

# p r a x i s

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International Ph.D. graduates Mary Christine Lohr Sapp and Kemal Argon

## Inside: Hartford Seminary's 2010 Graduation Ceremonies



Doctor of Ministry graduate Jonathan Lee received his diploma from President Hadsell

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## Graduation Day - June 4, 2010



Graduates, faculty and attendees



Juan A. Figueroa delivered the graduation address



President Heidi Hadsell congratulated Coralee Rosario, a graduate of the Hispanic Ministries program



Black Ministries Program graduates

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## Graduation Day - June 4, 2010



Graduates from left Sharareh Esfandiyari, Kim Weiner DeMichele, Omer Bajwa and Jackie Williams, Jr.



Sarah Barr received her Master of Arts hood from parents Randolph Barr and Sandra Edmunds



2010 Graduates

### Two Presentations by Ingrid Mattson

At Hartford Seminary's website, you can listen to two interviews with Dr. Ingrid Mattson, Professor of Islamic Studies and Christian-Muslim Relations and Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations.

- Mattson discussed "America's Post-9/11 Neurosis" on the Colin McEnroe Show on Monday, July 26, on Connecticut Public Radio.
  - Progressive Radio Network interviewed Mattson on Ramadan, misconceptions about Islam, and other topics, on August 8.
- Go to [www.hartsem.edu](http://www.hartsem.edu) for links to both interviews. ❁

## International Institute of Islamic Thought Awards Hartford Seminary \$1-Million Gift to Endow Professorship in Islam

Hartford Seminary is pleased to announce that it has been awarded a gift of \$1 million from the International Institute of Islamic Thought in Herndon, VA, to help endow a professorship in Islamic Studies and Christian-Muslim Relations.

The gift will help fund a chair in Islamic Chaplaincy and Christian-Muslim Relations at Hartford Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations. The first holder of the chair will be Dr. Timur Yuskaev, Assistant Professor of Contemporary Islam and Director of the Islamic Chaplaincy Program.

The gift recognizes and builds on Hartford Seminary's commitment, dating back to the 19th century, to Christian-Muslim Relations and interfaith engagement.

Dr. Heidi Hadsell, President of the Seminary, said, "Hartford Seminary is truly honored to be the recipient of this generous gift, which shows the commitment of I.I.I.T. to both education and service to the American Muslim community. This gift will allow us to continue – and expand – our leadership education programs for chaplains and imams."

"Our Board joins me in great appreciation for the commitment that I.I.I.T. is making to Hartford Seminary."

Hartford Seminary's Islamic Chaplaincy Program, begun 10 years ago under the leadership of Dr. Ingrid Mattson, is the only accredited chaplaincy program for Muslims in the United States. It educates chaplains for service in the military, colleges, prisons and hospitals. Through these institutions, many of the religious needs of Muslims are being addressed. Chaplains work with individuals

and religious communities and also contribute to public discourse on ethical and spiritual issues.

The endowed professorship will include responsibility for maintaining connection and engagement with the local and national Muslim community, including lectures, seminars and shared projects with I.I.I.T. It also will enable Hartford Seminary to play an even more prominent role in promoting interreligious dialogue and understanding in the United States.

The International Institute of Islamic Thought promotes research, publications and conferences related to Islamic thought and contemporary social sciences. The Institute stands at the forefront of Islamic scholarship in contemporary social sciences and humanities. It is committed to the revival and reform of Islamic thought to help Muslims deal effectively with modern social challenges and contribute to the progress of civilization.

"We are impressed with Hartford Seminary's dedication to educating and preparing chaplains and imams for leadership in their professions," said Dr. Jamal Barzinji, the Institute's Vice President. "An endowed chair will help expand and enhance these programs, and we look forward to working with Hartford Seminary to achieve that objective. Establishing endowed chairs in American academia is in line with I.I.I.T.'s goal of promoting scholarship in the study of Islam in America," he added.

Hartford Seminary's Macdonald Center for the Study of Islam and Christian-Muslim Relations is the country's oldest center for such study. It challenges scholars, students,

the media and the general public to move beyond stereotypes and develop an accurate awareness and appreciation of Islamic religion, law and culture.

The Macdonald Center is committed to the premise that through intensive study and academically guided dialogue, mutual respect and cooperation between Muslims and Christians can and must develop.

Dr. Timur Yuskaev, who will hold the chair, started work at Hartford Seminary July 1. "My particular emphasis will be on contributing to Hartford's impressive record of working with Muslim congregations and organizations, in the local area and beyond," he said.

The Seminary, in cooperation with I.I.I.T. and its Fairfax Institute in Herndon, VA, has begun a pilot Graduate Certificate in Imam Education. This will prepare Muslim religious leaders for service in mosques and community agencies throughout the Greater Washington, D.C. area.

The I.I.I.T. gift is part of a creative partnership with Hartford Seminary and the Henry Luce Foundation, which recently awarded the Seminary a \$232,500 four-year grant to support this position as the campaign for permanent funding of the chair is completed.

Hadsell said, "We welcome the partnerships with I.I.I.T. and Luce because they validate our commitment to promoting and preparing strong and capable leaders. Our size may be small but our ambition to make a real difference in the world is great." 🌸

## Professor Edna Baxter Awarded Posthumous Doctor of Divinity Degree



Hartford Seminary has awarded an honorary Doctor of Divinity degree, posthumously, to Professor Edna M. Baxter in recognition of her service and accomplishments.

Miss Baxter (1890-1985) was appointed Instructor in Religious Education at Hartford Seminary in 1926 and Professor in the Seminary's School of Religious Pedagogy in 1944. She was the first woman to serve as a full professor at any theological seminary in the United States.

A Methodist, her interests included early childhood education, curriculum development, the teaching of the Bible to children and youth, and multi-racial, multi-cultural, and multi-national relations.

Miss Baxter received a B.A. in Religious Education from Boston University and an M.A. in Religious Education from Northwestern University. She earned a Bachelor of Divinity degree at Garrett Theological Seminary.

Subsequently, she completed work for a Ph.D. at Hartford Seminary, writing a doctoral dissertation titled "A Study of the Ideas of God Held by Protestant Teachers of Religion." But she was not awarded the degree by her colleagues. Archival records indicate that one or two of them thought that awarding the doctorate to a fellow professor was somehow unprofessional and that such a degree would lack academic credibility.

Despite this decision, Miss Baxter served the seminary and academia to national acclaim.

Besides her position as a professor at Hartford Seminary, she was a Director of the

Religious Education Association for ten years and visiting Professor at Garrett, Northwestern, Union Theological Seminary, Tufts University, and Yale Divinity School. She was an editor of the journal *Religious Education*.

She also was a member for sixteen years of the editorial staff of *The Journal of Bible and Religion*, published by the National Association of Bible Instructors, which was the predecessor of the American Academy of Religion. She was a member of the board of education, New York Conference of the United Methodist Church, the Women's Board of Japan International Christian University, and the committee of the Ewha Women's University of Seoul, Korea.

Miss Baxter pioneered in curriculum development, especially on the elementary level. At a time when the uniform lessons and quarterlies were at their peak, she was dissatisfied with traditional Bible stories and designed courses that brought together the best of biblical scholarship, archaeological research and sound educational methodology.

One of her outstanding innovations was a course for 5th and 6th graders on "Children and Labor Problems," and one on "Living and Working in Our Country." These courses introduced economic and social issues, including those of child labor, migrants, miners, workers in cotton, unions and strikes, housing, cooperatives, and living with people of other races.

She told Helen Sheldrick: "I have tried to connect Church education with all areas of life, especially where human relationships were concerned... To me, the Christian faith is related to all of life."

She also did ground-breaking work in the area of intercultural, interracial and interreligious understanding, enriched by her many visits to other countries. Among her resources was a teacher's guide for a book on the Middle East, "Bible Lands Today," published by Friendship Press. She worked to improve relations between Jews, Christians and Muslims.

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The Baxter family on graduation day



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She was a master in developing creative approaches to teaching, using dramatics, choral speech, story-telling, music, games, arts and crafts, and creative worship. She prepared thousands of pages of syllabi and course outlines that would embody the most creative methods and techniques.

As part of her community service, soon after she came to Hartford, Miss Baxter founded the Knight Hall Nursery School in order to help students understand how to work with children and their parents, but also to meet the needs of seminary and neighborhood families. She was a member of the United Methodist Church of Hartford, and helped to develop a church library that was named in her honor.

Upon her retirement in 1960, she was named Professor Emerita.

Her publications are numerous. In 1984, one year before her death, Miss Baxter wrote an autobiography, *Ventures in Serving Mankind*, which offered insight on her early life and education, chronicled her extensive travels around the world, and added some information about her retirement years.



President Hadsell presented the honorary Doctor of Divinity degree to Brent Baxter on behalf of Professor Edna Baxter. In background is Dean Efrain Agosto.

The degree was awarded at graduation ceremonies for the Class of 2010, which took place on Friday, June 4 at the Seminary. Members of Miss Baxter's family attended and received the posthumous degree.

For a full biography of her life, including her education, her career, her travel and writings, her contributions to Christian education, and a bibliography of her books and articles,

please see: [http://www.talbot.edu/ce20/educators/view.cfm?n=edna\\_baxter](http://www.talbot.edu/ce20/educators/view.cfm?n=edna_baxter). This site also has excerpts from her publications and recommended readings. It was researched and written by The Rev. Boardman W. Kathan, general secretary emeritus for the Religious Education Association and archivist for both the R.E.A. and the Association of Professors and Researchers in Religious Education. ✿

## Lummis named editor

Adair Lummis, Faculty Associate for Research at Hartford Seminary, will be the next editor of the *Review of Religious Research*. The review, the journal of the Religious Research Association, is published four times a year. It provides a channel for the exchange of information on methods,

findings and uses of religious research and contains a variety of articles, book reviews and reports on research projects. Lummis works out of the Seminary's Hartford Institute for Religion Research. ✿



## New Board Members Elected at Hartford Seminary

At the annual meeting of Hartford Seminary on May 24, the Corporators elected five new trustees and affirmed the appointment of Dr. Scott Thumma as a faculty trustee. Here are biographies of each of the new trustees.



**Martin L. Budd, Esq.** is returning to the Board of Trustees. Marty served six years as chair and three as chair emeritus. In 2006, Hartford Seminary awarded him an honorary Doctor of Divinity degree for his dedication to interfaith dialogue and understanding and commitment to learning. Marty is partner emeritus at the Day Pitney

law firm, for which he chaired the firm's Business Law Department and its Business Section. He was chosen for inclusion in The Best Lawyers in America 2006 and the 2006 edition of Connecticut Super Lawyers. He is a former chair of the Board of the Charter Oak Cultural Center, a multicultural organization in Hartford, and has been a member of the National Executive Committee of the Anti-Defamation League and Chair of its National Outreach and Interfaith Affairs Committee. Marty received an A.B. from Dartmouth College, a B.A. from Oxford University, where he was a Marshall Scholar, and a J.D. from Harvard Law School. He lives in Stamford, CT.



**Umar F. Moghul, Esq.**, a resident of Manchester, CT, is a partner at Murtha Cullina, a law firm in downtown Hartford. Umar practices in the fields of banking and finance, private equity and real estate. He has represented an array of financial institutions, businesses, joint ventures and high net worth individuals (many of which

operate according to Islamic principles) in a variety of financing and investment transactions. Umar's real estate practice has included novel Islamic warehouse and table funding financing transactions and the design and documentation of Islamic residential and commercial financing products. His legal practice also encompasses counseling financial institutions with respect to their obligations under the U.S. Patriot Act. Umar has published several articles and has spoken at numerous forums regarding Islamic law and Islamic finance. He serves on the Board of Quba, Inc. in Philadelphia, an Islamic school and community development initiative. He is a lecturer in law at the University of Connecticut School of Law where he teaches Islamic law.

He earned his J.D. from Temple University and his B.A. and M.A. from the University of Pennsylvania.



**Frank Resnick**, a resident of West Hartford, CT, is chief financial officer of the Mandell Jewish Community Center in West Hartford. Previously he was chief financial officer at Central Connecticut State University. Frank is a member of the Advisory Committee of the Connecticut Higher Education Supplemental Loan

Authority; he was vice chair of the authority's Board of Directors from 1994 to 2004. He is a member and past president of the Connecticut Association of Professional Financial Aid Administrators, and recipient of the P. J. Cunningham Distinguished Service Award in 1996. Among his community service is past member of the West Hartford Symphony Board of Directors, past treasurer of West Hartford Community Access Cable TV and past member of the Board of Trustees of Beth El Temple in West Hartford. He earned a B.A. from the University of Vermont and an M.S. from Indiana University.



**Dr. Alwi Shihab** is Special Envoy to the Middle East and the Organization of the Islamic Conference for the President of Indonesia. A leading authority and scholar on Christian-Muslim relations, he is formerly Indonesian Coordinating Minister for People's Welfare and Foreign Minister. Alwi was responsible for emergency disaster relief

in Aceh following the 2004 tsunami. In 2007 he founded his own political party, Partai Kebangkitan Nasional Ulama (PKNU) or "Party of National Scholar Awakening;" he serves as the chairman. Alwi received a Bachelor's degree from Al-Azhar University in Cairo and completed his Master's at IAIN Alaudin, Ujung Pandang, Indonesia. In 1990 he earned his first doctoral degree from University of Ain Shams, Cairo. He went to the United States to continue his education at Temple University in Philadelphia, where he completed his M.A. in 1992. Alwi completed his second Ph.D. from Temple in 1995. While at Temple, Alwi became assistant professor in the Department of Religion. Alwi began teaching at Hartford Seminary in 1996. He was senior faculty research associate in Islamic Studies and associate editor of "The Muslim World" journal. He taught courses in Islamic Studies. Alwi returned in summer 2003 to teach a course titled "Islamic

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Mysticism and Muslim Devotional Life and Practice.” In 1998 he served as fellow and visiting professor at Harvard Divinity School’s Center for the Study of World Religions. In 2002 he became adjunct professor for graduate programs at the University of Indonesia and currently is a member of the university’s Board of Trustees. He lives in Jakarta, Indonesia.



**Dr. Scott Thumma**, a resident of West Hartford, CT, is Professor of Sociology of Religion at Hartford Seminary and Director of the Seminary’s Distance Education Program. His academic home is the Seminary’s Hartford Institute for Religion Research, for which he manages its website. Scott has a Ph.D. in religion

from Emory University, an M.Div. from Candler School of Theology and a B.A. from Southwestern University. He is co-author of “Beyond Megachurch Myths: What We Can Learn from America’s Largest Churches” and “Gay Religion: Innovation and Continuity in American Religion.” On his website biography, Scott writes, “My favorite research interest at the moment is analyzing (read - “surfing”) religion websites and trying to understand the implications of Internet technologies for congregational life. However, my more legitimate research interests include the study of megachurches, nondenominational congregations, the interface between religion and homosexuality, congregational studies, the types and expressions of religious authority and leadership, and

qualitative methodologies in studying congregations.” Scott is Publicity Committee chair for the Society for the Scientific Study of Religion and Publicity Committee chair, Research Planning Committee chair and webmaster for the Religious Research Association.



**The Rev. Charles Turner**, a resident of East Hartford, CT, is pastor of Shiloh Baptist Church in Hartford. Charles began at Shiloh Baptist in April 2007. Outside the church, Charles is the Treasurer of the Asher Association of the Connecticut State Missionary Baptist Convention and a member of the Christian Mission Support

Department of the American Baptist Churches of Connecticut. He also is a member of the Interdenominational Ministerial Alliance of Greater Hartford. In the community he is a member of the Community Advisory Council of Saint Francis Hospital and Medical Center and the Urban League of Greater Hartford as well as a Board Member of the Clay Hill Community Association. Charles received a Bachelor of Business Administration from Tennessee State University and a Master of Divinity from Vanderbilt University. Prior to joining Shiloh Baptist, Charles served as Youth Minister at New Hope Missionary Baptist Church in Nashville, TN, under the guidance of his father, Pastor James C. Turner, Sr., and Minister of Evangelism & Discipleship at Gethsemane Missionary Baptist Church in Houston, TX. ✿

## New Staff



Teresa Mueller has been hired as the new Student Services Assistant. Her primary responsibilities will be to assist with Orientation, coordinate student activities throughout the year, assist students with non-academic issues and help with Graduation. Teresa is very well qualified for this position. In addition to having received a Master

of Divinity degree from Saint Paul School of Theology in Kansas City, she is currently a student in the Master of Arts program at Hartford Seminary focusing on Islamic Studies and Christian-Muslim Relations. She has experience serving as a chaplain intern in an interfaith environment and has completed Clinical Pastoral Education. She has lived on-campus since last September when she began her program ✿



## *Come Celebrate with us on Saturday, September 11, 2010*

Please Join us on 9/11 at 2:00 PM for a the formal opening/ritual blessing of the new woman's space at Hartford Seminary at 76 Sherman Street (the former Macdonald Center)



### **Schedule:**

1:00-4:00: Open House / Informal Reception

2:00: Ritual Celebration

Speaker: Dr. Judy Fentress-Williams

Ritual Leadership: Dr. Miriam Therese Winter



*This renovated space is a gift of love from graduates and friends of the Women's Leadership Institute at Hartford Seminary.*

It will house WLI, a program in applied spirituality, and WLI<sup>2</sup> - an ongoing program for alums that will celebrate the transformative ministries of its participants and offer a variety of programs for women throughout the year.



W.L.I.  
WHERE LOVE IS  
- COME AND SEE -



### **Note to attendees:**

Please consider bringing with you a small flowering perennial, perhaps a cutting from your own garden, something for a sunny setting or for sun and partial shade, with a label identifying what it is.

After adorning our celebration space during the inaugural ritual, these floral gifts will become part of our permanent gardens, a reminder of your presence among us year after year.

## Luce Foundation Awards Grant to Support Professorship in Islam

Hartford Seminary has received a \$232,500 four-year grant from the Henry Luce Foundation for a professorship in contemporary Islam that will augment the Seminary's program in Islamic Studies and Christian-Muslim Relations.

The grant will support a new faculty member at Hartford Seminary. Timur Yuskaev started July 1 as Assistant Professor of Contemporary Islam and Director of the Islamic Chaplaincy Program. He also will help lead a new program to educate imams.

Heidi Hadsell, president of the Seminary, said, "Hartford Seminary is deeply appreciative of this grant. Timur will bring an understanding of Islam in the

American context, which is an important addition to the expertise of our faculty. His background in interfaith work and community outreach will serve him well as he starts this new position."

Yuskaev has been an instructor and teaching assistant at the University of North Carolina at Chapel Hill and the University of Colorado at Boulder as well as an adjunct faculty at St. Francis College, New York City. He has a Ph.D. from the University of North Carolina, an M.A. from the University of Colorado and a B.A. from Bard College.

Yuskaev's areas of specialization include Qur'anic Studies, Anthropology of the Qur'an,

Qur'anic Hermeneutics, Islamic homiletics, Muslim Modernities, Islam in North America, and American and African-American religious history. His teaching experience includes courses on the Qur'an, Islamic History, Western Religious Traditions, World Religions, and African-American Religions.

"My first priority," he said, "will be to serve my students, to prepare them to be effective leaders in the increasingly diverse religious and public landscape. Thankfully, my research interests correspond with their practical concerns. Like them, I am interested in contemporary religious discourses. I study how religious leaders communicate within and across communities. My particular

emphasis will be on contributing to Hartford's impressive record of working with Muslim congregations and organizations, in the local area and beyond."

Hartford Seminary's Islamic Chaplaincy Program is the only accredited Islamic Chaplaincy program in the country. It provides Muslims with the skills and knowledge needed to work as chaplains in American society.

The Seminary, in cooperation with the International Institute of Islamic Thought and its Fairfax Institute in Herndon, VA, has begun a pilot Graduate Certificate in Imam Education. This will prepare Muslim religious leaders for service in mosques and community agencies throughout the Greater Washington, D.C. area. ✿

## "A New Game Plan: A Tribute to Graham Taylor" Acts 11: 1-18 and John 13:31-35

By The Rev. Dr. Ralph Ahlberg

One of my commentaries on the lectionary passages for next Sunday – passages that we read this afternoon – use the metaphor of a ball game to describe a new kind of era that the early followers of Jesus were experiencing after his death and resurrection. They found themselves in a familiar ball park, but they were playing a very new and different game. Some of the players had changed. There was a new team on the field and the players were

struggling with and considering new set of strategies.

In our first lesson from Acts, we get a picture of this new ball game as Peter struggles to bring some new players, some new rookies into the game. It seems that Peter had a kind of disturbing dream or vision. In this dream, a voice tells him to eat food considered by Jewish law to be unclean. Then he's told something that must, at least at

first, have seemed very hard for him... that he shouldn't "knock" or denigrate "what God has made clean." Then, suddenly six Gentiles arrive, who are also considered unclean. And Peter feels this pull, this imperative of God to travel with them to a Gentile household in Joppa and baptize them all into the new faith of the risen Christ. Gentiles and Jews together!

It's a new ball game!



In John's gospel, the newness of the game is experienced and explained in what have been called Jesus' "farewell discourses." At the very time that Jesus predicts his betrayal by Judas and then foretells Peter's denial,

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at this very dark moment when the anticipation of failure for all of them seems so real... there comes this sense of glorification or praise and fulfillment where Jesus issues “a new commandment,... that you love one another.” The disciples become aware of a new paradigm, a living expression of what love is. In fact, Jesus becomes their definition of love.

It's a new ball game! With a new game plan.

Well, a potential new game plan for Hartford Seminary and, in point of fact, for American Christianity arrived in 1880 when Graham Taylor accepted a call to become the pastor of the Fourth Congregational Church here in Hartford. He'd been raised a conservative evangelical but found that faith position challenged both by the writing of Horace Bushnell with his more liberal style of ministry, and through his friendship with a Hartford pastor named Chester Hartranft, who was soon to become president of Hartford Seminary. Taylor was brought up as an evangelical conservative and in his first parish in Hopewell, New York he'd worked hard to develop a preaching style like the great evangelist Dwight Lyman Moody, but it hadn't worked. He felt so uncomfortable, so embarrassed intellectually that

he burned all the sermons he preached there.

So that when he arrived at Fourth Church, he probably realized he was beginning a new kind of ball game. At the time, Hartford was a thriving industrial city, home to Pratt and Whitney, the Colt firearm company and a budding new insurance industry. Half of its population was poor and foreign born. Graham Taylor's new church was located on Main Street. It had a great history and had taken positions against slavery and for women's suffrage. But by 1880, to avoid the problems of increasing urbanization, the membership of that distinguished and wealthy congregation gone way down. Many of its people had moved to the suburbs. And as those who stayed had no interest in reaching out to or welcoming the less affluent, often foreign-born folks who surrounded the church; seventy-five percent of who were poor. So that a sanctuary built to accommodate 1,200 now welcomed about 50 on Sunday mornings. Apparently the congregation had been taught that poverty went hand in hand with laziness and weakness. So what was real in 1880 was the general feeling even among church leaders in Hartford that Fourth Church was dying. For whatever reasons, the “wisdom” of pastors like Joe Twitchell of Asylum Hill Church, the hiking

partner of Sam Clements/Mark Twain, and Edwin Pond Parker of South Church thought it prudent to avoid the poor and lower classes.

That was the situation of Fourth Church when Graham Taylor arrived. Most of the 218 actual members were firefighters, police officers, blue collar workers and small merchants. So it was to them and to the few remaining “old guard” that Taylor delivered a blunt message. In effect, though, it was a message very similar to the imperatives offered this afternoon in our lessons from scripture. They were in a new ball game. They needed a new game plan. And that plan, according to Taylor, had to be based on Jesus' command of love...love for even the poor and foreign born! He wrote about this time later in his life, and said in effect that the need to be of service to that inner city community surrounding the church was more appealing to him than serving the church itself. And so he challenged his new congregation to join him in a new game plan to serve the community. It was, he strongly implied the congregation's best and only hope for saving itself.

So he went to work. He initiated a battery of prayer, discussion and Bible study groups. He brought celebrity evangelists like Moody to Hartford, but all of

this met with limited success and a bit of scorn from the mainline clergy of Hartford who thought they'd progressed beyond a “come to Jesus” style of religion. But then he enlisted another evangelist named Henry Gillette who'd recently conducted a campaign of door-to-door evangelism for the Connecticut Bible Society. And he and Gillette made thousands of personal calls. They reached out to unchurched tenement-dwellers and shopkeepers. They helped people find jobs and places to live. They led services outdoors on street corners and even in the local baseball stadium. Taylor also became a regular visitor to the Connecticut State prison in Wethersfield.

Later in his life in a book entitled, *Pioneering on Social Frontiers*, he describes one such visit and he says this: “On one chapel occasion after I'd addressed over 400 men, mostly between the ages of 20 and 40, the warden, a man of the old type who had few if any ideas or modern methods of dealing with prisoners, grimly remarked: ‘Eighty percent of these men are here on account of conditions for which you and I, and all the rest of us, are more responsible than they.’ Taylor said that as he got to know these people, he found that to be true.

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Well, in just three years, by 1883, Sunday attendance at Fourth Church was over 400. People began to take notice. Graham Taylor began to get support from Horace Bushnell's widow, Mary and Charles E. Stowe, a Congregational pastor and the son of Harriet Beecher Stowe. So that while a certain segment of polite society gave him a cold shoulder and thought it unseemly to "troll the slums for members," another part of Hartford began to get very interested in the ministry of Graham Taylor.

And one of these was the by then president of Hartford Seminary, Charles Hartranft. Now, Hartranft and Taylor were beginning to recognize that not only Fourth Church but the church at large was in a new ball game which needed a new game plan. And it was a game plane that necessitated knowing that "salvation is both personal and social, and that you can't work for one without working for the other." Social and personal salvation is interdependent. It was the genius of Hartranft to understand that Taylor's experience at Fourth Church had given him the tools to build relationships within his particular environment. And that those tools and that understanding needed to be a part of the curriculum at Hartford Seminary in the work of educating new pastors.

Well, Taylor wasn't all that sure about moving from the work of a pastor to that of a seminary professor. For one thing, he didn't have a research degree and he didn't fancy himself as much of a scholar. And besides that, while the clergy of Hartford were pretty liberal, the faculty of Hartford Seminary was beyond conservative. They were reactionary types who'd attacked Horace Bushnell and anything progressive theologically. So they didn't really want him rocking their boat. But Hartranft did, and eventually he persuaded Taylor to join the faculty. He did that in 1888 with the provision that he could continue at Fourth Church, and that he was allowed to use that congregation as a kind of social laboratory. From which in that parish setting, students might apply the tools of the just emerging social sciences that Taylor had acquired and used at Fourth Church.

According to his students at Hartford Seminary, Taylor was neither a polished class room star nor a careful scholar. He often rushed in late for the class and filled his lectures with anecdotes from his recent experiences as a pastor. But he was very effective in holding their attention because he was authentically describing the real world that his students would encounter. One student said he was "the most irregular lecturer

academically I ever knew... but we learned something that we never could have learned in any other way." He must have been a busy guy, because his teaching load included Pastoral care, homiletics, pastoral administration, church polity and Christian sociology.

At one point, the often hostile Hartford Seminary faculty caused consideration to be given to somehow "firing" this bringer of a new game plan for a new ball game, but President Hartranft put a stop to that by pointing out that Graham Taylor was so popular among the student body that a great many students would likely transfer out as a protest to such a move.

By 1892, his reputation had grown sufficiently strong that he was invited to speak at Chicago Theological Seminary. Of course, the invitation had an ulterior motive because they wanted him to initiate a major department of Christian sociology and they'd raised the money to do it. Apparently, it was a difficult decision for Taylor to make, because he'd come to love this Seminary and the people of Hartford. But he chose head over heart, because he saw a greater promise in Chicago for realizing his goal of a more faithful Christian response to the world.

Well, Graham Taylor had many significant years in Chicago. He wrote important books influencing the social gospel movement, became a good friend to Jane Addams of Hull House fame, as well as the other giants of the Social Gospel Movement, Walter Rauschenbusch and Washington Gladden. He founded the Chicago Commons in a run-down part of Chicago which was for forty-four years a laboratory for Christian activism of many varieties. He was well-loved by his students for his humor, his generosity and his buoyant spirit. If you have occasion to visit Chicago Theological Seminary now, the chapel there is named in his honor. Through this means, Chicago Theological Seminary recognized his greatness in living out the great imperative of our lesson from John's gospel.

And it all began here back in the 1880's when Chester Hartranft saw the potential Graham Taylor held for Hartford Seminary and for American Christianity.

Last Sunday, I watched CNN as it covered the memorial service for the twenty-nine miners who died earlier this month. It was a touching service which peaked for me when President Obama recalled the song, "Lean On Me," written by the son of a coal miner. And in the rhetorical style that's so effective, we were

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reminded of the reality of our interdependence. Coal miners need to trust those with whom they work, he said, reminds us all of how critical it is that we remain conscious of our need for one another, both personally and within society-at-large. "Our task here on Earth," he said, "is to save lives from being lost in another such tragedy... To treat our miners like they treat each other – like a family. Because we're all family and we're all Americans and we have to lean on one another." In a real sense, each of us is a part of

a common wealth, a community that either ennobles or debases.

And surely Jesus knew that much about us as human beings when he inspired that new commandment in our lesson this afternoon, to love one another and to include one another. He saw the need for a new game plan.

I'm grateful that within the history of our Seminary, we can point to one great teacher, Graham Taylor, who understood that need.

*Prayer:* As we gather this afternoon, O God, we pray for those who study here; and for those who teach here; as well as for those who provide the necessary services for an efficient and comfortable setting for educating mind, heart, and spirit for strengthening and support and just and loving quality of life. We pray for attentiveness to the needs of the world that surrounds us and for the energy that may enable us to move in positive and healthful ways, both personally and within our world. Help us to be

faithful both to the best of our past and to a future that needs our peace-making and peace-building perspectives. We offer our prayers seeking always that spirit which was in Jesus Christ our Lord. Amen.

*(Sources: Internet and Gary Dorrien: Christian Ethics in the Making.)*

*The Rev. Dr. Ralph Ahlberg, an alumnus and member of the Board of Trustees, delivered this reflection at a Chapel service on April 28.* 🌸

## "The 'Old Man' (God) Does Not Roll Dice With The Universe\*\*"

*Donald C. Helm, B.D. 1962, Retired Research Scientist and Educator*

Does a transient (moving, mortal) Creation require an absolute (non-moving, immortal) Creator? Some moderns might be inclined to scoff at such a time-honored metaphysical type of question, attributed to Aristotle. What if it were paraphrased to read: Does observing the ever-changing physical world that surrounds us inherently imply that within each observer lies a non-changing sense of awareness? Can an answer, one way or the other, to this latter formulation be mathematically proven and/or be unambiguously corroborated empirically?

The concept of physical flux (motion), and its analysis, can be

traced historically from the pre-Socratics to Einstein via Renaissance thinkers like Galileo and Newton. The Western emphasis on mathematics and *logic* (founded upon Pythagorean and dialectic thought) coupled with *observation* (namely, the need for empirical corroboration of those results, mathematical and logical, that follow directly from a postulated premise) constitutes our post-Renaissance scientific method. Though this method (with its cornerstones of logic and observation) has been centered on the analysis of "motion," it has also served as a more general paradigm for scientific discovery.

The main point of the present discussion is the following: During the past century, a third and new cornerstone of physics is in the process of being slowly unearthed. I believe that this new cornerstone will eventually allow the following question to be answered: Can one identify unambiguously from basic mathematics one or more appropriate observer(s) of each explicit empirical event?

The titanic debates and as yet incompletely resolved issues that separated Einstein from most of the early architects of quantum mechanics still delineate the frontiers of modern physics.

At present, Einstein is seen as a stubborn old man on the wrong side of this continuing discussion over the role and identity of "observers" (sentient and/or non-sentient) of carefully measured physical processes (particle motions) at various scales and types of observation. To take a page from Mark Twain: It may be premature to announce the demise of Einstein's meta-physical\* convictions regarding the underlying *physical fabric*\*\* of our transient universe.

Footnotes:

\* The title indicates Einstein's succinct response to the prevailing metaphysical

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(probabilistic) interpretation of quantum mechanics.

\*\* The following postscript is addressed to fellow reunion seminarians regarding where I believe the elegant Logos theology fits vis-à-vis modern scientific thought (just outlined) on the one side and Abraham's promise on the other:

A 21st century Platonist and perhaps Plato himself might restate the ending of the last sentence above with "... the underlying *mathematical fabric* of our empirical universe." This more closely reflects current thinking in physics. A first century Stoic might paraphrase it with "...the underlying *Logos* of God's creation." In each case, the latter is interpreted to be the incarnation of the former (italicized).

In a curious historical twist, this Greco-Roman Logos mantra was directly borrowed from the Stoics in the first century by the author of John's gospel. It serves as an intriguing introduction to John's story of Jesus. This gospel, however, gives the mantra a new non-Stoic "spin." The historical Jesus is substituted for creation (nature itself) as being the incarnation of the eternal Logos (word-dialectic discourse-wisdom, as enshrined by the Stoics). Such a meta-physical depiction of Jesus aided gentiles within the early church to undertake an even more radical task: Essentially to wrest from blood descendents of Abraham the most revered birthright of Middle Eastern antiquity (namely, Yahweh's *covenant* with Abraham and his heirs). Assuming the gentile Logos and Jewish

Yahweh are One, the result of this and similar reasoning (revelations) led to proclaiming a "new" covenant (or testament). Even the hoary claim of the Hebrews (based on their being genetic heirs) was less than secure during their own early days, being themselves descended from the second son (Jacob) of the second son (Isaac) of Abraham. What Christians today call the "old" testament expresses the Hebrew preoccupation with legitimizing (spinning?) their own claim to this ancient and deeply coveted birthright. These older books recount a profound epic of a self-aware people (the 12 tribes) heroically struggling to remain loyal to the Abrahamic promise. They also present an exceedingly effective legal argument of inheritance spanning many, many generations, which are meticulously recorded.

**Don Helm** is a member of the Baltimore Ethical Society (BES) of the American Ethical Union (AEU). He has retired from a number of institutions of scientific research and of higher learning [namely, in chronological order: the U.S. Geological Survey; the University of California (Lawrence Livermore National Laboratory); the Commonwealth Scientific and Industrial Research Organisation (Australia's flagship national research group); the University of Nevada, Reno; Morgan State University] and is currently Emeritus Chair of Excellence in the U.S. Department of Energy's program of Samuel P. Massie chaired professorships. He holds an A.B. (*cum laude*) in mathematics from Amherst College, a B.D. in theology from Hartford Seminary, and an M.S. and a Ph.D. in engineering from Cal in Berkeley. Further bio-information is available from *Who's Who in America*. 🌻



## Annual Fund Update

**Thank You!** Hartford Seminary's 2009-2010 Annual Fund raised nearly \$180,000 – a bit short of goal, but boasting more donors and more gifts than the previous year. We are mindful of the realities of the economy on our students, alumni/ae and donors and deeply appreciate that so many choose to continue supporting the Seminary during these uncertain times.

The Institutional Advancement office has been busy over the summer launching the 2010-2011 Annual Fund campaign. One of our goals for the next academic year is to keep our valued donors better informed of the wide variety of happenings at the Seminary, using email and other forms of technology to communicate with you more regularly.

We welcome every opportunity to connect with you who support the Annual Fund, and encourage you to visit the Seminary if you are in the area. If you haven't visited campus in over a year, then you haven't seen our newest gem – the Martin and Aviva Budd Interfaith Building at 60 Lorraine Street. It is a strong witness that Hartford Seminary continues to grow and thrive.

Please feel free to call us at any time with questions, concerns or to just check in.

Again, we thank you for your generous support, and for your commitment to Hartford Seminary. 🌸

## Alumna Leaves Scholarship Bequest

Hartford Seminary is pleased to receive a \$198,000 bequest from **Dr. Christine Skelton, M.A. '47 and Ed.R.D. '58**, to provide an endowment for scholarships.

Dr. Skelton passed away in July 2009 at 89. Ordained in the United Church of Christ, she served as a Christian Education

Consultant and Administrator in several local and regional areas including Washington State, Hawaii, Washington, DC, New Canaan, CT, Whittier, CA, Fremont, CA, and Ohio.

Retiring in 1987, she moved to Port Charlotte, FL, as a resident of South Port Square. She was a member of Pilgrim, UCC.

“We are honored that our alumna, Dr. Skelton, remembered the importance of supporting our current students. Her vision will enable the next generation to follow in her footsteps as religious leaders,” President Heidi Hadsell said. “Hartford Seminary’s students increasingly need financial assistance in these uncertain economic times, and this gift

will enable more students to study with us.”

Dr. Skelton, through her planned gift, was a member of the Mackenzie Heritage Society. Information on planned giving may be obtained from The Rev. Dr. Jonathan Lee, chief development officer, at 860-509-9556 or [jlee@hartsem.edu](mailto:jlee@hartsem.edu). 🌸

Your faithful work...

*...has made a difference in the **past***

*... sustains you in your **present***

*...and can bear fruit in our **future***



*Phyllis Covell M.A. '56, Evan Johnson B.D. '60, and Mary Robbins M.A. '61*

In a season of financial uncertainty, giving to Hartford Seminary  
can be your way to a more secure future.



Let one of our financial professionals explain how a planned gift  
can benefit you now and your family and Hartford Seminary later.



*There are many ways to make a smart, tax-deductible gift to Hartford  
Seminary.*

*Contact the Rev. Dr. Jonathan Lee, D.Min. '10  
at 860.509.9556 or [jlee@hartsem.edu](mailto:jlee@hartsem.edu)*

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

**Allan Baker, BMP '08**, died on July 28, at the age of 58. After graduating from Providence College in 1974, Allan worked for ING Financial Services in Hartford, from which he retired in 2004 to become President of Innovative Marketing and Branding Solutions LLC. His service to the community was extensive: he served on the Board of Directors for the Connecticut Community for Addictions Recovery, the Recovery Club of Windsor, the Urban League of Greater Hartford, the Hartford Symphony Orchestra, the Old State House, the University of Connecticut Graduate School of Business, and the Thurgood Marshall Scholarship Fund. He received a commendation from President Jimmy Carter "...for outstanding service to others in the finest American tradition." He is survived by his wife Laura, two daughters, a brother, four sisters and many nieces and nephews.

At the time of his death on June 23, at the age of 69, the **Rev. Dr. J. Jermaine Bodine, B.D. '67**, Ph.D. '73, was serving as pastor of the United Church of Warner, New Hampshire. Prior to his arrival there in 2001, Dr. Bodine served United Church of

Christ congregations in Hebron and Lisbon, Connecticut, and the New Hampshire communities of Henniker, Stratham and Warner. While studying for his doctorate at Hartford Seminary, he was taught by his future father-in-law, Dr. Willem Bijlefeld, and went on to serve as assistant director and lecturer at the Macdonald Center. Dr. Bodine is survived by his wife, Wilhelmina and daughters Melissa and Courtney.

**The Rev. Dr. Edward Furcha, Ph.D. '66**, died on July 4, 1997, having formerly served as Professor of Religious Studies at McGill University in Montreal, specializing in Reformation history.

During the 1940s, **the Rev. Marvin and Mary Keislar** studied at the Kennedy School of Missions, and then served as Methodist missionaries in Pakistan from 1945 to the mid 1970s. Upon their return to the United States, Marvin served as a pastor in the California-Nevada conference of the Methodist Church until retiring. Marvin died in 1999, and Mary in 2004. Their son, Doug, saw his parents' names on the list of lost alumni/ae and provided this update.

Word was received that **the Rev. Joseph F. Manning, D.Min. '88**, died in February of 2000 while serving as a missionary in Mexico and Nicaragua. Joe led workshops

on evangelism, inter-church ministry and Third World advocacy and wrote extensively on pastoral practice, world mission and family life. He spoke at Christian conferences and retreats worldwide. He was buried in Monterrey, Mexico, and is survived by two brothers and two sisters.

**The Rev. Dr. Howard S. Olson, Ph.D. '65**, spent the majority of his career as a missionary pastor in Tanzania from 1946 to 1988. An ordained pastor in the Evangelical Lutheran Church of America, Howard was a Distinguished Alumnus of Hartford Seminary. "He was a remarkable theologian, linguist, and music ethnologist, working both in Tanzania and the United States to build bridges between people of all races, ethnicities, genders, and classes through literacy programs, translations, publications, songs and stories. He also constructed schools, dispensaries, and churches." Howard died on July 1, at the age of 87, and is survived by his wife, Louise, four children and seven grandchildren.

**The Rev. Dr. Oswald O. Schrag, M.Div. '45, S.T.M. '48**, died on April 15, in Nashville, Tennessee. Dr. Schrag was Professor Emeritus of Philosophy and Religion at Fisk University, where he taught and served since 1952. He served as Chair of the Department of

Philosophy and Religion at Fisk, published widely, including the book *Existence, Existenz and Transcendence*, was President of the Society of Philosophy of Religion and, following his retirement, was active in Common Cause, the Interfaith Alliance, Americans United for the Separation of Church and State and the ACLU. He is survived by his wife, Orpha, and four brothers.

**Talmage Wilson** studied at the Kennedy School of Missions in the mid-1950s, and had been listed among lost alums. His son, Phil, wrote to say his father died in September of 2006 in Shelton, Washington. Before coming to Hartford, Talmage studied at Seattle Pacific University and Fuller Seminary in Pasadena, California. After his time here, he and his wife Doris served as missionaries in South Sudan. Talmage is survived by his wife, three sons, two daughters and eight grandchildren. ☀



## Hadsell Speaks at Interfaith Gathering, Teaches in Singapore

President Heidi Hadsell participated in an international conference in Singapore in July on how Muslims living in multicultural countries can draw on their faith to contribute actively to society and then taught interfaith relations to a special class.

The three-day International Conference on Muslims in Multicultural Societies was organized by departments from three universities -- Oxford University's Faculty of Oriental Studies, the University of Melbourne's National Centre for Excellence in Islamic Studies, and the National University of Singapore's Malay Studies Department -- in conjunction with the Islamic Religious Council of Singapore.

About 250 people, including scholars and religious leaders, from 23 countries attended the conference. Hadsell was one of the speakers, presenting a case



President Heidi Hadsell and the class that she taught in Singapore

study on the institutionalization of Islam in the United States. She focused on the Muslim Chaplaincy Program at Hartford Seminary.

The day after the conference ended, Hadsell and Professor Reuven Firestone of Hebrew Union College in Los Angeles presented a seminar on “Theol-

ogy and Interfaith Dialogue” at the Harmony Center in Singapore.

Then Hadsell taught a two-day class organized by the Islamic Religious Council of Singapore, which is a partner with Hartford Seminary in offering courses in interfaith dialogue and understanding, and the Harmony Center.

The class, at Muis Academy, was a core program in interfaith relations. The first day focused on Islam and Interfaith Relations; the second day's focus was Interfaith Dialogue – Perspectives and Methodologies. The class included lectures, group work and panel discussions. 🌸

After graduating from Hartford Seminary, the **Rev. James Kvetko, B.D. '69**, served the Brandon Congregational Church in Brandon, Vermont, and then the First Congregational Church in Waterloo, Iowa. In 1993, he became the Pastor of the Miami Shores Community Church in Miami Shores, Florida, where he currently serves. Members of the congregation will hold a celebration of the 40th anniversary of Jim's ordination on July 11, 2010, and the Mayor and Village Board of Miami Shores declared Monday, July 12, 2010 as "Jim Kvetko Day" in the Village.

**The Rev. George C. Conklin, M.Div. '56**, writes, "I continue to manage Worldwide Faith News, a religion newswire for 30 faith groups – [www.wfn.org](http://www.wfn.org)."

From Arizona, **Betty Jane Rector (BJ), M.A. '52**, B.D. '64, sends greetings to classmates of 1952 and 1964.

**The Rev. Barbara McNeel Moran**, formerly of the Church and Ministry program at Hartford, is currently pastor of Christ Church UCC in Trumbauersville, Bucks County, Pennsylvania. She serves on the Penn Southeast Conference of the UCC on its Revitalization program and the Small Church Workshop Committee. She still lives in Philadelphia. Her consultancy and training of troops and chaplains, through the US Army Chaplaincy ended with 9/11, as military priorities changed. Barbara

turns 81 in August this year. Franklin College in Franklin, Indiana announced that **Mary Alice Medlicott, M.A. '48**, was awarded an honorary doctorate of letters at graduation ceremonies in May. Over the course of her career, she has served on the staff of Central Baptist Church in Hartford, secretary for the American Red Cross, Indianapolis, teacher at Franklin Community School Corporation, archivist at Franklin College Hamilton Library, resource leader for the National Genealogical Society and on the board of directors for the Edna Martin Christian Center. Mary Alice has been involved with many service organizations including Girl Scouts of America, Charlotte Emerson Club, Society of Indiana Pioneers and American Baptist Churches of Indiana. Her honors include the Franklin College Alumni Citation, City of Franklin's Senior Service Award and Sagamore of the Wabash award from the State of Indiana. Mary Alice is currently a member of the First Baptist Church of Franklin.

**The Rev. Jean Wallace-Fearon, B.D. '60**, is no longer lost! She was ordained in the United Church of Christ in 1962, is now retired with standing in the York Association of the Maine Conference, and is living in Ogunquit. During her time at Hartford Seminary, Jean's name was Elinor Jean Schnabel.

The Episcopal News Service reports that the **Rev. Dr.**

**Michael Vono, D.Min. '86**, was elected April 24, 2010 as the ninth bishop of the Episcopal Diocese of the Rio Grande. Michael had been serving as rector of St. Paul's Within the Walls in Rome since 1992. During his tenure there he also served for six years—three as president—on the council of advice to the bishop of the Convocation of Episcopal Churches in Europe and has been active in ecumenical and interfaith work. He was for 12 years president of the Anglo-American Medical Assistance Fund of Rome. Previously he served in the Diocese of Western Massachusetts as rector of Christ Church Rochdale, and curate at All Saints Church, Worcester.

**John Strong, M.A. '72**, is the Charles A. Dana Professor of Religion at Bates College in Lewiston, ME, where he has taught since 1978. His research program is in the area of Buddhist Studies, with a special focus on Buddhist legendary and cultic traditions in India and South Asia, and is currently working on a book on miracles in the Buddha's biography. His teaching includes courses on Buddhism, and on other religious traditions of India, China, Japan and Tibet. Chief Development Officer Jonathan Lee was an appreciative student of Professor Strong during his undergraduate studies.

**Wallace Viets, S.T.M. '50**, fondly recalls working with, among others, Professor Matthew

Spinka during his time in Hartford. Following graduation Dr. Viets served Methodist churches in West Hartford, Albany, Glens Falls, New York, New Haven, and Huntington, Long Island, and then as District Superintendent. Retiring in 1983, Dr. Viets was awarded two honorary doctorates for his long advocacy for civil rights, from Jackson Theological Seminary and Allen University. He presently lives in Shelton, Connecticut, with his wife, Evelyn.

After a distinguished ministry of leadership in the Connecticut Conference and the United Church of Christ, the **Rev. Dr. Davida Foy Crabtree, D.Min. '89**, retired as Conference Minister in Connecticut in May of 2010. Among her many passions have been partnerships with the Kyung-ki Presbytery in South Korea and with the Iglesia Menonita de Colombia; the mission of the Amistad America, which was launched during her tenure as Conference Minister; expansion and promotion of outdoor ministries at the Silver Lake Conference Center in Sharon, Connecticut; and the mission and program of the wider United Church of Christ, particularly the celebration of the 50th anniversary Synod in Hartford in 2007.

The Chatham Hall School in Chatham, Virginia, has appointed the **Rev. Dr. Ned Edwards, Jr., D.Min.'04**, as



Chaplain and religion teacher. For the past 16 years, Ned has been the Senior Minister of the First Church of Christ, Congregational in Farmington, Connecticut.

In March, 2010, as a visiting participant to the Zion World Prayer Mission of Sokoto, Nigeria, **Margaret B. Morse, M.A. '91**, spent 16 days teaching basic hygiene in four Muslim villages. She worked with missionaries during

Leadership Training Conferences held in the various villages within the region of Niger. Margaret had the opportunity to dedicate a Sewing Center and Literacy Center that her church, Christ Church Anglican, East Haven, Connecticut, helped to finance. She writes that the experience was life stretching, challenging and thought provoking. Look for Margaret's three albums of Nigeria pictures on Facebook. 🌸



Margaret Morse is shown here with colleagues in Nigeria.

## Alumni/ae Reunion

Hartford Seminary held an engaging reunion on June 4 for alumni/ae in the Classes of 1958 through 1962. The Class of 1960 was recognized later that day during Graduation Ceremonies on their 50th anniversary of graduation. Here are some photos from the reunion.



The alumni/ae pose for a group photo with Seminary President Heidi Hadsell and Dean Efrain Agosto.



Bill Zito, left, talks with Ralph Ahlberg. Both men have two degrees from Hartford Seminary, the second a Doctor of Ministry. They were classmates, graduating in 1959.



The alumni/ae listen to a presentation by Uriah Kim, Professor of Hebrew Bible, on "King David and King Saul: Two Models of Leadership in a Multicultural Context."



The alumni/ae at lunch.



Mary Robbins, Class of 1961, talks with Heidi Hadsell, Seminary President.



## Fall Course Schedule 2010

Hartford Seminary's Fall Semester will begin Monday, September 13 and continue through Thursday, December 23. The Seminary's courses are open to members of the public and carry three graduate level credits. Individuals who do not wish to take courses for credit may apply to take courses as an auditor. Many classes fill up quickly, so participants are urged to register early to ensure a place in their courses of choice. For those enrolled in a three-credit course, the cost is \$1,740. The non-credit audit fee is \$575. A special audit fee of \$385 is available for: Persons age 60 and older; persons 55 and older receiving disability income (please provide appropriate documentation); Graduates of Hartford Seminary degree programs or the Certificate of Professional Ministry (cooperative M.Div.); Donors of \$250 a year or more; Hartford Seminary Adjunct Faculty; and up to three specially designated members of churches that participate in the International Peacemaking Program of the Seminary. There is a limit of one course per academic year to receive the special rate except persons age 60 and older, for whom there is no limit.

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

### ARTS OF MINISTRY

#### Mental Health: An Islamic Perspective

*Online, beginning the week of September 13*

This course will familiarize students with the basic concepts of mental illness to facilitate their communication with multidisciplinary teams including both health and mental health professionals. We will focus on the cultural factors particular to the Muslim community. Students will obtain skills such as how to approach individuals in a mental health treatment context and when to make referrals to mental health specialists. Students will be required to write a term paper. Selected papers will be considered for the publication in the Journal of Muslim Mental Health. *Hamada Hamid, Adjunct Professor of Arts of Ministry and Fellow, Institute for Social Policy and Understanding*

#### Pastoral Care and Congregational Leadership

*Tuesdays, 9 a.m. to 4 p.m., on September 14, October 5 and 26, November 9, and December 7*

This intermediate/advanced course is intended to help participants articulate and further develop a pastoral care toolkit, designed to meet

the "real life" needs of professional religious leaders. The course will cover topics that include: how to assess mental health issues, when and how to refer; marriage enrichment and revitalization; professional boundaries in pastoral care; clergy self care; socioeconomic, cultural and ethnic diversity and its impact on pastoral counseling in the congregation. The approaches outlined and developed will be relevant to being pastorally present to different life circumstances, family systems and cultural contexts. We will explore how to make your pastoral presence in the ministry setting responsive to today's challenges. Opportunities to present and work with case material will be available every class day. Prerequisite: Previous coursework in Pastoral Care is required. *The Rev. Dr. Claire W. Bamberg, Adjunct Professor of Arts of Ministry and licensed marriage and family therapist.*

#### Information Literacy for Islamic Studies **NEW**

*Tuesdays from 9:30 a.m. to 11:50 a.m., beginning September 14*

To conduct basic research in Islamic Studies requires knowledge of resources from manuscripts to websites, Arabic transliteration systems, Arabic keyboarding for data searches, the nature of historiography and its relation to disciplines within Islamic Studies, and the role of Orientalism, inter alia. Students will learn how to think critically concerning information produced about Islam from both within and without the religion. Differing editions of the Qur'an in translation as well as hadith, fatwas, and other classical texts will also be addressed, in addition to differing calendar systems, styles of calligraphy, the use of maps and atlases, and so on.

**Pre-requisite:** one year of Arabic or permission of the instructor.

*Steven Blackburn, Faculty Associate in Semitic Scriptures and Librarian*

### DIALOGUE

#### Dialogue in a World of Difference

*Mondays, from 6 p.m. to 9 p.m., beginning September 13 (10 weeks)*

A required course for all students enrolled in the Master of Arts degree program. Students and faculty in a collegial setting will explore in depth the principles and the practice of dialogue in a pluralistic world through dialogical listening and cross-cultural conversations in a context of diversity. Goals of the course include the development of listening and communication skills in multi-cultural contexts; fostering an understanding of one another through information sharing and community building action; and learning how to discuss potentially

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divisive issues constructively and without animosity. This course is graded on a Pass/Fail basis. *Heidi Hadsell, Professor of Social Ethics and President, Hartford Seminary, and Yehezkel Landau, Faculty Associate in Interfaith Relations*

## **Interfaith Perspectives on Poverty NEW**

*Wednesdays, from 4:30 p.m. to 6:50 p.m., beginning September 15*

The great religions of the world have consistently focused on the elimination of poverty as the desire of God and a priority for faith communities. The reality has regularly fallen short of this vision. The course will explore how congregations can be on a pilgrimage with the poor to establish justice and eradicate poverty. The approach to this reality will be explored through lectures, discussion and case studies drawing on the interfaith approaches implemented in South Africa. The goal is to develop doctrines and strategies to renew the commitment to proclaiming and acting on "good news to the poor" through the support of interfaith communities. The course is designed for religious and community leaders of all faith traditions who seek to revive the commitment to ending poverty in the congregations and communities they serve. *Paul Verryn, Adjunct Professor of Interfaith Relations*

## **ETHICS**

### **Feminist Ethics in a Multi-Cultural Context NEW**

*Tuesdays, from 4:30 p.m. to 6:50 p.m., beginning September 14*

This survey of feminist ethics will serve as an entry point to the general field of theological ethics. Students will explore the work of mujerista theologian, Ada Maria Isasi-Diaz, womanist theologian, Katie G. Cannon, and Jewish feminist theologians, Rachel Adler, Judith Plaskow and Rebecca Alpert, with a focus on method. In addition to the place of women in "sacred text" and in the church/synagogue, topics to be viewed through these various lenses will include economic justice and globalization, war, environmental justice and sexual ethics. *Rabbi Donna Berman, Adjunct Professor of Theology and Ethics and Executive Director, Charter Oak Cultural Center, Hartford*

## **HISTORY**

### **The Early Church**

*Thursdays, from 4:30 p.m. to 6:50 p.m., beginning September 16*

This course will trace the growth and development of Christianity from its earliest beginnings in the first century to the great councils of the fourth and fifth centuries, stopping en route to examine selected texts from the New Testament, early Christian and Roman documents, the writings of the Fathers and the earliest creeds, ranging from the Gospels and St. Paul to Ignatius, Justin, Origen, Basil, Augustine, and Nicea. The course will focus on emergent Christian thought, the nature of God and Christ, the Bible, Church and sacraments, sin and grace, the relation of church and state, and the Christian way of life, toward the goal of gaining keener insight into issues of religion and faith today. *Wayne Rollins, Adjunct Professor of Scripture*

### **Islamic History II**

*Thursdays, from 7 p.m. to 9:20 p.m., beginning September 16*

This course continues the exploration of the history of Islamic societies and civilization, from the beginnings of the major pre-modern Islamic empires (Ottoman Turkey, Safavid Iran, Moghol India, Morocco) and Islam's expansion into Africa and South-Asia until the colonization of most of the Islamic world by European powers, the struggles for independence and the creation of contemporary Muslim nation-states. Special attention will be given to socio-economic realities, ideological evolutions and significant cultural and artistic achievements. Students will read selections of important primary sources available in English translation, such as Dârâ Shikûh's *The Mingling of the Two Oceans*, Kâtib Tchelebi's *Balance of Truth*, Tavernier's *Collections of Travels through Turkey into Persia*, Jabarti's *Chronicle*, Khayr al-Dîn al-Tûnisî's *Sureth Path*, and al-Afghânî's *Refutation of the Materialists*. *Timur Yuskaev, Assistant Professor of Contemporary Islam*

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## RELIGION AND SOCIETY

### Religion as a Social Phenomenon: The Sociological Study of Religion

*Online, beginning the week of September 13*

All religion is a social phenomenon. Although faith has a private dimension, human beings experience religion in groups or through forms created by social organizations. Every religion creates and is maintained by institutionalized rituals or concrete organizational forms. Professed beliefs are passed down by religious traditions, and ideally, these beliefs have consequences for one's social behavior. Religious life has spawned times of war and times of peace; changed human beings and human history. Each of these social dimensions of religion can be investigated with the research methods of the social scientist. Much can be learned about religion from a sociological perspective, from reading classical sociological theories of religious organization and practice including those of Weber, Durkheim, and Marx. *Scott Thumma, Professor of Sociology of Religion*

### World Religions and Worldly Politics: Church/State Relations around the World **NEW**

*Thursdays, from 4:30 p.m. to 6:50 p.m., beginning September 16*

There are a wide variety of constitutional approaches to "church/state" relations around the world. This course will explore a broad spectrum of these and how their roots and current implementation and implications are inextricably intertwined with religious politics. We will journey across Christian, Muslim, Buddhist, Jewish and multi-religious countries, using the comparative vantage point to, especially, refine a student's understanding of her or his own country, which will be the subject of students' course papers. *David Roozen, Professor of Religion and Society*

## SCRIPTURE

### Hebrew Bible Survey I

*Thursdays, from 4:30 p.m. to 6:50 p.m., beginning September 16*

An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey I will cover the materials in the Torah and Prophets (Genesis-Kings). *Uriah Kim, Professor of Hebrew Bible*

### A Political Reading of Paul's Letters

*Tuesdays, from 7 p.m. to 9:20 p.m., beginning September 14*

This course will explore the letters of the Apostle Paul from the perspective of power and politics, in particular how Paul and his congregations engaged the Roman imperial order of his day. A case study will be undertaken in how Paul addressed a critical institution of the Roman order - slavery - in his Letter to Philemon. The course will include readings and discussions both of Paul's letters and relevant Greek and Roman literature (in translation), and how a political reading of these ancient writings can inform our own engagement in matters of power and politics from the perspective of faith today. *Efrain Agosto, Professor of New Testament and Academic Dean*

## THEOLOGY

### Introduction to Black Theology

*Thursdays, from 7 p.m. to 9:20 p.m., beginning September 16*

This course will examine the human condition in light of God's liberating activity. Liberation theology, womanist theology, and the theologies of oppressed peoples will be explored as a method of investigating, explicating, and critiquing religious thought. *Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Bishop, Shiloh Baptist Church, New London*

### Introduction to Islamic Theology

*Wednesdays, from 7 p.m. to 9:20 p.m., beginning September 15*

This course explores the content and structure of Islamic belief, as elaborated by Muslim classical thinkers (7th-15th centuries), in relation to a selection of representative texts. The Introduction questions the nature and modalities of theology in Islam. History studies the origins and growth of the science of Kalām in its interaction with the other major religious disciplines of Sunnism – exegesis, Prophetic tradition, jurisprudence, sects, Sufism and philosophy (falsafa). The Creed is then analyzed more theoretically in its major components: the lordship and divinity of God, the mediation of the Messenger, the servitude and ethics of the believers. Society offers a last avenue for enquiry, in so far as it was shaped by particular theological doctrines. The Way/Law (sharīʿa), power, love, innovation, and alterity – religious or other – are among the topics envisaged. No knowledge of Arabic is required for this course. *Yahya Michot, Professor of Islamic Studies and Christian-Muslim Relations*

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## **Narrative and Testimony:**

### **Theological Aspects of Identity and Witness** **NEW**

*Tuesdays, from 9 a.m. to 4 p.m., on September 14, October 5 and 26, November 9 and December 7 (Make-up session if needed on December 21)*

Our world depends upon publicly accountable words, basic forms of truth-telling that give reliable knowledge and support trustworthy relationships. Whether on the witness stand, in political or commercial arenas, during a counseling session, or even at church, these forms of narrative and testimony have striking similarities and important differences. We will explore these practices as they are understood within theology, law, philosophy, marketing, holocaust studies, and more, to sense what is fully involved when we know something by such means. This practical theological approach will clarify the faith implications embedded in these practices so that participants can rethink their own witness in daily life. *James Nieman, Professor of Practical Theology*

## **The Hardest Doctrines**

*Thursdays, from 7 p.m. to 9:20 p.m., beginning September 16*

Christian theology has evolved over the centuries since the first efforts of Paul to make sense of the impact of the life and work of Jesus. In response to some more difficult moments in the history of the church, and in an effort to faithfully chart the implications of the biblical record, Christian theology has generated some “hard doctrines,” hard to comprehend or hard to reconcile with what we would wish were true. In this course we will look at some of the more perplexing of these, i.e., the Trinity, predestination, hell, and sacrificial atonement—how they arose as doctrines, who believes them, what insights they contain and what new difficulties they leave us with. *Kelton Cobb, Professor of Theology and Ethics*

## **WORSHIP AND SPIRITUALITY**

### **Fundamentals of Worship: Practice and Theology**

*Wednesdays, from 4:30 p.m. to 6:50 p.m., beginning September 15*

What is Christian worship, and how is it effectively and meaningfully led? This course will explore the theological underpinnings of the community gathered for worship, study the elements of regular and special services (including baptism, marriage and funeral), and provide practical guidance for developing worship experiences appropriate to both congregation and leader. The Revs. Jonathan Lee and Donna Manocchio, Adjunct Professors of Liturgy, Worship and Spirituality. *Jonathan Lee is Chief Development Officer at Hartford Seminary; Donna Manocchio is Associate Pastor at Rocky Hill Congregational Church*

### **Resurrecting Jesus: Quantum Spirit, Inclusive Spirituality** **NEW**

*Mondays, from 6 p.m. to 9 p.m., beginning September 13 (10 weeks)*

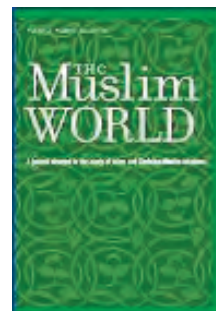
As we struggle to adjust to a world that is continually changing, it is vital to revisit inherited assumptions and traditional perceptions foundational to our faith. In this course we return to Jesus, the Jewish mystic at the core of Christianity, to wrestle once again with such challenging questions as: “Who do people say that I am?” and “Who do you say that I am?” Together we will seek to discern his 21st-century spirit as we shape an emerging spirituality made visible through a quantum lens. *Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality and Director, Women’s Leadership Institute*

## **The Muslim World Journal at 100 Years**

Hartford Seminary is celebrating the 100th anniversary of the publication of the Muslim World journal with a special program on Saturday, October 16.

The journal, which reaches subscribers in 65 countries, is dedicated to the promotion and dissemination of scholarly research on Islam and Muslim societies and on historical and current aspects of Christian-Muslim relations. The journal includes research articles on historical and contemporary topics, comparative essays, and book reviews.

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## Program for the Anniversary Afternoon

### Noon: Lunch

**Speakers:** *Minlib Dallh*, student in International Ph.D. Program. **Topic:** A historical perspective on the journal. *Suendam Birinci*, student in International Ph.D. Program. **Topic:** Duncan Black Macdonald and the founding of Hartford Seminary's program in Christian-Muslim Relations.

### 1:30 p.m.: Panel Discussion: The Future of Islam in America

**Panelists:** *Dr. Jane I. Smith*, Senior Lecturer in Divinity and Associate Dean for Faculty and Academic Affairs at Harvard Divinity School. Dr. Smith formerly was Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary and co-director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations. She is the author of numerous books on Muslims in America. *Dr. Timur Yuskaev*, Assistant Professor of Contemporary Islam at Hartford Seminary and Director of the Islamic Chaplaincy Program

**Moderator:** Dr. Yahya Michot, Professor of Islamic Studies and Christian-Muslim Relations at Hartford Seminary and editor of *The Muslim World* journal.

### 3:30 p.m.: Panel Discussion: Christian-Muslim Relations Today

**Panelists:** *Dr. Mahmoud Ayoub*, Faculty Associate in Islam and Christian-Muslim Relations at Hartford Seminary. Dr. Ayoub formerly was Professor and Director of Islamic Studies in the Department of Religion at Temple University. He is the author of numerous books on Islam, the Qur'an and interfaith relations. *Dr. Terence Nichols*, Professor of Theology at the University of St. Thomas, St. Paul, MN. He is co-director of the Muslim-Christian Dialogue Center at the university.

**Moderator:** The Rev. Dr. Steven Blackburn, Faculty Associate in Semitic Scriptures at Hartford Seminary and Librarian

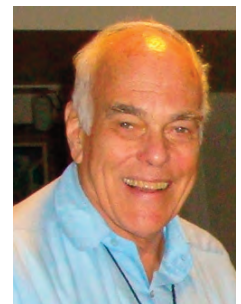
### 5:30 p.m.: Dinner (by invitation)

**Recognition:** *Dr. Willem A. Bijlefeld*, Professor Emeritus at Hartford Seminary and former Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations

**Remarks:** *Dr. Ingrid Mattson*, Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations and Professor of Islamic Studies and Christian-Muslim Relations

### 7 p.m.: Bijlefeld Lecture: Christian-Muslim Relations

**Lecturer:** *Dr. David Burrell, C.S.C.*, Hesburgh Professor Emeritus in Theology and Philosophy at the University of Notre Dame and Professor of Ethics and Development at Uganda Martyrs University, Nkosi, Uganda. Dr. Burrell has been the Luce Professor of Abrahamic Faiths at Hartford Seminary and University of Hartford. In addition he has served as director of the University of Jerusalem's program at the Tantur Ecumenical Institute. Dr. Burrell is the author of a number of articles and books about the Abrahamic faiths.



**Note:** There will be an exhibit in the Seminary Library of archival issues of *The Muslim World*, special covers, letters and memorabilia.