Talking the talk

What is dialogue? How should it be taught?

Creator faith theology

hatred freedom

prejudice secular

premature church faith

divinity human

dialogue tradition
Library Receives Generous, Rare Donations

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.

Among the newly acquired materials are research tools. John E. Post, a Seminary alumnus, donated more than 1,000 books this past year, including several volumes of Beecher’s 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.

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 A. M. Walter, a Hartford Seminary Class of 1869 alumnus who penned the famous hymn, “My Creed,” and served as associate pastor at Aylward Hill Congregational Church under Mark Twain friend, the famed Rev. Joseph Twichell.

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 great-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 to comfort him 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 Biddle, for example, donated several hundred books that had belonged to her husband. These texts include pulp commentaries by Calvin and early 20th century religious thinkers.

Cynthia W. Woolever Nominated to Faculty

Cynthia W. 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. A 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, New Zealand, and Canada completed similar surveys. Together, the international effort included about 23 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, organizationally 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-faceted.

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.
Library Donations

S E R V O N

God's Strange and Wonderful Garden

Editor's Note: The Rev. Canon Dr. M. Arlyn Perc 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, Perc preached at several churches during his stay in Hartford. Here is an extract of a sermon preached at St. Luke's Episcopal Church in Gastownbury, C.T.,

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 as very different from America.

However, Jesus’ words in today’s Gospels of Matthew should give us cause for concern if we are ever to 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 teaches 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 kind 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 and all that flourishes and survives. And the words of Jesus are a reminder to us that it is not about the task of policing and purifying itself too overtly. That job belongs to God. 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.

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

When Visiting Professor Kalariikkal Pouloue Aleaz walked around the campus this fall, he was reminded of two special mentors who walked those same paths decades ago. A leaz, who this past semester taught Comparative Ethics and Religious Studies, was reminded of A.J. Prawson, who earned his B.D. from Hartford Seminary in 1918 and went on to be the Bishop of the Church of England in 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 A leaz, who has long been familiar with their works, says he enjoyed following in their footsteps – literally and figuratively.

A leaz, who focused specifically on Hindu-Christian relations in his course, says, “This time in America – my first – has been an especially interesting time, 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.”

A leaz, who earned his B.D., M.Th. and D.Th. from the Senate of Serampore College, was a specialist in Hinduism, Indian philosophy (particularly Advaita Vedanta) and Hindu-Christian relations. He is Professor of Religious Studies at Bishop’s College in Calcutta and the author of 14 books, including Religions in Christian Dialogue (Kalkata: Punthi Pustak, 2002). He edited From Exclusivism to Inclusivism: The Theological Writings of Krishnamohan Banerjee (1813-85) (Delhi: ISPCK, 1999).
Talking the talk
Embedding Dialogue as a Learning Outcome in Theological Education

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

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 What Center For Teaching and Learning in Theology and Religion, a program at Wellesley 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 A. 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.”

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

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 peacemaker and talked about the difficulty of even initiating an interreligious conversation in Israel/Palestine.

“How do 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 Willson, 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.” Willson 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 other educators, is to think about these

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 A brahamic 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 interfaith leaders to help them clarify the difference — that is, gaining greater understanding.

“Real dialogue is to be who you are,” Gopin says of Landau’s work. “It is 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.”

Seventy-one-year-old Landau has a Master of Theological Studies from Harvard Divinity School. In 1990 he received the Katsav 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 the World Congress for Christian-Jewish and Interreligious Initiatives.

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.”

Listening to a presentation are, left to right, S. Wesley A. Ariarajah, a professor at Drew University; A. Kintunde A. Kinde, a professor at the University of Birmingham in England; and Ibmam Abu-Rabi’, co-director of Hartford Seminary’s M. 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 Seminary. He has been on the forefront of reconciliation and healing between A rab and Jews for many years. There is no more critical time than this for his voice to be expressed.”

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 and A rab Jews in Ramle, a city of 65,000 between Jerusalem and Tel Aviv.

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

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During the winter/spring term, Landau will teach “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-A rab dispute over the “Holy Land.”

In the spirituality course, after an introduction to Jewish identity and vocation, the focus will shift to the practice of spirituality, and in the course on Islam, to the practice of congregational prayer.

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A Christian-Muslim Roundtable

Recently, Christine Palm, Praia Ector, and David Barrett, Hartford Seminary Director of Public and Institutional Affairs, convened a roundtable discussion of Seminary students interested in Christian-Muslim dialogue. Participants werejawad ashraf, an islamic prison chaplain at the chesheik and webster correctional institution who is nearing completion of his M.A. in arts at st. francis seminary and plans to pursue a doctorate; Barbara beliveau, a practicing episcopal who is a finance professor at the university of connecticut in stamford and in stamford for a M.A. in theology; Zahra boussalah, a doctoral student and M.A. student who has a permanent residency in the U.S. and is an M.A. student in islamic studies and Christian-Muslim Relations; the Rev. Thomas V. Caldeiron, pastor of first congregational church of east windham and a second-year doctor of M.inistry student at hartford seminary; and the Rev. Teresa Cooley, senior minister of the unitarian society of hartford and a third-year doctor of M.inistry student. The following is excerpted from their discussion.

In your perception, has the need for interfaith dialogue increased in the past few years 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 our 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 I’d represent women, and yet the students who came from the center were mostly women and were able to talk about their experiences as Muslim women in a way that really changed the way my people viewed them; they could see these differences, which 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 we need to go out and talk about your faith and invite others to do the same – it’s vital. Dialogue is very important for us generally, as human beings; as belonging to the human family, we need to interact. As far as Christian-Muslim relations are concerned, there are some differences and we also have a lot of common points. Muslims and Christians both have the concept of God and the afterlife. We agree that God is in control of the world. A religious person, 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 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 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.

A: For me, interfaith dialogue is 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.

Caldiron: 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 greater scheme of things – how can we use the gifts and talents I have?”

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.

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.

A: That’s true, and in the Western world, there is not the overt sectarianism that is in the Islamic world. So where the IRA might be seen primarily as a political body, rather than a religious movement, what people in the Western 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, post-modernity, movements in different religions, you have the freedom of the Creator to be what you want it to be. On the secular level, of course, 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 greater scheme of things – how can we use the gifts and talents I have?” as Muslims look evil, and the only way to overcome that is to bring it down to a grassroots level – to bring it to the people in the church and the people in the street.

Cooley: For me, relationship is key. It’s not 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 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 very racist in focus, what has come out is a religious discussion – what our beliefs mean to us on a grassroots level. It’s that kind of true interaction that makes change.

A: 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 dump 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 talk people they are wrong with their misperceptions and still educate them.

How free do you 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 Muslims. But I always try to be myself, and at the same time, as who I am – I am a Muslim woman.

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

Cooley: Not. Because respecting other faiths is a basic tenet of the u.niversalist faith, people really appreciate the effort. Wether 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, it’s so hard to reach out and be challenging. And yet in our parish, when my friend M.shahmood 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 – segregation. Even religious people in this country are so much more segregated than religious people in the Middle East. We see it often as something we do one day a week and it doesn’t mean our lives to the extent that we, as religious leaders, would like to be for ourselves and our people. And so I think part of the confrontation is a recognition of that essential difference. It makes it extremely 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.

Caldiron: I have to echo Terasa’s sentiments, and I think. C: excerpted on page 15.
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 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?

Coley: 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 in Iraq. So I did 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.

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

Caldéron: I agree, and I think you've both hit on the basic matter of: in a merica we are bereft of any ability to dialogue. The question presents that dialogue can take place and it presumes, in a very American context, that some good has 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 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, you have to say: “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 personal, the longer you study together, you say things that you never would have said, but the more you know each other, the more you can risk a sincere dialogue. In the political, perhaps you need to have a relationship first before you can risk a sincere dialogue. In the personal, 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 genial. 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.

Coley: 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 looking at Caldéron and Beliveau are far more powerful in this culture than the two of you are looking at A Shaf and Boushallah, 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 have to represent one tone 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, because both sides feel powerless and they don't understand under stand 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 front 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 within 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 as you’re wrong.” If you’re honest, you find it in your own, too. We have to try to acknowledge and confront it.

Caldéron: 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 is a sin, 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. It’s like what we are.

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

How has Hartford Seminary affected your understanding of other faiths, both before and after Sept. 11?

A Shaf: I must say it’s been my first experience personally because there are some in my faith tradition who are suspicious of my attending the Seminary. They say, “Why are you going to the Christians to learn about Islam?”

How do you answer them?

Beliveau: 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 then translate it into a broader space where I can find several points of connection, for example, the writings of Paul Tillich, because he speaks of social justice. I find him very congenial.

Boushallah: Hartford Seminary helps me a lot as a student to be able to articulate my faith as a Muslim. It gives me a chance to look beyond the walls of the campus and to understand the people of Islam.

Beliveau: It gives me the chance to ask questions more comfortably in a safe environment. It also allowed, through my course work, to make Islam accessible for friends before, 11th so that prior relationship meant I didn’t have the same reaction (to the event) others had.

Boushallah: Hartford Seminary helps me a lot as a student to be able to articulate my faith 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.

Beliveau: I have been able to meet students from all backgrounds and belief systems.

How has your faith tradition dealt with 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 within people whose attitudes and behavior are influenced by misunderstand ing, misinformation, intolerance and prejudice associated with religion.

Landau’s year at Hartford Seminary was a serendipitous occurrence. In June, he met R. Adelard 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 the realized that he would fit almost perfectly into the ethos at Hartford Seminary as a place committed to dialogue and tolerance. 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 inter 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.

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’s Annual Giving campaign covering the 2002-2003 Annual Fund, we are telling stories of the extraordinary people associated with this institution. There are the stories of our Seminary community: remarkable students and alumnae and trained here who then bring their influence 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 corporate, trustees, and President’s Council members. This particular appeal was accompanied by an interesting news of a challenge pledge received from an extraordinary member of the Seminary community. A donor, who wishes to remain anonymous, pledged to match the $40,000 which—we generously 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 last year. A lifelong Connecticut, he is chair of the Connecticut Board of Education and a member of the Seminary’s Board of Governors. Other members of this year’s Annual Fund committee are: Lynn B. Fulkerson and Guadalupe E. Peterson, co-chairs of the Annual Appeal; Peter B. Athon and Kathleen W. Kellogg, co-chairs of the Corporate Appeal; Nancy Tatam Amonmer and David S. Barrett, co-chairs of the Faculty and Staff Appeal; Courtney B. Bombs and Diane Dawson-Brown, co-chairs of the Friends Appeal; King T. Hayes and Richard M. Silberstein, co-chairs of the Synagogue Church Appeal; Peter A. Peck; and Rosanne Leaks, 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 $12,248,364.09 during the 2001-2002 Annual Fund.

If you have any questions regarding Hartford Seminary’s Annual Fund, please call our Institutional Development office at (860) 592-9520 or send an e-mail to giving@hartsem.edu. You can also find more information about the Annual Fund on our newly revised website, www.hartsem.edu.

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.”
A Planned Gift Provides Many Solutions

By Tom Missett
Executive Director of Institutional Advancement

Estate planning is among the more personal and significant decisions we will ever make. From a position of faith, we hold that each of us is responsible for making decisions about the causes and organizations that matter most to us.

In planning our estates, we choose to bestow some of the resources that have been so generously given to us during our lifetimes. As we consider these decisions, we will wish to make sure that the people we love and respect, and that we have acted in the best interest of, will be provided for. As we make these important decisions, we should keep in mind that the size of the gifts we provide to our loved ones will be determined by the size of our estates. 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 receiving 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 proportionate (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 cannot continue our annual giving long after we are gone. They can be life insurance arrangements which name a charity as the benefici- ciary. Gifts to endowments last perpetually, year after year. The possibili- ties 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 an511 untold lift to our spirits. We feel 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 hall- marks of planned gifts. A gift among the happiest gifts 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. Harkins, ‘30, Joyce Stone, ‘49, Edith F. Preusse, ‘44, S. Read Chatterton, ‘36, and Edward H. K. Aker, a Seminary corpor- ate. The Seminary is grateful to them for their foresight and generosity.

The M Ackerman Heritage Society, named for William Douglas A Ackerman, Seminary President from 1993-2013, is composed of people who have included the Seminary in their estate plans. We encourage you to join them in considering Hartford Seminary estate 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 emo- tional reasons.

When making your plans, always consult with your own trusted advisor or attorney. And feel free, too, to call me at 860-59-956. All inquiries are held in strict con- fidence.

Welcome New Staff

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 A Luminaire Relations Coordinator, comes to the Seminary from a position at Trinity College, where she coordinated the Vice President 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, film, theater productions and a symposium.

Robin John- son received an Associates Degree from Endicott College and a B.S. in Business Administration, with a major in Marketing, from the University of Rhode Island. She lives in Wethersfield.

A Ker has been named Grant and Research Assistant in the position. A ker will be responsi- ble for generating development grants for the Institutional Advancement Office. Her grant-writing experience includes the U.S. Army, the U.S. Air Force, the U.S. Department of Defense, the Peace Corps, and the Peace Corps, where she was stationed in Liberia from 1983 to 1988. A ker, of West Hartford, has received a B.A. from the University of the University of Hartford, a B.A. from the University of Rhode Island and a M.A. in Psychology from the University of Rhode Island. A ker is responsible for localizing books for interlibrary loan users, re-shelving books and tagging new acquisitions. She lives in Bloomfield.

Kimb a Hattila Hernande, the Library’s new page, is a recent high school graduate who is taking some time off before college. She reports to the Drama librarian, John KIMERLING, who is responsible for locating books for interlibrary loan use.
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

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 A rabic, 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 substantially 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.”

Resuming Our Indonesian Connection

Hartford Seminary President Heidi Hadsell and Dean Ian M. 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 1990’s. Now it seeks to serve as an educational resource for Christian and Muslim scholars and students from Indonesia.

Pictured below are: Abu-Rabi’, A. Idris 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, A. Abu-Rabi’ converses with other visitors.

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 M insitry Program, and 34 from the Women’s Leadership Institute. In addition, four recipients of the Doctor of Ministry were recognized. In a photo below right, President Hadsell adorns a certificate in El Programa de M insitrio Hispano to Rosalia Figueroa. At left, graduates of the Black M insitry Program participate in the ceremony.

Eighteen people were graduated from 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 Minisry Program, and 34 from the Women’s Leadership Institute. In addition, four recipients of the Doctor of Ministry were recognized. In a photo below right, President Hadsell adorns a certificate in El Programa de Ministrio Hispano to Rosalia Figueroa. At left, graduates of the Black Ministry Program participate in the ceremony.
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 Ali, 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 the history of their congregation, members of the congregation, and the development of doctrine in Augustine of Hippo and Thomas Aquinas, the church, and the roles of the church. The historical development of the religious traditions is compared with current conflicting contemporary approaches. Ian M. Rakhman, Professor of Theology and Ethics and Dean of Hart Seminary.

Islamic Studies and Christian-Muslim Relations

Islamic Studies
Islamic History II
Tuesday from 4:30 p.m. to 6:30 p.m.
M ULTI-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, April 14-15 and April 4–5.
The 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, multicultural competencies, learning from indigenous/traditional models of intervention, and multi-cultural implications for assessment and diagnosis, culture and family, and culture and careers. Siegried H. Watts, Assistant Professor of Arts of Ministry and Adjunct Professor, Department of Psychiatry, University of Connecticut School of Medicine.

Evangelism and Outreach in the 21st Century
Tuesday from 4 to 6 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, Assistant Professor of Arts of Ministry and Theology, Senior Pastor, Shiloh Baptist Church, New London; and Interim Director, Black Ministries Program.

Christian-Muslim Relations

Introduction to Islamic Law
Tuesday from 4:30 p.m. to 6:30 p.m.
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 M. Elton, Professor of Islamic Studies and Christian-Muslim Relations.

Practices and Institutions

A Rts of M inistry

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, April 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, multicultural competencies, learning from indigenous/traditional models of intervention, and multi-cultural implications for assessment and diagnosis, culture and family, and culture and careers. Siegried H. Watts, Assistant Professor of Arts of Ministry and Adjunct Professor, Department of Psychiatry, University of Connecticut School of Medicine.

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Islamic Studies and Christian-Muslim Relations

Islamic Studies
Islamic History II
Tuesday from 4:30 p.m. to 6:30 p.m.
This course continues the exploration of Islamic civilization, from the establishment of the pre-modern empire, through the Islamization of the 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 Abubak, Professor of Islamic Studies and Christian-Muslim Relations.

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Tuesday from 4:30 p.m. to 6:30 p.m.
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 M. Elton, Professor of Islamic Studies and Christian-Muslim Relations.
Carl Dudley spoke at Trinity Episcopal Church in Hartford on October 26, discussing his chapter on congregations and the community in the book "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 Sociology for the Scientific Study of Religion Convention, Salt Lake City, October 31- November 3, presented two papers -"What do we know about community ministry? Comparing data sources" with Mark A Chaves and Cynthia Woolver and"Increasing the impact of Faith Communities Today two years later" with Scott T Humma and Craig T his - and moderated a panel on "Religion and Voting: 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-week A.Dult Education Discussion on Business Ethics. An exciting new project that ibn Ab- Rab, Yehezkel Landau, and Loomis have given life to in the fourth quarter would join the YMCA, the NCCC 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.


In September, Ian Markham delivered a paper on "Rethinking Globalization: Bediuzzaman Said Nursi’s ‘Ulema’ in conversation with Empire and ‘Nirguna’ 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 A cademy 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. A 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: A 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 the University of Minnesota, Minneapolis; and in Simsbury. Mattson gave a presentation at St. Bart’s Church in New York in conjunction with the 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, "Religious Water." In October, she was interviewed for a profile on Indonesian television. A long with other members of the faculty, Mattson met with a number of State Department-sponsored groups visiting U.S. military personnel 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, a adjunct Professor of Scripture. The editor of this special issue, Professor Harold Ellis, describes the book as "a genuine tour de force, which will remain the definitive study in this field for many decades, setting the stage for proper historical 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 Man (Fortress, 2002)." On October 22, Rollins moderated a session with five speakers from the congregation at the A ylam III A cademy of Religion convention in Hartford on the theme, "AAHC Conversations Between Arabia and America.

On September 19th David Rozen convened a day-long meeting at the Seminary among fifteen international A uditoriums and a MacDonald A center and research institute faculty to discuss A uditoriums and Islamic mosques and centers in the United States. Two weeks later Rozen hosted a half-day seminar at Western Seminary in Holland, Michigan attended by about 35 students and clergy and lay leaders. His purpose was to debate three essays about restructing 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 US Religious Times: Theology, Structure and Change (Eerdmans Publishing). Later in October, Rozen represented the Hartford A cademy for Religious Research (HRR) 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. A 2002 extension of the conference, Rozen again represented HRR at a pro- motional reception for religious studies institutes and centers held at the annual meeting of the American A cademy of Religion, in November, in Toronto. In between, Rozen 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 RRR; served as convener 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 judiciary staff gathered by Nancy A maner as member of the HRR “Learning Communities” grant. Finally, in December, Rozen and Laer Peers convened a two-day, semiannual session of their Inter-denominational Executive Seminar, another component of the HRR “Learning Communities” grant.

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, Mar. 12, Apr. 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
Tuesdays, January 30, February 6, 13, 20 and 27, Mar. 6, 13 and 20 and Apr. 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 M. anocchio, 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 Center for Cultural Engagement 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 A. Abu-Rabi’, Yehezkel Landau, and M. Iriam Therese W. inter
Wednesday, April 2
7 p.m.

Religion and Secularism
With Talal Akad, distinguished professor of anthropology at the City University of New York Graduate Center
Thursday, April 2
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 Abrahamiac Conversation
Faith, Justice and Peacebuilding
With Yehezkel Landau, faculty associate in interfaith relations at Hartford Seminary; Reza M. Ansor, a member of the Islamic Association of Greater Hartford and the Rev. A. Ilie 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 A. Iwi Shihab, former M. Instror of Foreign Affairs in Indonesia and visiting professor at Hartford Seminary
Tuesday, June 10
7 p.m.