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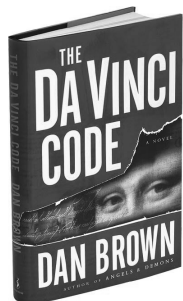
Learning Moment

The Da Vinci Code

By Ian Markham

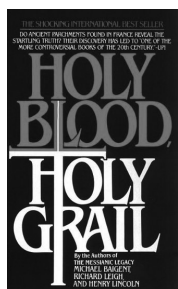
*Professor of Theology
and Ethics and Dean,
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So it is not on a par with Charles Dickens or Mark Twain, but *The Da Vinci Code* is a great beach book. It is a good read. On one level, it is a straight thriller; starting with a



murder and an innocent suspect, we have an old-fashioned whodunit. On another level, it is a revisionist account of history – a

married regular Jesus, who wasn't divine and has kids. This is a secret, according to the novel, which will destroy the Church. Or as Leigh Teabing puts it: "A child of Jesus would undermine the crucial notion of Christ's divinity and therefore the Christian Church."



Holy Blood, Holy Grail, Dan Brown's source, came out in the mid-1980s. It

caused a stir in certain circles, but the mainstream academy rightly rejected it. It is 'inkblot' history. We have all stared at inkblots and discerned different

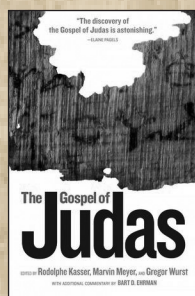
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Will the Real Jesus Please Stand Up?

The extremely popular novel by Dan Brown "*The Da Vinci Code*" and its movie version, plus the recent public release of "*The Gospel of Judas*," have people from all walks of life pondering this question.

By Efrain Agosto

*Professor of New Testament and Director,
Programa de Ministerios Hispanos*



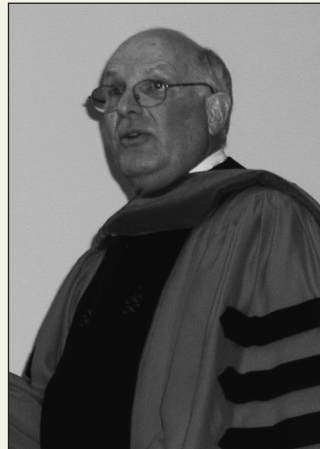
Recent developments in popular understandings of Jesus have made me think of the old television game show, "To Tell the Truth," in which two of three contestants try to stump a celebrity panel. The third would simply "tell the truth" about a special job, career or accomplishment in his or her life. At the end of the show, after questions and final guesses from the panelists, the moderator asks the question, "Will the real [truthful contestant] please stand up?" He or she would stand to the surprise of some and vindication of others.

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News and Notes

Budd Receives Honorary Degree

Hartford Seminary has awarded an honorary Doctor of Divinity degree to Martin L. Budd, chair of the Seminary Board of Trustees, for his dedication to interfaith dialogue and understanding and commitment to learning.



Martin L. Budd delivers the charge to graduates at the Seminary's graduation ceremonies held June 2.

The degree was awarded at the Seminary's graduation ceremonies held at Immanuel Congregational Church on June 2. It was given as Budd steps down as chair of the board after six years. He has served for 15 years as a board member and will continue to serve on the board as chair emeritus.

Budd is a partner in the Stamford, CT office of the law firm Day, Berry &

Howard LLP. He is a former chair of the Board of the Charter Oak Cultural Center, a multicultural organization in Hartford, and is a member of the National Executive Committee of the Anti-Defamation League and chair of its National Outreach and Interfaith Affairs Committee.

Riege Receives Filer Award

The Connecticut Council for Philanthropy has awarded its 2006 John H. Filer Award to John H. Riege, a prominent Hartford attorney and former chair of Hartford Seminary's Board of Trustees.

The philanthropy council established the award to honor individuals who encourage private action for the public good. Riege is the 10th recipient of the award.

Riege served on the Seminary's board in the late 1960s and early 1970s. The council said he "has had a profound impact on the Hartford region as a result of his leadership, creativity and hard work over the past several decades." Riege is retired from the law firm Reid and Riege.

Agreement with Doshisha University

Hartford Seminary has entered into an agreement of coopera-

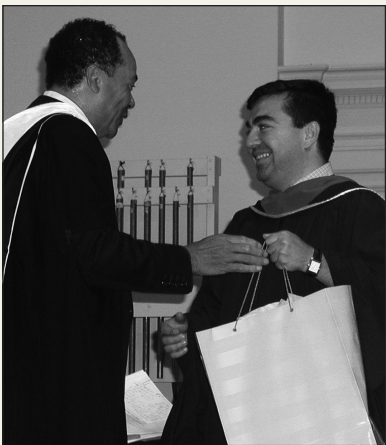
tion with the School of Theology at Doshisha University's Center for Interdisciplinary Study of Monotheistic Religions in Kyoto, Japan.

The agreement is designed to promote academic exchanges between the Seminary and Doshisha's School of Theology. Specifically, the two schools will encourage exchanges of faculty members through visiting teaching professorships, reciprocal invitations for guest lectureships, exchanges of graduate students, joint research activities and publications, joint conferences, and exchange of research materials and other information.

The agreement is for four years, starting in June 2006.

Antepli Awarded Terry Prize

At graduation ceremonies on June 2, Abdullah Antepli received the second annual Celie J. Terry Prize, for demonstrating a commitment to academic achievement and excellence in interfaith community work.



Sanford Cloud congratulates Abdullah Antepli, recipient of the second annual Celie Terry Prize.

Antepli received a Master of Arts at the graduation ceremonies, and is continuing his studies at Hartford Seminary as a Doctor of Ministry student. He is coordinator of the Islamic Chaplaincy Program, working with Program Director Ingrid Mattson.

While he was Muslim chaplain at Wesleyan University, Antepli

worked with the Jewish chaplain to bring Muslim and Jewish students together. He helped organize a trip for the students to visit Turkey, where he is from, and Israel.

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

In her memory, Cloud established a fund at Hartford Seminary. The fund will be used to award the prize, which consists of a set of Scriptures and \$500 that will be awarded annually.

Luce Foundation Awards Seminary \$375,000 for Interfaith Efforts

Hartford Seminary has received a three-year grant of \$375,000 from the Henry Luce Foundation to support a professorship in Jewish Studies and the Seminary's Building Abrahamic Partnerships program.

The grant will support the work of Yehezkel Landau, Faculty Associate in Interfaith Relations, who is the organizer of Building Abrahamic Partnerships, an interfaith community of learning for Jews, Christians and Muslims.

Hartford Seminary, building on its strengths as an interfaith, dialogical school of practical theology, designed this innovative program to be a resource for Jews, Christians, and Muslims who seek a solid foundation in interfaith ministry. It is an eight-day intensive immersion in interfaith dialogue and understanding.

The goals of the program are three-fold:

- Educating participants about the beliefs and practices of all three faith traditions
- Creating a safe and supportive environment in which seminarians, religious and lay leaders, and religious educators can forge mutually beneficial relationships across communal boundaries

- Helping participants acquire pastoral skills useful in interfaith ministry

The Luce Foundation was a vital partner in establishing the Jewish professorship at Hartford Seminary three years ago. Since 2002, Landau has created an impressive training program in interfaith ministry.

Landau earned a Bachelor's degree from Harvard University and a Masters of Theological Studies from Harvard Divinity School, and then immigrated to Israel in 1978. His work has been in the fields of interfaith education and Jewish-Arab peacemaking. From 1991 to 2003, he was co-founder and co-director of the Open House Center for Jewish-Arab Coexistence in Ramle, Israel.

Going forward, the objectives of the Building Abrahamic Partnerships program are to build on the original goals of the Luce-funded Jewish professorship:

- continuation of a Jewish voice in the Seminary's academic and dialogic pursuits
- increased recruitment of Jewish students
- deepened relationships and increased dialogue with the local Jewish community
- augmented Jewish participation in the Seminary's extracurricular events
- increased interreligious understanding among the faithful of the three major Abrahamic religions

Additionally, the program aims to achieve the following outcomes:

1) Training a new kind of religious leadership

Landau will continue to coordinate and co-teach this innovative educational experience that prepares religious leaders (lay and clergy) to address the needs of our pluralistic society. The program will serve as an integral component of the Seminary's new *Graduate Certificate in Interfaith Dialogue*.

2) Expansion

Offering a second, advanced tier of BAP will allow individuals who have completed the basic course to return for advanced training in communication skills, compassionate listening, joint study of sacred texts and the design of interfaith prayer. In this way, individuals from the first round can enhance their experience, deepen their professional ties with other interfaith practitioners, and augment the impact they have on their local communities.

Heidi Hadsell, President of Hartford Seminary, said, "I am particularly excited about the direction that the professorship and program are taking. Hartford Seminary recognizes both as integral to the interfaith relationships modeled here.

"Our Board and Faculty join me in appreciation for the commitment that the Foundation is making to the Abrahamic conversation at Hartford Seminary, and I am grateful for its support."

Students Win Scholarships

Five Hartford Seminary students win 2005-06 Merit Scholarships

Richard M. Howe, a Master of Arts student, will receive a scholarship from the William Thompson Fund, as a degree program student who "has demonstrated notable proficiency or interest in the field of biblical studies." He won the award for his paper, "A Thorn in the Flesh: God's Blessing in Disguise."

Robert Margolis, a Master of Arts student, will receive a scholarship from the Hartranft Scholarship Fund for demonstrating "excellence in written expression." Margolis won for his paper, "What did you find most significant, intriguing or troubling about siyasa shar'iyah?"

Three other students won awards from the Bennett Tyler Scholarship Fund for excellence in written expression. They are:

- Tammy Estey (Black Ministries Program) Paper: "Black Preaching"
- Carey Hahn (Women's Leadership Institute) Paper: "Reflections"
- Rose Ann Lopez (Hispanic Ministries Program) Paper: "Spirit and Flesh: An Exegesis of Galatians 5"



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In so many ways the novel does not make sense.



Ian Markham

patterns – seeing what we want to see. This is what Michael Baigent (co-author of *Holy Blood, Holy Grail* and anagram of Teabing) does. He moves from speculation to possibility to actuality; he breaks all the rules of historical scholarship. To pick one obvious mistake: the Priory of Sion is not a medieval organization linked to the Knights Templar, but the creation of Pierre Plantard in 1956 to support his claim to be the King of France. Plantard made up the history. It had nothing to do with Grandmasters or keeping a secret about the blood line of Mary Magdalene and Jesus (which, incidentally, Plantard explicitly denied).

Dan Brown adapts a range of sources in his novel. The title *The Da Vinci Code* is taken from *The Templar Revelation*, which is written by Lynn Picknett and Clive Prince. The opening chapter is called ‘The Secret Code of Leonardo Da Vinci’. The missing cup and the feminine beloved disciple who is really Mary Magdalene are all outlined in this opening chapter. Sadly for *Da Vinci Code* enthusiasts, the overwhelming consensus among art historians is that it is very common in medieval art for the beloved disciple to be given a feminine form. Yet given that Leonardo Da Vinci was both brilliant and enigmatic, this is where the novel is strongest and most fun.

The overall assumptions of the novel, however, are very implausible. If Jesus and Mary Magdalene had children then there would be thousands of descendants – just do the math (say three children in each generation having three children each over 2000 years). Then there is the odd incoherence in it all: the novel stresses that Jesus is just an ordinary mortal man (Teabing claims that the doctrine of divinity was invented at Nicaea) yet the kids have supernatural powers. In so many ways the novel does not make sense.

Yet it is loved, believed, and celebrated by millions of people. I have done numerous talks on the phenomena and each time significant numbers of people (women especially) are very attracted to the story. It is as if they are tired of a celibate Jesus whose feet hardly touch the ground. They love the thought of Jesus getting up in the middle of the night to change a first-century diaper. They even like the idea of Jesus having sex – suddenly the action which is most often associated with sin is made holy!

And it is here that the novel is spot on. Along with the much needed rehabilitation of Mary Magdalene (she was never a prostitute but instead a major backer of the Jesus movement), the novel challenges the popular heresy of Docetism. Docetism comes from the Greek word meaning ‘appear’: so it means the humanity of Jesus is just an appearance – an illusion. The Church keeps flirting with this heresy. So we find repeatedly the

argument that Jesus did not suffer on the cross because that would mean that God would suffer, which doesn’t make sense. On this view, Jesus is not really human: Instead Jesus is completely divine, with the appearance (but not the feelings or fears or hopes) of a human. For orthodox Christianity, Jesus is completely human and simultaneously completely divine. The doctrine of the Incarnation requires sinlessness but not celibacy. Sex is not sinful. Having children is not sinful. Jesus could have had children and still been God incarnate. The better commentators have noted this. Ben Witherington III (an evangelical scholar) is right to observe: “There is no reason why Jesus couldn’t be married. Because Jesus was fully human, marriage simply would be an expression of his human nature.” (*The Gospel Code*, p.69). Witherington thinks it is unlikely that Jesus was married, but there is no theological objection to marriage *per se*.

The novel is a challenge to a form of Christianity that wants to denigrate women, fear sexuality, and deny the significant role that women had in the Jesus movement. But, ironically, it is not a challenge to orthodox Christianity. Christ became fully human; he affirmed the full humanity of women; and he would have recognized that sex is part of the good creation that God has made.

Opus Dei (the lay Roman Catholic organization, which doesn’t have monks) need not worry about a possible blood line secret. We don’t need mass murder to protect the Church. Perhaps the most disturbing aspect of the novel is the way it feeds anti-Catholicism. All conspiracy theories work with a villain. The *Protocols of Zion* blames the Jew; the *Left Behind* series blames the United Nations, liberals, and syncretistic pluralists; and the *Da Vinci Code* turns the Roman Catholic Church into the villain. There is enough prejudice in this world against groups – adding to it is not helpful.

Overall, however, the *Da Vinci Code* is a good thing. Everyone is suddenly talking about the Gnostic Gospels and the Dead Sea Scrolls. We are thinking more imaginatively about our Christology. And the considerable work on Mary Magdalene in the last fifty years is now widely known.

But perhaps for most of us, it is a wholly appropriate challenge to a perennial heresy: Jesus did not simply have the appearance of humanity, but had it in reality.

Ian Markham is Professor of Theology and Ethics and Dean of Hartford Seminary

Muslims from Singapore to Study at Seminary

Two enthusiastic students from Singapore studied at Hartford Seminary in June, and additional Muslim students from Singapore will begin their studies at the Seminary in the coming year.

Mohamad Helmy Mohd Isa and Muhammad Faizal Othman are employees of the Islamic Religious Council of Singapore (MUIS). They participated in the Building Abrahamic Partnerships course led by Professor Yehezkel Landau.

MUIS plans to train up to 30 people – imams, scholars, and students – in interfaith relations, many of whom will come to the Seminary to study, over the next five to six years, said Ibrahim Abu-Rabi’, co-director of the Seminary’s Macdonald Center for the Study of Islam and Christian-Muslim Relations and Professor of Islamic Studies and Christian-Muslim Relations.



Tubanur Yesilhark, a student at Hartford Seminary, poses with students during a visit to a school in Myanmar.

Abu-Rabi’ led a Seminary delegation that visited Singapore in May to discuss a partnership between MUIS and Hartford Seminary. As a result of that visit, MUIS decided to send Helmy and Faizal, as they are known, to the Building Abrahamic Partnerships course and to begin sending students for graduate study, starting in the fall semester.

Helmy explained that MUIS, a government entity that oversees Muslim affairs in Singapore, wishes to move into interfaith work and had heard about the programs at Hartford Seminary, including the Islamic Chaplaincy Program, and the emphasis on Christian-Muslim relations. “We had a keen interest to know more,” he said, and decided to experience interfaith dialogue first-hand.

The Building Abrahamic Partnerships program brings Christians, Muslims and Jews together for a week-long intensive study of interfaith relations. The program is offered in January and June.

When they return, Helmy said, they will help design a similar program in Singapore, not necessarily Abrahamic because there are not many Jews in Singapore. Rather, it would focus on dialogue among Buddhists, Hindus, Christians and Muslims.



Professor Ibrahim Abu-Rabi’, co-director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, and the Rev. Joseph L. Pace, chair of the Macdonald Center Advisory Council, speak at a conference in Singapore.

Faizal said that they received a “wealth of information” in the program, that has helped them better understand Christianity and Judaism. Both men said they have felt welcomed at Hartford Seminary, as “part of the family.” They praised the hospitality that was shown them.

Earlier, in the fall of 2005, two other officials of MUIS spent three months at the Seminary to begin the process of learning more about the academic programs offered by the Seminary.

One of them, Ida Nooraman, said at the time, “I would like to get a sense of the administrative model adopted by Hartford Seminary that ensures the smooth functioning of its operation. This will be helpful as we are developing a MUIS academy back home. The MUIS Academy aims to centralize and streamline training and resources for the Muslim Community in Singapore.”

Following the stay of Nooraman and Alfian Kuchit, Abu-Rabi’ arranged the visit to Singapore, where he spent last semester teaching on a Fulbright Scholar grant. The delegation included, besides Abu-Rabi’, The Rev. Joseph L. Pace, chair of the Macdonald Center Advisory Committee; Abdullah Antepi, a student and assistant to the director of the Islamic Chaplaincy Program; Worth Loomis, of the Seminary faculty, and four Seminary students, Guat Kwee See, Tuba Gursul, Zeyneb Salim, and Tubanur Yesilhark.

During the week that the group spent in Singapore, they participated in several conferences on interfaith relations. One was an Interfaith Day for young people. Others involved the Muslim Congress Association and the Association of Muslim Professionals. After the delegation left, Abu-Rabi’ met with MUIS executives to develop the details for the partnership to send students to Hartford Seminary.

The delegation also visited Myanmar, where they were hosted by the community made up of followers of Turkish theologian Fethullah Gülen. Abu-Rabi’ said that the situation was entirely different than in Singapore. In Myanmar, he said, “you cannot even talk about interfaith dialogue.” Religion is oppressed there, he said.

A Gift from the WLI Class of 2006



The Women's Leadership Institute's Class of 2006 recently presented a stone bench, shown below, and dedicatory plaque to Miriam Therese Winter, director of WLI. The bench stands in the center of a grove of four trees planted at the Seminary at the end of four of Winter's courses. A weeping cherry tree, a Rome Apple tree, and a dogwood commemorate three ritual/spirituality courses.



The fourth tree, another species of dogwood, was the gift of a previous WLI class. The plaque, placed on a stone next to the bench, reads, "May all who refresh themselves here find Peace in the Sacred." Winter is Professor of Liturgy, Worship, Spirituality and Feminist Studies at Hartford Seminary, where she has taught for more than 25 years. The class picture was taken in the spring.

Will the Real Jesus Please Stand Up?

Continued from page 1

The extremely popular novel by Dan Brown "The Da Vinci Code" and its movie version, plus the recent public release of the "Gospel of Judas," have people from all walks of life pondering the question, "Will the real Jesus please stand up?" Was Jesus, like some second century non-canonical documents imply, and the book and movie exploit for a fun read and an adventurous movie romp through Europe, sexually involved with Mary Magdalene and father to her child? Was Judas really one of Jesus' closer disciples, enlisted by him to help with the crucifixion plan, and thus not really his betrayer? These questions and more abound in the popular mindset as we read, watch and listen to experts expound on the meaning of our understanding of Jesus. These late documents contradict what the first century canonical gospels teach, that Jesus was celibate and Judas handed him to authorities for execution. Will the real Jesus please stand up?

This brief essay will not solve the dilemma, though the texts that lie behind such questions date from a period later than the four canonical gospels. Their content can be explained by the interests and concerns of the second century Christian communities that produced them. As suggested by Professor Harold Attridge recently, the Gospel of Mary and the Gospel of Philip

contain information about Mary Magdalene and her relationship to Jesus that emerged from a desire to recover the significant leadership role of Mary as a disciple of Jesus, a fact later suppressed by the church fathers. The Gospel of Judas is a product of a second century Christian movement, Gnosticism, which promoted a spiritualized Christ that encouraged his followers to secure esoteric understanding ("gnosis" from the Greek for "knowledge") in order to secure salvation. In scene three of the dialogue between Jesus and Judas in the Gospel of Judas, Jesus says, "[Come] that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit]." The brackets indicate missing words in the text, which translators have filled in with their best guesses from the remaining context of the long-lost manuscript. Nonetheless, one can easily see the connections to the Gnostic worldview. By the end of this gospel, Judas, at the invitation of Jesus, enters a "luminous cloud" of spiritual knowledge. Then in the next and final scene, authorities approach and Judas hands Jesus over in exchange for some money. And thus ends the Gospel of Judas – Judas achieves ultimate salvation by helping Jesus carry out the divine plan.

Both cases, stories about Mary Magdalene and this revisionist account of the relationship between Jesus and Judas, represent attempts by later Christian communities to explain a lost reputation – the leadership of Mary Magdalene – and to explain how a disciple's betrayal could be a good thing, even a path to spiritual enlightenment.

The four canonical gospels also have their own literary and theological agendas, even as first century documents. The first of these, Mark, upon which Matthew and Luke are based, was not produced until about the year 70, some 40 years after the historical Jesus lived and died. This means that the canonical gospels depend on several decades of oral traditions, developed and preserved over time and space. Yet, three of them – Matthew, Mark and Luke – share some remarkable common elements. My concern in the current climate of finding some new twists on the life of Jesus, through popularized media – novels, movies and excitement about esoteric texts – is that we lose some of the essence of the message of the historical Jesus. I am particularly concerned about the leadership of Jesus in matters concerning the "least of these."

In my own study of the gospels, I am intrigued by the question of how Jesus exercised leadership with his disciples, through a "servant leadership" on behalf of the poor and oppressed of Roman imperial domination in Israel, those neglected by the established political and

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religious leadership of the day. Jesus exercised leadership first as a follower of John the Baptist, who himself demonstrated a concern for justice and equity: "And the crowds asked him, 'What then should we do?' In reply he said to them, 'Whoever has two coats must share with anyone who has none; and whoever has food must do like-



Efrain Agosto

wise." Even tax collectors came to be baptized, and they asked him, 'Teacher, what should we do?' He said to them, 'Collect no more than the amount prescribed for you.' Soldiers also asked him, 'And we, what should we do?' He said to them, 'Do not extort money from anyone by threats or false accusation, and be satisfied with your wages'" (Luke 3:10-14).

With all the hullabaloo about hidden codes and lost gospels, one wonders if the very essence of the message of Jesus, not so hidden in the New Testament gospel record and witnessed to throughout the history and writings of many early Christian communities, may not go undecoded and lost.

When John inquires about the focus of Jesus' ministry, Jesus reassures him by citing actions on behalf of the needy: "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them" (Luke 7:22).

Jesus also leads with a team, not as a lone ranger, by calling together a group of disciples and investing them with the same mission: "Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep

without a shepherd. . . . Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness" (Matthew 9:35-10:1). This singular focus on the needs of the sickest and poorest characterizes the ministry of Jesus and his disciples, and is a consistent picture throughout the gospel accounts.

Diversity marks this pool of leadership – from poor fishermen to well-to-do, but hated tax collectors to women, both destitute and resourced: "Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources" (Luke 8:1-3). However, these future movement leaders had shortcomings, including misunderstanding the nature of Jesus' ministry and leadership. Some of them asked for a place of honor in a supposed hierarchical kingdom in which

served communities. This was clear from the outset of Jesus' ministry: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." (Luke 4:18-19) And even though such service to the poor would entail significant sacrifice, even to the point of death in the case of Jesus himself, the rewards would be greater: "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." (Matthew 25:34-36) Future movement leaders ask when they could have possibly fed, housed, clothed, healed and visited Jesus. The response embodies a fundamental gospel message about the leadership of Jesus: "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25:40)

With all the hullabaloo about hidden codes and lost gospels, one wonders if the very essence of the message of Jesus, not so hidden in the New Testament gospel record and witnessed to throughout the history and writings of many early Christian communities, may not go undecoded and lost. God in Christ was reconciling the world to Godself (2 Corinthians. 5:18-19) and calling us all to a ministry of reconciliation and justice, especially on behalf of the "least of these," wherever they might be in our own day and age: the South Bronx, Afghanistan, Darfur, etc. Will the real Jesus please stand? He already did and he stood for those for whom nobody else would.

Efrain Agosto is Professor of New Testament at Hartford Seminary and author of *Servant Leadership: Jesus and Paul* (Chalice Press, 2005). This article originally appeared on the Zion's Herald Online website, www.zhonline.org.

Interfaith Worship and Interfaith Cooperation Among Congregations Has Increased Significantly

Interfaith activity among faith communities has more than tripled since 2000, according to the latest national survey of U.S. faith communities.

Our public consciousness has had to acknowledge in the most powerful way in our history that the religious liberty-in-diversity that Americans cherish has moved from ecumenical Christian to interfaith, and that this American, interfaith consciousness will forevermore include Islam.

The survey, sponsored by the Cooperative Congregational Studies Partnership, found that slightly more than 2 in 10 (22.3%) congregations reported participating in an interfaith worship service in the past year. Nearly 4 in 10 (37.5%) congregations reported joining in interfaith community service activities.

These figures are from the just released Faith Communities Today 2005 (FACT2005) survey of 884 randomly sampled congregations of all faith traditions in the United States. The survey updates results from a survey taken in 2000, before the September 11, 2001 terrorist attacks.

The 2000 figures are from the groundbreaking, baseline setting, FACT2000 survey of 14,301 randomly sampled congregations. FACT2000 found that only 7% of congregations reported participating in interfaith worship in the previous 12 months, while only 8% reported joining in interfaith community service activities.

David A. Roozen, Director of the Cooperative Congregational Studies Partnership and Professor of Religion and Society at Hartford Seminary, said that “immediately after September 11 there was a surge of interfaith activity, but that by the following year many social commentators were talking about a return to the general interfaith indifference of pre-2001. There was no hard data to support or refute such claims. Now we know, four years later. The increased attention being given by communities of faith to interfaith engagements continues to be dramatic.”

Perhaps even more significantly, Roozen said, “The Sept 11 upturn in interfaith awareness has been accompanied by a fundamental change in the United States’ perception of the American religious mosaic. Our public consciousness

has had to acknowledge in the most powerful way in our history that the religious liberty-in-diversity that Americans cherish has moved from ecumenical Christian to interfaith, and that this American, interfaith consciousness will forevermore include Islam.”

“As I noted almost five years ago, the Democratic presidency of Jimmy Carter will long be associated with our country’s rediscovery of evangelical, “born again” Protestantism. With equal irony, it will likely be that the Republican presidency of George W. Bush is long remembered as marking the official acknowledgement and affirmation of Islam’s addition to America’s interfaith reality,” Roozen said.

The FACT2005 survey also shows that interfaith worship is significantly higher for mainline Protestant congregations (30%) than for other Protestantism (17%), and slightly higher among mainline Protestants than for the Catholic and Orthodox faith family (28%). [“Other Protestant” includes both evan-

gelical and historically black Protestant groups.]

But it is highest among congregations in faith traditions other than Christian (40%). The latter makes sense, according to Roozen, “Because as minority faith traditions in the U.S. context, they arguably have most to gain from increased understanding and tolerance; and also because of demographics, they tend to be concentrated in cosmopolitan areas where there are larger numbers of Christian congregations seeking to partner with relatively small numbers of other than Christian communities.”

In terms of interfaith community service activities the faith family pattern runs from “other than Christian” as the highest (64%) followed by Catholic and Orthodox (56%), mainline Protestant (46%) and other Protestant (30%). That the relative ranking of Catholic and Orthodox interfaith involvement in community service is higher than for interfaith worship makes sense, Roozen said, because of the unique sacramental practice and theology that defines worship in this tradition.

Levels of interfaith worship do not vary greatly by region of the country, according to the survey, although and not surprisingly it is slightly lower in regions of evangelical strength (the South and West – both at 21% of congregations) and higher in regions with higher concentrations of mainline Protestant congregations (the Northeast – 26%; and the Midwest – 23%).

The FACT2000 and FACT2005 surveys were conducted by Faith Communities Today (FACT), a collaboration of American faith communities known as the Cooperative Congregational Studies Partnership (CCSP) and hosted by Hartford Seminary’s Hartford Institute for Religion Research.

FACT2000 and FACT2005 are the first two of an ongoing series of national surveys designed to track changes in U.S. congregations and plumb the dynamics of selected congregational practices and challenges. Researchers, consultants and program staff from a broadly ecumenical and interfaith association of thirty-three religious groups and organizations are involved in the Partnership. Visit <http://fact.hartsem.edu/index.htm> for a complete list and further information.



New Trustees

Elected in May to the Board of Trustees were John Lang, Rabbi Herbert Brockman, The Rev. Dr. Ralph Ahlberg, and Uriah Kim. They are shown here reading the installation oath. Lang is executive vice president for operations, planning, and finance for Pulse Technologies, Purchase, N.Y., and a student at the Seminary. Brockman has been rabbi at Congregation Mishkan Israel in Hamden for 20 years. Ahlberg returns to the board after a year’s absence; he is retired pastor of Round Hill Community Church in Greenwich and a Seminary alumnus. Kim was elected as a faculty representative; he is professor of Hebrew Bible at Hartford Seminary. Also elected to the board is Nancy Butler (left), who has taken courses at the Seminary and currently is studying for a Master of Divinity degree at Yale Divinity School. She anticipates graduating in May 2007 and plans to plant a new church after graduation.



New Staff

Cystal Kim of Hartford is the new Communications Assistant, working with David Barrett, director of public and institutional affairs. Crystal came to Hartford a year ago. She had been administrative assistant at the New Hope Presbyterian Church in Buffalo when she lived there from September 2004 to July 2005. Crystal has a B.A. in communication design from the Atlanta College of Art and a Masters of Theological Studies from Pacific School of Religion. She is an artist specializing in mixed media painting and drawing.



Marcia Pavao of West Hartford is the new Admissions Coordinator and Assistant to the Black Ministries and Hispanic Ministries Programs, working with Meg Wichser, director of educational services. Marcia is a student at Central Connecticut State University in New Britain, CT. She is majoring in secondary education, and plans to be a history teacher. Marcia previously worked as an accounts associate, handling collections, at R.M. Services of East Hartford. In her free time, she reads a lot and writes poetry and fiction. She also enjoys photography. Marcia is trilingual, in English, Spanish and Portuguese.





Fuchs Receives Plaque

At its annual meeting in May, Hartford Seminary honored several trustees who were stepping down from the Board of Trustees. Shown here is Rabbi Stephen Fuchs, who received a plaque from President Heidi Hadsell in recognition of his nine years of service. Also leaving the board were F. Peter Libassi, Ronald A. Lundeen, and Raymond A. McGarrigle.

In Memoriam

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

The Rev. Chalmers Coe, 83, of Columbus Ohio, a former faculty member at Hartford Seminary, died in March. Mr. Coe was associate professor of practical theology at Hartford Theological Seminary before he moved to Columbus in 1960 to become pastor of the First Congregational Church there. Mr. Coe graduated from Yale College in 1942 and Yale Divinity School in 1945. He began his life in ministry as assistant to the chaplain at Yale University and, between 1945 and 1960, he served a succession of Congregational churches in Connecticut and Massachusetts. During this time, he taught at Hartford Theological Seminary. After he moved to Ohio, besides serving as pastor of First Congregational Church for 23 years, he was vice chairman of the Commission on Worship for the United Church of Christ for seven years. After retiring in 1983, Mr. Coe held interim pastorates in churches across the country. Besides his wife Susan Meyer Coe, he is survived by four children, Dectora Jeffers of Portola Valley, CA; Cameron Coe of Canaan, NH; Nathanael Coe of Columbus and Alexandra Coe of Washingtonville, NY; three stepchildren, Catherine Feibel Kauffman and Joanne Feibel of Columbus and Jacqueline Feibel of Los Angeles; and nine grandchildren.

The Rev. Robert Bradford Daggett (B.D., '65), 82, of Contoocook, New Hampshire, died in April. Rev. Daggett retired as minister of the First Congregational Church in Hopkinton, NH, in 1986. He attended Colburn Classical Institute as a boy, and while there was Maine's schoolboy state champion in the long jump. He later attended Colby College for one year before enlisting in the U.S. Army in 1941 during World War II. After the war, he returned to Waterville, Maine, and Colby, where in 1950 he received his degree. After college he went to work for Porteous-Mitchell and Braun, a department store in Portland, Maine. At 36 he left the store in order to enter the ministry. He told his friends that he "wanted my life to count for more than money." After graduating with honors from Hartford Theological Seminary and following ordination in 1965, Rev. Daggett served ministries in Monterey, MA, Williamsburg, MA, West Hartford, CT, and Meriden, CT., before coming to the Hopkinton, N.H. church. He was an avid golfer and played to a scratch handicap. He was very modest about his golfing prowess because he did not want his parishioners to think

that he played every day. Rev. Daggett is survived by his sons, Thomas and Timothy, his granddaughter Julia and daughter-in-law, Amy.

Robert D. Haller, 69, a corporator, died peacefully at his home in Glastonbury, CT, in April. Mr. Haller graduated magna cum laude from Yale University in 1958. He joined Travelers Insurance Companies in 1958, retiring in 1994 as Vice President in charge of Corporate Accounts and President of the Northeast Home Office. It was then that he was able to devote himself fully to volunteer work and philanthropy. He enjoyed children, reading for many years to kindergarten classes at the Thurman Milner School in Hartford. He took up the cause of parental empowerment, serving as chairman of the Parent Leadership Training Institute, a program under the auspices of the Commission on Children, and receiving a special citation in 2002 from the State of Connecticut commending him for his work with this organization. Mr. Haller and his family have been members of the Congregational Church in South Glastonbury since moving to town in 1968. He is survived by his wife, Wendy Haller; a daughter and son-in-law, Julie and G. Ames Prentiss of Andover, MA, and their two children, Campbell and Kate Prentiss; and a son, David and his fiancée, Heidi Schwenzer of Glastonbury and Arlington, MA.

The Rev. John J. Satton, Jr. (B.D., '57), 75, of Rockville, CT, died in May. He had been a priest of the Episcopal Church in the Diocese of Connecticut for 45 years. Mr. Satton graduated from Drew University in Madison, NJ, Hartford Seminary, and the Episcopal Theological School in Cambridge, MA. After his ordination, Mr. Satton spent eight years as a vicar at St. Gabriel Church in Berlin, CT. He later served in a variety of posts, including stints as chaplain at the Connecticut Valley Hospital in Middletown and vicar at a parish in Hamden. Before his retirement, Mr. Satton served as an assistant missionary for the Diocese's Litchfield Hills Regional Ministry from 1991 to 1995. Since then, he has filled a supply clergy role, filling in at churches around the state when needed. He is survived by his wife, Connie G. Satton of Rockville; a daughter, Susan Richmond and her husband, Doug and their children, Erin and Katie of Corvallis, OR; a daughter, Dale Anderson and her husband, Eric and their child, Alexis of Billings, MT; and three step-children,

Robin Bull of Rockville, Nancy Conary and her husband, Rob of Vernon and Richard White of Rockville.

Imam Qasim Sharief, 54, a corporator, died in May. Imam Sharief had been the leader of the Islamic Center of Hartford, also known as the Masjid Muhammad, since 1988. He was a pivotal figure in Hartford's interfaith community. He spoke of Islam as a religion of peace and often joined with leaders from a range of denominations to call for ecumenical understanding and reconciliation. He was the first Islamic chaplain of the Hartford Police Department. Imam Sharief was born and raised in Brooklyn, NY, came to Hartford in 1977 and worked at Electric Boat in Groton, CT. Over the years he was a member of the New England Council of Masjids and the Islamic Council of New England. Imam Sharief is survived by his wife, Sadjah Sharief.

Dr. Surjit Singh (Ph.D., '45), 88, of San Anselmo, CA, died in May. Dr. Singh was Professor Emeritus of Philosophical Theology at San Francisco Theological Seminary (SFTS). He was a member of the SFTS faculty from 1951 through 1988. His particular interest was Christology. Dr. Singh and wife, Indira, established the Surjit Singh Essay Award in Christology, an essay competition that provides incentive and opportunity for graduating students to organize their theological convictions around a central doctrine of the Christian faith. The Singhs also endowed an annual lectureship that is hosted by the Graduate Theological Union, The Surjit Singh Lecture in Comparative Religious Thought and Culture. Dr. Singh served as Dean of SFTS from 1972 to 1978. His publications include *Prophetic Realism; Preface to Personality; Christology and Personality; Communism, Christianity, Democracy*; and *A Philosophy of Integral Relation*.

The Rev. Malcolm E. Washburn, Jr. (B.D. and M.Div., '58), 72, of Jaffrey and Washington, NH, died in April. Mr. Washburn graduated from Utica College in Utica, NY, in 1955. After graduating from Hartford Seminary, he was ordained at the Plymouth Bethesda Church in Utica. Mr. Washburn was a United Church of Christ minister and served as a pastor in the communities of Simsbury, CT; Coloma, MI; Somerville, MA; Southport, CT; Milton, MA; North Reading, MA and Worthington, MA. He served as an interim pastor in the communities of Utica, NY, and

Winchester, Marlborough and Mason, NH. He also had served as the executive director of the Walker Missionary Homes in Auburndale, MA and as the treasurer of the Massachusetts Conference of the United Church of Christ. He had been a resident of Jaffrey since 1987 and had recently moved to Washington, NH in November. He enjoyed reading and was an avid collector of stamps, coins, postcards and other collectables. He was a lifetime member of the New England Postcard Club and a member of the Washington (NH) Congregational Church. Mr. Washburn is survived by his wife, Katherine Feener-Washburn of Washington, NH; his daughters Martha A. Baldwin of Bothell, WA and Sarah D. Lynch of Halifax, MA; his son Mark M. Washburn of Sudbury, MA; and six grandchildren.

The Rev. James O. West Jr. (S.T.M., '40), 88, of Washington, D.C., died in April. He had been rector of Calvary Episcopal Church in Washington for 49 years, retiring in 1990, and was given the title rector emeritus in 1998 for his service. He engaged his congregation in working to help residents in the community around the church. Under his leadership, the church fed hundreds of homeless men, women and children and helped residents find employment. Mr. West graduated from Virginia Union University; received a bachelor of divinity degree from Bishop Payne Divinity School in Petersburg, VA; and received a master of sacred theology degree from Hartford Theological Seminary. He came to Washington in 1941. For two years in the mid-1970s, he was president of the Council of Churches of Greater Washington. He assisted Ludlow-Taylor Elementary School, helping children who needed shoes and families who needed food. He was on the board of directors of the Iona Whipper Home for unwed mothers and a sponsor of the Senior Neighbors and Companion Club. He is survived by his wife, Nannie Cross Miller West of Washington; a daughter, Brenda Manning Free of the Boston area; four stepdaughters, Barbara Miller Benoit of Alexandria, VA, Sylvia Miller Garrett of Arlington, VA, Carolyn Miller of Ithaca, N.Y., and Marilyn Miller of Arlington; and two grandsons.

Praxis also has learned of the passing of **Margaret E. Lehr**, of St. Louis, MO, a 1938 graduate of the Hartford School of Religious Education, in May. She leaves her husband, George Lehr.

Faculty Notes



The Journal of Case Teaching in Theological Education published

Efrain Agosto's two case studies and teaching

notes on the leadership of Chloe and Titus in 1 and 2 Corinthians. In May, Agosto presented the results of his research on health and healing in the world of Jesus to a group of Latino/a pastors meeting to discuss health issues in the Latino community at the Connecticut Universal Health Care Foundation in Meriden. The paper, "Health and Healing in the World and Jesus" (in Spanish and English) will be distributed to Latino churches and religious leaders throughout Connecticut. In early June, Agosto traveled to Cleveland for a planning retreat of Hispanic leaders in the United Church of Christ and in late June, he traveled to Claremont University in California for the organizing meeting of a research project on reading scriptures among U.S. racial-ethnic communities at the Institute for Signifying Scriptures. He will be the coordinator of the Latino component of that national research project. Also in late June, Agosto participated in a congregational studies conference at Hartford Seminary, delivering a lecture on congregational studies and the New Testament. In July, he attended the first of three workshops over the next two years on multicultural/multiracial theological education at the Wabash Center for Teaching/Learning in Crawfordsville, Indiana.

Steven Blackburn led several book discussions, including sessions in May at the Art League of New Britain on Orhan Pamuk's "Istanbul" and at the Somers Public Library on Azar Nafisi's "Reading Lolita in Tehran." Blackburn also continues to preach in a number of Congregational-Christian churches in southern New England, most recently in Harwinton, CT.

Kelton Cobb was on sabbatical during the winter/spring term to pursue research on a new book that examines historic scandals in the church's past and how these were eventually recognized by Christians and rectified. In March he went to Istanbul, where he and his wife, Heidi Gehman, led a workshop for university students on the monotheistic ethics of Said Nursi and H. Richard Niebuhr. In April, he spoke at Trinity

College, Hartford, on "The Aesthetics of the Printed Page: Mechanical Reproduction and the Protestant Reformation," and later at the annual Faith Summit in Woodbury, on the meaning of Adam and Eve in Christian theology.

Carl Dudley, in June, taught the initial two days of the Seabury Institute Doctor of Ministry Program at Seabury-Western Seminary in Evanston, IL. He also was keynote speaker at a Small Church Leadership Program of Virginia Theological Seminary in Alexandria, VA.

Heidi Hadsell was one of three authors of a chapter on "The Unique Issues of Women Presidents" in "A Handbook for Seminary Presidents," published this year. In April, Hadsell preached at St. Francis Episcopal Church, Stamford, CT. She was chair of the Association of Theological Schools accreditation committee reviewing the accreditation of New York Theological Seminary, and also traveled to Curitiba, Brazil, where she gave a speech at a meeting of the Committee on the Content of Ethics Education, Interfaith Council on Ethics Education for Children, Arigatou Foundation. In May, Hadsell participated as a speaker in a conference on Islam in North American and Europe in Rotterdam, The Netherlands, and preached at St. Andrew Presbyterian Church, Groton CT. Hadsell, in June, attended the Association of Theological Schools' biennial meeting for deans and presidents in Chicago and preached at Westminster Presbyterian Church, West Hartford, CT. In late June Hadsell was a core scholar in a conference at the seminary that put seven scholars in dialogue, "Toward a New Understanding of Congregations." She wrote a book review for *Reviews in Religion and Theology* (Volume 13, Issue 3), of David G. Horrell's *Solidarity and Difference: A Contemporary Reading of Paul's Ethics*.

Uriah Y. Kim wrote three book reviews for *Reviews in Religion and Theology* (Volume 13, Issue 4): Review of Kevin J. Vanhoozer, ed., *Dictionary for Theological Interpretation of the Bible*; Review of Keith Bodner, *David Observed: A King in the Eyes of His Court*; and "Hold Abraham and Push Hagar and Sarah," a review article of Phyllis Tribble and Letty M. Russell, eds., *Hagar, Sarah, and Their Children: Jewish, Christian, and Muslim Perspectives*. Kim wrote one book review for *Theological Studies*: Review of Philip F.

Esler, *Ancient Israel: The Old Testament in Its Social Context*. Kim also was one of three presenters at a May Educational Outreach event — "The Joseph Story from Three Traditions" — at Hartford Seminary. In June, he participated in the Wabash Center's Pre-Tenure Asian/Asian North American Faculty workshop; one of fourteen scholars selected to attend this program.

In April, **Yehezkel Landau**, together with Professor Kelton Cobb and Abdullah Antepli, spoke at an interfaith seminar at First Congregational Church in Woodbury, CT, on the topic "Back to the Garden: Legacies of Adam and Eve." In May, he addressed a religion class at Boston College on "Abrahamic Resources for Israeli-Palestinian Peacebuilding"; delivered the annual George Mangold Memorial Lecture at Saugatuck Congregational Church, Westport, CT, on the topic "Healing the Holy Land"; led Monday morning Chapel at the Seminary and preached a sermon entitled "Redeeming our Past Sins: From Rivalry to Reconciliation"; and offered a testimonial to outgoing Board Chair Martin Budd at a dinner held in his honor. In June, Landau co-led a forum on "Religion and Reconciliation" as part of his 35th college reunion at Harvard University in Cambridge, MA; directed the fifth round of the team-taught "Building Abrahamic Partnerships" course, which drew 30 participants, including two Muslim officials from Singapore; and lectured on Pope John Paul II's Holy Land pilgrimage in 2000, within the context of Catholic-Jewish relations since Vatican II, at The McAuley senior citizen community in West Hartford. Landau also delivered the keynote address, on "Sharing the Holy Land," for a four-day Jewish Festival at Monmouth University in West Long Branch, NJ, and offered a Jewish perspective on interfaith challenges in greater Hartford at the annual conference of the Islamic Circle of North America, meeting at the Hartford Convention Center. In July, he conducted a seminar on "Jewish Spirituality" at Seattle University's School for Theology and Ministry.

In April, **Worth Loomis** attended the periodic dinner of the Hartford area professors who study religion, hosted by Trinity College. Later he gave a talk at the Hartford Club on "Mentoring." In May, Loomis participated in the Seminary trip to Singapore, Myanmar, and Malaysia. In Singapore, the group

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Continued from previous page was royally welcomed, Loomis said, thanks to the Muslim community. From Singapore it flew to Myanmar (formerly Burma) and was awed by the educational work of the Gulen Community, the gold of the Buddhist Temples, and 'the dawn coming up like thunder out of China 'cross the Bay.' The tour finished in Malaysia. Back in Hartford, Loomis helped with the annual Phone-a-thon and attended a reception for Turkish visitors at the home of Heidi Hadsell. In July, Loomis and his wife Louise Loomis went on a group trip to Moscow and St. Petersburg.

At a conference on "Women's Ordination in the Christian Churches: International Perspectives" between July 12 and 14 at the University of Manchester, England, **Adair T. Lummis** gave one of the keynote addresses, entitled: "Forever Pruning the Episcopal Church USA Path to Ordained Women's Full Participation."

In April, **Ian Markham** participated on a panel on Christianity and homosexuality at First Congregational Church, Watertown, CT; preached at Trinity Episcopal Church in Hartford and appeared in a Hartford Courant article on conspiracy theories and the Da Vinci Code. Markham, in May, preached at Trinity Church in Hartford and Westminster Presbyterian Church in West Hartford. He spoke twice on the Da Vinci Code, in a Hartford radio interview and at a workshop at the First Reformed Church in Schenectady, NY. In June, Markham participated as faculty in the Building Abrahamic Partnerships program, spoke on "Thinking Theologically" at Hartford Hospital's clinical pastoral education, preached at Trinity Church and discussed the Episcopal General Convention on local radio. He also attended the Association of Theological Schools' biennial meeting for deans and presidents in Chicago. Markham traveled to Istanbul in July to offer lectures on Said Nursi and the modern world.

Ingrid Mattson taught "Introduction to Islamic Law" on-line in the spring semester. In the summer, Mattson taught a new course, "Contemporary Islamic Ethics." In the summer semester she also guest lectured in the Building Abrahamic Partnerships class and taught for two days at Georgetown University where the Macdonald Center co-sponsored an Institute for Pastors and Pastoral Workers on Islam and

Christian-Muslim Relations. In April Mattson participated in a historic meeting in San Francisco between American Muslim leaders and the Dalai Lama. Later that month, Mattson went to the Boisi Center at Boston University to participate in a consultation on preparing informational literature on American pluralism and religious freedom for international Muslim visitors to the United States. In May, Mattson joined colleagues Uriah Kim and Stephen Fuchs in a public lecture on the Prophet Joseph.

James Nieman has been active with church events, meetings, conferences, and ongoing scholarship. He was the keynote speaker at the New England Synod Pastoral Conference of the Evangelical Lutheran Church in America (ELCA) in late April, joined that synod's Candidacy Committee in mid-June, and spoke at the ELCA Church Council meeting in Chicago at the end of July. He attended the Association of Practical Theology biennial meeting and the Louisville Institute Board of Directors meeting in April. In May, Nieman continued his work with the Practical Theology working group convened by Dorothy Bass and Craig Dykstra, and in June joined the Congregational Studies Project Team for their mentoring project and study of a Chicago area congregation. Along with David Roozen, he co-convened a conference at Hartford Seminary during the last week in June. Entitled "Toward a New Understanding of Congregations," the conference gathered a core group of scholars for an open dialogue across disciplines. Nieman has written several reviews of books in preaching and in practical theology, and has begun a summer project to read recent publications in ecclesiology.

During the last week of March, **David Roozen** and his HIRR colleagues hosted two visiting scholars from Sweden, Jonas Idestrom and Sune Fahlgren. Both are from the University of Uppsala and working on new theories and methods for ecclesiological studies. In April, he traveled to Valley Forge, PA, for two sessions with the American Baptist General Executive Council, one session focusing on insights on congregational vitality and the second session focusing on insights from *Church, Identity and Change: Theology and Denominational Structures in Unsettled Times*, which he co-edited with colleague James Nieman. The end of the month saw the publica-

tion of the first issue of *Leadership and Transformation* during his tenure as editor. The second issue of L&T came out in mid-July. In May, Roozen released the first data from the new, FACT2005 national survey of congregations. The release was titled, *Interfaith Worship and Interfaith Cooperation Among Congregations Has Increased Significantly*. In June, he released the second set of findings from the survey dealing with "Financial Giving." The data was featured in *Insights Into Financial Giving*, the first publication in a new FACT/CCSP series of resources for clergy and lay leaders. In mid-June he shared in the leadership of the opening session of Yehezkel Landau's week-long, *Building Abrahamic Partnerships*. In late June he shared leadership with James Nieman in a conference at the seminary that put seven scholars in dialogue, "Toward a New Understanding of Congregations." During July Roozen wrote a full report on the FACT2005 survey, to be published later in the summer. And he traveled to Chicago to chair the three-day annual meeting of FACT/CCSP.

In April, **Jane Smith** delivered several talks: "The Child in American Islam" at a Consultation on the Family, Emory University; "Christian-Muslim Relations: Can We Talk to Each Other?," at the Suffield Interfaith Council, Suffield, CT; "Understanding the Faith of Islam," University of Connecticut; and "Muslims in America," at the Trinity College Islamic Awareness Week. She signed her new book, *Muslim Women in America: The Challenge of Islamic Identity Today*, at a public program at Hartford Seminary in May and spoke on "Islam in Europe," at the Seminary Board meeting, also in May.

Scott Thumma spent a large part of May touring Korea, researching Korean megachurches and speaking about megachurches in the United States to scholars, pastors and religious groups there. During his travels he addressed the staff of two megachurches, spoke to more than 100 pastors of smaller churches and held three public conferences. His work on megachurches continues to get considerable press coverage with a number of newspaper and television appearances including Religion and Ethics Newsweekly and Al Jazeera Network. His June class on the megachurch phenomenon included a phone lecture by Rick Warren, pastor of the 22,000-member Saddleback Church

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Faculty Notes

Continued from previous page

and author of *The Purpose Driven Life*. In late July Thumma participated in the Faith Communities Today conference in Chicago. Throughout the summer he has worked on a book on megachurches for Jossey-Bass. Thumma also has been redesigning the Hartford Institute for Religion Research website, hrr.hartsem.edu.

Miriam Therese Winter led a weekend session in Sophia Center's Master's degree program in Creation Spirituality at Holy Names University in Oakland, California in April. She returned to Oakland in July to join cosmologist/author Brian Swimme and physician/author Larry Dossey as keynote presenters on the theme "Cosmology of Health" at Sophia Center's Summer Institute. Following that she led the Center's Post-Institute Retreat on the theme, "How to be a Healing Presence in a Wounded World." Earlier in July she taught a session on "Creative Ritual" in the Post-Master's Certificate Program in the Practice of Spirituality at the Boston College Institute of Religious Education and Pastoral Ministry. In Hartford, Winter spearheaded the Seminary's participation in the region's annual Walk Against Hunger and wrote an article on ritual that appeared in a summer edition of *The American Catholic*. Her latest book, *eucharist with a small e*, was awarded Third Place in the category of Liturgy in the Catholic Press Association's Annual Book Awards at the organization's May meeting. The award description reads: "A lovely little book written for a broad audience promoting a truly sacramental vision of life in all its 'realness.' The stories and reflections connect the liturgy to daily life and raise up the challenges of living intentionally as the disciples of Christ."

Cynthia Woolever, in April, gave keynote presentations at the Association for Doctor of Ministry Education (ADME) annual meeting in Denver. In May, she wrote three articles for *The Parish Paper*, a national newsletter for pastors and congregational lay leaders, and worked with several congregational consultants on impact analysis of the quality of third party resources for congregations. Woolever traveled to Louisville KY, in June to consult with the research team of the U.S. Congregational Life Survey, located in the Research Services office of the Presbyterian Church (U.S.A.). She also participated in the "Toward a New Understanding of Congregations" conference led by colleague, Jim Nieman, and accepted the invitation to serve on the Advisory Board of Synagogue 3000 (S3K), an organization dedicated to action-focused research for synagogue transformation. In July, Woolever participated in the Cooperative Congregational Studies Project annual meeting in Chicago.

Celebrating Our Graduates

Hartford Seminary held its graduation ceremonies on June 2, at Immanuel Congregational Church in Hartford.

(A) Suzanne Carnes receives her Master of Arts degree; standing next to her, from left, are Dean Ian Markham, President Heidi Hadsell and Professor Jane Smith. (B) Listening are faculty members Kelton Cobb (2nd row) and, from left, Uriah Kim, Cynthia Woolever, Adair Lummis, Steven Blackburn and Scott Thumma (C) Graduates of the Black Ministries Program listen during the ceremony. (D) Professor Efrain Agosto stands with two of his advisees, Yvette Cortez and Hyeyoun Lee, both of whom received Master of Arts degrees. (E) The Revs. Mark Porizky and Dean Ahlberg are graduates of the Doctor of Ministry program.



A



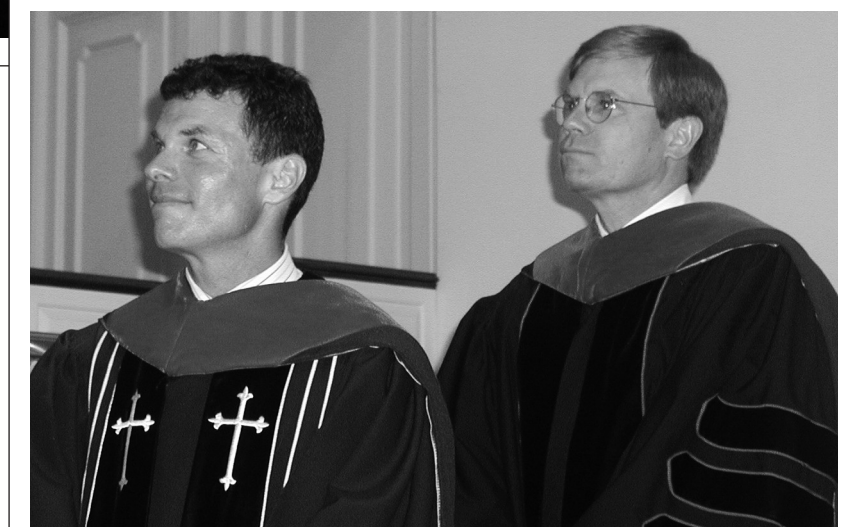
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E

A Sermon Preached on the Festival of St. Philip and St. James

By James Nieman



When I was a child, this date was called “May Day.” We wove construction paper baskets, filled them with tiny cut flowers, hung them on the neighbor’s front doorknob, rang the bell, and ran away to hide in nearby bushes and watch them find our innocent gift. Later in the day, we would watch something less innocent on the evening news. The May Day parade from Red Square in Moscow included row upon row of stern troops and ominous missiles, all to mark the

workers’ revolution over their capitalist oppressors. My Catholic friends went to mass this day in reaction to this, for in 1955, Pope Pius XII dedicated the date to Joseph the Worker—a Christian model for labor opposed to virulent communism, in what was intended, I suppose, as a kind of ecclesiastical smackdown with Marx and Lenin.

Any of these images are surely more appealing than the much longer-standing practice of recalling today two of Jesus’ more obscure disciples, Philip and James. Yet this has been their day ever since the late sixth century, when their supposed bones were moved to a new church in Rome. If that’s not uninspiring enough, consider how little we know of them. You heard one of the few texts where Philip and James are mentioned together, the fifth and ninth names on a list of twelve disciples. Philip shows up a few times in John’s gospel to utter not quite forty words, and again in two stories in the eighth chapter of Acts, but he’s more like a cardboard character invented to keep the plot moving. James has it even worse, silent and unmemorable, known only as James *the Lesser*. How would you like forever to be remembered as *lesser*?

For centuries, though, Christians have interrupted the Easter season to recall two guys squarely in the middle of the pack. It’s interesting to wonder why. Christians so often seem obsessed with a glorious *past*. If only we could walk with Jesus, see his risen body, be more like the early church. In fact, though, the Easter season is actually trained on the *future*. When the risen Jesus first visits his fearful disciples, speaking peace and showing wounds, it is so *they will go forth* to bring peace and bear wounds as well. It’s not about what happened *once*, but what can happen *still* through the body of the church, through folks as forgettable as Philip and James. Through their very obscurity, a wave of abundant life and resurrection joy will spread out upon the face of the whole earth.

If you ever need a bit of humility, I suggest a visit to the Hartford Seminary library basement. On the west wall of the hallway next to the stacks, you will find several plaques preserved from buildings

that once housed the seminary, buildings that themselves are no longer standing. Scores of names adorn these plaques, names that likely mean little to us. A few are vaguely familiar. There’s old Chester Hartranft, whose imperious, mustachioed gaze still haunts us across the street in the dining room of the Research Institute. Other plaques hold small tales of heartbreak. The class of 1906 remembered classmate Daniel Miner Rogers, “missionary of Christ in Asia Minor, who was killed at Alana while ministering mercy and peace” only three years after he graduated. But who he was, his delights and disappointments, of these we know nothing. And what of William Thompson who taught here for fifty-five years...*fifty-five*! Is there no record of what he thought, the lives he touched, the vision he cherished?

No matter your role in this seminary, it is humbling to stand before these names and years of service. Though ordinary and probably often quite unexceptional, these lives testify to a chain of which we are now a part. Did old Hartranft care about the very churches we would one day study so closely? Did Rogers, who died in Turkey, imagine a trajectory that sees Turkish students among us today? Did Thompson and the others lay the groundwork for learning upon which we still build? I don’t know for sure. What does seem clear is that they had a stake in something that began before them, and wagered their lives toward a future that includes us. And in that, they are not so different from the fifth and ninth disciples on that list of the Twelve, Philip and James.

As a teenager, the price I paid for compliantly attending church was to endure a mind-numbingly tedious young adult Sunday School class. For a brief time, though, we had a teacher like no other. She was a student who attended the local university, a young woman who looked like she was still actually breathing and maybe even alive. She said things I had never heard in Sunday School before. With passion, she taught of a Jesus who cared for the poor and wanted peace for all, a Jesus who knew us in our confusion and forgave our self-loathing, a Jesus executed as political prisoner who rose with power to change the world, and our lives as well. This woman staked her life on what she had received and wagered it all on a bunch of numbskulls like us. And once our parents learned what she was teaching, she lasted exactly six weeks. I can’t even remember her name, but through her I met Jesus again, crucified and risen—just enough in those days to keep me going.

Along with Philip the forgettable and James the lesser, Mary Magdalene and Joanna and all the rest who braved the cross and tomb, I include this young woman from my teenage past, and the nameless others from your past as well. They did a thing both simple and remarkable. They staked their lives on what they received and wagered it all on us. They witnessed to a Jesus who bears our wounds and offers abundant life to all. Through them, we have received not only a treasure, but even a model for sharing it with others. These saints hold us Christians accountable to witness in ways that bring hope and not harm, declaring the fullness of mercy for all of us here gathered, whether or not we are Christian. In their ordinary witness, Philip and James are worth remembering as signs of Easter life in a dying world. And so, by their wager, are we.

James Nieman preached this sermon during Chapel at Hartford Seminary on May 1. Nieman, a Lutheran pastor, is Professor of Practical Theology at the Seminary’s Hartford Institute for Religion Research.

My Hartford Experience

By Kevin Ward

My four months at Hartford Seminary were a tremendously stimulating time for me, both academically and professionally. As an adjunct professor I taught a course on The Religious Experience of Indigenous People, and spent most of the rest of my work time in research and writing. I found teaching in a different environment a delightful experience, and it was certainly a good learning experience for me having Muslim students in my class. On many occasions it created interesting dialogue having a group with a variety of Christian as well as Muslim perspectives examining religious traditions which were different from either. We often learn the most about ourselves by interacting with that which is different and this was certainly the case here.

The main goal of my study leave was the completion of two book manuscripts. One was editing my doctoral thesis, looking at changes in church life in New Zealand from 1960 to 2000 through the lens of four particular congregations. The other was based on some articles which had already been published plus some new chapters or expansion of seminars I had presented looking at the changing relationship of religion to society and the ways by which it has been carried and expressed in western societies over recent decades. The relaxed and undemanding

environment of Hartford Seminary enabled me to fulfil both of these goals.

In addition I benefited from stimulating discussion with the faculty, and especially those in the Hartford Institute for Religion Research, who are researching and writing in similar areas. They were great colleagues with which to share ideas, test theories and have other angles to explore or hypotheses to test. Hartford was also an excellent base for me to travel from and meet with other researchers and I was able to make trips to Boston, Cambridge, New York, Princeton, Washington, Louisville, Toronto and Kingston in Canada, and finally stop over in Los Angeles on my trip back home.

I found Hartford Seminary an interesting place to be, observing the nature of its community. It was my first time in an interfaith seminary and I was impressed with the feel of the place, with a freedom for people to hold to their own faith commitments and yet engage in open dialogue seeking to find both what it was they had in common and at the same time what the real (as opposed to imagined) differences were. I believe this kind of dialogue is tremendously important for our future together as societies. The older paradigm, assuming we all really believed the same things (which was often actually nothing much if the truth be known), was far removed from where most people are. But we need to live together and to do that we need to find what we agree on and can work together on, and what our real differences are so we can be open with each other and respect each other. It was certainly a good learning experience for me in seeing how that process of respectful committed dialogue can occur.

Finally I have to say I had a great time personally. It was an interesting experience of living for a lengthy period in real winter conditions, with temperatures consistently well below freezing, and the experience of a major snowstorm. I will never complain about Dunedin’s cold again. It was nice having my wife Annette able to share some time with me at the beginning and we did some great travelling to Niagara, Toronto, Kingston, Lake Placid, Boston, Providence, and New York as well as a couple of ski trips to Vermont. For me the personal highlight was running the Boston marathon. I must admit I was not looking forward to training in a New England winter, but once I had adapted and found the pleasures of running in the water reservoir park, it wasn’t too bad, although I never got as many miles done as would have been ideal, something I felt over the last six miles. Nevertheless the experience of running with 23,000 others in between half a million spectators was a wonderful highlight and something I will never forget. It was a great highlight of a wonderful time.

A final comment would be on the people. Both Annette and I found the people wherever we went, and especially at Hartford Seminary, wonderfully welcoming, hospitable, generous with their time and resources, always willing to help and tremendously encouraging and supportive. I have returned to New Zealand refreshed and re-energised and with pleasant memories of a great four months in a wonderful part of the world.

Kevin Ward was an Adjunct Faculty member during the Winter/Spring 2006 Semester

Scripture from Three Traditions

About 125 people attended a presentation May 1 on “Interpreting the Scriptural Story of Joseph from Three Religious Traditions,” presented by Rabbi Stephen Fuchs, Senior Rabbi of Congregation Beth Israel, West Hartford, CT; Uriah Kim, Professor of Hebrew Bible at Hartford Seminary, and Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary.





Hartford Seminary’s Fall Semester begins Monday, September 11 and continues through Tuesday, December 19. 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 \$1,460. 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 pastors whose churches 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 learn more about Hartford Seminary and its faculty, visit our website: www.hartsem.edu. Course syllabi submitted prior to the semester will be posted on the website.

Arts of Ministry

Spiritual and Moral Formation for Lay People
Wednesdays, from 4:30 p.m. to 6:50 p.m., beginning September 13

In this course, we will explore Christian spiritual and moral formation both theoretically and practically. Theoretically, we will seek to understand how people come to embody Christian spirituality and values, using insights from theology, psychology, and sociology. Practically, we will explore particular methods of spiritual and moral development, including prayer, reading, small groups, and the meaning of discipleship. *Heidi Gehman, Adjunct Professor of Theology and Ethics*

Ethics

Follow the Money: The Ethics of Money
Tuesdays, from 9:30 a.m. to 4:30 p.m. on September 19, and from 9 a.m. to 4 p.m. on October 10, October 31, November 14 and December 12

Money is often a taboo subject in religious groups and organizations. We deal with money every day but most of us are not comfortable with the subject. And yet money, or issues related to it, is a common theme in Biblical texts and closely related to Biblical perspectives on virtues and sins. Money plays such a key role in the social world that one can hardly think about ethics without at some point thinking about money. This course is an opportunity to think about money. It will look at money through the lens of philosophers, theologians and ethicists, and also, more concretely, it will look at money from the perspective of contemporary daily life and ministry. *Heidi Hadsell, Professor of Social Ethics and President, Hartford Seminary*

Comparative Religious Ethics
Thursdays from 7 p.m. to 9:20 p.m., beginning September 14
This course explores the ethics of Christianity, Buddhism, Judaism, and Islam. The intent is to develop the ability to recognize distinctive elements of the moral consciousness that have arisen in each tradition. This will be accompanied by a more general inquiry into the relation between religious con-

victions and religious ethics, as well as the extent to which these religions might find common ground in specific areas of moral concern (human rights, violence, respect for life). *Kelton Cobb, Professor of Theology and Ethics*

History

The Early Church
Wednesdays from 7 p.m. to 9:20 p.m., beginning September 13
This course will trace the growth and development of Christianity from its earliest beginnings in the first century to the great councils of the fourth and fifth centuries. The course will focus on emergent Christian thought, the nature of God and Christ, the Bible, Church and sacraments, sin and grace, the relation of church and state, and the Christian way of life, toward the goal of gaining keener insight into issues of religion and faith today. *Wayne Rollins, Adjunct Professor of Biblical Studies*

Islamic History II
Wednesdays from 7 p.m. to 9:20 p.m., beginning September 13
This course continues the exploration of Islamic civilization, from the establishment of the pre-modern empires, through the colonization of the Islamic world by European powers, to the struggle for independence and the creation of modern Muslim nation-states. Emphasis will be given to the variety of ways Muslims have expressed their religious and social values in response to the challenges of modern social and political developments. *Ibrahim Abu-Rabi, Professor of Islamic Studies and Christian-Muslim Relations*

Master of Arts

Dialogue in a World of Difference
Tuesdays from 5:30 p.m. to 8:30 p.m., beginning September 12 (ten 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. *Ibrahim Abu-Rabi, Professor of Islamic Studies and Christian-Muslim Relations; Heidi Hadsell, Professor of Social Ethics; and David Roozen, Professor of Religion and Society*

Religion & Society

American Pluralism
Thursdays from 4:30 p.m. to 6:50 p.m., beginning September 14
Participants will: (1) examine the social and cultural differences among a variety of categorizations of American diversity including race, ethnicity, religion, social class, gender and ideology; (2) engage both historic and contemporary debates about the implications of such diversity for the creation and sustainability of America’s national character and vitality; and (3) explore a variety of contemporary approaches to dealing with diversity, e.g., interfaith dialogue, multiculturalism in the workplace and public school racial integration. *David Roozen, Professor of Religion and Society*

Scripture

Hebrew Bible Survey II
Mondays from 7 p.m. to 9:20 p.m., beginning September 18
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. *Continued on next page*

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Attention will be given to contemporary theories of biblical interpretation. We will examine the prophetic corpus, poetry wisdom and the rest of “the writings” in the Hebrew Bible. *Uriah Kim, Professor of Hebrew Bible*

Reading the New Testament Through the Eyes of the Oppressed

ONLINE
This course in New Testament hermeneutics - the art of interpretation - will focus on recent developments in African American, Latino and feminist readings of the Bible. In particular, we will explore how Black and Latin American liberation theology movements have read the New Testament as well as womanist and *mujerista* perspectives. Fundamental to the course will be close readings of relevant texts in the New Testament, especially the Gospels and Paul, but also the Book of Revelation, around issues of poverty, status and power, both in the ancient world among the earliest Christians and in our own contexts today. *Efrain Agosto, Professor of New Testament*

Major Themes in the Bible and Qur’an
Wednesdays from 4:30 p.m. to 6:50 p.m., beginning September 13
This course will engage the scripture of Christians and Muslims (Hebrew Scriptures, New Testament and Qur’an) through a comparative reading of common themes. Similarities and differences of interpretation will be analyzed with reference to historical and modern forms of exegesis, attention being given to the social-cultural contexts in which scriptures and commentaries exist. *Jane I. Smith, Professor of Islamic Studies and Christian-Muslim Relations*

Leadership in the New Testament: A Case Study Approach
Tuesdays, from 9:30 a.m. to 4:30 p.m. on September 19, and from 9 a.m. to 4 p.m. on October 10, October 31, November 14 and December 12

This course will explore the writings about Jesus and the letters of Paul as models for the theology and practice of leadership in earliest Christian communities. The case study method will be introduced as a means of biblical interpretation for ministry as well as a way of mining the gospel tradition and Paul’s letters for understanding the role of leaders in these ancient faith communities. How these learnings inform the practice of leadership and ministry today constitutes a major focus of the course. *Efrain Agosto, Professor of New Testament*

Theology

Wrestling with the Big Questions: Philosophical Theology
Wednesdays from 9:30 a.m. to 12:30 p.m., beginning September 13
This course concentrates on all those really difficult questions that quite often children ask most effectively. What is God like? How do we know God exists? Why does God allow evil and suffering in the world? What is faith? What happens after we die? What does it mean when we say “the souls of the righteous are in the hands of God?” And what is the difference between such assertions of faith and the claim that “in my hand is a tomato?” As students explore these questions, they learn the basics of logical thinking. *Ian Markham, Professor of Theology and Ethics and Dean, Hartford Seminary*

Worship & Spirituality

Women’s Leadership and Spirituality
Fridays from 6 p.m. to 9 p.m. and Saturdays from 9 a.m. to 4 p.m. on September 29-30; October 27-28; November 17-18; December 15-16
A year-long six credit course in leadership and applied spirituality rooted in women’s experience and from a feminist perspective that meets monthly from September through May and requires a separate admissions process. Please contact Meg Wichser at 860-509-9552 for more information. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality*

Spiritual Resources for Muslim Chaplains
Thursdays from 4:30 p.m. to 6:50 p.m., beginning September 14
The Muslim Chaplain provides support and a compassionate presence to many people. In order to maintain a healthy sense of purpose, the chaplain must develop self-awareness and a solid spiritual discipline. In this class, we will explore the wisdom resources of classical Islam addressing issues such as sincerity, humility, certainty, hope and mercy. In addition, we will discuss ways to answer the “tough questions” many Muslims ask their chaplains and religious leaders and distinguish between the authoritative and the authoritarian voice in Islam. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*

Holiness in Time and Space: A Jewish Approach to Spirituality
Thursdays from 7 p.m. to 9:20 p.m., beginning September 14
The Jewish people are called to consecrate both time and space, the two pillars of a this-worldly spirituality. After an introduction to Jewish identity and vocation, the focus will shift to the Sabbath and other holy days in the Jewish calendar. The metaphysical dimension of these holy times will be examined along with the behavioral norms and rituals associated with the festivals. Next, the sacred dimension of space/place/land will be addressed. Co-sponsored with the Jewish Chautauqua Society) *Yehezkel Landau, Faculty Associate in Interfaith Relations*

Secular Journeys on Sacred Paths
Tuesdays from 6 p.m. to 9 p.m., beginning September 12 (ten weeks)
This course will address our longing for a spirituality deeply rooted in life as we focus on how to discern and trust the Spirit at work among us. We will read books, pray together, share collective wisdom, and learn how to use the mandala, an ancient symbol of integration and wholeness, as a guide for seeing the Sacred inherent in our seemingly secular lives. During the course we will make mandalas to identify faith-based values and significant turning points in our spiritual journey as we chart our individual paths, actual or anticipated, into the heart of God. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality*

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.

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 8, 6 p.m. - 9 p.m.
Saturday, September 9, 9 a.m. – noon

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
Tuesdays, September 12, October 10, November 14, and December 12, 1 p.m. to 3 p.m.

A Drumming Circle

With Jan Gregory, executive director of the Renaissance Center: A Conservatory of Music in Southbury, and director of music ministry, Congregational Church of Easton
Mondays, September 25, October 9 and 23, and November 13 and 27
Basics: 6:30 p.m.
Beyond Basics for Experienced Drummers: 7 p.m.

A Sacred Trust:

A Fall Forum on Religion and the Environment
Religious Environmentalism: A Source of Hope in a Dark Time
With Roger Gottlieb, Professor of Philosophy at Worcester Polytechnic Institute and author of “A Greener Faith: Religious Environmentalism and our Planet’s Future.” Program includes workshops and displays.
Wednesday, October 4, 4 p.m. to 9 p.m.

Called to be Associate Clergy: A Distinctive Ministry

A workshop series with the Rev. Dr. Karen Bailey-Francois, formerly an officer for the Hartford Association of the Connecticut Conference, UCC, and Associate Minister / Minister of Christian Education for the First Church of Christ in Hartford, and guest leaders
Thursdays, October 5, 12, 19 and 26
9 a.m. to 1 p.m.

How the Other Half Worships

With Camilo José Vergara, a sociologist and author and co-author of numerous books, including “The New American Ghetto,” “Subway Memories,” and “How The Other Half Worships”
Co-Sponsor: Capitol Region Council of Governments
Thursday, October 19, 6:30 p.m.

Qur’anic Recitation (Tajweed)

With Ahmed Dewidar, Imam of the Islamic Society of Mid-Manhattan, New York, and tied for first place in an international competition in Qur’anic recitation in Teheran, Iran, in 1998
Mondays, October 30, November 6, 13, 20 and 27, and December 4, 11 and 18
6:30 p.m. – 9 p.m.

Spirituality in a Quantum Universe

With Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality at Hartford Seminary and director of its Women’s Leadership Institute
Wednesdays, November 1 (Redefining the Sacred), November 8 (Sacred Story) and November 15 (Sacred Song), 7 p.m.

Church Growth: Strategies for the Liberal Church

With the Rev. Dr. Terasa Cooley, District Executive of the Massachusetts Bay District of Unitarian Universalist Congregations; Scott Thumma, Professor of Sociology of Religion at Hartford Seminary; and The Rev. Dr. Benjamin K. Watts, Faculty Associate in the Arts of Ministry at Hartford Seminary and Senior Pastor of Shiloh Baptist Church, New London, CT
Thursday, November 2, 9 a.m. to 1 p.m.

**Special Lecture and Book Signing
Do Ethics Matter?**

With Ian Markham, Professor of Theology and Ethics and Dean, Hartford Seminary
Monday, November 6, 6 p.m.



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