

praxis

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DIALOGUE in the Classroom *and* in the Kitchen



The presence of international students at Hartford Seminary is well-known. They bring so much to the classroom with their on-the-ground insight into interfaith dialogue.

What is less well-known is how much they bring to the on-campus community of students who live in Hartford Seminary housing.

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Fulbright Scholar Welcomed



The opportunity both to study interfaith dialogue and to live it every day in a multi-faith community has brought Samy Metwally to Hartford Seminary.

Samy is a Fulbright Visiting Scholar from Egypt, studying for a Master of Arts in Islamic Studies and Christian-Muslim Relations. He will be in Hartford for two years.

Samy explains that he chose to come to Hartford Seminary because he is very interested in interfaith relations and wants to enhance peace, tolerance and acceptance in multi-faith communities.

He wants to reduce the lack of understanding so many people have about religions other than their own, and narrow the gap between cultures. He seeks “to promote peaceful co-existence among those who follow different faiths and are of different cultures.”

Samy hopes to continue his studies to earn a Ph.D. and then become a professor in the United States or Egypt. His particular field of study is how Muslims adapt to the jurisprudence of a country in which they are the minority yet

must follow the tenets of Islam. He plans to research the issues that Muslim groups face in countries like the United States where they are the minority.

Before coming to study in the United States, Samy was an editor and senior Shari’ah (Islamic Law) researcher at Islamonline.net, where he wrote for the Ask the Scholar-Living Shari’ah Department. He prepared fatwas, legal rulings for people living in the West, answering their questions. His research involved consulting with Muslim scholars in the West.

One benefit of his study program, Samy says, is to improve his ability to respond to legal questions by being more highly educated.

Samy has had a long-standing interest in education. He received a prize for placing second in Egypt at the high school of Al-Azhar and went on to study Islamic Studies in English at Al-Azhar University.

After university, he became a translator for Al-Falah Foundation for Translation, Publication & Distribution, translating 10 books by well-known scholars and thinkers. He appreciated the opportunity to be in contact with scholars on cross-cultural and multi-faith issues.

Samy lives on campus in Seminary housing. He finds the interaction between people of different faiths exciting and enriching. He has participated in

Nancy Roberts Named as Trustee



Hartford Seminary’s Board of Trustees has unanimously named Nancy Roberts, president of the Connecticut Council for Philanthropy, to the Board. The appointment is effective immediately.

Roberts was appointed President of the Connecticut Council for Philanthropy, a regional association of grantmakers in Connecticut in 1991. Prior to this post, she managed the Howard and Bush Foundation in Greater Hartford.

Roberts currently serves as a member of the national board of the Plowshares Institute, based in Simsbury, CT. She is a member of the advisory task

force for Project Streamline, a national collaborative effort of grantmaking and grant-seeking organizations working to improve grant application and reporting practices, and the Hartford Area Neighborhood Support Collaborative.

Roberts is a past board member of the Foundation Center in New York and was a founding board member and past chair of the Forum of Regional Associations of Grantmakers, has served on two national initiatives of the FORUM, New Ventures in Philanthropy and the Effectiveness and Accountability Initiative as co-chair. She also served on the coordinating committee of the World Wide Initiative for Grantmaker Support (WINGS) in Manila.

Roberts, who lives in West Hartford, CT, is a member of St. John’s Episcopal Church.

an interfaith iftar, a collegial discussion among visiting scholars, a president’s reception and community events – all helping bridge the gap in understanding and enhancing peaceful co-existence.

With his engaging smile and his enthusiasm, Samy models the Seminary motto of preparing peacemakers locally to promote peace globally.

COVER PHOTO:
Students at Hartford Seminary

Front row, left to right: Teresa Mueller, Namduk Hwang, Craig Phillips, Muhtadi Mun’im. Middle row, left to right: Lady Mandalika, Mumina Kowalski, Acmad Macarimbang, Hüseyin Kurt, Mustafa Boz. Back row, left to right: Ezekiel Babagario, Ibrahim Long, Mehmet Az, Awad Abdullah. (Photo by Nick Mumejian)

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would like more information about Praxis or about Hartford Seminary, please contact David Barrett at Hartford Seminary, 77 Sherman Street, Hartford, CT 06105.

Hartford Seminary Expands Campus

Demonstrating its commitment to interfaith understanding in theological education, Hartford Seminary has expanded its campus and classroom space with the acquisition of property at 60 Lorraine Street for the creation of the Martin and Aviva Budd Interfaith Building.

President Heidi Hadsell announced the acquisition, saying that it will serve our students, providing increased space for the Macdonald Center for the Study of Islam and Christian-Muslim Relations and also additional classroom space and a long-needed lounge.

“I am pleased that, through the generosity of Martin and Aviva Budd, the Seminary is able to make this purchase,” Hadsell said. “This expansion reflects our commitment to further implement our vision of theological education in which interfaith dialogue is a critical part.”

The new Budd Interfaith Building is located next to the Seminary’s campus on Sherman and Lorraine streets. “Even in difficult financial times, Hartford Seminary remains vibrant and able to improve its service to students and the community. This new interfaith building will help us provide the best possible educational setting for our students,” Hadsell said.

Martin Budd, former chair of the board and long-time trustee, and Aviva Budd have made a generous donation for the purchase of the building, which was built in 1959.

“Relations between Christians and Muslims may be the most important issue of this century,” Budd notes. “The Seminary, in its small way, has been focused on this issue perhaps longer than any other United States institution. Support for the Seminary’s effort in this regard seemed to me compelling. I hope this purchase will further the Seminary’s commitment to interfaith dialogue, which is so important today.”

The Budd Interfaith Building will house the faculty and staff of the Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations along with other faculty and programs, including:

- The Building Abrahamic Partnership Program
- Faculty offices for Yehezkel Landau, Faculty Associate in Interfaith Relations, and Miriam Therese Winter, Professor of Liturgy, Worship, Spirituality, and Feminist Studies
- Classrooms and seminar space
- A student lounge
- A prayer room
- Archive space for The Muslim World journal
- Space for visiting scholars

The building at 60 Lorraine Street previously housed the Christian Conference of Connecticut and the Capitol Region Conference of Churches, which have moved to new locations.

On November 12, Hartford Seminary officially expanded its campus and classroom space with the dedication of the Martin and Aviva Budd Interfaith Building. More than 50 trustees, President’s Council members, corporators, faculty, staff, alumni/ae, students, and friends attended. President Heidi Hadsell moderated the dedication program. Also speaking was Martin Budd, shown here with his wife Aviva Budd. Students Minlib Dallh and Rabiha Ozdemir spoke on their experiences at Hartford Seminary.



Heidi Hadsell



Martin and Aviva Budd



Minlib Dallh



Rabiha Ozdemir

As Vitality of American Congregations Declines, Opportunities for Change Arise

Congregations in America, as a group, continue to struggle, facing declining attendance at worship, eroding financial health, waning spiritual vitality and increasing uncertainty about their mission and purpose.

At the same time, some congregations have shifted to a contemporary style of worship that has catalyzed growth, and other congregations have benefitted from focused leadership.

These findings are illustrative of the conclusions drawn in the first look at the new Faith Communities Today 2008 survey of American congregations: “It is a story of concern, but also a story of hope. It is the story of an emerging, persistent and broad based downward trend in congregational vitality. But it is also a story of pockets of vitality that are suggestive of the potential for moving forward.”

The Cooperative Congregational Studies Partnership (CCSP) conducted the FACT²⁰⁰⁸ survey and analyzed questionnaires from 2,527 randomly sampled congregations of all faith traditions in the

United States. The survey updates results from surveys taken in 2000 and 2005, and is the latest in CCSP’s series of trend-tracking national surveys of U.S. congregations.

David A. Roozen, Director of the Cooperative Congregational Studies Partnership and Professor of Religion and Society at Hartford Seminary, said that, “There is a tendency to believe that congregations are captive to their demographic and cultural contexts. To the extent this is true the broad based erosion of vitality in America’s congregations over the past eight years evidenced in the FACT²⁰⁰⁸ survey suggests an erosion of religious receptivity in the broader American social-cultural milieu.

“But this is only a part of the story because the belief in contextual captivity is only partly true and, in fact, research suggests that it has become less true over the past quarter century. As the FACT²⁰⁰⁸ findings clearly demonstrate there remain pockets of vitality among American congregations, and many of the

distinguishing characteristics of today’s vital congregations appear to be well within a congregation’s control – such as openness to change, clarity of purpose, attentiveness to new members, and appreciation of volunteers. We also are gaining a much more refined sense, as evidenced in FACT²⁰⁰⁸, about the distinct predispositions of clergy leadership in vital congregations.”

According to FACT surveys, between 2005 and 2008 fewer congregations report that they are spiritually vital and alive, that they have seen worship attendance growth of 2 percent or more, or that they have a clear mission and purpose. Just 19 percent say their current financial health is excellent, down from 31% in 2000 (and note: the FACT²⁰⁰⁸ survey pre-dates the market collapse that began late in 2008). The downturn in vitality holds across faith families.

Nevertheless, according to FACT²⁰⁰⁸, Oldline Protestant congregations confront a special challenge. Their memberships are significantly older than for any other faith family. In fact, in nearly six of every ten Oldline congregations a quarter or more of participants are 65 or older. This is nearly twice as great as for any other family and nearly three times as great as for Evangelical Protestant congregations. One unfortunate corollary of a congregation’s age structure: the more seniors, on average, the lower a congregation’s

vitality across all of FACT²⁰⁰⁸’s vital signs.

Clarity and distinctness of identity, vibrant worship, openness to change, ability to manage conflict and diversity and excellence in programming are some of the big challenges that stand along the path to congregational revitalization identified in earlier FACT surveys and still evident in FACT²⁰⁰⁸.

But in addition, FACT²⁰⁰⁸ points to several more ordinary and less dramatic things at which vital congregations do well, according to the report. Two examples: hospitality to newcomers and support of lay volunteers. Congregations with greater spiritual vitality are more likely to extend invitations to new persons to become involved in new person classes, to take leadership roles in worship (reading, singing, taking up offering, etc.) and to become involved in a social ministry. These congregations also are more likely to provide training for volunteers and recognize their service.

The First Look report was written by Roozen, director of the Seminary’s Hartford Institute for Religion Research.

A link to view the report is available at: <http://fact.hartsem.edu/products/index.html>.

Faculty Notes

Efrain Agosto was the guest preacher for the 45th Anniversary Celebration of the Barbara Ann Roesler Memorial Presbyterian Church in San Juan, Puerto Rico, on August 5 - 9. In September, he appeared on a Spanish-language radio program in New Britain to promote the Hispanic Ministries Program. Agosto also offered the invocation at the Leadership Greater Hartford Polaris Awards banquet, held at the Hartford Club. In October, he preached at the 47th Anniversary Service of the Christian Tabernacle Baptist Church in Hamden. He also participated as a presenter in a major national conference, "Reading Scriptures, Reading America: Interruptions, Orientations and Mimicry among U.S. Communities of Color," held on October 15 - 17 at Claremont Graduate University in California. On October 19, he was part of a state higher education board accreditation visit to St. Thomas Seminary in Bloomfield. Agosto also hosted the fall semester meeting of the Hartford Consortium of Religion Professors, which met at the Seminary on the evening of October 29. On October 31, he attended the Annual Leadership Banquet of the Muslim Coalition of Connecticut. In November, Agosto attended the Engaged Scholars Conference, hosted by the Louisville Institute in Kentucky, and the Annual Meeting of the Society of Biblical Literature, held in New Orleans,

at which he presented a paper on Paul's letter to the Philippians.

Steven Blackburn accompanied President Heidi Hadsell on a visit to the Vermont home of Former Dean Wim Bijlefeld and his wife Ineke this past summer, where the four discussed Islamic Studies, Christian-Muslim relations, Arabic language instruction, fundraising, and seminary administration – all over a delectable lunch prepared and served by Mrs. Bijlefeld. As part of the Seminary's continuing series of contributions to the journal *The Progressive Christian*, Blackburn submitted an article entitled "Titanic Christianity" which dealt with the impact of the current Recession on the church at worship. Also in the area of publications, Blackburn reviewed for the American Library Association's *Choice Magazine* the recently released "Arabic Manuscripts: a Vademecum for Readers." Both Blackburn and fellow librarian Marie Rovero were guests of the Loomis Chafee library this past fall as part of a continuing investigation into library software.

Over the summer, **Kelton Cobb** wrote theological articles for the *Feasting on the Word* series of Bible Commentaries being published by WJKP, and several public forum articles on religion and politics for the website Patheos.com. He continues as editor of the journal *Conversations in Religion and Theology*, and gave a lecture on the legacy of Calvinism as part of a public event sponsored by the Seminary in observance of the 500th anniversary of John Calvin's birth.

Heidi Hadsell traveled to Geneva in September for the second meeting of the Planning Committee for the Day of Prayer and Action for Children sponsored by the Arigatou Foundation. Closer to home, she spoke at "Leveraging Faith: A Forum on Connecticut Faith-based and Neighborhood Partnerships," sponsored by the area Conference of Churches; U.S. Rep. John Larson, D-1st District, and the Connecticut Council for Philanthropy. Hadsell discussed the importance of preparing peacemakers. In October, after traveling to Geneva to attend a Globethics.net Board of Directors meeting, she was at Georgetown University with several other faculty members to attend the conference, "Between Us and You: A Global Agenda for Change," organized by Common Word. Hadsell, along with Professor Ingrid Mattson and Professor Yehezkel Landau, was a panelist at a Connecticut Council for Interreligious Understanding-sponsored event, "Embracing the Other: How Religious People of Peace Can Transform Differences and Build Bridges of Understanding." She attended the annual conference of the American Academy of Religion in Montreal in November.

Uriah Kim wrote a Bible study resource on the Book of Joshua for the PC(USA) magazine *Horizons*, which will appear in its November/December 2009 issue. He presented a keynote paper at the Korean Theology Association's annual meeting on October 26. The paper is entitled "The Third Way for Korean Churches" and will

be published in KTA's journal. Kim gave a public lecture entitled "The Transformative Power of King David and President Obama" as a Seminary Educational Outreach event on Nov. 4. His second book, *Identity and Loyalty in the David Story*, was reviewed at the Society of Biblical Literature's annual meeting (November 20-24) in New Orleans.

Yehezkel Landau co-led the worship service and preached a guest sermon at the Presbyterian Church of Rensselaerville, NY, in August. In October, Landau delivered the keynote address at an interfaith dinner at Drew University in Madison, NJ, co-sponsored by the university's Center for Religion, Culture, and Conflict and the Interfaith Dialogue Center of Newark and participated in a board meeting of the Stimulus Foundation, a division of Paulist Press that publishes volumes in the field of Jewish-Christian relations. He also offered a Jewish perspective on Scripture in Prof. Mahmoud Ayoub's course on "Major Themes in the Bible and Qur'an"; joined Heidi Hadsell and Ingrid Mattson on an interfaith panel at Beth El Temple in West Hartford, offering lessons from the "Dialogue in a World of Difference" course that they are co-teaching this fall; and conducted two interfaith training sessions for faculty, staff, and students at Mt. Holyoke College in South Hadley, MA. At the end of the month, Landau led the Monday Morning Chapel worship at the Seminary, delivering a homily on "Building Spiritual Equity," and facilitated a workshop in West

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Hartford on Jewish and Israeli identities for 15 “Young Emissaries” from Israel who are in a one-year program sponsored by the Jewish Federations of Southern New England. In November, Landau spoke at a conference at Harvard Divinity School honoring Professor David Little, who is retiring from the HDS faculty; taught an afternoon class at UMass/Amherst focusing on issues of law and justice in the Israeli-Palestinian context; and teamed with Professors Miriam Therese Winter and Yahya Michot for an Educational Outreach event on “Beyond the Linear Lens: A Focus on Spirituality.”

This fall, **Ingrid Mattson** joined her colleagues Yehezkel Landau and Heidi Hadsell teaching the Dialogue in a World of Difference class. She also helped prepare the Macdonald Center for transition into the new Budd Interfaith Building, and was pleased to receive a significant donation of furniture from well-known philanthropist and Ethan Allen CEO, Farooq Kathwari. Macdonald Center faculty and staff are excited about their transition to the new, spacious building around the corner from the current Macdonald Center. Mattson received a number of important guests to the Macdonald Center this fall, including a delegation from the French Ministry of Justice who were interested in learning about the Islamic Chaplaincy Program. She traveled to Washington, DC, for a number of consultations, including as an advisor on the Interfaith Taskforce of the White House Office of Faith-Based and Neighborhood

Partnerships, as well as to make a presentation at the Georgetown University Common Word conference. In addition, Mattson delivered lectures at the University of Northern Iowa, Northwestern University, Humber College (Toronto), Temple Beth El (West Hartford) and was interviewed for the Chicago public television program “30 Good Minutes.”

From July to the end of October, **Yahya Michot** gave various lectures and seminars in the U.S. and in Europe. He spoke of Ibn Taymiyya, Islamism and the Sharī‘a in the Understanding Islam and Muslims Seminar Series organized at the Special Operations Command (SOCOM) in Tampa, FL. At Yale University’s Department of Middle East Studies, he gave a lecture on Avicenna’s *Almahad in 17th Century England: Sandys, Pococke, Digby, Baron, Cudworth et alii...* He participated in the International Colloquium on the Ascension of the Soul: Literature and Arts, 1433-1650 in Nicosia, Cyprus, with a paper on *The Ascension of the Soul in Classical Islam: from the Mi‘rāj of the Prophet to the Mevlevi Heavenly Mills, via The Bird of Avicenna*. During a weekend in Litchfield, CT, he was one of the animators of The 2009 Casagrande Institute for Interfaith Conversation: A Change of Climate and gave a seminar on Climate Change from an Islamic Perspective. In Hartford, Michot took part in the First Imam Ali Conference organized by the Jafaria Association of Connecticut and gave a public lecture on Imam Ali in Sunni Muslim Tradition. He also participated actively in the Common Word

Conference held at Georgetown University in October. At the Seminary, he gave a slide presentation on *Monks & Sufis: from Anatolia to the Balkans*. Michot’s research on Avicenna’s *Almahad in 17th Century England* has now been published in English and Turkish. Pursuing a twenty year old project, Michot has started a new series of French translations of spiritual writings by the great Syrian theologian Ibn Taymiyya (d. 1328). The three texts published so far are (1) *Jesus is alive*; (2) *Cupping and Love of Money*; (3) *The Day of ‘Āshūrā’*. They can be read on www.muslimphilosophy.com.

On September 24, **Wayne G. Rollins** and his wife Donnalou made a Power Point presentation on “Egypt: Then and Now” at the Asylum Hill Congregational Church in Hartford, commenting on the historical, religious, and socio-political dimensions of their trip to Egypt in January of this year. On November 23, Rollins chaired a session of the Psychological Biblical Studies section at the annual meeting of the Society of Biblical Literature in New Orleans, also responding to papers by Bas van Os from the Free University of Amsterdam on “The Role Jesus Played in God’s Narrative” and by Andrew Village from St. John University of York, United Kingdom, on “Psychological Type and Biblical Interpretation among Anglican Clergy.”

Scott Thumma spent much of the summer finishing several chapters on megachurches for edited volumes including *The New Encyclopedia of Southern Culture*, *The Cambridge*

History of Religions in America, a book on leadership *Share the Lead* and one on geography *Engineering Earth: The Impacts of Megaengineering Projects*. He attended the Faith Communities Today conference in Chicago in August, the Religion Newswriters conference in Minneapolis in September and organized two panels and presented a paper on the ways megachurches are influencing the shape of religion in the United States at the Society for the Scientific Study of Religion meeting in Denver in October. He was prominently featured in a new documentary entitled the *Alpha and the Mega* which had an exclusive showing at the Seminary. He is finishing up work on a new portal website for the Lilly Endowment at www.religioninsights.org and hosted a major conference of the organizations affiliated with the portal in Durham, NC, in October. In October, he also spoke to a gathering of synagogue leaders in New York City about the lessons they could learn from the success of megachurches.

Miriam Therese Winter’s music continues to be used widely in the USA and beyond. Recently, her signature song, “Joy is like the Rain,” was published in the new hymnal of the Presbyterian Church in Taiwan, in Chinese; “Ten Lepers” and “The Wedding Banquet” were sung in Hebrew by more than 700 children in a festival performance in Israel, which was recorded on CD/DVD; American Leprosy Missions in Asia produced a DVD for use in churches and by Leprosy Mission International that included “Long Road to Freedom” and

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“Father, They Will Be Done” while filming a hospital in Nepal; and her CDs continue to sell in the Catholic Bookstore in Singapore. Winter spoke at a community gathering at the Franciscan Center for Urban Ministry in downtown Hartford in October and gave two major presentations at the Call to Action National Conference in Milwaukee in November, where she also shared the story of Ludmila Javorova as part of a documentary film on women’s ordination in the Roman Catholic tradition. She joined two of her faculty colleagues for an evening focused on interfaith spirituality in November and completed a two-volume yearbook representing all 404 graduates of the Women’s Leadership Institute for archival use.

New Staff



Nicholas Mumejian, a Ph.D. student at Hartford Seminary, is the new Student Services Assistant, working with Director of Academic Services and Registrar Karen Rollins. Nick also is resident assistant for campus housing. Nick is an ordained Baptist minister born and raised in the South. He is married to his best friend, Virginia, who has been his constant support as he pursues his Ph.D. in Islamic studies. They moved up from Durham, N.C., where Nick completed his M.Div. at Duke University. Nick and Virginia live on the Hartford Seminary campus with their dog, Paisley. When not at the Seminary doing all sorts of work, Nick ministers at Central Baptist Church in downtown Hartford.



Vicki Farrell is the new Database Coordinator and Development Associate, working with Chief Development Officer Jonathan Lee. Prior to coming to Hartford Seminary, Vicki was a Foundation & Government Development Officer at WETA (a public television and radio station) in Arlington, VA. She has been doing grant writing and other development consulting services on a contract basis since moving to the Hartford area 2 ½ years ago. Vicki has a Bachelor of Science in Business Administration from Rochester Institute of Technology. She lives in Avon, CT, with her husband, three sons and two dogs and attends the Church of St. Timothy in West Hartford, CT.

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Attending a reception for international students were, left to right, Mehmet Az, Acmad Macarimbang, Muhtadi Mun'im, and Meliani Murtiningsih.

Nicholas Mumejian, who moved from North Carolina to enroll in the Ph.D. program and who lives on campus, recently wrote, “Many who may read this know of the excellent education that the Seminary offers. The diversity of the student body along with those who instruct us are a gift. Yet what is sometimes

overshadowed is the unique community that resides on campus.

This community consists of Christians, Muslims, and Jews from all over the world. Despite the religious, cultural, and ethnic differences, we peacefully coexist.”

Lady Mandalika, a student from Indonesia, says, “I live with a

Muslim woman from Turkey, a Muslim woman from Iran, a Muslim woman from the U.S. and a Christian woman from the U.S. We have had interesting conversations in the kitchen or dining room.”

Lady lives in a house on Sherman Street, across the street from the main Richard Meier building, in one of four homes that house students and faculty.

Next door is a home that houses five men, a Muslim from Turkey, a Christian from Indonesia, a Muslim from the Philippines, a Christian from Nigeria, and a Muslim from the United States.

The on-campus community of students is both a recent development and a return to the Seminary



Lady Mandalika

of the past. A decade ago, Hartford Seminary primarily rented its housing to staff and the public.

Over the past half-dozen years, the number of faculty living in Seminary housing has increased along with the shift to student housing. If you look at photos of classes in the 1940’s and *continued on page 9*

Discovering, Reading, and Having an Impact



By The Rev. Steven Blackburn, Ph.D.

Scriptures: II Kings 22:3-13; Revelation 5:1-10; Qur'an 19:51-58

This morning I would like us to think about books – by which I mean more than the traditional codex that is not even 2000 years old, but also scrolls, eBooks, cuneiform tablets, DVDs, microfilms, Kindle, videotapes, cassettes, and so on – just as I would like us to think about theological libraries – by which I mean not only institutional collections such as our holdings here at Hartford Seminary, but also personal theological libraries (which we may have as pastors, theologians, academicians, or simply as believers), digital databases, manuscript archives, even Google Books. For this is Theological Libraries Month, which is a time to reflect upon why, for example, Hartford Seminary had a library – established in 1833 – even before there was a Hartford Seminary at all, established in 1834.

Our three scripture lessons for today – from Judaism, from Christianity, and from Islam – help us to reflect upon the role of the book, and the library, in our religious lives. And

they may give us some insights as to why the Pastoral Union of Connecticut ensured that before the first student enrolled at the Theological Institute of Connecticut in East Windsor, there would be theological books for them to discover, to read, and to use in order to have an impact upon those whom they would touch through their ministries.

The Little School of the Prophets, as this institution was popularly known in the mid 19th century, was financed in its early years, by and large, through the proceeds from the sale of a theological book – Asahel Nettleton's *Village Hymns for Social Worship*, published in 1824. Nettleton collected just the right balance of traditional hymns from England with some new-fangled tunes and verses from the United States. The result was the first commercially viable – nay, successful – hymnal in this country. The Pastoral Union offered Nettleton a professorship at the Theological Institute, and while Nettleton formally declined the offer, he supported the new educational endeavor by his preaching, his presence, and his treasure.

So in a sense, when it comes to Hartford Seminary, the phrase “in the beginning was the Word” carries more than a double meaning. That word was not just the printed word of theological treatises, but the word as sung in hundreds of congregations in the new Republic.

Nettleton, by the way, was not only a hymnodist, but also a revivalist. And that is where our Hebrew Bible scripture lesson comes in today. Most of us know the story quite well. By the time of King Josiah, much had been lost, theologically speaking. The Davidic kingdom had been torn asunder by civil war, and many of the tribes had become, effectively, apostate. Even the southern kingdom, where the Temple was located, was falling away in many respects from the true religion of their forebears, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah.

But then, King Josiah decided that it was time to literally clean house, and a discovery was made in one of the dustier corners at the Temple. Ancient words on an old scroll that had been left in neglect and disuse came to light. And within a short time, revival was underway.

Countless works of theology, of literature, of philosophy, of many other fields of endeavor have been lost to the ages, whether through neglect, fire, war, or good old-fashioned book-burnings. The destruction of the great library in Alexandria, Egypt, is not just a singular event: history tells us that more than once was the library in Alexandria, Egypt, destroyed by rioting, pillaging, and calculated mischief-making. Fortunately, in Josiah's Jerusalem one scroll of the Law, or at least a portion of it, had been saved. Some scholars think the scroll in question may have been the Second Law, or Deuteronomy as we call it. Somehow, someone, somewhere, at sometime, had

done their work, preserving ancient wisdom so that it could be discovered in another age that would be more receptive to its contents. A very important book had been saved for subsequent generations. That is one of the roles of theological libraries – to transmit the old, old stories that speak of God and God's people.

If we fast forward a few thousand years – in fact, the scene in the Book of Revelation is still an unfulfilled future prophecy – we find an instance of when nobody can read a very important scroll. No one is worthy. No one has the capacity. No one has been properly prepared for the task of understanding it. It's not that no one can access the correct database; it's not that no one can operate a microfiche reader; it's not that no one can decipher some ancient script. Rather, it's a question of being up to the task. In the words of the Apocalypse, only one “who has conquered” can read the scroll.

In a violent apocalyptic setting, of course, conquering is physical – and often graphic. We know that pools of blood are part of the scenery of this portion of Christian scripture. For those of us open to something other than a literalistic interpretation, however, conquest can represent fulfillment of one's potential, mastery of oneself and one's field of endeavor. It can be part of an educational process which can be either evolutionary, or revolutionary, in reforming, in re-creating, not only one's mind-set but also one's heart-set. For Christians,

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Ezekiel Babagario talks with Nick Mumejian.

1950s, you see international students standing aside their United States colleagues. Today's photos of students offer similar diversity.

Acmad Macarimbang is a Muslim student from the Philippines in the International Peacemaking Program. For Acmad, he is learning to adjust to the customs not only of Christians but also of other Muslims.

"I am adjusting to living with Muslims from other beliefs and cultures. It is hard to live with people of the same faith who have different cultural backgrounds, because they might practice Islam in ways that may not be Islamic in my perspective and in my tradition," Acmad says.

He adds, though, that "living and studying at Hartford Seminary where people of different religions come together is a Wow! When people from some parts of the world are fighting because of religious differences, Hartford Seminary is a reminder and example that there is room to live together as one community."

Nick Mumejian lives in a three-unit house known as the Ecumenical House, an appropriate name as he describes his living environment:



Left to right, are Helena Rijoly, Reem Ezolly, Sharareh Esfandiyari, and Rabiha Ozdemir

"Everyday as I head for the journey that awaits me, I walk down the stairs of my apartment. In doing so, I descend by my unique set of neighbors. First I pass a Jewish man and then a Muslim couple on the first floor. As an ordained minister I am often reminded of the red letters I often repeat at church, 'Love thy neighbor as thyself.'

"My wife and I are blessed with a unique opportunity here at Hartford Seminary; we live in a house that truly is an 'Abrahamic Sandwich.' I am privileged to live above two of the wisest minds and kindest souls, Yehezkel Landau and Mahmoud Ayoub, who both [as faculty associates] continue to teach me in even the simplest of ways. I came to seminary with a desire to learn about those who have by many been labeled 'enemy,' and yet here I find them as my neighbor."

"My experience living amongst these fellow children of God." Nick says, "has taught me more than what a class or book could; it has taught me that when put into practice, the simple yet profound words of Christ, to 'love thy neighbor,' we truly can conquer all things. Perhaps John Lennon was right: surely we can work it out. And thus has been my experience so far."

Hartford Seminary supports faithful living in a pluralistic, multi-faith environment. Its housing embodies its commitment to dialogue, supplementing its academic program.

DISCOVERING continued from page 8

the ultimate re-form, the re-creation that is aimed for, is to become more and more like Jesus, seeking to be worthy to read the very important books that have been preserved for us, the very important books that re-tell the old, old story. For what good is it to save something that no one can truly appreciate?

The Islamic scriptures take us back again into the past, showing that truth, in whatever form, is bound neither by time nor by culture, but is universally applicable. The Qur'an shows the impact that

a theological book, that scripture, can have on those who discover, and hear, and receive with open hearts and open minds. These books should have an impact not just on our minds, but also on our outlook, governing our interaction with those around us.

The Qur'anic examples are those of Moses, his brother Aaron, Ishmael – Abraham's first-born – and Enoch. When they receive revelation from God, they are so profoundly moved that they fall to the ground and weep in prostration.

An encounter with the very important books of our faith will inevitably move us as the full import of what God has had to say to us – and to our ancestors as well as our descendents – dawns upon us.

No wonder a theological library was considered so foundational, not only here at Hartford, but throughout the ages and in times and places so remote from our own. May we all who find ourselves in this place, whether we be students, faculty, administrators, staff,

or librarians, accept with grateful thanks the gifts so graciously given in our theological collections. In them is the reflection of minds both ancient and modern upon the eternal truths which, we believe, can lead to the salvation of the created order.

Amen.

Steven Blackburn is Library Director and Faculty Associate in Semitic Scriptures at Hartford Seminary. He offered this sermon during chapel services on Monday, October 12 to recognize Theological Libraries Month.

Linwood E. Blackburn and **Johnsie M. Blackburn** both graduated from the Kennedy School of Missions in 1943, reports their daughter-in-law Barbara. They returned to their home state of North Carolina in 1972, and later retired there. Mrs. Blackburn died in 1998; Mr. Blackburn in 1999.

Ingrid Bostick, BMP '94, is no longer a lost alumna, but living in Raleigh, North Carolina, and eager to keep up with Seminary news.

Details of the life of **Wade Boyle**, M.Div '70, were provided by the Rev. Andrew Terwilliger, B.D., M.Div '70, of Lexington, Kentucky. Wade died on October 3, 1993 at the age of 48. While studying at Hartford Seminary, Wade heard a radio broadcast about naturopathic medicine and the course of his life was changed. Wade received his degree and went on to medical school and a career as a naturopathic physician, an educator, author, and associate publisher of *Medical Herbalism*.

Audrey Casstevens, ICC, '60, began her time at Hartford Seminary as the resident nurse at McKenzie Hall, before her program involved her at the University of Connecticut School of Social Work on Albany Avenue. She recalls the presence of many international students making the old campus such a unique place to

live and learn. She and her husband **Robert**, B.D. '59, M.A. '60, stayed in the area, as he served Central Baptist and Memorial Baptist churches in Hartford.

The title of Minister Emerita was bestowed on **the Rev. Jean Cook Brown**, M.A. '93, on November 22, 2009 by the Universalist Church of West Hartford.

Marion Fields enrolled in the Kennedy School of Mission with the class of 1950, intending to follow a life-long dream of being a missionary. But before she could complete her degree, a family illness took her home to Lebanon, Connecticut. After marriage, children and a teaching career, Marion realized her deferred dream when she and her husband, David, became missionary teachers in Taiwan in 1980, where they stayed for 10 years, years they both describe as the "best years of our lives." Despite the interruption in her education at the Kennedy School, Marion says her time at Hartford Seminary was "key" in providing the tools for successful missionary work.

Juanita J. Hart, M.A. '53, reports that she put her Seminary degree to work professionally as an Administrative Assistant at First Church of Christ, Wethersfield, in the Caring Ministries Department for 15 years, and personally as a caregiver for five family members. During her years of study at

Hartford Seminary, Juanita worked for the Dean, Dr. Charles G. Chakerian.

The Rev. King T. Hayes, BMP, '83 and Seminary Corporator, retired in 2007 after 31 years as Pastor of Shiloh Baptist Church on Albany Avenue in Hartford. Still active in the community, Pastor Hayes' "Historical Profile of Fifteen Black Churches of Hartford, Connecticut" is available in the Seminary Library.

Ardyth Johnson, M.A. '68, writes "I have recently retired from the active ministry and am now living in Northern Wisconsin."

The Rev. Dr. Bela Kalumbete, D.Min. '03, traveled from his home in Nairobi to attend the International Conference for Theological Educators in Sopron, Hungary this past October. He sends his greetings to Hartford Seminary staff and students.

The Rev. Dr. Joseph Krasinski, D.Min. '89 and Mr. James R. Hughes were married at St. Peter's-Trinity Church in Thomaston, Connecticut, on June 27, 2009. Pastor Krasinski became rector of St. James Church in Danbury on September 19, 2009.

Florence M. Leduc, M.A. '90, former Administrative Assistant at the Macdonald Center for the Study of Islam and Christian-Muslim Relations, has relocated from Connecticut to

Bradenton, Florida. The granddaughter of **Madeline Slay Parlin**, who attended the Kennedy School of Missions, found her grandmother among the "lost alums" and wrote describing how, after graduation, she and her minister husband, Elwyn, worked as missionaries in China from 1918 through 1933.

Lucy Wong, M.A. '60, met her late husband, William Wong, B.D. '58, M.A. '59, while both were at Hartford Seminary, she in the Institute of Church Social Service. When William was called to the Congregational Church in Pomfret, Connecticut, after serving in Westminster, Vermont, and their children were old enough, Lucy returned to school at the University of Connecticut, receiving a Masters degree in special education in 1969. She taught in that field for many years, and continues to live in Woodstock Valley and attend the Church of the Good Shepherd there, where her husband was pastor until his death in 2007.

The Rev. Robert W. Wright, M.A. '55, B.D. '60, served churches in West Suffield and Woodbury, Connecticut, before retiring from the Franklin Congregational Church. He continues to be a volunteer chaplain at Backus Hospital in Norwich, where he visits patients every day he is not out of town.

The Rev. Dr. Evan Johnson: A Life in Ministry

By Jonathan Lee

Approaching a half-century since his graduation, The Rev. Dr. Evan Johnson, B.D. '60, recalls his time at Hartford Seminary with crystal clarity, relating a lively story filled with vivid images of faculty, fellow students, and moments that shaped his life as a Methodist pastor in Connecticut and Massachusetts.

Johnson's military service began with most of 1945 as an enlistee in the Army Air Corp. The next four years at the University of Maine (Orono) earned him a degree in Music Education, and a teaching position in Central Maine. In 1950, with the Korean War expanding, he re-entered the Army by securing a position with the U.S. Military Academy Band at West Point (Trumpet/Cornet Section), 1951–1954. Following discharge he returned to school teaching to lead the East Hartford High School Band. He also obtained a position in the Hartford Symphony Orchestra, in the trumpet section.

But persistent intimations of a "calling" to Christian ministry would not be silenced, especially when an old college friend, The Rev. Henry Wyman (B.D. '56) asked bluntly, "Why aren't you in Hartford Seminary preparing for the ministry?" Within months, with wife, June, and two young daughters, Evan was enrolled in the HTS class of 1960, and was appointed as Student pastor of the Enfield, CT, United Methodist Church.

Evan came to Hartford during the transition between President

Russell Henry Stafford and President James N. Gettemy—a loud statement that the modern era had arrived, embodied in "no more overstuffed furniture in Victorian parlors but clean, sparse lines."

Raised in a fundamentalist family, Evan recalls bringing his Scofield Bible—full of notations of "airtight" Old and New Testament connections—to the class of Old Testament Professor Moses Bailey, a devout Quaker who "shortly thereafter suggested that 'perhaps the connections in your Scofield aren't so trustworthy'."

Johnson also recalls highly respected Dean Alexander Purdy, another Quaker, who, like Bailey, would open each class with a moment of silence; Peter Berger, "brilliant, but with a coolness to evangelicals" like Evan; homiletics professor Chalmers Coe, "ramrod straight, thin, athletic, who preached with a strong voice and gestures carved out of the air, meticulous in his preparation, leaving no doubt to his meaning or intent"; Steven Callendar, who spent time "teaching us to read scripture aloud not as a dog-fight"; and Homer Lane, the coordinator of fieldwork (and father of Robert Lane, B.D. '52), who "had been enough miles in the parish to offer valuable counsel."

But it was the self-described "Old Dean," Rockwell Harmon Potter, who made the greatest impression, just in his "Churchillian" presence alone. One Sunday Dean Potter was guest preacher at the Enfield Methodist Church, Evan's student ministry setting.



Dr. Johnson is pictured with his class. He is in the middle row, third from the right.

Striding down the aisle, Potter turned and boomed, "This is the day the Lord hath made!" in such a loud voice that a woman near the front clapped her hands to her ears.

On another Sunday, Evan attended a "psychic research" event at the Burnside Avenue Methodist Church in East Hartford (a popular topic in the late 1950s). This event featured the well known psychic Arthur Ford, and to Evan's amazement, there in the audience was Dean Potter. Potter left to go home when the lecture was over, but at an informal gathering at the parsonage afterward, Arthur Ford was blindfolded, and "channeled" the late, former Hartford Seminary Dean Tertius Van Dyke. Van Dyke told Arthur Ford to "tell Rocky it's OK here" and gave a mysterious clue for the Dean: "...and he also made the stars" (Gen. 1.16).

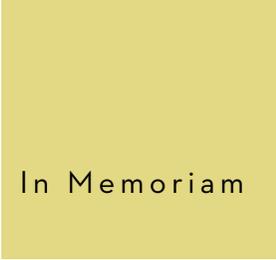
Arriving back on campus, Evan went to the Dean's house and rang the bell. Potter answered the door, reported that he found the lecture "interesting." Upon hearing Evan's report on Van Dyke, Potter told the seminarian to wait in the foyer and slowly, methodically, walked upstairs, where he remained some minutes. He came down

with an old sermon in hand, and showed Evan a story he told about a U.S. soldier in the South Pacific who had penned a poem with the concluding line, "... and he also made the stars." Potter was moved; Johnson never forgot the moment, or the affirmation that mystery lives, even for those who move through life with great confidence.

Evan, along with his three closest friends, Hank Green ("if you need a crank, call Hank"), milkman Charles McEwan, and Hartford Courant employee David Hall (all B.D. '60), joked about being the "Four Horsemen of The Apocalypse" during their time in the old Gothic buildings that were the Seminary campus. Their friendship was a pivotal part of the Seminary experience, with each bringing individual perspectives to shared experiences.

Evan describes the Seminary as having "congenial relationships with sensitivity to" parishes that were being served by students, and that the administration did its best to support and, at times, advocate for the student ministers. The faculty were relaxed and approachable, "not tweeds"—which might have been expected in that day.

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Graduating in 1960, Evan continued serving in Enfield, leading in the building of a new church in 1963-1964. From 1967 through 1991 he held pastorates in Brockton, Newton, and Milford, MA, before retiring in 1991. Always involved in and outspoken about politics (“rather the opposite of what President Stafford told us to do”), Evan “marched more miles than I can remember for peace,” and remains deeply committed to social justice, particularly most positions of his own Methodist church.

Evan and his wife, June, a former biology teacher, live at Seabury Retirement Community in Bloomfield, where their daughter, Karen, is Director of Human Resources. Younger daughter Kathryn is an ordained Methodist pastor and Executive Director of the Methodist Federation for Social Action in Washington, D.C.

Alumni visits reveal faithful lives, unexpected connection

On a recent trip to Jacksonville, Florida, President Heidi Hadsell and Chief Development Officer Jonathan Lee looked up three Hartford Seminary graduates, and heard fascinating stories not only of Seminary experiences of years ago, but of full and faithful lives since graduation.

In DeLand, the two visited Mrs. Marguerite Lawn, whose extensive and colorful knowledge of Seminary history soon made sense when she explained she is the daughter of beloved Old Testament professor Moses Bailey. Among many fond recollections, Ms. Lawn described growing up on the old campus, meeting Duncan Black Macdonald, and, in a 2002 address, hearing Andrew Young’s praise of her father as a formative figure in his commitment to peace. Ms. Lawn graduated from the Hartford School of Religious Education in 1945.

In 1982, the Rev. Dr. Ben New, while serving Trinity Church in Shelburne Falls, MA, completed his D.Min. under the exacting eyes of Jack Carroll and David Roozen, who were at the time embracing a new level of stylistic excellence for project reports. Ben’s work, “The Pastor’s Management Role,” is a study of planned change in a local congregation. Still in the Seminary Library, at 300+ pages, the study reflects the depth of Ben’s research (and reporting). Ben was raised and ordained as a Southern Baptist, met his wife, Mary Helen, an Episcopalian, and was authorized by the United Church of Christ in 1969. Over lunch in The Villages, FL, the group discovered that the News’ son, Mark, was a seminary classmate of Jonathan Lee.

And in Penney Farms, FL, Heidi and Jonathan visited Ivan and Gloria Kurtz. Ivan described his year of S.T.M. study at Hartford Seminary in 1968 as an “important transition time” which set the course for his ministry from then forward. He was mentored in part by the Rev. Nathaniel Guptill, Minister of the Connecticut Conference, which had its offices (as it still does) adjacent to the Seminary campus. The Kurtzes spent time doing ministry in Panama, as well as a year of study at the Bossy Ecumenical Institute in Switzerland – which Heidi would later direct.

In the August edition of *Praxis*, the obituary for the Rev. Lawrence E. Dunn erroneously listed his year of graduation as 1950, not 1962. This was noticed by his friend and classmate, Dr. Donald Helms, B.D. ’62, who wrote with further reflections on “Ernie.”

“I was saddened to learn from the August 2009 issue of *Praxis* of the death in February of the Rev. Lawrence E. (Ernie) Dunn, B.D. ’62, of Greenville. S.C.

Ernie entered Hartford from Wesleyan [and] was a great friend in seminary. We were classmates and dormmates – sharing many classes over the three years and almost every meal in the all-school commons. We had an ongoing friendly arm-wrestling rivalry for three years, partly because my alma mater had been Amherst. It was always a draw since he was right-handed and I’m left-handed. At Hartford, he, Jane (Idleman) Smith (who has recently retired from the Hartford faculty), and I were easygoing competitors for academic honors. At graduation, Ernie won the Hebrew (Old Testament) prize awarded by our esteemed professor and mentor, Moses Bailey. We separated to different parts of the country at graduation and to different countries thereafter. Our paths, unfortunately, never crossed again.

During the preceding senior year, Ernie was the President of the Hartford Seminary

Continued on next page

In Memoriam *continued from preceding page*

Foundation student body. I still have a photo somewhere from the Hartford Courant of him and me shaking hands as the gavel was passed. Those were the days of lunch counter sit-ins (including picketing Kresge's in downtown Hartford) and arrests because citizens, including Hartford students, refused to evacuate the streets during cold-war air-raid drills. The Hartford Courant ran the story with the undercurrent that the student leadership at the Seminary was passing from majority into minority hands. I'm pleased to see that Ernie lived through January 2009. He was able to see that what he, as a student, did in the late '50s and early '60s has been writ large on the national scene with President Obama.

Hartford has lost a fine alumnus and our nation has lost an outstanding human being."

The Rev. Alex H. Elsesser '47, an American Baptist minister who served in Ohio, Connecticut and Western Massachusetts more than 40 years, died July 14, 2009 at home in Penney Farms, FL. He was 91. Alex was raised in Milwaukee and developed lifelong electrical skills at Boys' Technical and Preparatory High School. Instead of pursuing an electrical engineering degree, Alex followed a path to the ministry at Rochester (NY) Theological Seminary. A consummate lifelong learner, he graduated from Wesleyan University in Middletown, Hartford Seminary,

Andover Newton Theological School, and the University of Connecticut. As a young seminarian, he mastered the lost art of playing the musical saw. While looking for an accompanist on piano, he knocked on a professor's door and met his future wife and love of his life, Sarah Schade Elsesser. Alex and Sarah were wed a week before his ordination in July 1943, and they went on to make joyous music together during 64 years of marriage, until her death in December 2007. Alex's Christian ministry began at Liberty Street Baptist Church in Meriden, where he served as pastor for four years before becoming pastor of the new Shroyer Road Baptist Church in Dayton, OH in 1947. The church enjoyed much growth under Alex's leadership, and he left at the end of 1955 to become director of Christian education for the Ohio Baptist Convention. In that capacity, Alex's achievements included developing two year-round youth camps from the ground up. In 1960, with the family having grown to include four children, Alex returned to Connecticut to become pastor of Community Baptist Church in Manchester, where an effective outreach program again generated steady growth. A stint as chairman of the Connecticut Baptist Convention's camping program led to his becoming minister of Christian education for the American Baptist Churches of Connecticut in 1965. In that role, Alex helped expand Camp Wightman in

North Stonington, revitalized church curriculums, developed seminars on marriage enrichment and church stewardship, and often served as pastor to the pastors. After completing his work with ABCCConn in 1977, Alex became area minister for the American Baptist Church of Massachusetts, working with 63 churches in Western Massachusetts for whom he served as a resource person, consultant, and spiritual adviser before retiring in 1983. After moving to Penney Farms in 1992, Alex continued his ministry in different ways, working with Habitat for Humanity, serving as chaplain at the nursing-care center and singing with the Shuffle-Aires.

A former parishioner of **Carlos T. Gattinoni**, '40, Richard Perugorria of Visalia, California, contacted the Seminary in response to a "lost alumni" listing and provided a biography of the former student. "Carlos T. Gattinoni was born in 1907 in Junin, Argentina, and, after Hartford Seminary, pastored several churches in Argentina and Uruguay. He was Senior Pastor of Central Methodist Church in Montevideo, Senior Pastor of Central Methodist Church in Buenos Aires, and then a Bishop of the Methodist Church in Argentina from 1969 to 1977. The Rev. Gattinoni died in 1989. "I attended Central in Buenos Aires in the mid 60s, and if you arrived on time, you risked to be standing. People used to go to church 30 minutes

before to get a seat." He was one of the founders of Asamblea Permanente por los Derechos Humanos/ the Permanent Assembly for Human Rights in 1976 together with Raul Alfonsin. The Assembly and Gattinoni were tireless voices against the 1976-1983 military Junta responsible for the disappearing of almost 30,000 people. In December 1983 Raul Alfonsin was democratically elected president of Argentina, and one of the first actions was to create the CONADEP (Comisión Nacional de Desaparición de Personas/The National Commission of the Disappearance of People). He chose 10 distinguished people for the Commission. One was Bishop Carlos Gattinoni. One year later, the Commission produced a landmark report, "Nunca Más" (Never Again). **Emma Gattinoni**, another Hartford Lost Alumnus, was his wife. In 2007, in celebration of the Centenary of his birth, there were many celebrations, such as giving a public square his name, and a rally at the Central Church in Buenos Aires. Again, standing room only, but not with him in the pulpit. There are many mentions of him in the Internet, both in English and Spanish, the majority about his work in the Assembly for Human Rights and in the CONADEP."

Mr. Gary M. Klose, B.D., M.Div. '70, died on November 23, 2000 in Texas at the age of 56. No details were provided.

2010

January Intersession
and Winter/Spring
Semester

Hartford Seminary's January Intersession will run from Monday, January 11 through Friday, January 15. The Winter/Spring 2010 semester will run from Monday, January 25 through Monday, May 3. The Seminary's courses are open to 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 \$1,680. The non-credit audit fee is \$575. A special audit fee of \$385 is available for: those who are age 60 and older, persons 55 and older receiving disability income, graduates of Hartford Seminary degree programs or the Certificate of Professional Ministry (cooperative M.Div.), donors of \$250 a year or more, Hartford Seminary Adjunct Faculty, and up to three specially designated members of churches that participate in the International Peacemaking Program of the Seminary. There is a limit of one course per academic year to receive the special rate except persons age 60 and older, for whom there is no limit.

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

JANUARY INTERSESSION

Addiction and Spirituality: Dealing with Holes in the Soul

Monday, Jan. 11 through Friday, Jan. 15, 9 a.m. to 4 p.m. (Make-up day: Jan. 16)

This course will examine the largely unacknowledged and sorely underexamined epidemic of addiction in the United States. A wholistic, pastoral overview of ministry to persons with addictions will be presented through reading, presentations, research and dialogue in and outside the classroom. Persons engaged in religious leadership and service of all types, including pastors, imams, chaplains and the regular congregational member who cares and gives care will be interested in this important course. *The Rev. Dr. Laurie Etter, C.S.M., Adjunct Professor of Arts of Ministry and Chaplain, York Correctional Institute*

Religion, Conflict, and Peacemaking

Monday, Jan. 11 through Friday, Jan. 15, 9 a.m. to 4 p.m. (Make-up day: Jan. 16) • Monday, Jan. 11 through Friday, Jan. 15, 9 a.m. to 4 p.m. (Make-up day: Jan. 16)

This course will explore the paradox of religion as a source of division and conflict, on the one hand, and of peaceful aspirations and compassionate, sacrificial service on the other. Theoretical approaches to this paradox, drawn from the Jewish, Christian, and Islamic traditions, will be supplemented by practical case studies, with particular attention given to the Israeli-Palestinian-Arab dispute over the "Holy Land." *Yehezkel Landau, Faculty Associate in Interfaith Relations*

ARTS OF MINISTRY

Ministry in a Multicultural World

Mondays, 6 p.m. – 9 p.m., beginning Jan. 25 (10 weeks)
This course explores an invitation to discipleship rooted in serving others and will focus on ministry in everyday life – in the home, at work, out in the community as well as in communities of faith, and in the world beyond. It is designed for those who feel called to ministry and to service, but not to formal ordination. We will examine what ministry means from a variety of perspectives and cultivate some basic ministry skills for practical application. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality and Director, Women's Leadership Institute and Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Senior Pastor, Shiloh Baptist Church, New London*

ETHICS

Global Ethics

Thursdays, 3:50 p.m. – 6:50 p.m., beginning Jan. 28 (10 weeks)
Learning to live together is the challenge of our age. This course explores the resources in and across traditions that can help us confront this challenge. In addition to exploring the work in this area of Hans Küng and the World Council of Churches, this course looks at how these attempts to arrive at a Global Ethic might be applied to predicaments facing humanity in the 21st century. *Heidi Hadsell, Professor of Social Ethics and President, Hartford Seminary*

Introduction to Islamic Law

ONLINE, beginning the week of Jan. 25
This course will provide a critical overview of the history and practice of Islamic law. *Ingrid Mattson, Professor of Islamic Studies and Christian Muslim Relations*

HISTORY

Women in 19th and 20th Century America: Religion and Reform

Wednesdays from 7 p.m. to 9:20 p.m., beginning Jan. 27
This course will provide students with an overview of 19th and 20th century American religious history with a particular emphasis on women's roles in reform movements such as abolition, temperance, and suffrage. We will also address the various ways women's piety and spirituality was made manifest, including their involvement in prison reform, women's and children's health issues, Sunday School reform and the rise of institutions of social service. *Mary Coleman, Adjunct Instructor of History*

RELIGION AND SOCIETY

Religion in New England: Socio-Historical Perspectives

Thursdays, 7 p.m. - 9:20 p.m., beginning Jan. 28
Despite great change over time, New England's religious culture has always been at the heart of one of America's strongest regional identities. This course will examine the evolution of New England religion socially and historically, starting with the Protestant Standing Order of colonial days, through

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the epic contentions of Protestants and immigrant Catholics, to the complexities of the present day, in which the historically dominant groups are weaker, the religiously non-affiliated (the so-called “Nones”) are more numerous, conservative Protestants are reviving, and global flows of migration are bringing “new” religious bodies to the scene in some strength. *Andrew Walsh, Adjunct Professor of Religion and Visiting Assistant Professor of History and Religion at Trinity College.*

Women, Religion and the Future of USA Churches

ONLINE beginning the week of Jan. 25

Setting the context for on-line discussion of women in the future of USA congregations and denominations, the course will begin with a brief overview of women in world religions. Attention will be focused on the history of women’s participation and leadership in American Christian churches over the last two centuries, to stimulate a discussion of what themes and trends might be predicted for the 21st century. The differences among and between women and men in the membership and leadership of Catholic, mainline liberal Protestant, and evangelical conservative Protestant denominations will be explored to better understand the present reality and possible future of churches in the USA. *Adair Lummis, Faculty Associate in Research*

Strength at Any Size: Exploring the Qualities of Large and Small Congregations

Tuesdays, 9 a.m. to 4 p.m. on Jan. 26, Feb. 23, March 16, April 13 and May 4

Half of US churches have fewer than 100 attenders but half of all attenders are in very large churches. What is to be made of this? Congregations of all sizes have distinctive strengths and weaknesses, but exactly what are these and can their strengths also be their detriment to reaching new persons? Using recent national surveys of congregations, this course will explore the issue of size and its effect on congregational life. Attention will specifically be paid to the role of a church’s size in relation to issues of commitment, growth, and spiritual vitality both in the national surveys and in a local congregational context. *Scott Thumma, Professor of Sociology of Religion*

SCRIPTURE

New Testament Survey

Tuesdays, 7 p.m. - 9:20 p.m., beginning Jan. 26

This course introduces students to the study of the origins of Christianity by means of its canonical literature, the New Testament. We will undertake a historical study of the New Testament documents, seeking to understand their plan, origin, purpose and content within their broader historical and cultural context. *Efrain Agosto, Professor of New Testament and Academic Dean*

Reading Judges for Our Time

Tuesdays, 9 a.m. to 4 p.m. on Jan. 26, Feb. 23, March 16, April 13 and May 4

Framed between the narratives of the conquest of the establishment of monarchy, the book of Judges gives conflicting accounts of how ancient Israelites came to occupy the land. There are other issues in the book that need attention in light of ideological,

political, cultural, and religious disputes that are raging in our times. This course will identify and examine some of these concerns in Judges and reflect and engage them with issues that need our utmost attention today. *Uriah Kim, Professor of Hebrew Bible*

THEOLOGY

Readings in the Shi’a Tradition

Mondays, 7 p.m. – 9:20 p.m., beginning Jan. 25

This seminar will examine the Shi’ite tradition from within. *Mahmoud Ayoub, Faculty Associate in Islam and Christian-Muslim Relations*

The Triune God in Christian Life

Thursdays, 4:30 p.m. – 6:50 p.m. beginning, Jan. 28

This course explores what contemporary Christians mean when they say that God is triune. After reading classical Trinitarian theologies from Gregory of Nyssa and Augustine, students will read and critically discuss modern descriptions of divine triunity (e.g. Schleiermacher, Barth, Rahner) and contemporary lines of thinking (e.g. process, liberation, feminist and womanist). *Marcus Elder, Adjunct Professor of Theology and Ethics*

Classical Islamic Philosophy

Tuesdays, 4:30 p.m. to 6:50 p.m. beginning Jan. 26

This course explores the evolution and main debates of Islamic philosophy (*falsafa*) from the great translation movement of ancient Greek texts under the ‘Abbâsid dynasty (8th-9th centuries) until the golden age of inter-disciplinary intellectual, scientific and spiritual debates under the Mamlûks of Egypt and the Mongols of Iran (13th-14th centuries). *Yabya Michot, Professor of Islamic Studies and Christian-Muslim Relations*

WORSHIP & SPIRITUALITY

Holiness in Time and Space: A Jewish Approach to Spirituality

Wednesdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 27

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, with specific reference to the “Holy Land,” Jerusalem/Al-Quds, and Hebron/Al-Khalil. *Yehezkel Landau, Faculty Associate in Interfaith Relations*

The Essential Writings of Howard Thurman

Thursdays, 7 p.m. – 9:20 p.m., beginning Jan. 28

This course is a study of the major writings of Howard Thurman, the mystic, prophet, poet, philosopher and theologian, who promotes the idea that out of religious faith emerges social responsibility. *Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Senior Pastor, Shiloh Baptist Church, New London*



The IPP students for this academic year (from left): Acmad Macarimbang, Lady Mandalika, Ezekiel Babagario

The International Peacemaking Program: 2009-2010 Students

The students enrolled in Hartford Seminary's International Peacemaking Program come from overseas settings in which there is interreligious conflict. They spend an intensive year studying interfaith dialogue and leadership, and leave with the skills and knowledge to be interfaith peacemakers at home.

In addition to their formal studies, the students are embedded in a local faith community where they experience American religious culture firsthand. They also participate in programming led by Intersections International in New York City, Hartford Seminary's partner in the program.

Upon completion of the required 18 credits, IPP students receive a Graduate Certificate in either Interfaith Dialogue or Islamic Studies and Christian-Muslim Relations.

Here are the IPP students for this academic year:

Ezekiel Abdullahi Babagario, Kaduna, Nigeria
Ezekiel serves as the Public Relations Officer of the Muslim-Christian Relations Committee in Kaduna. Formerly a youth advisor in the Nigerian Air Force teaching pluralistic religious worldview, he continues to work in the community. Ezekiel looks to Hartford Seminary to study Islam and interfaith dialogue to position himself to be a leader in interfaith understanding in his community. He says that his Christian faith calls him to teach interreligious tolerance.

Acmad Macarimbang, Philippines
Acmad serves as legislative staff at the House of Representatives in the area of Muslim and Mindanao Affairs. He is an active member of the As-Sabiyah, an organization of students from the Institute of Islamic Studies. Together with other organizations at the school, Acmad conducts symposiums and forums about Islam and about the importance of the Memorandum of Agreement between the Philippine Government and the Moro Islamic Liberation Front.

Lady Mandalika, Jakarta, Indonesia
Lady is engaged through study and action in understanding the intersections of women, biblical studies and interfaith work. As a member of the Institute for the Empowerment of Practical Ministry and Contextual Theological Studies in eastern Indonesia, she facilitates encounters through trainings and workshops with local congregations and Christian and Muslim activists. As a member of the Light of Peace in Jakarta, Lady set up a pluralism education program for youth.

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