

p r a x i s

News from Hartford Seminary • December 2007 • Vol. XIX • No. 3



Ra'ufa Tuell

Practicing Dialogue in the Home and the Classroom

"If it doesn't happen in my house, how am I going to affect the rest of the world? If I don't have peace in my house, where is it going to happen?," says Ra'ufa Tuell, who came from the west coast to Hartford Seminary this fall to study in the Islamic Chaplaincy program.

As Tuell adjusted to living on campus with four women from Syria, intercultural issues arose. How do Tuell, who has lived alone most of her life, and the Syrians, who have lived together since January, adjust to each other when they do not share a common language?

"We are a dialogue of life," Tuell says. "We're not talking it, we're living it, we're bridging." So the housemates learned to accommodate each other. "We bridged the gap," Tuell says.

Lily Kadoe, from Yangon, Myanmar, is a second new student at Hartford Seminary, studying Islam and Christian-Muslim Relations. Kadoe is in the Congregational Relations Program.

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Lily Kadoe



Brian Bellamy

Seeking to Challenge His Church

When Brian Bellamy, a first-year Ph.D. student at Hartford Seminary, arrived at the Parliament of World Religions in Barcelona, Spain, in 2004, he looked around and discovered that he stuck out.

"During that time of learning and sharing, I discovered that I was unique among the thousands of delegates in that I was an African-American who was from a Protestant Christian church," he says. *Continued on page 7*



Hartford Seminary has three students studying through the Congregational Relations Program this year. Left to right, they are: The Rev. Jacky Manputty (Indonesia); Shara Jazzar (Lebanon); and Lily Kadoe (Myanmar). Program details, page 6.

Recruiting a new generation of Hartford Seminary alumni/ae

In response to its new business plan, Hartford Seminary has launched a recruiting initiative to encourage increased enrollment in its degree programs. In September and October Seminary representatives attended six college graduate school and theological education fairs. They also shared information at a conference for interfaith youth and young adult activists in Chicago. Recruiting posters were designed and distributed to colleges and universities across the country and can be requested for church bulletin boards, as well.

In the months ahead, the recruiting office plans to train volunteers to help spread the word about Hartford Seminary degrees to prospective students at churches, synagogues, mosques, and synodical conferences. If you would like to be part of the recruiting efforts, contact Christy Lohr at clohr@hartsem.edu or 860-509-9554 for more information.

Sister Fund Awards Grant

The Sister Fund has awarded \$10,000 to Hartford Seminary to help finance an enhanced web presence for the Women's Leadership Institute and to allow graduates of the program to remain connected after they have completed the course. The award honors the ministry of Miriam Therese Winter, a pioneering voice in faith and feminism and director of WLI.

The grant will allow WLI's Alumnae Coordination Project to be a continuous source of connectivity for empowered women to actualize their spiritual selves in the world. The website will aid in the sustainability of WLI community projects and women's individual networking needs.

WLI is rooted in a feminist perspective that is justice-based, globally-oriented, ritually expressive, and embodied in a spirituality that is grounded in the reality that underlies participants' personal and public lives. Winter views this extension as a tool to further the work of the WLI community of alumnae.



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Cover photos of Ra'ufa Tuell and Lily Kadoe by Nevzet Celik

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Studying Greek, Celebrating Christian Diversity

By The Rev. Edward Duffy

Among Hartford Seminary's many assets, surely its students, faculty, staff and alumni speak most often and most especially about its spiritual and cultural diversity – its interfaith commitment to dialogue and friendship. Less often celebrated are the ways in which the Seminary continues to foster and engage Christian diversity.

One example this semester is the Introduction to New Testament Greek course I am teaching. I am an ordained United Church of Christ pastor who currently is serving a Presbyterian congregation under the Formula of Agreement (a specific protocol mutually recognizing the ministries of the UCC, the Presbyterian Church, the Reformed Church and the Evangelical Lutheran Church of America).

Students in the seminar meet once a week for two and a half hours drilling and memorizing paradigms, vocabulary and grammatical

concepts. In the shared experience of stretching the mind, they support one another and learn from one another's questions.

And while all of them are intentional and deep in their commitment to their respective spiritual pathways, somehow the centrality of Greek grammar and its demands, the joy of succeeding at the parsing of a sentence: it all pulls together in one bond of unity a Buddhist, a former Roman Catholic who is becoming a Lutheran pastor, three Presbyterians (from the conservative Presbyterian Church of America), and a United Church of Christ pastor.

There is interfaith sharing *and* Christian diversity at the same table.

A thorough grounding in both Hebrew and Greek is still a requirement for ordination in many denominations. With its central location, Hartford Seminary offers a convenient venue for some M.Div. candidates who are working at their degree and ordination requirements while holding down a full time job. Kris Popovitch comments, "I am a member of a PCA

church and believe that I have been called into the ministry to serve Christ's Church as a pastor. It is a requirement for all ordained PCA pastors to have training in Greek; therefore I chose to begin my studies with a New Testament Greek class. I chose to take Greek first because I believe that any class that I take next would be enhanced with the knowledge gained from this class. To understand the original language will assist me in understanding the Scriptures better, therefore, becoming a more effective pastor."

Others take the course simply for spiritual enrichment. Diane Beebe writes, "Why would a Buddhist take Introduction to New Testament Greek? I heard that Buddha said, "Don't listen to the words, listen to the meaning." Translations at times can obscure what some consider to be the original meaning. For me, the discussions concerning translation and the potential meanings are the most fascinating. It was that interest and a little exposure to Greek during the class "Survey of the New Testament" that prompted me to take this course. It is

opening up a new world of understanding and I find the class to be fun, challenging and rewarding."

In many course offerings at Hartford Seminary, across the disciplines of art, theology, language and praxis, the interests of interfaith understanding can take place even as the equally important dialogue among Christian traditions themselves also can happen, simultaneously. Says Father Greg Mullaney, a Roman Catholic, about his experience of taking New Testament Greek last year: "The most important thing for me was the experience of interacting with fellow believers from a host of different traditions - Presbyterian, Baptist, Congregational, Episcopal - who brought distinct perspectives and theologies to the table. Learning the language of Sacred Scripture in such an ecumenical setting opened my eyes in an experiential way to the diversity of the Christian Church. That was both fascinating and enriching for me and I am profoundly grateful for the opportunity to have been able to study Greek in a place where so many different Christian traditions intersect."

New Staff



Lorraine Browne of Bristol is the new executive assistant to the dean, working with Interim Dean Efrain Agosto. Lorraine has a Bachelor of Arts degree from St. Joseph College in West Hartford and is an experienced executive assistant with the American Academy of Psychoanalysis and Dynamic Psychiatry, which includes editorial work for the journal of that organization. She has a paralegal certificate from St. Joseph College and also has been an administrative assistant for the American Association for Emergency Psychiatry. In her free time, Lorraine enjoys spending time with family and friends as well as traveling, writing poetry, and watching movies. She has a twin sister Laurie.



Jennifer Musto of Bolton is the new website production manager at Hartford Seminary, working with Scott Thumma, who directs the Seminary's websites. Jennifer owns her own website design and graphics consulting business, Gray Wolf Design in Bolton, CT. Gray Wolf Design works with small companies helping to establish their brand through print and web medias. Jennifer attended Springfield Technical Community College and Central Connecticut State University. She enjoys hiking, reading, camping and her animals, Madison (boxer), Makayla (golden retriever), Montana (golden retriever puppy), Maverick (kitty) and Dakota (miniature horse).

Finding Value in Lost Causes

by Efrain Agosto

Introduction

I believe in finding value in lost causes. I was tempted to search far and wide for an appropriate text for this morning's reflection, but time was at a premium. I mean, wouldn't you want to make a good impression in the first chapel of the year, when you have just started a new role at the seminary? However, I have found it helpful just to take a deep breath and see what the lectionary reading for worship in many Christian circles would bring. In this case, it brought this text from one of the more interesting chapters in all the New Testament, the chapter in the Gospel of Luke about lost things, or "lost causes." In Luke 15, we found the well known parables about the lost sheep, the lost coin, and the lost son, also known as the prodigal, or runaway, son. With a son and a daughter in college and lots of money going that way, although not a whole inheritance because there isn't any, I think about the prodigal son text sometimes, hoping my children don't squander their opportunities.

However, the lost son is not the focus of this past Sunday's lectionary readings. Rather, it is those first ten verses of the chapter, with the parables of the lost sheep and the lost coin.

The Doubters

Like any good parable, one could take these stories from various angles, from the perspective of the various characters in the story. The author of the gospel himself starts not with the shepherd, the woman or the lost items, but rather with religious leaders who are wondering about Jesus' "table fellowship" – who ate with whom – because it determined so much about fidelity to the traditions (15:1-2). In one sense, one could understand their concerns. If someone doesn't watch for stringent discipline around time-honored traditions, by allowing persons who don't really understand them to partake of them, those traditions held dearly might be endangered. Whether in this ancient community or in any other, ancient or modern, we might hear echoed the warning, "Somebody has to keep an eye out for communal purity, or else the community itself might disappear." It just makes good, logical sense.

The Challenge

However, Jesus challenges *his* observers with another option for how to look at these traditions and his community's engagement with them. Where is the cutting edge, where is the excitement, where is the possibility of transformation, both for those outside the tradition, and even for the insiders? Jesus asks, "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls

together his friends and neighbors, saying to them, "Rejoice with me, for I have found my sheep that was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance."

Notice how many times "joy" or "rejoice" appears in this passage. Sometimes the joy in life comes in taking risks on behalf of those whom nobody else will pay attention to. Most of us can perhaps identify ourselves well with those who decide to stay home and not go looking for the lost sheep. I know I would. However, it is often when you stick your neck on the line, when you see in someone, a lost cause perhaps, the possibility of transformation and new beginnings, that oftentimes the joys and excitement of life take place. At the faculty retreat, Ben Watts led us in a reflection on building and crossing bridges, and the next day I took a walk across a covered bridge near the retreat center. I thought I had room for me and any cars that came rambling by, but then a big truck wanted its own space and I had to climb up a wooden plank that ran along the sides of the bridge in order to let the truck get by. In my own morning reflection at the retreat I shared that sometimes building and crossing bridges, going the extra mile, like we do here at Hartford Seminary, across faiths, traditions and oceans even, often entail risks, in terms of time, energy and finances. Why go for the missing sheep, when we can just stay here comfortable with our own? Why expand *our* table fellowship

across race, gender, ethnicity, religion and nationality, when things are so much easier with what we already have. I submit to you this morning we do it, not so much for the so-called other, we do it because of what it does for us, because there is joy, excitement and *true* learning when we can go the extra mile, outside of our comfort zone, and open up the possibilities of who can sit at the table.

The Women and the Coin

Jesus adds a second parable to make this point - the woman who seeks out the lost coin. "Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbors, saying, "Rejoice with me, for I have found the coin that I had lost." Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

There is a phrase I learned from a foundation executive many years ago when we were applying for a grant. "What is the 'value added' to the community if we fund that project," he asked. I don't know what exactly he meant, but what is the "value added", I ask myself, in this woman expending all that time and energy to find one coin when she has others, especially when she probably spent a coin, or at least the equivalent of some of it, when she called together her friends to celebrate her find? Well, she valued that specific coin. There was value added in the coin itself; it had its own

Continued on next page

Practicing Dialogue *continued from page 1*

Kadoe has had a different issue – learning to voice her opinion. The professors in her classes have encouraged her to be more vocal. “In our country,” she says, “we cannot express our opinions freely. Here we have to express them.”

These learning opportunities are part of the culture of dialogue at Hartford Seminary. Tuell and Kadoe have come to the Seminary not only to learn in the classroom but also to learn through daily interaction with students of other faiths and other cultures.

In Yangon, Kadoe is a lecturer at the Myanmar Institute of Theology, where she teaches history and theology of religions. Buddhism is the dominant religion in Myanmar, while only two to four percent of the population is Muslim.

When The Rev. Peter Joseph of the Association for Theological Education in Myanmar suggested that one of the institute’s instructors study at Hartford Seminary, no one volunteered. Kadoe says she did not want to come to Hartford Seminary because she would have to leave her family, including her grandson.

But, she says, the institute needs someone who understands Islam so she agreed to travel to Hartford, Connecticut. She intends to use her knowledge to dispel the myths about Muslims in Myanmar. Besides, “it is a very rare chance for a woman to study about Islam in Myanmar,” she says.

Kadoe is on the administrative committee of the Judson Research Center, which is part of the Myanmar Institute of Theology. The center was created to study interfaith relations and current issues in Myanmar.

When she returns, Kadoe plans programs on interfaith dialogue, especially Buddhist-Christian relations and Islam. She sees her education at Hartford Seminary as good preparation for her to offer these programs.

As one of three Congregational Relations Program students this year, Kadoe is being hosted by Westminster Presbyterian Church in West Hartford.

Tuell, a copy writer and journalist, came to Hartford Seminary from Washington state at a crossroads in her life. Her father recently had died and she had gone through a divorce.

During her grieving, Tuell sought to discern what her next step would be. “I wasn’t going to make a move until I had some clearing - to clean and clear what was on my plate, all the issues surrounding the loss of these two men in my life.”

“I had looked at Hartford Seminary early on in this process and I made a decision then that it wasn’t time,” she says. “I prayed. I tried very hard to find another place to go to school. I didn’t want to leave my mountains.”

Fond of hiking the mountains of the west, Tuell found it difficult to give them up. So she applied to a seminary in Portland, Oregon, but she decided she didn’t want to study Christianity.

Tuell, a convert to Islam, studied for three years at the University of Spiritual Healing and Sufism, where she earned a certificate in spiritual healing and counseling. “I wanted to go to a school that would immerse me, teach me about my faith,” she says. She also wanted to answer the call she had had at age 14 to enter the ministry.

Hartford Seminary was the only school that answered both her objectives, through the Islamic chaplaincy program. “This was

the bull’s-eye. Every other school was on the periphery. I gave up my mountains,” she says.

Now she is studying Arabic and Islam, and learning as well from students who are from halfway around the world.

Being at Hartford Seminary already is helping Tuell deepen her faith.

One specific example is her consideration whether to wear the hijab. This is a question she has yet to answer; she is waiting to see what her spirit tells her.

Tuell expects to study at the Seminary for three years. Her intention is to become a Muslim chaplain, teach, and offer spiritual counseling. “I am a master Sufi teacher, I have been called to teach; this is my calling. I want to help women, especially marginalized women,” she says.

“Ultimately,” Tuell says, “I hope to bring this message of unity of peace, justice, love, mercy, and freedom to a world fractured by the illusion of separation.”

As for her living arrangements, Tuell has decided to move off campus to allow her to focus on her studies better. Her housemates will remain her soul mates and her good friends, she says.

The Congregational Relations Program brings students from overseas settings where there is significant religious conflict to Hartford Seminary to study interfaith dialogue and Christian-Muslim relations. At the end of their studies at the Seminary, they return home to share the peace-making skills they have learned here. Each student receives a full scholarship covering tuition, room and board, books, transportation between their home country and the United States, and a monthly stipend. Major funding for this program comes from the David E. A. Carson and Sara F. Carson Fund and the E. Rhodes and Leona B. Carpenter Foundation, and from participating churches. Please contact Victoria Rogers at vrogers@hartsem.edu or (860) 509-9518 for more information.

Seeking to Challenge His Church *continued from page 1*

Bellamy began to wonder if the major African-American Protestant denominations in the United States are reluctant to participate in interreligious dialogue.

Now, three years later, he is exploring the question as a student in the international Ph.D. program offered by Hartford Seminary and the University of Exeter.

Bellamy, ordained in the Free Will Baptist Church, is youth minister at Christian Tabernacle Baptist Church in Hamden, CT, and faculty associate at the University of New Haven. He has Master of Divinity and Master of Sacred Theology degrees from Yale Divinity School.

Bellamy sees Hartford Seminary as the perfect place for his doctoral work, because it focuses on interreligious dialogue while also providing the opportunity to study theology.

He first became acquainted with the Seminary when he was a student at Yale Divinity. While at Yale, “I took some electives [at Hartford Seminary]. I really enjoyed the atmosphere here; it was smaller, more intimate and I enjoyed working with second career professionals.”

Then he went to Barcelona, where he met more Hartford Seminary students and Seminary President Heidi Hadsell. When it came time to decide where to study for a Ph.D. degree, Bellamy thought first of the Seminary.

“I knew Hartford Seminary would be

a great place to do it because the ethos at Hartford Seminary is pro interreligious dialogue. Here, people from other religions are training side by side,” he says.

Hartford Seminary was the main attraction for Bellamy when it came time to start his doctoral work. The fact that Exeter is a partner in the program was an added benefit.

“It will help me to have a global perspective and I think that’s going to be helpful in studying the African American churches. We’re in the age of globalization so dialogue is global,” Bellamy says.

After completion of his Ph.D. degree, Bellamy wants to teach, write and do research. He adds, “I want to have meetings with denominational leaders and encourage them to open their perspective to things that are going on in the world.”

Bellamy has some ideas about why the African-American church may be reluctant to participate in interreligious dialogue.

“There seems to be two different modes of thought. First is that African-American Protestant denominations tend to be conservative, leaning toward fundamentalism. Whenever Christian churches are very conservative there is a reluctance to sit down and talk with people who do not know their Jesus,” Bellamy says.

“Also,” he says, “there is the idea that the African-American community itself is still oppressed and you can make arguments for that. Black people’s

history of oppression in America has caused, within the African American Protestant tradition, a reluctance to receive outside influence on religious matters.”

Bellamy sees the value in interreligious dialogue. He looks back at the 2004 Parliament and notes that it focused on such issues as world hunger, the lack of clean water, and the AIDS pandemic. “Jesus calls us to show love to our neighbor everywhere,” Bellamy says, and “it just seems to me that African American Christians would have played a stronger part [in the dialogue].”

He admires the work of the Parliament in setting an agenda for a global ethic to help people who are struggling and oppressed and then addressing the agenda each time it meets.

Bellamy sees dialogue as a vehicle to achieve change in the world. “Somewhere in that dialogue, if you continue to talk, and continue to be concerned, if you are sincere, perhaps some solutions will come up. And so talking about problems is always better than avoiding them. And I think whenever you have someone who’s missing from a dialogue, you may have a critical part of the solution that’s missing which is why it’s important to me for African American Christians to participate,” he explains.

In the fall semester, Bellamy is studying Islamic history and Islamic theology. He says that, until now, he has not studied anything other than Christian

religion and theology. Islam is the fastest growing religion in the African-American community, he says, “so it was important to me to get to know more about it.”

Studying another faith tradition has helped Bellamy “understand where I came from a bit more” and led him to make some adaptations to what he grew up believing.

He adds, “To tell you the truth, one thing that I’ve learned that has really impressed me is that I never realized that Islam had such an extremely high culture of scholarship.”

When he was interviewed for this story, Bellamy had been in the Ph.D. program for only a short time. It is hard work, holding down a full-time job, teaching and starting a journey to a Ph.D. But Bellamy’s enthusiasm showed through, as he discussed his desire to be a change agent, to “offer a means and method through which the Black church would be encouraged to participate in interreligious dialogue.”

Hartford Seminary began the international Ph.D. program with the University of Exeter in 2004. It offers study in Islam, Christian-Muslim Relations, theology and ethics. The degree is awarded by the University of Exeter. Students start with a transition year to gain a deeper understanding of their field of study. Program requirements are tailor-made for each student through discussions between the adviser and the student. There are 13 students currently in the program.

Annual Fund 2008... Securing the Future

Included in this issue of *Praxis* is the Annual Report for the fiscal year ending June 30, 2007. The opening piece talks about securing the future of Hartford Seminary, and it gives thanks and recognition to those who supported us this past fiscal year.

The Annual Fund is one way to support the Seminary. These gifts are critical because they are unrestricted gifts that supplement our normal operating expenses. This type of support undergirds the important work we do together as Hartford Seminary.

Last year we received gifts to the Annual Fund ranging from \$2 to \$53,000. Our donors give as generously as they are able, which is what we ask. For some, a \$2 gift is as large a commitment as the gift from our \$53,000 donor. We appreciate the support we receive at every level.

This year, kicking off the 2007-2008 Annual Fund, letters were mailed first to members of our three leadership groups -- our Corporators, Trustees, and President's Council members. We asked these leaders, as well as members of our faculty and staff, to help set the pace this year. We are on our way to meeting our goals, and many are increasing their support. Why? Because they know that exciting things are happening at

Hartford Seminary and we are growing in many ways. And with growth comes financial need. We thank those of you who already have helped to set the pace.

Our next appeals will go to Alumni/ae, Friends, and Faith Communities and others will follow. If you have contributed before, we hope that you will renew your support and even consider an increase. We hope that you will give as generously as you are able. And if you have not contributed to the Annual Fund before, we do hope you will consider a first time gift. If you are not able to give at this time, please remember that pledges to the Annual Fund can be paid any time between now and the close of the fiscal year, June 30. We

do hope that you will give prayerful consideration to the amount you give. We thank you in advance for your financial support and for all the ways that you support the important work of Hartford Seminary... where we are exploring differences and deepening faith.

Plans are underway for a 2008 Appreciation Event for all \$500+ donors to the 2006-2007 and/or 2007-2008 Annual Funds. It will be during the week of October 18-26, 2008.

If you have any questions about Hartford Seminary's Annual Fund, please contact Mary Kalencik, Associate Director of Institutional Advancement, at giving@hartsem.edu or at (860) 509-9520.



Speaking to Congregations

Mustafa Khattab was a Fulbright Visiting Scholar at Hartford Seminary in the fall. Khattab is affiliated with the faculty of languages and translation at Al Azhar University in Cairo, Egypt. He has experience in Islamic translation and media production and is an imam of a mosque in Cairo. In this photo, he is speaking to members of First Church of Christ, Congregational, in Redding, CT. Hartford Seminary was one of two seminaries to be chosen by the Council for International Exchange of Scholars and the U.S. State Department to host a Fulbright Visiting Scholar. Overall, it was one of just 10 educational institutions chosen to participate in the new Fulbright Interfaith Community Action Program. (Photo by Greg Griffin, Greg Griffin Photography)

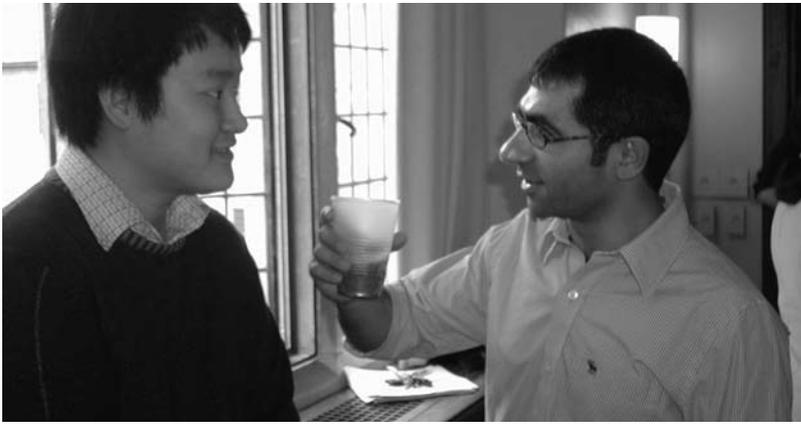
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for Religion Research. FACT/CCSP offers research based resources for congregational development that are useful across faith traditions, believing that communities of faith

encounter common issues and can benefit from one another's experiences. It also informs the public about the contributions of congregations to American society and

about the changes affecting and emanating from one of America's major sources of voluntary association -- local congregations.

The Insights series may be purchased online at fact.hartsem.edu/products/index.html. Or you may order either by contacting Mary Jane Ross at (860) 509-9543 or mross@hartsem.edu.



International Students at Hartford Seminary and the University of Connecticut Law School met over lunch in October. Even though the two schools are across the street from each other, their students rarely interact. This was a chance for international students at both schools to meet and start friendships. Shown in the top photo are Yao Liu of UCONN and Mustafa Boz of the Seminary. In the lower photo are Lina Stas of the Seminary and Saskia Pawlow of UCONN.



In Memoriam

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

Jean Ehinger (B.R.E., '44), a resident of Green Valley, AZ, and formerly of Whittier, CA, died of lung cancer in July 2006 in Green Valley. Ehinger was born in 1922 in Hartford, CT, and she spent her childhood in Bloomfield and Hartford. She married James Fry in 1946 in East Orange, NJ. They lived in Winfield, KS, Tokyo, Japan and San Diego, among other places, before settling in Whittier in 1955, where she was an active member of the community. Ehinger taught English in the Whittier School

System for 20 years. After her retirement she researched and established an "Adopt-a-school" program between the businesses and school communities. Ehinger married William Ehinger, a Southern California native, in 1988 and they moved to Green Valley, Arizona. She traveled extensively in North America and Europe. She was active in Delta Kappa Lambda, AAUW, PEO and the Green Valley Community Church, and was presented with a lifetime membership in the Girl Scouts of America. Ehinger was preceded in death by her first husband James Fry.

Dr. G. Irvin ("G.I.") Lehman (S.T.M., '42) died in August at Oak Lea Nursing Home in Harrisonburg, Va. He was 92. Lehman, a professor emeritus of Old Testament at Eastern Mennonite University, taught at the former Eastern Mennonite School, 1940-41, and rejoined

the university in 1952, teaching until 1976. In 1965, he also was named to the Eastern Mennonite Seminary faculty and taught there full time until retirement. A native of Lancaster, PA, Lehman was a 1935 graduate of Eastern Mennonite School. He completed his undergraduate studies at Elizabethtown (PA) College and earned a B.D. degree at Eastern Baptist Seminary, an S.T.M. from Hartford Theological Foundation and M.A. and Ph.D. degrees from New York University. Lehman began his educational career as a teacher in the PA public school system in 1935. His extensive service overseas included directing a medical relief unit in Nazareth, Ethiopia, and teaching English at American University, Beirut, Lebanon and at Anatolia College, Salonika, Greece. He led numerous study tours and seminars in the Middle East over the years and

lectured widely on his experiences there. Lehman served on an editorial committee in the preparation of the "New International Bible," a modern English translation sponsored by the New York International Bible Society. He was a member of many national and international learned societies and served as president of the National Association of Professors of Hebrew. He served many years as chairman or board member of the Harrisonburg Salvation Army. He was a member of Park View Mennonite Church.

We recently learned that **D. Beryl Phillips** (M.A., '52) passed away in May 2006. Phillips had visited Hartford Seminary in 2002 for the Alumni/ae Reunion, during which she was able to visit with many good friends from her days at the Seminary. She was the recipient of a Significant Ministries award.

The Rev. Dr. Lillian Daniel, '04, has been named the new co-host of "30 Good Minutes," the leading television program broadcast on WTTW/Ch. 11 in Chicago that features the leading voices in religion today. Daniel will rotate duty with two co-hosts. Daniel is Senior Minister of First Congregational Church, UCC, of Glen Ellyn, IL, where she has served since 2004. She has taught preaching at Yale Divinity School and Chicago Theological Seminary, and is a writer for the "Biblical Preaching Journal" and the "Christian Century Magazine." She is also the author of "Tell It Like It Is: Reclaiming the Practice of Testimony." "My ministry has always had a wide focus," explains Daniel. "I am fortunate to serve a congregation whose ministry extends past the church walls to reaching those outside. But this opportunity at 30GM is like nothing I have done before. I will be thoroughly challenged to live up to the history of the program, and I am honored to be a part of its future."

Earlier this year, former Seminary President Barbara Brown Zikmund met **The Rev. Dr. David Graham, '67**, while vacationing in Sedona, AZ. Graham retired in 2005 after thirty years as an Associate Minister at First Congregational Church in Battle Creek, MI. He was ordained in 1967 and went to Battle Creek in 1974, retiring in 2005. Shortly after he retired, an old friend asked him to come out to Arizona as an Interim Associate Pastor of the well known UCC "Church of the Red Rocks." Graham plans to

stay there a year or two as he is having a great time and he noted that Arizona is a big change after thirty years in Michigan.

The Rev. Dr. Timothy L. Johnson, '91, recently wrote to inform us that he is now the Director of Field Education and Associate Professor of Ministry at North Park Theological Seminary in Chicago, IL. He has been there since October, 2005.

Bonnie T. Laforme, '59, with thanks to her husband, Bob, has reconnected with us through the Lost Alumni/ae section of the Seminary's website. Laforme writes, "My education has stood me in good stead through the years as a volunteer in the church--teaching children and adults, active in the church service, and the life of the church (committees, programs, missions, handbell director, representative), etc; in Girl Scouting--heavily involved leading girls and training and leading women, camping, representing on local and National levels, Council committees, etc." She is now enjoying retirement life, including involvement in the work of the Woman's Club of Tarpon Springs GFWC (General Federation of Women's Clubs), with its emphasis on service to the wider community. She and her husband moved to that area about nine years ago when their second grandson was born. Laforme notes that Congregational churches are few and far between and tend to cater to the retirees who have made Florida home. "We are finally at home in Crystal Beach Community Church." This year **Stephen**

J. Nelson, '72, Assistant Professor of Educational Leadership at Bridgewater State College and Senior Scholar, Leadership Alliance, at Brown University, released his book, "Leaders in the Labyrinth: College Presidents and the Battleground of Creeds and Convictions." The book can be found at www.praeger.com/catalog/C9792.aspx.

Joan A. Shea, '68, recently reconnected with us through the Lost Alumni/ae page on the Seminary's website. Following her graduation from the Seminary, Shea and her husband at the time, Daniel J. Shea, '68, moved to Philadelphia where she served as a Minister of Education at Chestnut Hill Presbyterian Church and then the United Methodist Church of Germantown. Shea worked in the administration of several non-profit agencies serving teenagers in Philadelphia. In 1978 she was ordained in a small non-sectarian ecumenical church called MSIA (Movement for Inner Spiritual Awareness), a church that ordains ministers for volunteer service throughout the world. Throughout the years, Shea made a number of moves and career changes, and obtained other degrees. In 1981, she moved to Santa Fe, NM, where she worked as Director of the Religious Education Program for the Unitarian Church of Santa Fe and developed a peace education program for children. She also worked for an agency that placed volunteers in community agencies. In 1985, she returned to her home state of California where she went back

to school for a Masters in Clinical Psychology and spent several years working in community agencies for hours toward the Marriage Family Therapist License. She graduated from JFK University with an M.A. in 1990 and was granted the MFT License in 1994. Shortly thereafter, she contracted with the Walnut Creek School District and began providing counseling in several elementary schools and she continues to do that work today. Shea also has a business as Precious the Clown providing entertainment at children's birthday parties. In 1996, she began adapting the public courses of Peace Theological Seminary and College of Philosophy to an online format and she recruited and trained facilitators. For the past 11 years, she has held the focus for the distance learning program consisting of free email classes serving a worldwide population. She also developed a Worldwide Peace Email Class through the Institute for Individual and World Peace, for which she received an award in 2002. Several years later, Shea developed the Worldwide Peace Prayer, which is offered through the internet in rounds of 4 to 6 weeks. Currently, they have close to 1,500 people participating in English and Spanish. Shea recently turned 65, but retirement is not a word in her vocabulary. She tells us "There is definitely more that the Lord has for me to do." She currently lives in Oakland, CA, and has recently begun a doctoral program in Spiritual Science.

In October, **Efrain Agosto** and Professor **Uriah Kim** led a workshop on Introduction to the Bible for New Immigrant Pastors of the Presbyterian Church, held at Stony Point Retreat Center in New York State. In November, Agosto traveled to New Fairfield, CT, to confer the Doctor of Ministry degree on Patricia Nicholas, pastor of the First Congregational Church there. Later in the month, he attended the Annual Meetings of the American Academy of Religion and Society for Biblical Literature, held in San Diego, where he presented an update on research in Latino hermeneutics for a session of the Scriptural Ethnologies Project of the Institute for Signifying Scriptures.

Steven Blackburn has resumed a speaking schedule in various libraries and schools around Connecticut by leading an August 30 book discussion on *Everyday Life in the Muslim Middle East* at the Southington Public Library. On October 25 he was the guest of Professor Michael Schub (formerly Adjunct Professor of Arabic at Hartford Seminary), lecturing on the topic of “Christianity and Sex” for Schub’s course on Religion and Sex at Trinity College. Blackburn also has been contributing a series of short articles, published on the web by K&K Publishing of New York City, on Convergences and Divergences among the three Abrahamic religions, thus far providing reflections on Creation, Angelology, Prayer, Environmentalism, and Hospitality. Closer

to home, Blackburn is teaching a new course this semester at the Seminary: Modern Arabic Prose.

In August, **Heidi Hadsell** taught on the themes and techniques of interfaith dialogue in Singapore. Hadsell and Professor Ibrahim Abu-Rabi’ were part of an interfaith training program on dialogue organized by the Islamic Religious Council of Singapore in cooperation with the Seminary. That month she was one of the leaders of a week-long workshop in Indonesia, organized by the Plowshares Institute and the Ministry of Law and Human Rights, focusing on interfaith issues.

In September, Hadsell attended a meeting of the United Church of Christ’s Council for Higher Education in Atlanta. The meeting, for presidents and institutional heads, had the theme “Developing Diverse Leaders.” Later in September, Hadsell attended a conference and Board meeting for Globethics.net in Geneva and participated in the third meeting of an ongoing consultation, held at the Seminary under a Wabash grant, aimed at producing a volume of case studies for teaching interreligious dialogue in American seminaries. In October, Hadsell chaired the annual meeting of Presbyterian social ethicists in Richmond, VA, and participated in a colloquium, sponsored by the Henry Luce Foundation, on multi-faith dimensions of theological education. Hadsell was the first speaker in the New Britain, CT, Schools’ adult education lecture series. She spoke on “Global Ethics: Humanity in the 21st Century.” Hadsell is a member of the two search committees at the Seminary for an

academic dean and a professor of Islamic studies and Christian-Muslim relations.

Uriah Kim was the keynote speaker at the young adult conference of the AADVENT project, McCormick Theological Seminary, in August and assumed the editorship of *Reviews in Religion and Theology*. At the American Academy of Religion/Society of Biblical Literature meetings in San Diego in November, Kim led the academic editorial board meeting of *Reviews in Religion and Theology*, delivered a response to a book panel review of his book *Decolonizing Josiah* and presided over a session. In public outreach, Kim taught with Efrain Agosto in the Presbyterian Church (USA) theological training for lay pastors held in Stony Point, NY, October 11 to 13.

In August, **Yehezkel Landau** led a half-day seminar on designing interfaith curricula for the administration and faculty of the Unification Theological Seminary in Barrytown, N.Y., and conducted a training workshop at the University of California at Santa Barbara for four Muslims, three Christians, and one Baha’i, participants from various countries in the first Fulbright Interfaith Community Action Program. The next month, Landau gave a presentation on “Repentance and Reconciliation among Jews, Christians, and Muslims” at Congregation Beth Ahm in Windsor, CT, and participated in the third meeting of an ongoing consultation, held at the Seminary under a Wabash grant, aimed at producing a volume of case studies for teaching interreligious dialogue

in American seminaries. Among his activities in October were: teaching two classes on Judaism as guest lecturer in a World Religions course at St. Joseph College in West Hartford; offering a Jewish perspective on “Building Homes, Building Community, Building Peace” at an educational event at the Jewish Community Center in West Hartford in conjunction with the “House of Abraham” project of Habitat for Humanity; lecturing on “The Meaning of the Land of Israel for Jews within the Context of Jewish-Christian Relations” at a conference at Iona College in New Rochelle, N.Y.; speaking on “Lessons from the *Building Abrahamic Partnerships* Program at Hartford Seminary” at a conference in Cambridge, MA, on “Children of Abraham: A Trialogue of Civilizations,” co-sponsored by Harvard University’s Weatherhead Center for International Affairs and Harvard Divinity School; sharing in the delivery of a trialogue sermon on “The Journey of Abraham” at Rocky Hill (CT) Congregational Church; and speaking at a Jewish-Christian-Muslim conference on “The Love of God” at Drew University in Madison, N.J.

At the Association for the Sociology of Religion national meeting held in August in New York City, **Adair Lummis** was a panel member in a session discussing the book by Larry Hoffman, *Rethinking Synagogues*. At this meeting she also presented a paper by David Roozen and Adair Lummis, “Congregational Splits and Denominational Apostasy.” In November, Lummis and Scott Thumma presented a

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paper entitled “Growing Up and Leaving Home: Megachurches that Depart Denominations,” at the Religious Research Association national meeting in Tampa.

In early November, Blackwell Press released **Ingrid Mattson’s** book, *The Story of the Qur’an: Its History and Place in Muslim Life*. The Islamic Chaplaincy Program welcomed many new students. In October, the program held its first annual Islamic Chaplaincy Retreat at Wisdom House in Litchfield, CT. Over the Labor Day weekend, Mattson presided as president over the 44th annual convention of the Islamic Society of North America in Chicago. She also participated in ISNA’s pre-convention Muslim Chaplains conference, where Hartford Seminary students were well-represented. In September, Mattson attended the Carter Center’s annual Human Rights Defenders Forum where she spoke about the role of U.S. faith leaders in upholding human rights. Later that month, Mattson participated in a panel on religion and democracy at the World Forum on Democracy in Colonial Williamsburg, part of the 400 year anniversary events of the founding of Jamestown. Ramadan, beginning in mid-September, brought in a flurry of activity. Mattson spoke at iftar dinners at a number of Connecticut Islamic Centers -- Berlin, Waterbury and Danbury -- and traveled to Washington, D.C., where she gave a talk at the USAID iftar, as well as attending the U.S. State Department iftar, hosted by Secretary of State Condoleezza Rice. In October, Mattson spoke at the C-100 meeting of the World Economic Forum

at Georgetown about the role of education in West-Islamic World dialogue; she also contributed to drafting the annual report of the C-100 for the 2008 World Economic Forum. In late October, Mattson participated in a conference on “The Daughters of Hajar and Sarah” at the Womenspirit forum in Minneapolis and spoke about “Sunnis and Shi’ites” at St. Bartholomew’s Church in Manhattan. In November, Mattson participated in an Interfaith Panel sponsored by the Catholic Theological Union and the Council of Islamic Organizations of Greater Chicago. She also spoke at Wesleyan University.

During August and September, **James Nieman** submitted a grant proposal to the Lilly Endowment, Inc., to extend and expand the “Engaged Scholars” mentoring program of the Congregational Studies Project Team, of which he is a member. During the last weekend of September, Nieman presented a paper entitled “Theology in congregations and how they are studied” at a conference on ecclesiology and ethnography, sponsored by the Center for Faith and Culture at Yale Divinity School. The conference brought together scholars from the United States and United Kingdom working in theology and congregational studies. More recently, Nieman welcomed the incoming Doctor of Ministry class to the start of the program, held another meeting of his “Discerning Theologies” research group, and is finishing a book on learning about contexts for preaching, to be published by Fortress Press in 2008.

David Roozen started August, as he has the last several years, chairing the annual meeting of the Cooperative Congregational Studies Partnership. The Faith Communities Today (FACT) 2008 questionnaire was unveiled and planning began for FACT2010. The end of September brought President Heidi Hadsell and Roozen’s working group for the study of pedagogies for interfaith dialogue to Hartford. Two weeks later Roozen was off to Austin, TX, for the first meeting of the research advisory group for the Sustaining Pastoral Excellence Clergy Study. He spent Halloween in Tampa. It was the first day of the four-day annual meeting of the Society for the Scientific Study of Religion and the Religious Research Association (RRA). He delivered two academic papers (“American Congregations 2005” and “God is Still Speaking! But to Whom?”), as well as his RRA Treasurer and Investment Committee reports. The middle of November took him to San Diego for the American Academy of Religion meeting and another meeting of the working group for pedagogies for interfaith dialogue. Then to conclude his seminary travel for the year, it was off to Birmingham, AL, at the end of the November to consult on the final version of the national survey questionnaire for the Sustaining Pastoral Excellence Clergy Study.

The Seminary celebrated publication of **Jane Smith’s** most recent book, *Muslims, Christians and the Challenge of Interfaith Dialogue*, with a book signing on October 29. Smith gave “An Introduction to

Islam” at First Church of Christ, Farmington, CT, in September. In October, her speaking engagements included talks on “Understanding Islam” at Asylum Hill Congregational Church, Hartford; “Islam in America” at First Church of Christ, Farmington; “Women and Islam in the Post 9/11 World” at Wellesley College, Wellesley, MA; and “Children in Islam” at the Wisdom House retreat center in Litchfield, CT. Smith participated on the Harvard Divinity School Visiting Committee November 8 and 9. Also in November, she spoke on “Thinking Together about Islam,” at Church of St. Mary in Newington, CT, and “Understanding Islam” at East Hill Woods, in Southbury, CT.

Miriam Therese Winter led the Women’s Leadership Institute into its 12th season in September with a large and very diverse class of 37 women from New England and beyond. On all four Sundays in October, participants were taken in smaller groups to interact with women at the state prison in Niantic, where the Rev. Dr. Laurie Etter, senior chaplain, WLI alumna, and recipient of the seminary’s Doctor of Ministry degree, has initiated a pioneering and very successful interfaith program for incarcerated women. Also in October, Winter taught a mini-course in Women’s Leadership as Applied Spirituality for the Capital Region Theological Center in Albany, New York.

Hartford Seminary's January intercession will run from Sunday, January 13 through Sunday, January 20. The Winter/Spring 2008 Semester begins on Monday, January 28 and ends on Monday, May 5. The Seminary's courses are open to members of the public and carry three graduate level credits. Individuals who do not wish to take courses for credit may apply to take courses as an auditor. Many classes fill up quickly, so participants are urged to register early to ensure a place in their courses of choice. For those enrolled in a three-credit course, the cost is \$1,550. The non-credit audit fee is \$575. A special audit fee of \$385 is available for those who are age 62 and older, graduates of Hartford Seminary degree programs or the Certificate of Professional Ministry (cooperative M.Div.), donors of \$250 a year or more, Hartford Seminary Adjunct Faculty; and up to three specially designated members of churches that participate in the Congregational Relations Program of the Seminary.

To register, please contact the Registrar's Office at (860) 509-9511 or 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

Building Abrahamic Partnerships

Sunday, January 13 – Sunday, January 20 (intensive schedule, includes some evenings)

This eight-day intensive training program offers a practical foundation for mutual understanding and cooperation among Jews, Christians, and Muslims. *Yehezkel Landau, Faculty Associate in Interfaith Relations*

Ministry to the Incarcerated: Responding to the Challenge

Monday, January 14 through Friday, January 18 from 9 a.m. to 4 p.m.

This course will examine the historical, theological and social implications of incarceration in America, with a particular emphasis on ministry to women and men in these settings. *The Rev. Dr. Laurie Etter, C.S.M., Adjunct Professor of Arts of Ministry and Chaplain, York Correctional Institute*

ARTS OF MINISTRY

Cutting-Edge Social Ministries: The Future of Community Witness

*Wednesdays, from 9:15 a.m. to 12:15 p.m.,
beginning January 30*

Churches, mosques and synagogues impact their communities and build membership strength through a wide variety of creative, contemporary ministries of care, justice and transformation. Through readings, research, field trips and conversations with leaders we examine examples of congregations and collaborations, including the shift in evangelical and mega-churches from personal values to public issues; the range of creative Catholic ministries that flourish "outside the box" (Catholic Worker and others); the impact of Islam in community ministries (Muslim Coalition of Connecticut); interfaith initiatives for social

legislation (Interfaith Coalition for Equity and Justice); web-based organizing to challenge policies of torture, etc. (Reclaiming the Prophetic Voice); cultural arts as a weapon for justice (Charter Oak Cultural Center); re-tooling mainline churches for 21st century ministry (Hands On Hartford); and family mentoring and investing in the Black Community (Phillips Metropolitan CME Church). *Carl Dudley, Faculty Emeritus in Church and Community*

Pastoral Counseling and Congregational Leadership

Tuesdays, January 29, February 12, March 4, April 1 and April 29 from 9 a.m. to 4 p.m.

This course is intended to articulate and develop a pastoral counseling toolkit in order to meet the "real life" needs of professional religious leaders. The course will cover topics that include: how to assess mental health issues, when and how to refer; marriage enrichment and revitalization; professional boundaries in pastoral counseling; and socioeconomic, cultural and ethnic diversity and its impact on pastoral counseling in the congregation. We will explore how to make your pastoral presence in the ministry setting responsive to today's challenges. Opportunities to present and work with case material will be available. *The Rev. Dr. Claire W. Bamberg, Adjunct Professor of Arts of Ministry; she is a licensed marriage and family therapist and was executive director of the Pastoral Counseling Center of West Hartford*

ETHICS

Theological Ethics and the Personal Life

Tuesdays from 4:30 to 6:50 p.m., beginning January 29

This course will examine issues of personal morality and faith. The course begins with a brief introduction to theological ethics, and then moves to practical issues in personal morality, which will be discussed in relation to family and society. *Heidi Gehman, Adjunct Professor of Theology and Ethics*

Introduction to Islamic Law

ONLINE, beginning the week of Monday, January 28

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

Islam in Iraq, Pakistan and India

Thursdays from 7 to 9:20 p.m., beginning January 31

This course explores the different forms of Islam in three very different parts of the world. In Pakistan, Muslims are overwhelmingly in the majority; in India, Muslims are a minority; and in Iraq, Muslims are having to cope with war and the continuing presence of Allied troops. The colonial history and the emergence of these states will be explored. *Ibrahim Abu-Rabi, Professor of Islamic Studies and Christian-Muslim Relations*

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

Wednesdays from 7 to 9:20 p.m., beginning January 30

This course will provide students with an overview of 19th and 20th century American religious history with an emphasis on women's roles in reform movements such as abolition, temperance, and suffrage. *Mary Coleman, Adjunct Instructor of History*

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RELIGION AND SOCIETY

Religion as a Social Phenomenon: The Sociological Study of Religion

Mondays from 7 to 9:20 p.m., beginning January 28
This course explores the social contexts of religious experience and religious organizations. It introduces classical theories of religion by Marx, Durkheim, and Weber and highlights current trends in the sociological study of religion. While the course focuses attention on religion in the U.S., it will also explore global patterns in religious communities. *Edward Waggoner, Adjunct Professor of Religion and Society and Adjunct Professor in Religion at Sacred Heart University, Fairfield, CT*

Women, Religion and the Future of USA Churches

ONLINE beginning the week of Monday, January 28
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. *Adair Lummis, Faculty Associate in Research*

SCRIPTURE

Hebrew Bible Survey II

Thursdays from 4:30 to 6:50 p.m., beginning Jan. 31
An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey II will examine the prophetic corpus, poetry wisdom and the rest of "the writings" in the Hebrew Bible. *Uriah Kim, Professor of Hebrew Bible*

Concepts of the Afterlife in the Qur'an and Hadith

Thursdays from 4:30 to 6:50 p.m., beginning Jan. 31
A consideration of the Islamic eschatological narrative as presented in the Qur'an, beginning with the death of the individual and ending with habitation in the final abodes of the Garden or the Fire. We will look at how this narrative is supplemented by Islamic tradition, and how it compares in its general outline with the concepts of life after death in the scriptures of other religious traditions of the world. *Jane I. Smith, Professor of Islamic Studies and Christian-Muslim Relations*

Contextual Interpretation of the Bible

Tuesdays, January 29, February 12, March 4, April 1 and April 29 from 9 a.m. to 4 p.m.
Contextual interpretation like other methods of biblical interpretation takes three factors into account in the process of interpreting the Bible: the text, the world that created the text, and the contemporary situation in which interpretation takes place. However, unlike older, more traditional methods, it takes the context of the interpreter as the starting point in the hermeneutical process. Students will examine their own lived contexts and use their analyses to engage with selected texts from the Deuteronomistic History (Joshua to Kings in the Hebrew Bible). *Uriah Kim, Professor of Hebrew Bible*

Pastoral Reading of Paul's Letters

Tuesdays from 7 to 9:20 p.m., beginning January 29
Through critical readings of the Apostle Paul's epistles, this course examines pastoral issues in Paul's urban churches. Each of the letters will be read and discussed with a view toward ascertaining Paul's thought and action on such aspects of ministry as the nature of the church, preaching, evangelism, teaching, leadership, authority, conflict, pastoral care, and social justice. *Efrain Agosto, Professor of New Testament*

THEOLOGY

Modern Theology

Thursdays from 7 to 9:20 p.m., beginning January 31
This course examines the development of western Christian reflection from the late Renaissance through the present. *Kelton Cobb, Professor of Theology and Ethics*

Religion, Conflict and Peacemaking

Wednesdays from 4:30 to 6:50 p.m., beginning Jan. 30
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*

WORSHIP & SPIRITUALITY

The Essential Writings of Howard Thurman

Tuesdays from 7 to 9:20 p.m., beginning January 29
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 Watts, Faculty Associate in Religion and Community Life and Senior Pastor, Shiloh Baptist Church, New London*

TRAVEL SEMINAR

Brazil: Reconciliation, Ecology and the Quest for Sustainable Development

Tuesday, April 8 to Monday, April 28
This travel seminar is in cooperation with the Plowshares Institute. Brazil is the largest and most populous country in South America and the fifth largest in the world. A nation with a long colonial history under the Portuguese, Brazil has adopted new models of development to reduce poverty and environmental degradation. This seminar will examine issues of development, ecology, and reconciliation through meetings with political, religious, and academic leaders and expose participants to Brazil's rich and diverse ecology and culture. For an application for the seminar please contact the Plowshares Institute at (860) 651-4304. For information about taking the seminar for credit, please contact the Seminary Registrar at (860) 509-9511. *Robert Evans, Adjunct Professor of Theology and Ethics and Executive Director, Plowshares Institute, and Heidi Hadsell, Professor of Social Ethics and President, Hartford Seminary*

Coming Up

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

God's Word in Greek: Readings in the New Testament

With *The Rev. Edward F. Duffy*, minister of the First Presbyterian Church of Fairfield, CT, and adjunct faculty at Hartford Seminary
Tuesdays, Jan. 8, Feb. 12, March 11, April 8, May 13, and June 10, 1 p.m. to 3 p.m.

SPECIAL LECTURE AND BOOK SIGNING

The Story of the Qur'an: Its History and Place in Muslim Life

With *Ingrid Mattson*, Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary and author of "The Story of the Qur'an: Its History and Place in Muslim

Life." Mattson will sign copies of her new book at this event.

Monday, February 25, 7 p.m.

Abraham: The First Jew . . . or Christian . . . or Muslim?

Judaism, Christianity and Islam in Dialogue and Dissent

with *Reuven Firestone*, Professor of Medieval Judaism and Islam at Hebrew Union College, Los Angeles, CA; *Ingrid Mattson*, Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary; and *Efrain Agosto*, Professor of New Testament at Hartford Seminary
Wednesday, March 5, 7 p.m.

A Drumming Circle

With *Jan Gregory*, owner of the Renaissance Center: Your Community Music School in Southbury, and Director of Music Ministry, Congregational Church of Easton, UCC
Mondays, March 10 and 24, April 14 and 28, and May 12 and 19, 7 p.m.

Exploring the Borderlands between Science and Religion

An evening that is part lecture, part discussion, part poetry with *Kathleen L. Housley*, poet and author

Tuesday, March 25, 7 p.m.

Places of Promise: Finding Strength in Your Congregation's Location

A workshop with *Cynthia Woolever*, consultant and previously Professor of the Sociology of Religious Organizations at Hartford Seminary
Wednesday, April 16, 9 a.m. to 12:30 p.m.

FACTs on Congregational Life

With *David Roozen*, director of the Hartford Institute for Religion Research and Professor of Religion and Society at Hartford Seminary, and guest lecturers
Monday, April 21 – Friday, May 2
Online

Fear and Loathing: Extremism, the Norm, and the Limits of Religious Tolerance

With *Peter Gottschalk*, Associate Professor of Religion at Wesleyan University, Middletown, CT, and author of

"Islamophobia: Making Muslims the Enemy"
Wednesday, April 23, 7 p.m.

Corintios: ¿Modelo para iglesia y liderasgo hoy? [Corinthians: Appropriate Model for Church and Leadership Today?]

With *Efrain Agosto*, Professor of New Testament at Hartford Seminary
Thursday, May 1, 7 p.m.

A Rumi Night of Poetry and Music

With *Peter Rogen*, reading, *Steve Gorn* on flute and *John de Kadt* on percussion
Thursday, May 22, 6:30 p.m.

Church Challenges: Ecclesiology and Leadership Today

A two-day continuing education program led by *James Nieman*, Professor of Practical Theology at Hartford Seminary. The program will include presentations by denominational leaders and experts in ecclesiology
Wednesday/Thursday, June 11 and 12, 10 a.m. to 3 p.m.



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