

Praxis

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Talking the talk

What is dialogue? How should it be taught?

Creator faith theology
hatred freedom
prejudice secular
profane church faith
divinity human
dialogue tradition

A Special Report on Interfaith Dialogue begins on page 6

Library Receives Generous, Rare Donations

Yale lectures, a hymnology and various books on preaching. According to Blackburn, Post's donations are especially appreciated for their content and value as research tools.

Among the newly acquired materials are several that provide a treasure trove for the religious historians among us. For example, there are personal items that once belonged to descendants of the Rev. Howard Arnold Walter, a Hartford Seminary Class of 1909 alumnus who penned the famous hymn, "My Creed," and served as associate pastor at Asylum Hill Congregational Church under Mark Twain friend, the famed Rev. Joseph Twitchell.

Interestingly, Walter's mother was so smitten with her son's poem (which he sent home to her from Japan shortly after writing it on New Year's Day, 1907), that she sent it, without his knowledge, to Harper's Bazaar. The magazine accepted the piece and it became an instant hit among churchgoers who responded to its now well-known opening lines, "I would be True, for there are those who Trust me..."

Miss Sarah Pyle gave Walter's book to the Seminary in honor of Walter's grandniece, Ann M. McCormack. Walter, who was born in New Britain, Connecticut in 1883, served as a missionary in Lahore, India, where he died during the devastating influenza epidemic of 1918.

Included in Walter's memorabilia is a letter from his wife, Marguerite, who also took sick but survived. In several moving passages, Walter's widow describes his last days: "Oh, if God had only allowed me the comfort of being with him! But I was very ill and could not even go to the funeral. He talked about me and the children, saying all the children's names over

one by one. Toward the end he said, 'Christ, I am ready' – the nurse made him comfortable and asked if he could sleep. He said, 'yes' and then in the last few minutes he laid his hand upon his heart and said, 'I feel so—' (but) the last sentence was never finished, for he had gone...What a glorious, bright strong Angel he is now! Everyone has been anxious to know what I will do. It is all perfectly clear to me. I shall stay here and will not return to America until 1920 or 1921 when the children's education will have to be attended to. Then I shall...eventually return to the land where all my heart is – and where my dearest's body lies..."

Sometimes the donations are more valuable than the donor anticipates. Hartford resident Mary Taylor, for example, donated several hundred books that had belonged to her husband. These texts include pulpit commentaries by Calvin and early 20th Century religious thinker



C.F.D. Moule, books by theologian G. Campbell Morgan and Bible commentaries by Arthur Walkington Pink (1886-1952).

"It was a massive collection and adds immeasurably to the Library's ability to support theological research," Blackburn says. "Many of these books are classical

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Cynthia Woolever Named to Faculty



Cynthia Woolever, director of the largest profile ever taken of worshipers in the United States, is the newest member of the faculty at Hartford Seminary. Woolever will be Professor of Sociology of Religious Organizations, effective July 1, 2003. She will join the Seminary's Hartford Institute for Religion Research.

Woolever directed the U.S. Congregational Life Survey. About 300,000 worshipers in more than 2,000 congregations in the United States completed a survey during worship services in April 2001. Worshipers in Australia, England, and New Zealand completed similar surveys. Together, the international effort included about 2 million worshipers and 17,000 congregations across three continents.

The survey included Jewish, Greek Orthodox, Roman Catholic, Buddhist, Unitarian and Protestant denominations. Its purpose was to develop resources to help congregations better

understand themselves, identify their strengths, assess their ministries and relate more effectively with their communities.

"I am delighted that Cynthia Woolever will be joining the faculty at Hartford Seminary," Seminary President Heidi Hadsell said. "Cynthia, through her leadership on the Congregational Life Survey, has shown great skill in developing and disseminating important information about religious life in America today. She is an excellent sociologist who understands how to apply academic skills to analyze practical, every-day issues."

Woolever is known for her work with congregations.

"Cynthia has a deep commitment to the vitality of congregations, across denominational lines," Hadsell adds. "She has worked extensively to help faith communities understand what it takes to remain, or become, organiza-

tionally vital."

Since 1996, Woolever has worked in the Research Services office of the Presbyterian Church (USA) as associate for congregational research. She was professor of sociology at Midway College in Midway, Kentucky, for eight years, where she also was director of the Center for Christian Church Organizational Research. Prior to that, she was an associate professor in the Sociology Department at Phillips University in Enid, Oklahoma.

Woolever has a Ph.D. from Indiana University and a Bachelor of Science from Phillips, both in sociology.

She published *A Field Guide to U.S. Congregations*, with co-author Deborah Bruce, this year and is working on a second book with Bruce on factors related to congregational effectiveness. It will be accompanied by congregational resources to help leaders assess their congregation's strengths. Woolever's research has focused on three areas — voluntary organizations, sociology of religion and congregational studies — and has been multi-faith.

She said she sought the professorship at the Seminary because, "The Hartford Institute for Religion Research has a national reputation for excellent research in the sociology of religion. Through their work they demonstrate a concern for the daily life and practices of religious leaders, congregations, and people of faith. And the Seminary also has a well-known reputation for creative approaches to making seminary education critically relevant."

At Hartford Seminary, she said, she looks forward to being part of a faculty team that engages students and the public in important conversations.

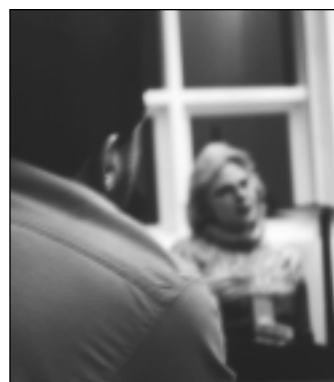
"One of the things I admire about the faculty is their consistent and courageous willingness to cross boundaries — whether it's faith groups, nations, gender, race/ethnicity, community, academic disciplines — that normally keep us from seeing clearly," she said.

By Christine Palm

In the past few months, several members of the Hartford Seminary community — and a few others — have made significant and fascinating donations to the holdings of the Seminary Library.

Steven Blackburn, who will become Interim Library Director on January 1, said the donated books, archival material, journals and ephemera range from new, but utilitarian religious texts and videos to moving personal correspondence and the scholarly writings of notable figures such as the Rev. Lyman Beecher.

John E. Post, a Seminary alumnus, donated more than 1,000 books this past year, including several volumes of Beecher's



On the cover: *Hartford Seminary students Jawad Ashraf, left, (M.A.) talks with the Rev. Terasa Cooley (D.Min.) at a recent round-table discussion about Christian-Muslim dialogue. Story on page 8.*

Editor: Christine Palm • Designer: James Baker

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Library Donations

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texts which, while once fairly common, are out of print and therefore hard to come by."

Other donors gave personal effects, including the pencil drawings, diaries, letters, journals and

business ledgers of William Henry Sanders, an 1880 graduate of Hartford Seminary who served as a missionary in Angola. Several pieces in the collection make reference to his brother Charles Sylvester Sanders, also an alumnus and missionary, who died in an accident in Turkey in 1906.

Photographs, too, become part of the collection from time to time. Recently, the grandnephew of former Seminary Professor William Willoughby (Kennedy School of Missions, 1919-1931), sent sepia photographs of his great-uncle's missionary work in China. And some objects defy categorization altogether. For example, the Library now has a display case full of such ephemera as a minister's gown and a pewter chalice from a friend of the Seminary, Margaret Boltz.

Another recent donation, from Mrs. Irene Klei, contained 300 books belonging to her deceased father, the Rev. Howard Rogers, and Edward Kenyon, a long-time Hartford Seminary corporator who died earlier this year, left his library to Hartford Seminary in his will.

According to Blackburn, not all donations are old, and many newer works still add value to the Library's holdings. For example, this summer the Rev. Connie Sternberg, chair of the Connecticut Committee for Interreligious Understanding, donated more than 100 recent books and videos which greatly add to the Library's resources, and Barbara Brown Zikmund, former Seminary president, gave books and periodicals from her personal collection, which is known for its depth and breadth, especially in the areas of American church history and feminist thought.

Blackburn and Marie Rovero, library assistant, are always open to considering donations from friends, alumni, donors, students, faculty, visiting scholars and others in the Seminary community, but ask that anyone considering making a donation first call them at 860-509-9561.

S E R M O N

God's Strange and Wonderful Garden

Editor's Note: The Rev. Canon Dr. Martyn Percy was a Visiting Professor of Theology at Hartford Seminary during the summer. Director of the Lincoln Theological Institute at the University of Sheffield in Sheffield, England, Percy preached at several churches during his stay in Hartford. Here is an extract of a sermon preached at St. Luke's Episcopal Church in Glastonbury, CT.

I had been waiting for some time. Immigration Control is not the friendliest place to loiter, but I was hoping that Customs would eventually release our *au pair*. This was her first time in the United States, and it wasn't turning out to be a particularly auspicious welcome. Eventually she was allowed through; a grueling half-hour interview for a girl of 19 from East Germany was not, I reflected, a great advertisement for international relations. But still, many countries have such strictures and operate tight border control. Fortress Europe is not so very different from America.

However, Jesus' words in today's Gospels of Mathew should give us cause for concern if we are to ever reflect on what kind of open communities our churches are to be. Let me say more. Very early on in our marriage, my wife and I occasionally disagreed about one thing, and one thing only: the state of our garden. I am not a natural gardener, but the weeds that grew in it would trouble her. For my part, I could barely tell the difference between weeds and plants, and in any case, would point out that the categories were somewhat fluid. Is a weed not simply a plant out of place? Is a weed simply not the name we give to the vegetation we don't want? Is

there, really, honestly, such a thing as a true weed – a plant nobody ever wants, anywhere? I doubt it.

I suspect that Jesus' story teases the church about its sense of self-importance. Does not the church have the keys to the kingdom? Do ministers not decide who gets baptized and who doesn't? Don't we get to define who is a Christian and who isn't? But the Kingdom of God is not the kind of country where the church is allowed to operate like Customs or Immigration Control. The church has no mandate to operate like some type of border police, deciding on who is allowed in and who is shut out. Rather, the church, as an agent of the kingdom, is that fertile soil in which many things – both the good and bad – are to flourish and survive. And the words of Jesus are a reminder to the church that it is not to set about the task of policing and purifying itself too overtly. That job belongs to God, the harvester, who will sort the wheat from the chaff when all is ready.

The implications of this are simple enough. Churches should be welcoming and hospitable communities that do not attempt to vet membership, trying to differentiate between the good, the

bad and the ugly. Some of the weeds – or what we now call weeds – may turn out to be beautiful plants in due course. Let the harvest ripen. Christians are ultimately judged by their fruits, and not by their seeds. Christian communities need to be places that reflect the Kingdom of God – that 'open country' that all may journey to, and find their rest in. It is not the task of the church to police the borders of God's kingdom. Rather, it is the place of the church to be that soil in which seeds of all kinds can grow and mature. God will do the rest.

The Kingdom of God is a strange country. It is one where the justice and mercy of God is so comprehensive as to be utterly unfair. God takes all sorts. A thief from a cross, people of all faiths, and sometimes people of no special faith, and puts them in the center of his saving work. What is the point of being good when God seems to constantly welcome the bad?

But there is the rub. God opens the borders of his kingdom to the apparently undeserving, because his love is more than anyone can imagine. What the church now calls 'weeds' God may see differently over the course of time. God, the gardener, has the happy knack of finding a place for every plant in his diverse and bountiful fields. The church needs the wisdom and the heart to be as open as God is, and to be patient for the harvest that is to come.

Visiting Professor K.P. Aleaz



K.P. Aleaz talks with Regina Wolfe of Saint John's University at a conference on teaching dialogue in October.

When Visiting Professor Kalarikkal Poulose Aleaz walked around the campus this fall, he was reminded of two special mentors who walked those same paths decades ago. Aleaz, who this past semester taught Comparative Ethics and

Dialogical Theology, was reminded of A.J. Appasamy, who earned his B.D. from Hartford Seminary in 1918 and went on to be the Bishop of the Church of India, and S.J. Samartha, Ph.D., '58, who became the first Director of the World Council of Churches' division of interfaith dialogue. Each wrote extensively on interfaith relations and Aleaz, who has long been familiar with their works, says he enjoyed following in their footsteps – literally and figuratively.

Aleaz, who focused especially on Hindu-Christian relations in his course, says, "this time in America – my first — has been an especially interesting one, since relating to people of other faiths has become all the more important of late. I have found the Hartford Seminary students eager to learn about Hinduism and

relate it to Christianity. Many have already spent time learning about Islam, and have discovered that they have neighbors and associates who are Hindu, and wish to learn more about them, too."

Aleaz, who earned his B.D., M.Th. and D.Th. from the Senate of Serampore College, is a specialist in Hinduism, Indian philosophy (particularly Advaita Vedanta) and Hindu-Christian relations. He is Professor of Religions at Bishop's College in Calcutta and the author of 14 books, including *Religions in Christian Theology* (Kolkata: Punthi Pustak, 2001). He edited *From Exclusivism to Inclusivism: The Theological Writings of Krishnamohan Banerjee (1813-85)* (Delhi, ISPCK, 1999).



PEACE POLE PLANTED AT FRONT ENTRANCE

At the recommendation of Carl Dudley and Miriam Therese Winter, faculty members at Hartford Seminary, the Peace Pole that has graced the Seminary's chapel was moved outside at a special chapel service on October 7. The pole, which stands as a commitment to peace here and throughout the world, contains the words "May Peace Prevail on Earth" in English, Arabic, Hebrew and Spanish. Former President Barbara Brown Zikmund presented the pole to the Seminary at the time of her departure in 2000. In photos, Dudley is carrying the pole from the chapel to the front lawn and Winter is leading the participants in song. Dudley said that the heightened visibility of the pole is a confirmation of the Seminary as a safe place for disparate voices.

Talking the talk

Embedding Dialogue as a Learning Outcome in Theological Education

What is dialogue? And how should it be taught at seminaries and universities?

If you had been on campus at Hartford Seminary the weekend of October 18-20, you would have heard three days of discussion aimed at answering these seemingly simple questions.

Experts in teaching and researching interfaith dialogue and understanding came together to participate in an unusual conference designed to arrive at "best practices" in the teaching of dialogue.

The Wabash Center For Teaching and Learning in Theology and Religion, a program at Wabash College funded by the Lilly Endowment Inc., awarded the Seminary a grant to organize the conference, titled "Embedding Dialogue as a Learning Outcome in Theological Education."

S. Wesley Ariarajah, Professor of Ecumenical Theology at Drew University in New Jersey, spoke passionately about the importance of dialogue in the shaping of our perceptions of other faith traditions.

"Our memories [of other faith traditions] often are based on negative experiences," he said, "and we underestimate this reality. We cannot change until we have a new history, a new memory. Interfaith dialogue is essential to shape the new memories."

Leonard Swidler, Professor of Catholic Thought and Interreligious Dialogue at Temple University in Philadelphia, described the process of dialogue as "I come to speak with someone who thinks differently from me because I want to learn."

Ian Markham, dean of Hartford Seminary,

organized the conference. It is part of an overall emphasis on dialogue and increasing interfaith understanding initiated by President Heidi Hadsell. Hartford Seminary has an established tradition in interfaith relations and is moving toward requiring a core course in dialogue for all Master of Arts students as part of its expanded emphasis.

Throughout the weekend, the participants talked about learning, about the ways in which their role as educators can help their students become more knowledgeable about their own faith traditions through exploring the traditions of others.

Ariarajah argued that "all religious traditions are inadequate to deal with the world in which we live today, a post-modern, post-colonial world. We need each other in order to be able to move forward.



Listening to a presentation are, left to right, S. Wesley Ariarajah, a professor at Drew University; Akintunde Akinade, a professor at High Point University in North Carolina; Kelton Cobb, a professor at the Seminary, and S. Mark Heim, who is on the faculty at Andover Newton Theological School.

That is why dialogue matters."

Yehezkel Landau, a faculty associate in interfaith relations at the Seminary, said dialogue, to be effective, requires us "to speak more honestly from the pain about who we really are." Landau has spent the past 25 years in Israel as a religious peace-maker and talked about the difficulty of even initiating an interreligious conversation in Israel/Palestine.

"How we facilitate a conversation, especially an interreligious conversation, where buttons aren't pushed in the first five minutes, that is what we have to do," he said.

Isabel Wollaston, Senior Lecturer in the Department of Theology at the University of Birmingham in England, along with Landau, emphasized that it is important to

confront difficult issues honestly.

"Real dialogue is to be who you are," Wollaston said. "Minimizing differences is very, very dangerous."

In the closing presentation, John Clayton, Chairman of the Religion Department at Boston University, said he had heard four goals for dialogue suggested. He called them the four C's: To achieve consensus, compromise, conversion or clarification. The first three require change; either a mutual resolution of difference, splitting the difference, or abandoning the difference, he said.

But, he went on, "perhaps the desirable end is not the ending of difference but clarifying difference" – that is, gaining greater understanding.

Swidler suggested that the group, and oth-

ers who are interested, might form an Academy for Interreligious Dialogue to continue the conversation. The role of educators, he said, is to think about these issues and to communicate their importance to each other and to the larger community.

In addition to Ariarajah, Clayton, Swidler and Wollaston, participants included: Akintunde Akinade, Associate Professor of World Religions at High Point University in North Carolina; Lewis Ayres, Assistant Professor of Historical Theology at Candler School of Theology in Atlanta; S. Mark Heim, Professor of Christian Theology at Andover Newton Theological School in Massachusetts; Tinu Ruparell, Lecturer and Research Fellow in Interfaith Philosophy at Liverpool Hope University College in

Continued on next page

Meet Yehezkel Landau Sharing the divine blessing of shalom

By David S. Barrett

Soon after you meet Yehezkel Landau, you understand his deep, foundational commitment to religious peacemaking.

Twenty-five years ago, he moved to Israel "to put my body where my prayers were." Now he has returned to the United States for a year "to help the Abrahamic communities look at their relations with one another and the issue of Israel/Palestine from a spiritual and humanitarian perspective that transcends the ideological divisions" – with the aim that they may become allies and advocates for peace.

Landau, who has been named a faculty associate in interfaith relations at Hartford Seminary for the 2002-2003 academic year, will teach three courses, speak in the greater Hartford community and work with

ate professor of international diplomacy at the Fletcher School of Tufts University, in his book *Holy War, Holy Peace: How Religion Can Bring Peace to the Middle East*.

Gopin says of Landau's work: "This unique kind of peacemaking is not centered on dialogue processes, but relationships, even though dialogue is obviously an element in every encounter. It is a deeply religious model of love or care for the human being as such, but not in some abstract fashion of valuing humanity through policy choices. Rather, it is through the arduous discipline of perpetual personal contact with a wide variety of people with whom you may have serious differences."

Seminary President Heidi Hadsell said Landau's appointment comes at a key time in the Seminary's efforts to promote dialogue. "Hartford Seminary is strongly committed to dialogue," Hadsell said. "Yehezkel brings a special perspective, having practiced dialogue and promoted interfaith understanding in one of the most difficult environments in the world. I am delighted to have Yehezkel at Hartford Seminary, and I expect he will contribute to greater understanding in our region."



Yehezkel Landau, faculty associate in interfaith relations, talks with Worth Loomis and Ibrahim Abu-Rabi', development director and co-director, respectively, of the Macdonald Center for the Study of Islam and Christian-Muslim Relations. They were participants in a conference on teaching dialogue held at the Seminary in October.

religious and lay leaders seeking to improve the interfaith climate.

Landau is a man described as "one of the most important Israeli religious peacemakers" by Rabbi Marc Gopin, visiting associ-

Seminary. He has been on the forefront of reconciliation and healing between Arabs and Jews for many years. There is no more critical time than this for his voice to be expressed."

Ibrahim Abu-Rabi, co-director of Hartford Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations, said, "Yehezkel Landau brings the important voice of Jewish spirituality to our interfaith work at Hartford

For the past 25 years, Landau has lived in Israel, promoting the cause of peace. He co-founded Open House in 1991, to further peace and coexistence among Israeli Arabs and Jews in Ramle, a city of 65,000 between Jerusalem and Tel Aviv.

Open House has two inter-related goals: to provide educational and social opportunities to Arab children and their families through its Center for the Development of the Arab Child and to be a place of encounter and cooperation between Jews and Arabs through its Center for Jewish-Arab Coexistence.

Landau has a Master of Theological Studies from Harvard Divinity School. In 1990 he received the Katzenstein Award presented to a distinguished alumnus. He has been program coordinator for the Israel Interfaith Association in Jerusalem, a lecturer on Judaism and interfaith relations at several institutions in Israel and executive director of Oz veShalom-Netivot Shalom, the religious Zionist peace movement in Israel.

The three courses Landau will teach reflect his commitment both to peacemaking and the development of interfaith relationships. They also are articulations of his compassion toward the other.

The week of January 13, Landau will teach a one-week intensive course titled "Religion, Conflict and Peacemaking." 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."

During the winter/spring term, Landau will teach "Holiness in Time and Space: A Jewish Approach to Spirituality" and "Engaging the Book of Genesis: The Text in the Context of Our Own Lives."

In the spirituality course, after an introduction to Jewish identity and vocation, the focus will shift to *Continued on page 11*

Talk/Theological Education *Continued from previous page*

England; Hans Ucko, Program Executive for Christian-Jewish and Interreligious Relations and Dialogue at the World Council of Churches in Switzerland and a Seminary trustee; Mark I. Wallace, Associate Professor of Religion at Swarthmore College in Pennsylvania; and Regina Wolfe, Associate Professor of

Moral Theology at Saint John's University in Minnesota.

Participants from the Seminary included: Ibrahim Abu-Rabi' and Jane I. Smith, co-directors of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, K.P. Aleaz, Visiting Scholar and

Professor of Religions, Bishop's College, Calcutta, India; Kelton Cobb, Seminary Professor of Theology and Ethics; Hadsell; Bela Kalumbete, a Doctor of Ministry student from Tanzania; Landau; Markham; and Ibrahim Ozdemir, Faculty Associate and Adjunct Professor in Islamic Studies.

Talking the talk

A Christian-Muslim Roundtable

Recently, Christine Palm, Praxis Editor, and David Barrett, Hartford Seminary Director of Public and Institutional Affairs, convened a roundtable discussion of Seminary students interested in Christian-Muslim dialogue. Participants were: Jawad Ashraf, an Islamic prison chaplain at the Cheshire and Webster Correctional Institution who is nearing completion of his Master of Arts studies at Hartford Seminary and plans to pursue a doctorate; Barbara Beliveau, a practicing Episcopalian who is a finance professor at the University of Connecticut in Storrs and studying for a Master's degree in theology; Zahra Boussalah, a daycare worker and a Moroccan who has permanent residency in the U.S. and is an M.A. student in Islamic Studies and Christian-Muslim Relations; the Rev. Thomas V. Calderone, pastor of First Congregational Church of East Windsor and a second-year Doctor of Ministry student at Hartford Seminary; and the Rev. Terasa Cooley, senior minister of the Unitarian Society of Hartford and a third-year Doctor of Ministry student. The following is excerpted from their discussion.

In your perception, has the need for Christian-Muslim dialogue intensified in the past year or have you always felt dedicated to it?

Cooley: As a religious person, I understand that each of us is a reflection of the Divine. So it's very important to me to understand the whole range of reflections of the Divine and to assume that God is seeking expression through the diversity of human beings. If I want to understand God, I need to understand this diversity on earth. So, interfaith dialogue is essential because it's so easy to make assumptions that everyone thinks the same way we do...and when we confront those assumptions, we see more of life. My most profound experience with this occurred when I was serving our congregation in Detroit and we were across the street from an Islamic center. We were having a course on world religions and invited students from the center. My students had made a lot of assumptions about how Islam represses women, and yet the students who came from the center were mostly women and were able to talk about their experi-

ence as Muslim women in a way that really changed the way my people viewed them; they could see these students were very self-actualized women who made choices freely and it undercut all those stereotypes.

Zahra, is that an assumption you encounter often about women of your faith?

Boussalah: Yes, in fact, that's what lots of people think about us. That's why we need dialogue, I think to go out and talk about your faith – and invite others to do the same – is vital. Dialogue is very important for us generally, as human beings; all belonging to the human family, we need to interact. As far as Christian-Muslim relations are concerned, there we have some differences and we also have a lot of common points. Muslims and Christians both have the concept of God and the Hereafter. We agree that God is in control of the world. As religious people, for example, we know that when the victims of Sept. 11 died, it was not the end for them. They were victims of something terrible and they will be at peace in Heaven.

Beliveau: Interfaith dialogue is important because if you don't confront something

important because it is a way to understand "the other," and to avoid the human inclination to demonize what we don't know. It's important to establish a common goal of a just society, which is a goal at the root of all religions. I came to this country from Pakistan when I was five years old, so in one way I have always represented "the other," from grade school, no matter how much you try to assimilate, people pick you out. Likewise, I see everybody else as "the other." I was a pre-med student, but I changed over to the social sciences, and one of the reasons was to better understand faith traditions other than my own.

Calderone: On the sacred level, if you don't look at interfaith dialogue, you in fact, limit God, because God is much more than one given faith. And what happens is following your own faith the Creation takes precedence over the Creator, and you don't allow the freedom of the Creator to be what – or who – that is. On the secular level, it's important because it affords people – including the press – to fashion our own thinking and we regurgitate the hatred and the prejudice and we don't take an existential stand and ask: "What does it mean in the grander scheme of things – how can I use the gifts and talents I have?"



Participating in the conversation about interreligious dialogue were, from left, Terasa Cooley, Zahra Boussalah, Thomas V. Calderone, Jawad Ashraf and Barbara Beliveau.

different, it's very hard to be sure about what you believe. I think that opens your perspective, which is a powerful experience. My first real encounter with that was when I found it very difficult to deal with my own church. I was raised Roman Catholic and found their treatment of women very difficult, in contrast to Islam. At that point, I found the only way I could worship was in a Buddhist context, which was very non-doctrinal and open. That gave me the perspective to know that while Christianity was where I feel most at home, I couldn't go back to where I had been. So now I'm a member of the Episcopal Church.

Ashraf: For me, interfaith dialogue is

This was brought home clearly when, in a public town service immediately after Sept. 11, I prayed for the Muslim community and afterward a man came up to me with his wife and children and thanked me. He said, "I'm from Pakistan and I could face grave intolerance here if people like you didn't come forth and say something – to try to make people understand it wasn't me – it was a radical fringe."

So, how do you personally plan to work to improve understanding among various faiths? What's your personal agenda?

Beliveau: I do Christian Education at my church, and one of the things we've been talking about *Continued on next page*

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doing with the Confirmation kids is (studying) different faiths. After 9/11 a colleague of mine, who is Muslim, agreed to come to my church and explain what it's really like, and we're planning to bring some of our kids to a Ramadan celebration. What I realized is that although I have Muslim colleagues in the university, a lot of my friends and family didn't actually know any Muslims and so they had these stereotypes they got from television. So I asked them how they'd feel if the TV showed a picture of a member of the IRA and said, "that's what Irish Catholics are all like – you'd be very unhappy about that." So I've gotten drawn into that education on a personal level.

That's an apt analogy, but one of the things that makes it difficult is that the IRA is still part of a Western culture – they are not as much "the other" as those from Pakistan, for example. Nearly every American has a friend or a cousin who's of Irish descent or has been to Ireland. In contrast, not a lot of Americans have the same experience with Pakistan, for example.

Ashraf: That's true, and in the Eastern world, there is not the overt secularism there is in the Western world. So where the IRA might be seen primarily as a political body, rather than a religious movement, what people in the Eastern world are doing always has religious overtones. The great challenge for interfaith dialogue, in my opinion, is having to find ourselves in a secular world. It's always in flux and evolving – you have modernity, then post-modernity, movements which affect religion, so you have, for example, liberation theology. With all these things coming at us, the issue is how do we, as Muslims, define ourselves in a world which has become decontextualized? This is a real challenge for religion.

Boussalah: That's true, and in fact, this is why I've always appreciated what Hartford Seminary is doing. The Seminary is giving us examples of successful interfaith dialogue. What I really want to believe is that if we take this dialogue to the common people we help them to understand each other. Here, at Hartford Seminary, we have Christians and Muslims and Jews and they are all working together. We need to take the talk down into the streets. I went this summer to Morocco, I went to visit my family and they asked me how I felt after Sept. 11 and how people here looked at me and treated me. I don't have that big an interaction with American society as a whole, but I told them that here, the

Americans are very understanding and offered me friendship and help. We need to take it outside this institution.

Calderone: I agree, and in our church, we've initiated a program where as part of their year-long to two-year-long study, the children in our Confirmation class attend different interfaith experiences. So for instance, we've gone to a synagogue, a Hindu temple, a Buddhist temple, a

Russian Orthodox monastery. We've talked about the Islamic faith, and are planning, actually, on offering a six-week course that's based on one I took with Jane Smith over the summer. The fear of the unknown is what drives many people. And now, in a society void of the Cold War, everyone looks for an enemy. In media and in movies, the enemy becomes the Islamic nation. Pictures are doctored to

On the sacred level, if you don't look at interfaith dialogue, you in fact, limit God, because God is much more than one given faith.

make Muslims look evil, and the only way to overcome that is to bring it down to a grassroots level – to bring it to the laity in the church and the people in the street...

Cooley: For me, relationship is key. It's not just about learning about, it's about truly interacting with people. And to be comfortable with the fact that we are really, truly different. You can't just preach it from the pulpit. One of the things we've instituted at the Unitarian Universalist church is to form a sister-church relationship with an A.M.E. church in Bloomfield. Those folks come here and we go there and although the conversations are anti-racism in focus, what has come out is a religious discussion – what our beliefs mean to us on a day-to-day level. It's that kind of true interaction that makes change.

Ashraf: Maybe I shouldn't speak for others here, but most of us have strong academic backgrounds, and I think it's important that we don't keep interfaith work in the ivory tower. The idea is to get it to the masses, frankly, to dumb it down. In prison, you have one of the most poorly educated populations, and many convert to Islam for political reasons. They tend

to be somewhat reactionary because they grew up in the streets and it is interesting to see that when an event like Sept. 11 happens – boom – there is demonization on both sides. So I find myself in a balancing act – trying to tell people they are wrong with their misperceptions and still educate them.

How free do you all feel to speak for yourselves, as opposed to all the other members of your faith community?

Boussalah: Yes, in such an environment, I always feel as if people believe I speak for all Muslim women. But I always try to be myself and speak, at the same time, as who I am – a Muslim woman.

How about those of you who are not Muslim? When you espouse interfaith dialogue, do you encounter opposition from people of your own faith?

Cooley: Not me. Because respecting other faiths is a basic tenet of the Universalist faith, people really appreciate the effort. Whether they're willing to go to the extent it takes to develop real relationships, is another question.

This leads to the question of what you all perceive are the obstacles to interfaith encounter. What are the most important issues do you see your congregations facing today?

Beliveau: For all of us, change is very hard, and in the Episcopal church, even changing the order of service when a new pastor comes can be hard. So at a time when people are stressed, you want to be comforted, so it's harder to reach out and be challenged. And yet in our parish, when my friend Mohammad came and gave a presentation, they said, "When will you come back?"

Cooley: One of the biggest challenges is what you, Jawad, referred to a while ago – secularization. Even religious people in this country are so much more secularized than religious people in the Middle East. We see it often as something we do one day a week, and it doesn't infiltrate our lives to the extent that we, as religious leaders, would like it to be for ourselves and our people. And so I think part of the confrontation is a recognition of that essential difference. It makes Westerners uncomfortable, and particularly so for people who aren't religious at all – to confront a religion that is so all-encompassing is completely foreign and is one of the biggest obstacles to this kind of interfaith dialogue.

Calderone: I have to echo Terasa's sentiments, and I think *Continued on page 10*

this phenomenon puts tremendous stress on the clergy itself, because the clergy has to take the lead in both the theology and the instruction and everything that goes with it. Lots of people feel that the minister will take care of their spiritual life, if they take care of everything else. That's a particular challenge for the next generation, because in Protestantism we see, increasingly, where the nation had been initially founded on religious precepts, there is a distancing from religion.

What is the role of the religious leader in establishing peacemaking in this secular society?

Cooley: It's a constant dilemma of how you say the difficult things that need to be said in a way that keeps the conversation going and at the same time, moves beyond the surface level. As a minister, that's what I do every day. For example, two Sundays ago I preached about the war and stated that I was opposed to war with Iraq. I did so knowing that people in our congregation believe very different things. And when some more conservative members said I was fair and some social activists said it was fabulous, I began to think I hadn't said anything at all!

Boussalah: It's true that we, as a society, don't have the skills to have these troublesome conversations. But I am hopeful that if people from different religions get together and talk, the skills will be developed.

Calderone: I agree, and I think you've both hit on the crux of the matter: in America we are bereft of any ability to dialogue. The question presumes that dialogue can take place and it presumes, in a very American context, that some good will come out of it, because Americans always tend to want to fix things. It's probably not the case that the dialogue itself will fix things. I do believe that at least viewpoints are brought forth and ideas are shared, and while I may not agree with everything you say, at least I'm hearing your ideas (unfiltered) by the media that supports a president who wants to go to war. And at least I have an opportunity to interact with you. The problem is that we are acculturated into *not* having dialogue; we will listen perfunctorily, but "I'll tell you how it really is..." You have to really open it up, and as a religious leader, it's very difficult. People often hear with the ears they want to hear with...

Beliveau: I think in a way this is inverted. Perhaps you need to have a relationship first before you can risk a sincere dialogue. In the experience I have here, if you have a one-week class, it gets more profound and personal the longer you study together. So it's

almost wrong to force the dialogue before it's time to do so.

Ashraf: In addition to 9/11, a really difficult topic, along these lines, is the matter of homosexuality. Many Muslims, and conservative Christians, will be hard-pressed to sit down with homosexuals and be asked, "How does your faith tradition deal with us?" In my personal experience, it is not wise to change your disposition for somebody else, even though it may hurt them, but I do think the recipe is we all need a great amount of tolerance and honesty. Otherwise, it's not genuine. There are always liberal and traditional interpretations of issues, and I tend to be on the opposite side of whatever the mood of the nation is, to try to offset it a bit!

Cooley: Yes, and in any discussion of "dialogue," we have to take into consideration power dynamics. Dialogue presumes there is equality at the table and it's absolutely true that I and you and you (*looking at Calderone and Beliveau*) are far more powerful in this culture than the two of you are (*looking at Ashraf and Boussalah*), and that's very unfortunate. I'm sure that's apparent to you. And so getting back to the previous question of whether we represent our race or culture, it's a point of privilege to NOT have to represent anyone else. I'm someone who can speak for herself. We have to acknowledge that true dialogue can only take place if we put those power dynamics on the table and recognize the ways in which we feel both powerless and powerful. That's one of the big hurdles in Israel/Palestine: both sides feel powerless and they don't therefore understand the power they have to act in other ways.

Right after Sept. 11 there was a lot of discussion – especially among conservative Christians – about the nature of violence in Islam. And yet, there has also been some argument that all religions have a history of violence and even have violence written in their sacred texts, and that it is foolish to pretend otherwise. Have you heard people talk about that and how do you confront the issue that there is a strand of violence common to all faiths?

Beliveau: Violence is inherent in human nature, so it's not surprising to see its expression in religion. But that doesn't mean it's right, or justified, and we can't pick and choose where we lay the blame, and say, "I see it in your tradition and so you're wrong." If you're honest, you find it in your own, too. We have to try to acknowledge and confront it.

Calderone: To pick up on that point, it illustrates that if you're using violence as an

argument, perhaps, against religion, you're not looking at what the true tenets of the religion seek to employ. If you're saying violence denigrates the religion, you've missed the point that we live in a broken world, and in a broken world, people do violence and even people of peace are at war. We live with what we are.

Ashraf: Yes, and looking at it objectively, many, many people have died in non-religious wars.

How has Hartford Seminary affected your thinking about other faiths and how has it contributed to your understanding of other faiths, both before and after Sept. 11?

Ashraf: I must say it's been difficult for me personally because there are some in my faith tradition who are suspicious of my attending the Seminary. They ask, "Why are you going to the Christians to learn about Islam?"

How do you answer them?

Ashraf: My answer is that it has helped me a lot to understand the Christian faith from their perspective. This is a great asset. I know what is said in my own tradition, and I can now incorporate it into a broader view. I find several points of connection, for example, the writings of Paul Tillich, because he speaks of social justice. I find him very congenial.

Beliveau: It's given me the chance to ask troublesome questions in a safe environment. It also allowed, through my coursework, to make Muslim friends before Sept. 11 so that prior relationship meant I didn't have the same reaction (to the event) others had.

Boussalah: Hartford Seminary helps me a lot as a student to be able to articulate my belief as a Muslim. It gives me a chance to interact here with people of other faiths. Here, there is no difference before and after Sept. 11 except that the dialogue is more intensified.

Cooley: The interfaith nature of the school is one of the primary reasons I wanted to attend, so it's been very important to me to have that opportunity. My doctoral group is extraordinarily diverse and it was wonderful to discover how much we had in common, despite our differences. And the fact that we were there to talk about our positions as religious leaders meant that the differences in theology became less important than how we, as leaders, dealt with them.

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. The sacred dimension of space/place/land also will be addressed. The political disputes over holy places and cities in Israel/Palestine will be considered from a spiritual perspective linking the Jewish experience with Christian and Muslim sensibilities.

The Book of Genesis course will examine Genesis as a touchstone for understanding "sacred story" as a motif in our own lives. Landau will discuss Abraham as a role model for justice- and peace-making and present a liberation theology-and-praxis that is inclusive and compassionate rather than dualistic and judgmental.

Since he arrived at the Seminary, Landau also has been doing a research and writing project for the United States Institute of Peace, interviewing Jews, Christians and Muslims in Israel and Palestine who are religiously motivated peacemakers. He will describe their efforts and evaluate their effectiveness. The report is due in January.

The appointment of Landau comes at a time when the Seminary is completing a revised mission statement that emphasizes dialogue as central to its mission. The

Seminary is serving as a laboratory in and outside the classroom where differences can be encountered in an atmosphere of creativity and safety. It is seeking change among and within people whose attitudes and behavior are influenced by misunderstanding, misinformation, intolerance and prejudice associated with religion.

Landau's year at Hartford Seminary was a serendipitous occurrence. In June, he met Hadsell at an interfaith conference outside Geneva and they started talking. He realized that Hartford Seminary was a place that he could continue his work to strengthen Jewish-Christian-Muslim relations and she realized that he would fit almost perfectly into the ethos at Hartford Seminary as a place committed to dialogue and toleration. They talked over the summer, and reached agreement, with faculty consent, for him to join the Seminary faculty for this academic year.

Landau said that the Seminary is a place where he can continue his focus on Jewish-Christian-Muslim mutual understanding and mutual solidarity. "Not just in the head but the heart," he said. He also said spiritual conversation is more difficult in the Middle East today, as the political situation, worsened by ongoing violence and suffering on all sides, often gets in the way. Hartford Seminary offers a fresh opportunity for him in a less antagonistic environment.

Besides, he said, "I love to teach. This opportunity to teach at Hartford Seminary is a blessing."

In regard to his goal of strengthening interreligious relationships, he said that Hartford, like Ramle in Israel, is an urban microcosm. "It is important for American society to create relationships of trust and cooperation among different religious communities," Landau said.

He went to Israel 25 years ago "to link my personal journey with the destiny of the people of Israel and the state of Israel and to work for justice, peace and reconciliation in God's holy land."

Landau's wife Dalia remains in Jerusalem and at Open House with their son Raphael.

Landau remains hopeful after 25 years in the Middle East. In *Voices from Jerusalem: Jews and Christians Reflect on the Holy Land*, which he co-edited, Landau wrote, "Here on earth, our common father Abraham and our mother city Jerusalem make all of us sisters and brothers in the family of believers. If we could recognize one another in that spirit, we could truly work together to sanctify God's holy land and share the divine blessing of *shalom*."

Giving at Hartford Seminary: The Gift of Extraordinary People

by Mary Kalencik
Director of Annual Giving

This year, as we write to friends of Hartford Seminary requesting support for the 2002-2003 Annual Fund, we are telling stories of the extraordinary people associated with this institution. These are the stories of our Seminary community: remarkable students and alumni/ae trained here who then bring their ministry to our local, national, and international communities; generous donors who give so selflessly; and loyal volunteers who contribute their valuable time and talents. Without each and every one of you, Hartford Seminary could not continue its important work.

This year, we mailed our fall appeal letters during October and November. The first groups of letters were sent to members of the Seminary's leadership; our corporators,

trustees, and President's Council members. This particular appeal was accompanied by exciting news of a challenge pledge received from an extraordinary member of the Seminary community. A donor, who wishes to remain anonymous, helped to set the pace for the year by pledging to match, dollar-for-dollar, all gift increases over last year made by members of the three leadership groups. The maximum match is \$15,000, meaning a potential of an additional \$30,000 toward this year's Annual Fund. Many thanks to the anonymous donor and to those who have met the challenge so far.

This year's Annual Fund chair is William J. Cronin, Jr., who also served as chair last year. Allison Chisolm is vice chair. Both are members of the Seminary's Board of Trustees. Other members of this year's Annual Fund committee are: Lynn B. Fulkerson and Gustave E. Peterson, co-chairs of the Alumni/ae Appeal; Peter B. Atherton and Kathleen W. Kellogg, co-chairs of the Corporator Appeal; Nancy Tatom Ammerman and David S. Barrett,

co-chairs of the Faculty and Staff Appeal; Courtney B. Bourns and Diane Dawson-Brown, co-chairs of the Friends Appeal; King T. Hayes and Richard M. Silbereis, co-chairs of the Synagogue/Church/Mosque Appeal; and Roseann Lezak Janow, chair of the Vendors Appeal.

We thank all of these volunteers—more extraordinary people—for their very generous gift of time and for helping with the Seminary's fundraising efforts. We also thank the 36 volunteers and more than 900 donors who helped to raise \$173,535.49 during the 2001-2002 Annual Fund.

If you have any questions regarding Hartford Seminary's Annual Fund, please call our Institutional Advancement office at (860) 509-9520 or send e-mail to giving@hartsem.edu. You can also find more information about the Annual Fund at our newly revised website, www.hartsem.edu.



Compiled by Robin Johnson, Alumni/ae Relations Coordinator

Sheila Davis Harris, '99 and '00, has been selected as chair of the Permanent Commission on the Status of Hartford Women. She is serving a two-year term that began in the fall. Harris, who is a former registrar at the Seminary, currently is on the staff of Foodshare Inc.

Frances Davies Horton, '45, in a recent letter informing us of the passing of her husband Roger P. Horton, '44, also wrote that they "are both forever grateful for the education and opportunity to know and live among the wonderful professors and students that Hartford Seminary offered."

Agnes Lee, '62, writes, "It is interesting to read of the advances since 1962. May God continue to bless the ministry of Hartford Seminary."

Richard T. Nolan, '63, who served on the faculty in the 1960s and 1970s, writes from West Palm Beach that he and Bob Pingpank, his partner of 47 years, have been invited to serve on the Board of Regents of the Cathedral Church of Saint John the Divine in New York City. Richard and Bob, both alumni of the Trinity College Class of 1959, were invited by Dean James Kowalski '91, to serve on the Board of Regents, which comprises men and women of achievement who honor the cathedral by their affiliation in this capacity. The Clergy and Trustees depend upon the Regents to strengthen the Cathedral's spiritual, moral, educational, and cultural leadership. Regents come from a variety of faiths and live in many parts of the United States and abroad. In addition, Richard edits www.philosophy-religion.org and www.IntegrityPalmBeach.org and serves as "Retired Priest in Residence," at St. Andrew's Episcopal Church in Lake Worth, Florida. In February, he suffered a mild heart attack, and we wish him good health. Congratulations to Richard on his appointment!

Stephen G. Ray Jr., '86, Assistant Professor of Theology and Philosophy at Louisville Presbyterian Theological Seminary, will be the 2003 Beacon of Life lecturer at Muskingum College, New Concord, Ohio in January of 2003. It is the college's annual lecture series given by its religious studies department. The title of the series is "The End of Man: Martin Luther King Jr., Christian Theology and Human Rights." In addition, Stephen's book entitled *Do No Harm: Social Sin and Christian Responsibility* was just released by Fortress Press.

In Memoriam

Sholom S. Bloom, '75, The Seminary recently learned that Sholom S. Bloom, '75. Ph.D., of West Hartford died in June of 2001. Dr. Bloom served as First Executive Director of the State of Connecticut's Department of Aging. Dr. Bloom, who was 82 at the time of his death, succumbed to Lou Gehrig's Disease after a courageous fight. Dr. Bloom was a founder of the Geriatric Center in Portland, as well as being a gerontologist and psychologist assisting in the care of the aged. He founded the Bishop's Corner Neighborhood Group and was chairperson of the SWHAT (Senior West Hartford Advocacy Team). Dr. Bloom received an award from the State of Israel in the year 2000 for his participation as a student of Hebrew University for his part in the home defense of Jerusalem. He leaves his wife, Edythe Rickel Bloom, a daughter and son and several grandchildren. He earned a B.S. Degree in Agriculture at Cornell University, a M.S. in Social Work from Columbia University School of Social Work, and a Ph.D. Degree from Hartford Seminary in the specialty "Psychology of the Aging." He fought tirelessly for legislation that protected and benefited the aged and he worked to increase funding from the state legislature to improve "end-of-life care."

Roy D. Colby, Sr., '53, husband of Jean Colby, died on August 16, 2002, after a long illness. An ordained UCC minister who served churches in North Dakota, New Hampshire, Tennessee, Illinois, and New York, Roy recently received the Haystack Award from the Massachusetts Conference of the UCC for his lifetime work for peace and justice. During the 1960s, he was an active participant in the Civil Rights and peace movements. Roy's brother Ralph, '57, participated in his Memorial Service at the Federated Church of Orleans, on Cape Cod.

Roger P. Horton, '44, died on September 5, 2002. He had a long and distinguished ministry prior to retiring in 1984, and served as pastor emeritus of St. James United

Church in Hamburg, New York. He was active on regional and state committees, and his service included a chairmanship of the New York State Conference of the United Church of Christ from 1968 to 1970.

Nancy J. Lund, '94, died on September 16, 2002. She recently retired from Saint Joseph College in West Hartford as an associate professor and director of the Counseling Institute. She also had a private practice and served as a consultant for countless community and church organizations in the area of human and spiritual development. Nancy was an active volunteer for Hartford Seminary and served as a member of the Alumni/ae Council.

Arlene Pipkin, the wife of Walker Pipkin, '68, passed away on Easter morning, March 31, 2002, of breast cancer. Walker, who friends will remember as H. Wayne, writes, "I met Arlene the first day of my second year, her first year, September 12, 1964. We were married on June 12, 1965. Many friends and a few professors from Hartford Seminary Foundation were at the wedding." Arlene started her theological education at Hartford and finished her M.Div. at Associated Mennonite Biblical Seminary and then pastored at the Manhattan Mennonite Fellowship in New York City, where she was serving when she died. From Hartford days to New York City, the Pipkins spent years of mission service and ministry in Europe, including Moscow, and several states in the U.S.

John Gorman Smith, III, '45 and '47, died on September 3, 2002 at the age of 85. A commital service was held in Sandwich, Massachusetts, followed by a memorial service in Barnstable.

In addition, the following members of the Hartford Seminary community died, but no additional details were available.

Charles J. Bruesch, '46.

Ruth Miller Manter, '37 died on February 19, 2002.

Doris J. Rhodes, '50.

A Planned Gift Provides Many Solutions

By Tom Missett

Executive Director of Institutional Advancement

Estate planning is among the more personal activities we need, at some point in our lives, to undertake. Its importance cannot be denied, although it frequently takes a back seat to so much else that consumes our time. We need, at some time, to deal with issues which might make us uncomfortable, like confronting the reminders of our mortality.

Here the importance of estate planning becomes so evident. If we don't make these decisions, someone else will eventually make them for us, and possibly not in the manner we would have chosen. Through estate planning, we alone determine who will receive or benefit from the property we own, and in what proportions it will be distributed. But without a plan, such decisions will fall to someone whom we do not know, and who is unaware of the values and causes and organizations which we hold dear.

There are many practical advantages to gift planning, such as the benefit of receiv-

ing a guaranteed lifetime annual income as well as benefiting a charity. Planning also gives us choices: for example, we can arrange for our gift to be outright, or proportional (with other charities or beneficiaries), or residual (after other beneficiaries are provided for), or contingent (depending on stated circumstances).

They can be trust arrangements that continue our annual giving long after we are gone. They can be life insurance arrangements which name a charity as the beneficiary. Gifts to endowments generally last in perpetuity, year after year. The possibilities are extensive.

In addition to the practical reasons to plan, there are as many joys to be found in planning gifts. Completing arrangements for a planned gift can give an untold lift to our spirits. We rest with the assurance that our support will continue for something (and perhaps in honor of someone) we love and respect, and that we have acted responsibly as stewards of what has been entrusted to us. And we discover, too, that so many of our concerns were unfounded: simplicity, flexibility and confidentiality (to the extent we may wish) are all hallmarks of planned gifts. And among the happiest givers I have known are those

who made planned gifts in memory of a loved one or dear friend.

Hartford Seminary has benefited in recent months from the estate planning of several generous friends. These include: Stuart C. Haskins '30, Joyce Stone, '49, Edith F. Preusse '44, S. Read Chatterton '36, and Edward H. Kenyon, a Seminary corporator. The Seminary is grateful to them for their foresight and generosity.

The Mackenzie Heritage Society, named for William Douglas Mackenzie, Seminary President from 1903-30, is composed of people who have included the Seminary in their estate plans. We encourage you to join them in considering Hartford Seminary and its future in your own planning. And keep in mind that the size of our estate has no bearing on whether we should plan. It is simply wise and prudent for everyone, for both practical and emotional reasons.

When making your plans, always consult with your own trusted advisor or attorney. And feel free, too, to call me at 860/509-9556. All inquiries are held in strict confidence.

Welcome New Staff



Robin Johnson



Juanita Stringer



Nancy Aker



Kimba Hernandez

Three new staff have joined the Office of Institutional Advancement and the Hartford Seminary Library has named a new library page. All are part-time positions.

Robin Johnson, who has been named Alumni/ae Relations Coordinator, comes to the Seminary from a position with Trinity College, where she assisted the Luce Professor of Health and Human Rights with event planning for the 2001/2002 Scientific Freedom and Responsibility Series. This entailed a year-long series of faculty/student panel discussions, films, theater productions and a symposium.

Johnson has also worked for the Greater Hartford Chamber of Commerce as Manager of the Affiliate Chambers and Director of Membership Services. Since 1995 she has owned and operated a business, Robin Johnson, Ink, offering invitations and personalized stationery to individuals, corporate clients and nonprofit organizations.

Johnson received an Associate's Degree from Endicott College for Women and in 1978 a Bachelor's Degree in Business Administration, with a marketing concentration, from the University of Rhode Island. She lives in Wethersfield.

Nancy Aker has been named Grant and Research Coordinator. In her position, Aker will be responsible for generating development grants for the Institutional Advancement office. Her past grant-writing experience includes the United Way, the Wheeler Clinic and the Peace Corps, where she was stationed in Liberia from 1983 to 1985.

Aker, of West Hartford, has an M.B.A. from Boston University, a B.S. from the University of Wisconsin and is currently nearing completion of her studies in Hartford Seminary's M.A. program, with a concentration in theology and ethics.

Also joining the Institutional Advancement

team is Juanita Stringer, who has been named Administrative Assistant to Executive Director Tom Missett. Stringer has held positions with the Connecticut Attorneys Title Insurance Co., where she worked with various town clerks to track mortgages and titles, and the Travelers Insurance Co., where she was an administrative assistant in the sales and marketing departments.

Stringer lives in East Hartford, and is active in her church, the Bible Way Church Worldwide, in the areas of public relations and dance team administration.

Kimba "Nattiefa" Hernandez, the Library's new page, is a recent high school graduate who is taking some time off before college. She reports to the Library Director and is responsible for locating books for interlibrary loan users, re-shelving books and tagging new acquisitions. She lives in Bloomfield.

Creating a Connecticut Campus

Hartford Seminary has a lot to offer, but sometimes people outside the Hartford region have trouble coming to Hartford to enroll in a course. They often just don't have the time. So, this year, Hartford Seminary is experimenting with off-site education to address this issue.

In November, to lay a foundation, the Seminary offered a one-day program on understanding Islam in the town of Greenwich. It now is offering a course on religion in the 21st century, also in Greenwich, in the winter/spring semester.

The program on understanding Islam was taught by Ibrahim Abu-Rabi', who is co-director of the Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations. More than 50 people attended the program.

When Abu-Rabi' offered the program at the Seminary in the fall of 2001 and again last spring, more than 200 people registered for it. It became clear that this was a timely program of great importance which might attract a new audience if offered elsewhere. So the Seminary entered into a partnership with Round Hill Community Church, Greenwich Continuing Education and the Interfaith Council of Southwestern

Connecticut to present the seminar. The Connecticut Humanities Council provided funding.

Similarly, the Seminary administration thought that residents of the New York City area might be interested in learning about the academic specialties of its faculty. So, working with the same partners, it designed a course titled, "Thinking about Religion in the 21st Century."

The course is an overview of the distinctive approach to theological education that is provided by Hartford Seminary. Built around the theme of religion in the modern world, it will provide students with a set of case studies that will facilitate their thinking about these matters.

The faculty of Hartford Seminary, led by Dean Ian Markham, will present 10 sessions. Markham, a professor of theology and ethics, will help students understand "labels" such as secularism, liberalism, and fundamentalism and present an overview of the place of the church in society today. Other faculty will then discuss trends and challenges facing the church, Islam and Judaism, globalization and civil society, ethics and the environment, concepts of God, theology and popular culture, and church in the community.

Because of the importance of this topic and because it understands that people have busy schedules, the Seminary decided to offer several innovative options for enrollment. One is the traditional enrollment for the full 10 weeks, either for credit or as an auditor. A second option is to attend one of three modules. This allows students to attend three of the sessions only. The modules are: a) Issues Facing the Church Today; b) Church and Society; and c) Theology. This initiative may be a model for the Seminary as it considers whether to expand its off-site programming.

Jack Ammerman to Take New Post



Ammerman

Jack Ammerman, who has served as Library Director at Hartford Seminary since 1995, has been named Head Librarian at the Boston University School of Theology Library.

In his new position, which begins in January, Ammerman will direct the work of the library, which holds among its many research collections many rare Bibles and hymnals, including a collection of approximately 4500 Bibles from the Massachusetts Bible Society (covering 1500 languages) and the nearly 2000 items in the Nutter-Metcalf Hymnological Collection.

Steven Blackburn, currently Reference and Instructional Resources Librarian and Adjunct Professor of Arabic, has been named Interim Library Director for 2003.

"I am excited about moving back into a university setting after time spent in a stand-alone seminary," Ammerman said.

During his tenure, Ammerman, who also served as director of educational technology and was a member of the faculty, has raised the profile of the Hartford Seminary Library.

"There was a widely held, and mistaken, impression among academic librarians that the Hartford Seminary Library had disappeared," says Ammerman, referring to a significant downsizing of its holdings in the 1970's. "I've worked to re-establish the importance of the Library within the Seminary community and in the wider community, as well."

In addition, Ammerman is recognized for having brought the Seminary Library into the modern computer age, adding sub-

stantially to the Library's electronic resources, including subscriptions to online journals.

"Librarianship has lots of areas of specialization,"

Ammerman went on to say. "This means you have librarians with independent areas of expertise. In my new job, I'll have the ability to bring these skills together and build an infrastructure that is much richer than a small institution can manage. I want to stress, however, that it has been a lot of fun working with the faculty here at Hartford Seminary. Together with the staff, it is a wonderful community and that's probably the most significant thing I will miss – the people here."



Blackburn

Seminary Graduation A Festive Event

Hartford Seminary held its annual convocation and graduation on October 4 at the Unitarian Society of Hartford. Nine people were awarded Master of Arts degrees and four received Graduate Certificates. Eighteen people were graduated from the Black Ministries Program; six from the Hispanic Ministries Program, and 34 from the Women's Leadership Institute. In addition, four recipients of the Doctor of Ministry were recognized. In photo below right, President Heidi Hadsell awards a certificate in El Programa de Ministerios Hispanos to Rosalia Figueroa. At right, graduates of the Black Ministries Program participate in the ceremony.



Resuming Our Indonesian Connection

Hartford Seminary President Heidi Hadsell, Dean Ian Markham and Professor Ibrahim Abu-Rabi' traveled to Indonesia in October to meet with government, religious and educational leaders interested in partnerships around interfaith relationships with the Seminary. The Seminary has a special relationship with Indonesian institutions, which brought visiting scholars to the Seminary in the mid 1990s. Now it seeks to serve as an educational resource for Christian and Muslim scholars and students from Indonesia. Pictured below are: Abu-Rabi'; Alwi Shihab, a former associate faculty at the Seminary and former Minister of Religious Affairs in Indonesia; Hadsell; Abdurrahman Wahid, former president of Indonesia, and Markham. At left, Abu-Rabi' converses with other visitors.





Upcoming Courses

Hartford Seminary's 2003 January intersession runs from Monday, January 13 through Friday, January 17. The winter/spring semester begins on Monday, January 27 and ends Monday, May 5. There will be no classes the week of April 14 –18. The Seminary's courses are open to members of the public on a space-available basis. Most courses 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 students are urged to register early to ensure a place in their courses of choice. For students enrolled in a three-credit course, the cost is \$1,020 plus a \$35 technology/library services fee. The non-credit audit fee is \$480. A special audit fee of \$240 for those who are age 62 and older also is available.

To register, please contact the Registrar's Office at (860) 509-9511. Her e-mail is registrar@hartsem.edu.

January Intersession Courses

Islamic Ethics in Daily Life

Week of January 13 – 17 from 9 a.m. to 4 p.m.

This course is an examination of the major principles of Islamic ethics, in particular, those principles that are most useful in addressing the problems that affect American Muslims in daily life. The ethical principles that will be discussed include the "Goals of Islamic Law," the "jurisprudence of priorities," and the "jurisprudence of minorities." These principles will be applied to current case studies. Prerequisite: Introduction to Islamic Law or Rituals and Responsibilities of Muslim Leaders in America or permission of the instructor. *Muhammad Nur Abdullah, Adjunct Professor of Islamic Studies and Director of Religious Affairs and Imam of the Islamic Foundation of Greater St. Louis*

Religion, Conflict and Peacemaking

Week of January 13 – 17 from 9 a.m. to 4 p.m.

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 and Co-founder, Open House, Ramle, Israel*

Winter/Spring Courses

Special Opportunities

Understanding Congregations

On-line: Please contact the registrar's office for details or visit the distance education website at www.hartsem.edu/academic/distance.htm.

This course is designed for lay leaders who wish to better understand their congregations. We will look at congregational cultures, the material and human resources that sustain congregational life, and the structures of power and decision-making that mobilize and constrain people in congregations. *Nancy T. Ammerman, Professor of Sociology of Religion*

Thinking about Religion in the 21st Century

This course will be at Round Hill Community Center, Greenwich, CT, Thursdays from 7 p.m. to 10 p.m., starting January 30. Nine sessions will be at the community center and the 10th will be at Hartford Seminary.

This course will provide anyone interested in the dynamic of

religion in the modern world the opportunity to explore a select set of themes surrounding pluralism, modernity, and congregational life. *Ian Markham, Dean and Professor of Theology and Ethics organized the course; members of the Hartford Seminary faculty will teach individual sessions.* Auditors may opt to attend the full course or a module of three weeks, for the special price of \$99. For more information please contact Karen Rollins at (860) 509-9511.

A Dialogue Between the United States and Cuba:

Religion, Economics, Ecology & Human Rights

A travel seminar from March 18 through March 27, 2003

Aware of the critical importance of engaged and educated citizens in our interdependent global community, Plowshares Institute, in conjunction with Hartford Seminary, is sponsoring a travel seminar to Cuba. Participants will study relations between the United States and Cuba and give special attention to issues of religion, economics, ecology, and human rights. The seminar is made possible by invitations from Cuban religious, civic, academic, business, and political leaders. The cost for the trip (room, board, and airfare from Miami) is \$2,500. The cost for those taking it for three academic credits is \$3,010. *Heidi Hadsell, Professor of Social Ethics, and President of Hartford Seminary*

Texts and Traditions

Scripture

Engaging the Book of Genesis:

The Text in the Context of Our Own Lives

Thursdays from 4:30 p.m. to 6:50 p.m.

This course will examine the Book of Genesis as a touchstone for understanding "sacred story" as a motif in our own lives. The accounts of the Biblical patriarchs and matriarchs will be read as guides to our own God-wrestling challenges. *Yehezkel Landau, Faculty Associate in Interfaith Relations and Co-Founder, Open House, Ramle, Israel*

World Religions

Introduction to World Religions

Wednesdays from 4:30 p.m. to 6:50 p.m., starting February 5

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

Continued from previous page

Faith and Reflection

Theology

Christian Theology: An Historical Introduction

Wednesdays from 7 p.m. to 9:20 p.m.

This course is an opportunity to look at the development of Christian doctrine. Starting with the emergence of the creeds and the development of doctrine in Augustine of Hippo and Thomas Aquinas, the course then moves to a thematic examination of such key ideas as the doctrine of creation, the concept of God, Christology, Trinity and eschatology. The historical development of the traditional doctrines is compared with certain contrasting contemporary approaches. *Ian Markham, Professor of Theology and Ethics and Dean of Hartford Seminary*

Theology of Popular Culture

Tuesdays from 7 p.m. to 9:20 p.m.

An exploration of what kind of leverage theology can provide for interpreting cultural phenomena that are not ordinarily thought of as religious. We will read "theologians of culture" (Paul Tillich, Ernst Troeltsch, Margaret Miles), and examine popular culture (fiction, movies, journalism, television, tourism, music, public spaces), with the intent of developing ways to discern longings, anxieties, and visions of good and evil that operate below the surface of our common cultural life. *Kelton Cobb, Professor of Theology and Ethics and Seminary Academic Advisor*

Ethics

Accountability: Business and Non-Profit Ethics in a World of Globalization

Wednesdays from 5:30 p.m. to 7:50 p.m.

This course explores practical and theological issues involved in making ethical decisions in business and daily life. We will open up the larger socio-economic issues in the U.S. and world political economy through reading several recent and provocative books, while focusing on how faith and ethics can inform decision-making in the day-to-day world of organizations. Case materials, including student experiences, will be used together with readings in theology, economics and ethics. *Worth Loomis, Professor of Faith and Public Life*

Liturgy, Worship and Spirituality

Discerning Spirit through Novels — ONE CREDIT

Mondays from 6 p.m. to 8:30 p.m. on February 10, March 10, March 31 and April 28

How do characters and themes of contemporary novels invite us to think about spirituality and the spiritual journey? Topics such as faith, hope, grace, and God written in novel form will be explored in relationship to our own journeys and understandings. *Donna Manocchio, Adjunct Professor of Liturgy, Worship and Spirituality*

Holiness in Time and Space:

A Jewish Approach to Spirituality

Tuesdays from 9 a.m. to 4 p.m. on January 28, February 11, March 11, April 1 and April 29

The Jewish people is 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 festi-

vals. Next, the sacred dimension of space/place/land will be addressed. *Yehezkel Landau, Faculty Associate in Interfaith Relations and Co-Founder, Open House, Ramle, Israel*

Practices and Institutions

Arts of Ministry

Multi-Cultural Counseling Skills for Pastoral Settings

Please note this special schedule: Fridays from 6 to 8 p.m. and Saturdays from 9 a.m. to 1 p.m., on January 31-February 1, February 14-15, February 28- March 1, March 14-15 and April 4-5

This course surveys ways in which the pastoral-counseling encounter is affected when the counselor and the client are from different cultures. Topics include: cultural "world views" and their implications for counseling, ethnic and racial identity development, practical strategies for counseling with members of specific ethnic populations, cultural variations in help-seeking attitudes, assessment of multicultural competencies, learning from indigenous/traditional models of intervention, and multi-cultural implications for assessment and diagnosis, culture and families, and culture and careers. *Siegfried Haug, Adjunct Professor of Arts of Ministry and Assistant Clinical Professor, Department of Psychiatry, University of Connecticut School of Medicine*

Evangelism and Outreach in the 21st Century

Tuesdays from 9 a.m. to 4 p.m. on January 28, February 11, March 11, April 1 and April 29

This course will examine evangelism and outreach models and strategies for a variety of contexts (small, medium, and large congregations). Participants will study various innovative ways of fulfilling the purpose of the church in their communities. *Benjamin K. Watts, Adjunct Professor of Arts of Ministry and Theology; Senior Pastor, Shiloh Baptist Church, New London; and Interim Director, Black Ministries Program*

Islamic Studies and Christian-Muslim Relations

Islamic Studies

Islamic History II

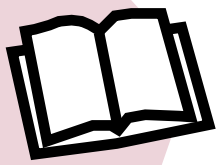
Tuesdays from 4:30 p.m. to 6:50 p.m.

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

Introduction to Islamic Law

Tuesdays from 7 p.m. to 9:20 p.m., starting February 4

This course is an introduction to the history and practice of Islamic law. During the first part of this course, the sources of Islamic law, the formation of Islamic jurisprudence, and the history of Islamic law in society will be examined. In the second part of the course, contemporary issues and developments in Islamic law will be explored. *Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations*



Faculty Notes

Efrain Agosto taught the New Testament portion of the Black Ministries Program's Bible Institute in September. He is enjoying teaching the New Testament Introduction course for BMP for the first time this fall, which has almost 60 students enrolled. In addition, besides his regular New Testament Survey offering in the M.A. program, Agosto has teamed with Carl Dudley to offer a doctoral-level course titled, "New Testament Tensions and the Contemporary Church." In November, he took time off from this busy teaching schedule to attend the Annual Meeting of the Society for Biblical Literature in Toronto.

In August and September, **Nancy and Jack Ammerman** spent six weeks as guests of the Theology Faculty at the University of Uppsala in Sweden. While there, Nancy Ammerman delivered a keynote address to the Nordic Sociology of Religion conference and gave a number of other talks. Ammerman also gave a brief presentation as part of a September 11 prayer service at the Uppsala cathedral, and stories about her post-9/11 research appeared in the Stockholm newspaper and the newspaper of the Church of Sweden. For the video series, "Faith & Community: The Public Role of Religion," Ammerman participated with Martin Marty, David Daniels, and Don Miller in a roundtable discussion on religion in American life. She participated in and made various presentations at the meetings of the Association for the Sociology of Religion and American Sociological Association (in August) and the Society for the Scientific Study of Religion and Religious Research Association (at the end of October).

Kelton Cobb took part in a panel on September 19 that was convened at St. Bartholomew's Church in New York City around the release of the book, *September 11: Religious Perspectives on the Causes and Consequences*. Cobb spoke on religion and violence. He presented a paper on Paul Tillich and Said Nursi as part of a panel on "Common Themes in Tillich and Islamic Theology" at the North American Paul Tillich Society, which met in Toronto in November. Other presenters on the panel were Seminary student Jawad Ashraf and graduates Umeyye Yazicioglu and Dr. Basit Koshul.

Carl Dudley spoke at Trinity Episcopal Church in Hartford on October 6, discussing his chapter on congregations and the community in the book *September 11: Religious Perspectives on the Causes and Consequences*. Other speaking engagements included: Pittsburgh Theological Seminary, October 14 -18, Teaching Urban Focus in the Doctor of Ministry Program; Second Presbyterian Church, Indianapolis, October 23-25, Teaching Intern Program; Princeton Theological Seminary, October 29, Lecture on Faith Communities Today; Religious Research Association and Society for the Scientific Study of Religion Convention, Salt Lake City, October 31- November 3, presented two papers - "What do we know about community ministries? Comparing data sources" with Mark Chaves and Cynthia Woolever and "Increasing the impact of Faith Communities Today two years later" with Scott Thumma and Craig This - and moderated a panel on "Religion and Vocation; Trinity Church, New York City, November 15 -18, taught in Clergy Leadership Program.

Worth Loomis participated in September 11 ceremonies at Rensselaer Hartford and also at Riverfront Recapture's program on the Riverfront Stage the evening before. On Oct. 13, he kicked off at Trinity Episcopal Church in Hartford a three-Sunday Adult Education Discussion on Business Ethics. An exciting new project that Ibrahim Abu- Rabi,' Yehezkel Landau, and Loomis have given time to in the fourth quarter would join the YMCA, the NCCJ and the Seminary in bringing young adults from Israel and Palestine to Hartford for a month of education and training in the summer of 2003.

Adair Lummis delivered three papers: "Protestant Alternatives to Ordained Pastors," to the Association for the Sociology of Religion, Chicago, in August; "Treading Water: the Inclusion of Women in Church Leadership, Liturgy, and Images of God," to the Society for the Scientific Study of Religion, Salt Lake City, in November; and "Moving Individualism/Autonomy to Community/Covenant: A Critical Dilemma for Regional and National Church Leaders," to the Religious Research Association, Salt Lake City, in November.

In September, **Ian Markham** delivered a paper on "Rethinking Globalization: Bediuzzaman Said Nursi's *Risale-I Nur* in conversation with *Empire* by Hardt and Negri" in Istanbul, Turkey. The paper was published in a Turkish newspaper. Markham traveled to Indonesia in

October with Seminary President Heidi Hadsell, where they met with various political, religious and educational leaders. He organized and led a conference at the Seminary on "Best Practices for Teaching Dialogue" the weekend of October 18-20. Speaking engagements included: a talk on "Christian Ethics and Pluralism" at St. John's Episcopal Church, West Hartford, and a sermon and eight-session course on "Being Christian in the Modern World" at Trinity Episcopal Church, Hartford. Markham chaired a session on "Theological Liberalism" at the American Academy of Religion convention in Toronto in November and delivered a book manuscript for *A Theology of Engagement* to Blackwell publishers.

Over the Labor Day weekend, **Ingrid Mattson** attended the 39th annual convention of the Islamic Society of North America in Washington, D.C. As vice president, Mattson was deeply involved in planning the convention program that included dozens of panels, hundreds of speakers, and about 35,000 attendees. The convention began with the interfaith "ISNA Alliance for Peace and Justice" banquet, where Mattson was the keynote speaker. Mattson gave a number of other lectures over the weekend, including one covered by C-Span on September 1. On September 10, Mattson, along with a dozen other Muslim and Arab leaders met with President George W. Bush to discuss issues of mutual concern. Back in Connecticut, Mattson spoke at the September 11 memorial service on the West Hartford town green. This fall, she has given public lectures at Trinity Episcopal Church, Hartford; Islamic Center of Toledo; Islamic Center of Cincinnati and Westminster School, Simsbury. Mattson gave a presentation at St. Bart's Church in New York in conjunction with the book launch of Hartford Seminary's September 11 book, in which she has an article. Mattson also has an article in a new Beliefnet.com book, *Reclaiming Islam*. In October, she was interviewed for a profile on Indonesian television. Along with other members of the faculty, Mattson met with a number of State Department-sponsored groups of visiting Muslim scholars from abroad. This fall, Mattson began her term as faculty representative on the Hartford Seminary Board of Trustees.

The November issue of *Pastoral Psychology*, 2002, is devoted to a discussion of the book, *Soul and Psyche: The Bible in Psychological Perspective*, written by **Wayne G. Rollins**, Adjunct Professor of Scripture. The editor of this special issue, Professor J. Harold Ellens, describes the book as "a genuine tour de force, which will remain the definitive study in this

Continued on page 19



Photo Courtesy of White House

Continued from page 18 field for many decades, setting the stage for proper psychological hermeneutics for the next century." In November, 2002, at the annual meeting of the Society of Biblical Literature in Toronto, Rollins will be participating in a review of Walter Wink's new book, *The Human Being: Jesus and the Enigma of the Son of the Man* (Fortress, 2002). On October 22, Rollins moderated a session with five speakers from the congregation at the Asylum Hill Congregational Church in Hartford on the theme, "AHCC Conversations: Between Iraq and a Hard Place."

On September 19th **David Roozen** convened a day-long meeting at the Seminary among fifteen international Muslim scholars and Macdonald Center and research institute faculty to discuss Muslims and Islamic mosques and centers in the United States. Two weeks later Roozen hosted a half-day seminar at Western Seminary in Holland, Michigan attended by about 50 students, faculty and local clergy. The purpose was to debate three essays about restructuring in the Reformed Church in America that will appear, along with material from seven other denominations, in the forthcoming, edited collection from the Organizing Religious Work project titled, *Denominational Identities in Unsettled Times: Theology, Structure and Change* (Eerdmans Publishers). Later in October, Roozen represented the Hartford Institute for Religion Research (HIRR) at a Lilly Endowment-funded conference in Indianapolis for religious studies institutes and centers hosted by the Center for the Study of Religion and American Culture. As an extension of the conference, Roozen again represented HIRR at a promotional reception for religious studies institutes and centers held at the annual meeting of the American Academy of

Religion, in November, in Toronto. In between, Roozen attended the joint annual meeting of the Society for the Scientific Study of Religion and Religious Research Association in Salt Lake City, at which he continued his service as Treasurer of the RRA; served as convenor and discussant for a session on church growth; and made a presentation on the relationship of membership size to congregational vitality found in the Faith Communities Today data to a group of clergy and judicatory staff gathered by Nancy Ammerman as part of the HIRR "Learning Communities" grant. Finally, in December, Roozen and Larry Peers convened a two-day, semiannual session of their Inter-denominational Executive Seminar, another component of the HIRR "Learning Communities" grant.

Jane Smith had a busy fall that included the following activities: September 10: Participant in "Daughters of Abraham: Muslim, Christian & Jewish Women's Reflections on September 11, Capital Region Conference of Churches; September 24: "Islam in America" and "Women in Islam," presentations for "Dialogue with Muslims Post 9/11" at the Aurora University Center for Faith and Action, Aurora, IL; September 30: Board Meeting of The Spears Endowment for Spiritual and Moral Education, Choate Rosemary Hall, Wallingford, CT; October 3-5: Participant in United Church of Christ Interfaith Consultation, Cleveland; October 15: Lecture: "The Fundamentals of Islam," New England Consultation of Church Leaders, Franciscan Center, Andover, MA; October 29: Panel on "Political, Religious and Social Issues in Islam," Hartford Town and County Club; November 4: Depauw University Mendenhall Lecture on Christian-Muslim Relations; and November 13: The Michaelsen Endowed Visiting Scholar Lec-

Mattson Meets With President Bush

On September 10, Ingrid Mattson, professor of Islamic studies and Christian-Muslim relations at Hartford Seminary, joined a dozen other Muslim and Arab leaders in a meeting with President George W. Bush to discuss issues of mutual concern. The group met with President Bush for more than an hour and thanked him for his leadership in telling the American people that the vast majority of American Muslims are loyal patriots, and should not suffer undue discrimination. Mattson urged Bush to consider the deleterious effect continuing violence abroad has on harmonious relations among different faith and ethnic groups within America. She urged him to recognize and support the peacemakers in all faith traditions.

ture on "Muslims in the United States," University of California at Santa Barbara. Smith published "Similes and Metaphors of Life and Death in the Writings of Bediuzzaman Said Nursi," Proceedings of the Fifth International Symposium on Bediuzzaman Said Nursi, Istanbul, 2002, pp 255-66.

Miriam Therese Winter went on a two-week speaking tour in Australia in August, giving keynote addresses at the third national conference of Women and the Australian Church (WATAC) in Canberra and at regional WATAC gatherings in Brisbane, Sydney and Bathurst. In September, on behalf of the Women's Leadership Institute at Hartford Seminary, she accepted the first annual Living Spirit Award from the Spiritual Life Center of Bloomfield, CT. Her educational outreach this fall included two lectures on Ludmila Javorova, the Catholic woman priest who is the subject of her award-winning book, *Out of the Depths* — the first annual Edith Preusse Memorial Lecture sponsored by the National Jesuit Honor Society, Alpha Sigma Nu, at Boston College in September, and an event sponsored by the Catholic Studies Department at La Salle University in Philadelphia in October. She also gave a daylong series of talks for women religious in the Hartford area in October to celebrate the 100th anniversary of mission in the United States by the Daughters of the Holy Spirit; and talks on diversity and spirituality at the national conference of Call to Action in Milwaukee in November. Winter also has a chapter on women's spirituality in a new collection of essays entitled *The Church Women Want: Catholic Women in Dialogue*, edited by Elizabeth A. Johnson and published by Crossroad (November 2002).

Winter/Spring Events

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 Educational Programs Office at 860-509-9519 or send an email message to info@hartsem.edu.

Annual Bible Lectionary

God's Word in Greek:

The Gospel of Mark

With Don Larsen, pastor of Grace Lutheran Church, Hartford, and adjunct professor of Greek at Hartford Seminary

Wednesdays, Jan. 8, Feb. 12, March 12, April 9, May 14, June 11

1 p.m. to 3 p.m.

A Drumming Circle

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

Mondays, January 13, February 10, March 10, April 14 and May 12

7:30 p.m. to 9 p.m.

Justice, Forgiveness and Recovery from Child Sexual Abuse

With the Rev. Walter Everett, pastor of United Methodist Church of Hartford; Maria Gallagher, a Family Advocate at the Aetna Foundation Children's Center at Saint Francis Hospital and Medical Center; Nancy T. Ammerman, professor of sociology of religion at Hartford Seminary; and Lynette Harper, a community organizer. In partnership with the Children's Center.

Tuesday, January 14

9 a.m. to 1 p.m.

Thinking about Religion in the 21st Century (three-credit course or audit)

With Hartford Seminary Faculty

Thursdays, January 30, February 6, 13, 20 and 27, March 6, 13 and 20 and April 3 and 10
7 p.m. to 10 p.m.

LOCATION: Round Hill Community Center, 397 Round Hill Road, Greenwich (10th session at Hartford Seminary). CO-SPONSORS: Round Hill Community Church, Interfaith Council of Southwestern Connecticut and Greenwich Continuing Education

Discerning Spirit through Novels (one-credit course or audit)

With Donna Manocchio, adjunct professor of liturgy, worship and spirituality and former associate director, Women's Leadership Institute

Mondays, February 10, March 10, March 31 and April 28

6 p.m. to 8:30 p.m.

Practicing Hospitality in a World of Difference and Danger

With Letty M. Russell, professor emerita of theology at Yale Divinity School. In partnership with the Charter Oak Cultural Center and the Women's Leadership Institute at Hartford Seminary

Tuesday, February 25

7 p.m.

What Spirituality Means to Us

An evening with Hartford Seminary professors Ibrahim Abu-Rabi', Yehezkel Landau, and Miriam Therese Winter

Wednesday, April 2

7 p.m.

Religion and Secularism

With Talal Asad, distinguished professor of anthropology at the City University of New York Graduate Center

Thursday, April 24

7 p.m.

Lecture and Book-Signing

Where the Ocean Meets the Sea:

A Womanist Mapping of the Transatlantic Slave Trade

With Katie G. Cannon, Annie Scales Rogers Professor of Christian Ethics at Union Theological Seminary-Presbyterian School of Christian Education in Richmond, VA. In partnership with the Charter Oak Cultural Center and the Women's Leadership Institute at Hartford Seminary

Thursday, May 1

7 p.m.

An Abrahamic Conversation

Faith, Justice and Peacebuilding

With Yehezkel Landau, faculty associate in inter-faith relations at Hartford Seminary; Reza Mansoor, a member of the Islamic Association of Greater Hartford and the Rev. Allie Perry, pastoral counselor and an organizer of Reclaiming the Prophetic Voice

Monday, May 5

7 p.m.

Digging Deeper: Men Moving from Success to Significance

With David J. Powell, president of the International Center for Health Concerns

Saturday, May 31

9 a.m. to 4 p.m.

The Willem A. Bijlefeld Lecture

Islamic Radicalism in Indonesia

With Alwi Shihab, former Minister of Foreign Affairs in Indonesia and visiting professor at Hartford Seminary

Tuesday, June 10

7 p.m.

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Hartford, CT, USA 06105-2260
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