dr. El Mawla and,

in turn, that we can provide a rich experience in interreligious conversation for him during his stay in Hartford."

"Hartford Seminary is a safe place that prepares peacemakers and inspires religious vitality," Hadsell said.

Dr. El Mawla is available to speak at local churches, mosques and interfaith meetings while he is at Hartford Seminary. Churches, synagogues, mosques, and community organizations in the greater Hartford area who are interested in a talk by Dr. Mawla should contact David Barrett at Hartford Seminary (860-509-9519 or dbarrett@hartsem.edu).

"I think that we are now on the beginning of a new era in terms of relations between Islam and the west and that we Muslims of the Middle East should re-adapt our experiences and our thoughts and ideas about the new realities of the world. Dialogue would help us to see ourselves in the mirror of the other and thus to rethink our commitments and our future in a changing world," Dr. El Mawla said.

"I would like to be able to elaborate on the issue of peace and reconciliation from an Islamic perspective," Dr. El Mawla said. "I can help build bridges between local Muslim communities and local churches in the U.S., as well as promoting the necessity and the possibilities of a new Muslim thinking on dialogue, tolerance, reconciliation, peace and justice in the world."

The Fulbright Visiting Scholar initiative was created by the U.S. State Department's Bureau of Educational and Cultural Affairs to promote the importance of interfaith cooperation and to facilitate community action among diverse religious groups worldwide. The Council for International Exchange of Scholars will administer the program on behalf of the department.

The goal of the program is to challenge participants to find solutions that move beyond professions of tolerance to implementing active cooperation among faiths in order to create more peaceful and productive communities across religious boundaries with and among nations.

Besides Lebanon, the Fulbright scholars will come from the United Kingdom, Indonesia, Israel, Nigeria, Pakistan, Philippines, Turkey, Russia, and India. Other universities involved in the program include: Auburn Theological Seminary, Barnard College at Columbia University, DePaul, Michigan State, Rice, Temple, University of California, the University of Virginia and Xavier.



Trustees Honored Dr. Ali Antar retired from the Board of Trustees in May after more than a decade on the board. Also in May, Dr. Jane Smith completed her term on the Board as a faculty representative. In these photos, President Heidi Hadsell congratulates Antar and gives Smith an appreciative hug in recognition of their service.

Faculty Notes



Efrain Agosto completed his Winter/Spring 2007 sabbatical by serving as the Francisco Garcia-Treto Professor for Excellence in Biblical Scholarship at the Hispanic Summer Program, which is an annual two-week teaching program for Hispanic seminarians from around the country, held each year in a different seminary. This year, the HSP took place at Duke Divinity School from June 18 until June 29, and Agosto taught a course on Paul and Ministry. Agosto's manuscript, *Corintios*, for the Conosca Su Biblia (Know Your Bible) lay commentary series was submitted to Fortress Press in July. He will continue to work on his other major project, *Ethnologies of Scriptural Readings in U.S. Communities of Color*, for which he is the Latino Communities research director on behalf of the Institute for Signifying Scriptures of Claremont Graduate University, in the coming year. Beginning in August, Agosto became the interim dean for Hartford Seminary.

Steven Blackburn made a presentation on Islam in the Modern World at Middlesex Community College in Middletown, CT, in May. Later that month he was a delegate to the Annual Meeting of the Fellowship of Connecticut Congregational Christian Churches, which was held at Barkhamsted Center Church, the first church Blackburn served as a member of the clergy. In June the Seminary offered, for the first time, an intensive summer course in Arabic Phonology and Script, which was taught by Blackburn. At the end of June, Hartford Seminary co-sponsored with Georgetown University an Institute for Pastors on Islam and Christian-Muslim Relations, with Blackburn leading half a dozen sessions on Qur'anic studies along with making presentations on the Interpretation of the Qur'an, the Place of the Qur'an in Islamic Society, Islamic Law, Islamic Faith and Practice, and the Mosque.

Kelton Cobb participated in a panel on Abrahamic Faiths at Norwalk United Methodist Church in May, along with co-panelists Colleen Keyes and Yehezkel Landau. As part of the UCC General Synod, which occurred in Hartford in June, he organized a "Great Awakenings Bus Tour" that visited sites along the Connecticut River Valley associated with 18th century Puritan theologian Jonathan Edwards. In July, Cobb preached at Westminster Presbyterian Church.

In May, **Heidi Hadsell** participated in a panel on "Faith and Citizenship in Global Perspective" at a public conversation entitled "Faith and Citizenship" at

Yale Divinity School. On May 4 and 5, Hadsell and David Roozen hosted the case writing team for the Seminary's grant funded project to initiate a conversation within theological education on pedagogies for interfaith dialogue. In June, Hadsell participated in a consultation on theological education and interfaith initiatives for the next Parliament of the World's Religions. The consultation was in New York City. Locally in June, Hadsell represented the Seminary, which was a co-sponsor, at the opening of Coexistence, an International Outdoor Exhibition of Art and Words on Diversity, Tolerance & Acceptance, at the Hartford Insurance Group. She moderated a performance of "The Book of Ruth" by Seminary corporator Susan Fay and spoke as a panel member during a discussion on "Why Can't We All Get Along?". Later in June, Hadsell co-led a workshop on theological education in a multifaith world at the United Church of Christ General Synod in Hartford. She spoke on mission challenges of the 21st century that impact theological education at the first-ever Consultation of Presidents of Seminaries Related to the Reformed Tradition, sponsored by the World Alliance of Reformed Churches and hosted by Princeton Theological Seminary. Hadsell published a column on "Cosmopolitan Christianity" in *The Progressive Christian* magazine and has preached at several churches.

Uriah Kim participated in a workshop on teaching and learning at the Wabash Center in June and received a summer fellowship from Wabash to work on his current book project for seven weeks in July and August. The fellowship will assist Kim in his research for a book titled "Uriah the Hittite and Conflicts of Identity and Loyalty in the David Story." Kim wrote five book reviews and one editorial for *Reviews in Religion and Theology* and also wrote introductions to 1 Samuel, 2 Samuel, and Historical Books for *The People's Bible* (forthcoming, Fortress Press). He gave a talk on homosexuality and the Bible in April at First Church of Granby.

Yehezkel Landau met with Christian seminarians at Yale Divinity School in April to talk about the challenge of interfaith ministry. That month, he also spoke on a panel at Manchester Community College, addressing the issue of human rights and U.S. foreign policy in the Middle East; traveled to San Bernardino, CA, where he delivered the annual Morrow-McCombs Lecture at Emanuel Synagogue, on "Religion, Conflict, and Peacemaking," and gave two presentations at California State University; and preached a sermon entitled "Dreaming Toward Reconciliation" at Immanuel Congregational Church, Hartford. In May, Landau spoke on a panel at Harvard Divinity School devoted to the new book *Peacemakers in Action*; participated in a panel discussion on "Reframing Middle East Dialogue:

Talking about Israel and Palestine without Polarizing," sponsored by the National Conference for Community and Justice and the Interfaith Council of Western Massachusetts in Springfield, MA; and joined Kelton Cobb and Colleen Keyes for a three-way conversation at Norwalk United Methodist Church on "How Can Jews, Christians, and Muslims Live Together?" Landau co-facilitated an Interfaith Academy for Emerging Religious Leaders at St. Paul School of Theology in Kansas City in June. In July, he directed the first advanced-level *Building Abrahamic Partnerships* training program for Jews, Christians, and Muslims at Hartford Seminary.

In April, **Ian Markham** preached on Easter Saturday and presented a two-part series, "Homosexuality and the Anglican Communion," at Trinity Episcopal Church, Hartford. Markham delivered adult education talks on "Resurrection of Jesus: the Hope of the Life to Come" and "Hell, Judgment and Non-Christians" at St. Paul's Church, Fairfield, CT, in May and preached at Westminster Presbyterian Church, West Hartford. On June 9, Markham was ordained as deacon in the Episcopal Church at Christ Church Cathedral, Hartford. During June, Markham spoke on "The Blessing of Same-Sex Unions in Connecticut" at adult education and preached at Trinity Episcopal Church, Hartford. His final sermon at Trinity Church was on July 22. On August 1, Markham began his new position as dean and president of Virginia Theological Seminary, Alexandria, VA.

In early April, **James Nieman** attended the International Academy of Practical Theology, which met at the Humboldt-Universität in Berlin. He is the secretary for that organization, and presented a paper entitled "Mapping the Field of Practical Theology." Later in the spring, he wrote two entries for the *New Interpreter's Bible Handbook of Preaching*, to be published by Abingdon Press, for the headings "Career Path, Life Stage" and "Theology in the Sermon." He also served on the advisory team for the Bishop of the New England Synod of the ELCA, advising her in the drafting of a five-year plan, which was presented at the synod assembly in June. His early summer has included interviewing applicants who will join the entering class of D.Min. students in the fall of 2007.

In May, **Wayne G. Rollins**, Adjunct Professor of Scripture, delivered the annual Bible Lecture at The Church of St. Timothy in West Hartford. His topic was "New Light from the World of Scriptural Scholarship." In June, Rollins's new book, co-edited with D. Andrew Kille, was published by Eerdmans, *Psychological Insight into the Bible: Texts and Readings*, presenting excerpts from forty-four major works on psychological aspects of the Bible and its

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New Staff

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interpretation. In July, Rollins attended a meeting of the International Society of Biblical Literature in Vienna, chairing one of the sessions on Psychological Hermeneutics of Biblical Themes and Texts, and delivering a paper on "Psychological Criticism and the Bible: History, Theory, Method, and Agenda."

From April 23 through April 27, **David Roozen** led *FACTs on Congregational Life*, a new online mini-course offered through the seminary's educational outreach program in cooperation with the Cooperative Congregational Studies Partnership (CCSP). With just under 100 participants from across the U.S., the course featured findings from the FACT2000 and FACT2005 national surveys of congregations, and used CCSP representatives and publications to relate the research findings to practical issues of congregational development. On May 4 and 5 Roozen and Heidi Hadsell hosted the case writing team for the Seminary's grant funded project to initiate a conversation within theological education on pedagogies for inter-faith dialogue. Also in May, Roozen delivered the keynote address for judicatories at the annual meeting of the Interim Ministry Network. June marked the publication of two new volumes in the *Insights Into ...* series Roozen edits for CCSP – *Insights Into Congregational Conflict* and *Insights Into Numerical Growth*. And just in time for CCSP's early August annual meeting, Roozen completed *American Congregations 2005*, the extended report on the FACT 2005 survey.

Jane Smith made several presentations this spring. In April, Smith spoke on "Women in Islam" at a meeting of the American Association of University Women in New Britain CT, "Being Muslim in America" at Middlebury College in Vermont, and "An In-Depth Understanding of Islam" at Ashlar Village in Wallingford CT. She led a workshop on Islam for Roman Catholic Deacons at Genesis Spiritual Life Center, Springfield MA, in May, and discussed "Understanding Islam: Who are the Good Guys?" at Heritage Village, Southbury CT. In June, Smith spoke on "On Muslims Becoming Americans" and "Evolving American Perceptions of Muslims" at the Faith and Community Project, Institute for Training and Development, Amherst MA. On

Martha's Vineyard in July, she addressed "Christian-Muslim Dialogue" for the Camp Meeting Association.

In April **Scott Thumma** participated in an online course, *FACTs on Congregational Life*, for just under 100 participants. In late June he taught a summer course at the Seminary in which students learned congregational studies by intensely examining a local church for a week. Throughout the summer he has been quoted in a number of national papers about megachurches and his new book *Beyond Megachurch Myths*. Additionally, Thumma was featured in a live hour long online question and answer session about Jerry Falwell's death for the Washington Post in May. He convened a group in New York City and Washington, D.C., in April and July to assist in developing a web site for groups funded by the religion division of the Lilly Endowment. In June his work on megachurches was featured in two documentaries, one being made into a feature film and the other which will run on television in Japan. During that month Thumma was interviewed about megachurches for the joint Hartford Seminary and WNPR radio program about religion. In July he attended the International Booksellers Convention in Atlanta where he gave more than a dozen interviews to the press.

In April **Miriam Therese Winter** presented the inaugural Aquinas Lecture at St. Catherine of Siena Newman Club at Washington University in Saint Louis and a weekend public workshop on spirituality in a quantum universe at the Medical Mission Sisters center in Philadelphia. She is currently writing a book that will be published in 2008.

In July, **Cynthia Woolever** attended an International Society for the Scientific Study of Religion meeting in Leipzig Germany, and presented a paper, "Worshiper demographics and the community demographic profile: Is a match necessary for congregational vitality?" She also was elected to serve on the Religious Research Association board. Earlier, Woolever conducted a strategic planning workshop for the Shrewsbury, MA United Church of Christ and participated in the Gallup Organization's Faith Practice Summit in Omaha, NE.



The Institutional Advancement office has several new staff members.

Mary Kalencik, right, rejoined the department in May as Associate Director of Institutional Advancement. Mary will manage the Annual Fund, alumni/ae relations, prospect research and database management.

Many of our alumni/ae and friends will remember Mary. She worked in various capacities in Institutional Advancement from 1998 to 2003.

Since leaving Hartford Seminary, Mary worked in the Development offices at the Wadsworth Atheneum Museum of Art and Cheshire Academy. She also spent the past year starting up a development program for the Jonnycake Center of Peace Dale, an emergency food pantry in South County, Rhode Island.

Karen Miller, left, joined the development staff in June as administrative assistant. Karen is a Women's Leadership Institute graduate and president of Original Presents, a business enterprise that uses doll making to promote community building and healing.

In addition, **Zeyneb Salim**, a Seminary M.A. student, will be working part-time in development, doing research and providing general support.

Mary can be reached at alum@hartsem.edu or (860) 509-9520. She would welcome hearing from our alumni/ae.



Tubanur Yesilhark, a student at Hartford Seminary, has been named as communications assistant, working with David Barrett, Director of Public and Institutional Affairs. Tubanur is studying for a Master of Arts

degree in Islamic Studies and Christian-Muslim Relations.



A dozen Hartford Seminary students spent a weekend in conversation with members of First Baptist Church in New London, New Hampshire. In this photo, the hosts and guests stand at the front of the church.

A Local Church Hosts Interfaith Exchange

By J. Alan McLean

It all started on Sunday afternoon, October 1, 2006. Professor Jane Smith spoke to a large crowd at the New London, New Hampshire First Baptist Church Meeting House on the topic: "Christians and Muslims: Why should we talk to each other?"

Following a lively question and answer session that afternoon, several First Baptist members came to me and exclaimed: "This can't stop here! We want to REALLY TALK. If some students from Hartford Seminary can come here, we'll host them in our homes. Can we do this?"

So it was that on April 28 and 29, we did it. Twelve members of Hartford Seminary's international student body came to New London for a busy, but exhilarating twenty four hours.

After a Saturday noon arrival and lunch there was a visit to an interactive New London Historical Society, a stop in town for ice cream, and a view of the mountains from a home on Kind Ridge.

Following dinner in host homes, the seven Muslim and five Christian international students distributed themselves into three church homes for an evening "Interfaith Living Room Dialogue." More than sixty church members were present in those homes. The interest was high. The questions were many. The sharing was genuine as the evening passed all too quickly.

On Sunday morning at a carefully crafted interfaith service, the exchanges of faith traditions continued. A "trialogue" sermon included the participation of Jeffry Zurheide, the Pastor, student Abraham (Silo) Wilar, and me. The Muslim Call to Prayer was intoned by student Zalman Ali. There were parallel readings from the Christian scriptures and the Qur'an with passages of the latter read by student Zeyneb Salim. The Benediction at the conclusion of the service was offered by Bishop John Danbinta, also one of Hartford Seminary's students.

Several parish members were moved to tears by their worship experience. Many of these emotions and responses were shared on the following Sunday when a "feedback session" was held. Driving back to Hartford that afternoon with several of the students I heard them express their excitement about the experience of that service in a local Christian congregation.

What now? The overwhelming sentiment among First Baptist members is that "we've just begun. We must continue, and grow into new interfaith ventures together." A date is presently being selected for a longer April visit in 2008. Plans are still evolving, but there is no doubt that something of consequence has begun. It seems certain to continue.

J. Alan McLean is an adjunct faculty member at Hartford Seminary. A Seminary graduate, he is former pastor of First Church of Christ in Hartford. Alan now lives in New London, New Hampshire, where he served as interim pastor of First Baptist Church before they called their current pastor.

Annual Fund Update

First we would like to thank all of our alumni/ae, friends, faith communities, businesses, foundations, and others who contributed so generously to the 2006-2007

Annual Fund. A total of \$300,047 in gifts and pledges was received toward our \$300,000 goal. Thank you!

The goal for the 2007-2008 Annual Fund is \$307,000 and appeal letters will be sent in September. Please give prayerful consideration to your gift this year.

Carole Fay, a community member who greatly appreciates Hartford Seminary as a local resource for interfaith education and dialogue, put it very eloquently when she recently replied to a phone call appeal for an Annual Fund gift with the following note: "\$250 is a bargain for what I 'owe' HartSem for the difference it makes in this community and in my life." She went on to say, "It's a world-class institution that treats everybody like family."

Please give generously in 2007-2008.



Walk Against Hunger

On Sunday, May 6, a group of Hartford Seminary staff, faculty, students and friends participated in a local Walk Against Hunger benefiting Foodshare, the regional food bank for Hartford and Tolland Counties. The Seminary group, self-titled the Interfaith Friends for Food, consisted of 19 members and raised a total of \$1,550. In true Hartford Seminary fashion it was an interfaith effort with Christians, Muslims, secularists and even a Buddhist joining the team! Karen Rollins, Registrar, organized the team; she is pictured at right in this photo.

Noted Theologian Ivone Gebara Teaches at Hartford Seminary

Ivone Gebara, a Brazilian scholar and one of Latin America's leading women theologians, spent a week at Hartford Seminary in June, teaching "Changing Our Perception of God: Environmentalism and Justice." The course helped students reflect on their perception about human life and its connections to the complex web of life as key to changing their perception of God. Gebara also offered a lecture on "Justice from an Eco-Feminist Perspective," at the Seminary's fourth annual President's Reception. Gebara is a member of the Ecumenical Association of Third World Theologians. She taught for many years at the Theology Institute of Recife in Brazil.

In Memoriam

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

The Rev. William L. Bradley, a former trustee and professor at Hartford Seminary who later established a career of working with philanthropic organizations, died in April. Bradley, who was 88, died in Concord, N.H., of complications from Alzheimer's disease. Bradley was ordained in the United Church of Christ and worked as a professor at the seminary from 1949 to 1964. He later moved to Thailand, where he served as a visiting professor at Thammasat University in Bangkok and as a field staff member for The Rockefeller Foundation. Bradley ended his career as president of the Edward W. Hazen Foundation in New Haven. He moved to New Hampshire with his wife, Paula Elliott Bradley. In addition to his wife, Bradley leaves three sons, a step-brother and four grandchildren. Paul Bradley, one of his sons, wrote, "Dad loved Hartford Seminary and all of us spent what we agree were the happiest years of our lives in Hartford and on the campus back in the 50's and 60's. It holds a very special place in the hearts of all of us in the Bradley family."

Capt. Frank. M. Caughey Jr. (M.A., '57) died in January 2003 at Brandon Woods Retirement Community in Lawrence, KS. He was 81. After receiving his B.A. degree in 1943 from Washington and Jefferson College in Washington, PA, Capt. Caughey served during World War II with the U.S. Army Air Corps in Egypt, Persia and Palestine. He received a Master of Divinity degree from Princeton Theological Seminary, was ordained a minister in the United Presbyterian Church and served as pastor for churches in New York and North Carolina. Capt. Caughey was an educational foreign missionary in Thailand from 1950 through 1955. After returning to the United States, he completed an M.A. at Hartford Seminary in church social service. He was pastor of the First Congregational Church in Westbrook, CT, from 1957 through 1960. He spent the remainder of his career in the U.S. Air Force as a chaplain, assigned to numerous locations in the United States, Germany and Morocco. Capt. Caughey retired in 1977 from the Air Force. After moving to Ozawie, KS, Capt. Caughey voluntarily served in the U.S. Coast Guard Auxiliary and was involved as an adult leader with the Boy Scouts of America. He leaves three sons, a daughter and six grandchildren.

Jane C. Hamilton, a member of the Women's Board of Hartford Seminary, died in June in Bloomfield, CT. She was 90. Mrs. Hamilton moved to West Hartford in 1939 with her husband Frederick W. Hamilton, where they lived until they moved to Duncaster in Bloomfield in 1991. In 1964 she became the first woman elected in her own right to the Board of Trustees of the Wadsworth Atheneum Museum of Art. Her life was marked by her dedication to volunteer activities. She leaves a son, a daughter, five grandchildren, two step-grandchildren and two great-grandchildren.

Dr. Jeffrey R. Newhall (M.Div. and M.A., '72), who became executive director of the International Council of Community Churches, a Protestant denomination, died in May at his home in Worcester, MA. He was 60. At Hartford Seminary, Dr. Newhall received a master's degree in religion and a master of divinity degree. From Andover Newton Theological School in Newton Centre, MA, he received a doctorate with a specialty in pastoral counseling. Dr. Newhall was ordained in 1972 at Washington's Palisades Community Church and returned there as pastor from the late 1970's to the early 1980's. Over the years, he also served churches in New England and was chaplain at the Gow School, a private school in South Wales, NY, for dyslexic children. For seven years he was executive director of the International Council of Community Churches, and was named emeritus director last year. He was a board member of the National Council of Churches and in 2002 he was the last president of the Consultation of Christian Union as it transformed into Churches Uniting in Christ. From 1998 to 2006, he was pastor of Greendale People's Church in Worcester. An active ecumenicist, developing greater understanding and cooperation among Christian denominations was one of the passions of his life. Dr. Newhall leaves his wife, the Rev. Sally S. Newhall, a Presbyterian minister, of Worcester, and two children.

Adelle Horst Ward, daughter of **The Rev. Nevin L. Horst**, '60, writes that her father passed away in April 2005 after a long battle with Lewy Bodies dementia. He was 75 at the time of his death. Adelle "remembers living in Hartford in 1960 when she was in second grade!"

Winnifred I. Johnson (M.A., '29) died in June in Salt Lake City, UT, where she lived. She was 102. She had a 21-year teaching career, mostly third and fourth grades. In 1994, Mrs. Johnson left Avery Heights Retirement Center in Hartford for

Salt Lake City. She leaves a daughter, a grandson and two great-children

Richard H. Penner recently saw his father's name listed on the Lost Alumni list on the Seminary website and shared this about his dad, **The Rev. Albert J. Penner**, B.D. '29, who passed away in 1983 in Claremont, CA. "He had a long career in the Congregational ministry, at Stockbridge (1929-31), Northampton (1932-39), and Holyoke (1939-49), MA, then at the Broadway Church in New York City (1949-58), then as President of the Massachusetts Conference of the UCC (1958-69). While in Northampton he officiated at the funeral of former President Coolidge."

Karen S. Bleeker recently wrote to us about her father, **The Rev. Oscar W. Rees**, '51. "He and my mother Ida Mae Rees served in India as a missionaries with the Methodist foreign Mission board from 1951-1956. Then they returned to the states and dad had a little church that he pastored in Wabash, IN (Middle Street Methodist) until about 1961. Then he attended school in Columbus, OH and Topeka, KS to become a chaplain. We moved to Sioux City, IA in 1962 and dad became the Chaplain at what is now St. Luke's Medical Center and was there until his retirement in 1983. He enjoyed retirement and stayed active in the church in Sioux City and their winter home in McAllen, TX. Dad's health went downhill and he was on dialysis the last six years of his life. His attitude was always good and he never blamed God for his chronic illness. He was a loving husband and father known for his big bear hugs. He passed away at 82 in Sioux City on March 23, 2002."

Also, we were recently notified that these individuals have passed away:

Elizabeth A. Adams, '32, of Dunedin, FL

The Rev. James M. Busch, '59, of Dorchester, MA

Rev. Father Michael Buttero, alumnus, of Bayside, Northwest Territories, Canada

Gladys E. Gipe, '54, of Fremont, OH

Richard E. Kuehnert, Jr., '94, of Poplarville, MS

The Rev. Leroy E. Schrupp, '67, of Woodstock, CT

Patricia Snipes, who attended the Kennedy School of Missions, of Kaneohe, HI

Alumni Notes

The Rev. Dr. Laura J. Ahrens (D.Min. '00) was ordained on June 30 as a bishop in the Episcopal Church, becoming the church's 14th female bishop and the first in Connecticut. Ahrens is a bishop suffragan in the Connecticut Diocese. Presiding Bishop Katharine Jefferts Schori, the head of the Episcopal Church in the United States, was chief consecrator at Ahrens' ordination service. Ahrens comes to the position after serving as rector of St. James' Episcopal Church in Danbury, CT.

Brian C. Alston (M.A. '01) recently published his first book entitled "What is Neurotheology?"

The Rev. Walter L. Cooley (M.Div. '51), who is now 84 1/2 years old, writes that he has not served as a full time pastor since 1966, but has done some fill in and interim service.

Lisa Evans (M.A. '02) writes that she is working as an administrative assistant in Massachusetts and is active in an on-line community dedicated to fighting the Dominionist movement in American religion. "The knowledge I gained at Hartford Seminary has been invaluable, and I am deeply grateful that I learned enough to combat some of their lies and distortions of the Gospel." Lisa has also returned to a long-time interest and has begun serious research into pre-1700 European quilting and patchwork. She presented a paper on the quilts of Henry VIII at the Kalamazoo International Medieval Studies Congress in 2006 and a workshop at the American Quilt Studies Group annual seminar later the same year. She is researching a paper for Kalamazoo in 2008 on the oldest known patchwork quilt in Western Art.

The Rev. Lewis E. Hinshaw III ('63), also attended Midwestern Baptist Theological Seminary (B.D. '65) and the University of Arizona (M.Ed. '77 in Counseling and Guidance) and has current ministerial standing in the UCC, Kansas-Oklahoma Conference. He served as Associate Minister of Shepherd of the Hills UCC in Phoenix, AZ (1983-1988), Pastor of the Church of the Pilgrimage UCC in Overland Park, KS (1988-2000), and Associate Pastor of Plymouth Congregational UCC in Lawrence Kansas (2000-2005). He retired in June of 2005.

From the Development Office

PART 1 OF 3 PARTS

Retirement Planning – What’s Next?

Retirement. The word...the concept...is taking on new meaning as baby boomers begin to retire. According to recent demographic projections, shuffleboard, bingo, and sedentary activities are out... adventure, travel, athletics, work, and volunteer activities are in. Indeed, retirement is defined in different ways by different people. Yet everyone can benefit from careful planning in order to assure the quality of life desired in retirement.

Thoughtful retirement planning is essentially a four-step cycle:

1) Establish Objectives

Whether looking to retire early, saving for a major purchase, making a major charitable contribution, funding education for children or grandchildren, or ensuring that financial resources are available throughout retirement, it is important to consider carefully your values, goals, and unique needs.

2) Set Strategy

Managing a retirement plan is more than just picking investment or charitable estate planning instruments. Professional advisors, including those at Hartford Seminary, can work with you and your other advisors to develop an appropriate strategy designed to help you achieve your retirement goals.

3) Implement Strategy

Finding the right instruments and optimal mix of investments and plans to meet your needs is fundamental to retirement planning.

4) Monitor Progress

Times change. Markets change. Life changes. It is important to regularly review and make any necessary changes. Taking time to reassess your values and analyze your position, balances, and asset allocation can help ensure you are on track and positioned for success and fulfillment.

Hartford Seminary encourages you to consult a financial and/or legal advisor before taking any retirement planning actions, and offers the following information for stimulation and reflection purposes only.

RETIREMENT SAVINGS

Most people contemplating retirement understand that Social Security benefits may not be a reliable source of retirement income. Social Security offers an income base, but Social Security income alone will not provide a fully-funded retirement program. Therefore, it is important to heed the advice of investment experts to save ten percent of earnings and take full advantage of tax-deferred retirement opportunities.

Many also take advantage of Individual Retirement Accounts (IRA's), personal

retirement funds for people who have earned income. There are two types of IRAs. The first type is the **traditional IRA**, which allows both deductible and non-deductible contributions. In either case all earnings accrue tax-deferred, but upon withdrawal will be taxed as ordinary income. Secondly, there is the **Roth IRA**, in which contributions are not tax deductible and "qualified" withdrawals from the account, including earnings, are not taxable. Annual contribution limits for both types are currently \$4,000 per year (\$5,000 for individuals age 50 or older). The rates are scheduled to increase each year, so please check with your financial advisor.

A Keogh plan is an excellent retirement vehicle for self-employed persons. For those who are not self-employed (and therefore cannot set up a Keogh plan), an alternate choice may be your employer's 401(k) or 403(b) plan. These are retirement savings plans that allow the employee to make pretax deductible contributions that grow on a tax-deferred basis.

ADDING CHARITABLE GIVING TO THE MIX

You want to take care of yourself and your family, of course. But what about the causes and purposes you care about in this world? How can you adequately plan for your own retirement needs and effectively seek to make a difference or leave a legacy at the same time? There are several options.

Four ideas that combine retirement savings with charitable giving intentions are the deferred payment gift annuity, the charitable remainder unitrust, the bequest of all or part of your retirement plan to a non-profit organization, and the IRA rollover.

In our last issue of Praxis, we covered the new IRA rollover option - currently available for a donor over age 70 1/2. As a reminder, right now, such donors can make a charitable gift with a distribution coming directly from their IRA of up to \$100,000 per year without having to report the IRA distributions as income. The benefit is that the donor pays no tax burden on the gifted amount, even though no charitable deduction is allowed. Unless extended by Congress, this special rule will expire December 31, 2007.

In the next two issues of Praxis, we will explore the deferred payment gift annuity, the charitable remainder unitrust, and the bequest of all or part of your retirement plan to a non-profit organization.

Contact:
Rev. Bud Heckman
Chief Development Officer
Hartford Seminary
bheckman@hartsem.edu
Tel.: 860-509-9556

FALL SEMESTER 2007

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Hartford Seminary's fall semester will run from Monday, September 10 through Tuesday, December 18. Convocation and orientation is held on September 10; classes start on Tuesday, September 11. The Seminary's courses are open to members of the public and carry three graduate level credits. Individuals who do

not wish to take courses for credit may apply to take courses as an auditor. Many classes fill up quickly, so participants are urged to register early to ensure a place in their courses of choice. For those enrolled in a three-credit course, the cost is \$1,550. The non-credit audit fee is \$575. A special audit fee of \$385 is available for those who are 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.

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

ARTS OF MINISTRY

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The Art of Preaching

Thursdays, from 7 to 9:20 p.m., beginning September 13
Combining the substance of an introduction with the intimacy of a workshop, this course will explore theological and rhetorical foundations for preaching and provide practical experience in delivery and critique. Noting variety among denominational, theological and cultural traditions, the course will take an ecumenical approach rooted by an affirmation of the hermeneutic centrality of Scripture and the liturgical significance of preaching. *Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Senior Pastor, Shiloh Baptist Church, New London*

Deep Change in Congregations: Taking a Narrative Leadership Approach

Tuesday, September 18 from 10 a.m. to 5 p.m.; subsequently on Tuesdays from 9 a.m. to 4 p.m. on October 9 and 30, November 13, and December 11

In this course, we will connect contemporary approaches of using narrative for personal and organizational change to the traditional use of story in religious communities. We will explore ways to reorient and focus the practices of our religious leadership as "narrative leaders" by drawing upon the insights and specific approaches of narrative therapy, organizational story and narrative based approaches to change. *The Rev. Dr. Lawrence Peers, Adjunct Professor in the Arts of Ministry and consultant and seminar leader with The Alban Institute, a national resource for congregational vitality. Rev. Dr. Peers has specialized training in narrative therapy, Appreciative Inquiry and whole system participatory planning approaches.*

ETHICS

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Global Ethics

Wednesdays from 1:15 to 4:15 p.m., beginning September 12 (10 weeks)

Learning to live together is the challenge of our age. This course explores the resources in and across traditions that can

help us confront this challenge. In addition to exploring the work in this area of Hans Küng and the World Council of Churches, this course looks at how these attempts to arrive at a Global Ethic might be applied to predicaments facing humanity in the 21st century. *Heidi Hadsell, Professor of Social Ethics and President, Hartford Seminary*

HISTORY

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Introduction to World Religions

Thursdays from 4:30 to 6:50 p.m., beginning September 13

This course introduces students to some alternative ways of being religious, historically and in the contemporary world, in the context of historical and theological development of several of the major world religions. Readings will be in religious biography and autobiography, with background materials provided in class sessions. *Jane I. Smith, Professor of Islamic Studies and Christian-Muslim Relations*

Islamic History I

Tuesday, September 18 from 10 a.m. to 5 p.m.; subsequently on Tuesdays from 9 a.m. to 4 p.m. on October 9 and 30, November 13, and December 11

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

MASTER OF ARTS

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Dialogue in a World of Difference

Tuesdays from 5:30 to 8:30 p.m., beginning September 11 (10 weeks)

Students and faculty in a collegial setting will explore in depth the principles and the practice of dialogue in a pluralistic world through dialogical listening and cross-cultural conversations in a context of diversity. Goals of the course include the development of listening and communication skills in multi-cultural contexts; fostering an understanding of one another through information sharing and community building action; and learning how to discuss potentially divisive issues constructively and without animosity. *Heidi Hadsell, Professor of Social Ethics and President of the Seminary; David Roozen, Professor of Religion and Society; and Suendam Birinci, Adjunct Instructor in Interfaith Dialogue and Ph.D. student at Hartford Seminary*

RELIGION & SOCIETY

.....

Varieties of Gay and Lesbian Religious Life in the United States

ONLINE

It has taken decades for the most liberal of religious groups to open their arms and welcome gay and lesbian believers as full participants in their congregations or as their pastors. Much of the rest of the religious world remains far from the adoption of an open and affirming position toward homosexuality. Controversy over this issue divides many denominational groups. Yet within this context many lesbian and gay persons of faith have created thriving independent and innovative counter-institutional forms of religious life as alternatives to the forms that excluded them. This online course will examine the history of the tension between homosexuality and religious organizations and explore the multifaceted methods adopted by

Continued on next page

Continued from previous page

gays and lesbians to meet their spiritual needs in modern American society. *Scott Thumma, Professor of Sociology of Religion*

SCRIPTURE

Hebrew Bible Survey I

Thursdays from 4:30 to 6:50 p.m., beginning September 13
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). *Uriah Kim, Professor of Hebrew Bible*

New Testament Survey

Wednesdays from 9:30 a.m. to 12:30 p.m., beginning September 12 (10 weeks)
This course introduces the student to the study of the origins of Christianity by means of its canonical literature, the New Testament. We will undertake a historical study of the New Testament documents, seeking to understand their plan, origin, purpose and content within their broader historical and cultural context. *Efrain Agosto, Professor of New Testament*

The Current State of Hadith Studies

Wednesdays from 4:30 to 6:50 p.m., beginning September 12
Hadith are “reports” about the Prophet Muhammad and are the primary means of knowing his *Sunna*. Simple apologetic responses to the Orientalists have been replaced in recent decades with new efforts on the part of Muslim and non-Muslim scholars to use new technologies and the information in recently discovered manuscripts to re-evaluate the historicity of the collected hadith. For their part, legal modernists have struggled to establish a consistent approach to the use of hadith in their deliberations. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*

Faces of Jesus: Christology from the New Testament to the 21st Century

Wednesdays from 4:30 to 6:50 p.m., beginning September 12
An exploration of the portraits of Jesus in the major New Testament writings, the non-canonical gospels of recent Da Vinci Code fame, and in the history of the church and the arts from the first to the twenty-first century, concluding with contemporary Christologies in the writings of Marcus Borg and John Dominic Crossan, in film, and in the newer psychological approaches of John Miller and Don Capps, exploring their implications for faith in the church today. *Wayne Rollins, Adjunct Professor of Biblical Studies*

THEOLOGY

Putting Your Theology Together: A Systematic Theology

Wednesdays from 7 to 9:20 p.m., beginning September 12
In this course students will be invited to reflect on the shape of theology which is suitable for today’s world. Starting with the arguments for God’s existence (are there any?), students will be invited to look at the Trinity, Creation, Sin, Evil, Providence, Incarnation, Atonement, Ecclesiology, Sacraments, and Eschatology (and on the way learn what all these words mean). Different approaches to systematic theology will be described. And at the end, students will be encouraged to have formulated their own views on these issues. *Heidi Gehman, Adjunct Professor of Theology and Ethics and Associate Director, International Ph.D. Program*

Theology of Popular Culture

Tuesdays from 7 to 9:20 p.m., beginning September 11
This course will explore various theological and religious mean-

ings that are carried in popular culture, and specifically in phenomena that are not ordinarily thought of as religious. Through reading several “theologians of culture,” we will examine contemporary novels, films, music, television, and tourism with the intent of developing ways to discern transcendent longings, anxieties, and visions of good and evil that operate below the surface of our common cultural life in the U.S. *Kelton Cobb, Professor of Theology and Ethics*

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

In this class we will examine the essential questions of theology through the eyes of Muslim scholars over the centuries. How does one understand the attributes of God without falling into anthropomorphism? What is the role of reason in interpreting revelation? Are humans truly free to choose their own destiny? In what way can we understand the Qur’an to be “God’s speech” without undermining God’s transcendence? Is paradise only for Muslims? These are the questions we will explore in our readings of classical and pre-modern theologians. *T.J. Winter, Adjunct Professor of Theology, University Lecturer in Islamic Studies at the University of Cambridge, England, and Director of Studies in Theology at Wolfson College* He appears frequently on BBC Radio and writes for a number of publications including *The Independent* and *Q-News International*, Britain’s premier Muslim Magazine.

WORSHIP & SPIRITUALITY

Islamic Spirituality

Thursdays from 7 to 9:20 p.m., beginning September 13
This course explores Islamic spirituality by going through mystical interpretations of both the Qur’an 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. *Ibrahim Abu-Rabi, Professor of Islamic Studies and Christian-Muslim Relations*

Spirituality in a Quantum Universe

Tuesdays from 6 to 9 p.m., beginning September 11 (10 weeks)
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-with-us in our everyday lives. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality*

TRAVEL SEMINAR

National Reconciliation, Transformation and Faith: A Travel Seminar to South Africa

Tuesday, October 30 to Wednesday, November 14
This travel seminar is in cooperation with the Plowshares Institute. In light of the long-standing interest of civil and religious leaders everywhere in the struggle for freedom in South Africa, this is a unique time to be in dialogue with those who are shaping the future of a nation. The Plowshares Institute has been invited to take a delegation to South Africa to experience the exhilaration and the challenges of a society in transition. For more information and an application for the seminar please contact the Plowshares Institute directly at (860)651-4304. For information about taking the seminar for credit please contact the Hartford Seminary Registrar at 860-509-9511. *Robert A. Evans, Adjunct Professor of Theology and Ethics and Executive Director, Plowshares Institute*

Coming Up

Hartford Seminary will present lectures, seminars and special events for people of all faiths starting in September. For more information or to register for any of the programs listed below, please call the Public and Institutional Affairs Office at 860-509-9555 or send an email message to events@hartsem.edu.

WILLEM A. BIJLEFELD LECTURE
Jesus and Muhammad: New Convergences
With Timothy J. Winter, University Lecturer in Islamic Studies at the Faculty of Divinity, University of Cambridge.
Tuesday, September 11, 7:30 p.m.

God's Word in Greek: Readings in the New Testament
With The Rev. Edward F. Duffy, minister of the First Presbyterian Church of Fairfield, CT, and adjunct faculty at Hartford Seminary
Tuesdays, September 11, October 9, November 13, December 11, 1 p.m. to 3 p.m.

The Bible Institute: Understanding the Bible
With Uriah Kim, Professor of Hebrew Bible, and Efrain Agosto, Professor of New Testament, both at Hartford Seminary
Friday, September 14, 6 p.m. - 9 p.m.
Saturday, September 15, 9 a.m. - noon

SPECIAL LECTURE AND BOOK SIGNING
Beyond Megachurch Myths
With 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." Thumma will sign copies of his new book at this event.
Wednesday, September 19, 7 p.m.

A Drumming Circle
With Jan Gregory, owner of the Renaissance Center: A Conservatory of Music in Southbury, and director of music ministry, Congregational Church of Easton

Mondays, September 24, October 8 and 22, and November 12 and 26
Basics: 6:30 p.m.
Beyond Basics for Experienced Drummers: 7 p.m.

Connect the Dots Spiritual Life Financial Life
Does your financial life reflect your spiritual values?
With Rosemary Williams, director of Women's Perspective and author of "The Woman's Book of Money & Spiritual Vision: Putting Your Spiritual Values into Financial Practice"
Wednesday, October 3, 7 p.m.

A SACRED TRUST: A FALL FORUM ON RELIGION AND THE ENVIRONMENT
Global Climate Change and the Faith Imperative
With The Rev. Sally Bingham, environmental minister at Grace Cathedral in San Francisco and founder and president of The Regeneration Project and the Interfaith Power and Light Campaign. Program includes workshops and displays.
Tuesday, October 16, 4 p.m. to 9 p.m.
Co-Sponsor: Interreligious Eco-Justice Network
Location: St. John's Episcopal Church, West Hartford

Using the Web and Technology to Advance Your Ministry
With Scott Thumma, Professor of Sociology of Religion at Hartford Seminary and Director of Web, Technology and Distance Education, and Odell Cooper, a consultant in technology and M.A. graduate
Saturday, October 20, 1 p.m. to 4 p.m., at Hartford Seminary

Monday-Friday, October 22-26, ONLINE
(You may register for each program separately if you wish.)

SPECIAL PANEL DISCUSSION AND BOOK SIGNING
Muslims, Christians, and the Challenge of Interfaith Dialogue
With Abdul-Majik Hasan, imam of the Muhammad Islamic Center of New Haven, CT; Yehezkel Landau, faculty associate in interfaith relations at Hartford Seminary; and Frank Kirkpatrick, Ellsworth Morton Tracy Lecturer and Professor of Religion at Trinity College in Hartford. Seminary Professor Jane I. Smith will sign copies of her new book, "Muslims, Christians, and the Challenge of Interfaith Dialogue."
Monday, October 29, 7 p.m.

God's Touch - Christian Healing in the 21st Century
With Michele B. Kinrade, director of Healing Ministries at Zion Episcopal Church in North Branford, CT.
Thursdays, November 1, November 8 and November 15, 6:30 p.m.

Shaping Congregational Clay Jars : The Task of Pastoral Leadership
A workshop with Jackson W. Carroll, Professor Emeritus of Religion and Society, Duke University Divinity School. Carroll is founding director of the Seminary's Center for Social and Religious Research (now the Hartford Institute for Religion Research).
Wednesday, November 14, 9 a.m. to 1 p.m.

Pastor as Leader
A three-day continuing education program with Dr. G. Douglass Lewis, senior fellow of the Lewis Center for Church Leadership at Wesley Theological Seminary and former president of Wesley Theological Seminary. For eight years, he was on the faculty at Hartford Seminary.
Monday - Wednesday, January 7 - 9, 9 a.m. - 4 p.m.



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