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100 YEARS OF *The Muslim World*

Hartford Seminary celebrated the 100th anniversary of the publication of *The Muslim World* with a special program in October.

My Faith Journey:
At Hartford Seminary,
A Sense of Coming Home



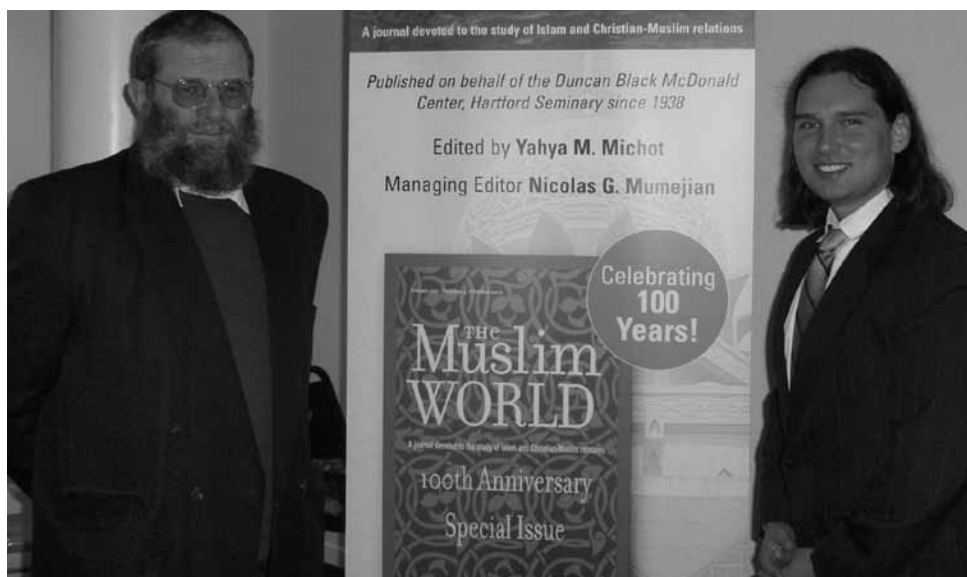
By Shawn Fisher

My name is Shawn Fisher. I am a student at Hartford Seminary because God reached out to me in meaningful and unmistakable ways. That is not something to be ignored. It is also something that is not easy to interpret or understand. It needs to be considered seriously - with guidance, with the creativity of spirituality and the discipline of theology. It needs to be turned over and over and over again. The faculty and students here offer knowledge, mentorship, support, diversity of perspectives and a safe environment to find truth - a journey that is rarely a straight path.

This is a brief summary of my path. I hope it holds some insight or meaning for you.

I always felt a connection to God. The depth

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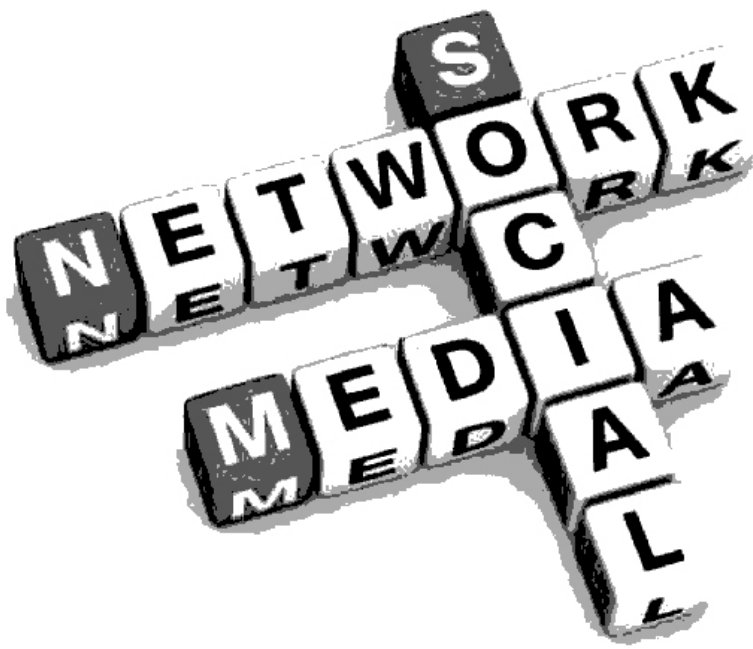


Top: Yahya Michot, left, editor of *The Muslim World*, and Nicholas Mumejian, managing editor.

Left: Willem Bijlefeld, Faculty Emeritus at Hartford Seminary and the first director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, and his wife Ineke listen to the biennial Bijlefeld Lecture, named in Dr. Bijlefeld's honor. At a dinner before the lecture, Dr. Bijlefeld was recognized for his scholarship and service.

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Writing Our Story: Hartford Seminary in the Social Media Space



By *Craig Phillips*

Over the past five years we have witnessed the world of social media take off on a global scale. What it began as, and what it is being used for these days, shows the distance it has traveled. But, first we should be asking, what are social media? Simply put, they are web-based media that connect people through social interaction.

We are seeing now, however, that this technology is used to connect far more than person to person contacts. Corporations, educational institutions and non-profit organizations are just a few of the many users

of this new medium of interaction.

The most popular social media websites today are Facebook, Twitter, YouTube and Blogging. Some other popular ones are LinkedIn, Flickr, and Foursquare. Each of these online networks serve their own function, whether it is professional networking, sharing videos and pictures, or just purely social and fun.

Though social media are still dominated by young people, the fastest growing demographic on Facebook, interestingly enough, is the 30-50 year age range. Facebook is the most widely used network, and according to Google in May of this year, it is the most visited website with a whopping 540+ million visitors per month. Twitter follows behind Facebook as the fastest growing social media network.

The statistics are quite profound, and I would

recommend anyone who is not convinced about social media to check them out. The core of social media is social interaction, or to put it in another way, what it all boils down to is storytelling and conversation. Anyone wanting to use social media to promote a cause, sell a product, or increase visibility, must be able to offer an interesting story to the global network using social media. By story, I mean that we will present who we are, why we exist, what we do, and how to get involved in an interesting, interactive, readable way.

Our identity as Hartford Seminary becomes a story being conveyed to the online world.

The second piece of that, conversation, is where it gets fun and interactive. This is where students, faculty, staff, board members and people simply interested in our story can come together and build conversations based on what is already being posted and said on the page.

Conversations can be created through comments on photos, articles, seminary news or events. This interactive quality of social media will give Hartford Seminary its own personality, and ideally increase interest not only in enrollment, but in support for the ideas that we all stand for as being a part of this institution.

My goal, as the new Social Media Coordinator, is to do just this; share

the ongoing story of Hartford Seminary as we write it, and through it encourage all of our supporters to join the conversation.

Our goals also include increasing student enrollment, participation in events, and much more, but I firmly believe that once that conversation is started, fulfilling these other goals will follow.

We have begun this work in September, and already our Facebook fan page has doubled in size, as well as followers on Twitter.

I have begun shooting video clips of faculty testimonials which will be posted on our YouTube channel shortly. Ideally, as new ideas develop in the social media space, we will stay up-to-date and offer as much as we can through them.

The best way for you to take part is to join this ongoing conversation. If you're not familiar with social media, it's quite simple and straight forward, and we encourage you to take the step and try it out. We look forward to hearing from you as you join us in sharing the story of Hartford Seminary, and building a conversation that we all benefit from.

Here are the web addresses for our Facebook and Twitter pages:
www.facebook.com/hartsem and www.twitter.com/hartsem.

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

New Space for Women's Leadership Institute Opens at 76 Sherman Street

On a beautiful, sunny day in September, Hartford Seminary dedicated its new women's space at 76 Sherman Street.

This renovated space is a gift from graduates and friends of the Women's Leadership Institute at Hartford Seminary. The fundraising for the project was led by Miriam Therese Winter, Professor of Liturgy, Worship and Spirituality at Hartford Seminary and Director of the Women's Leadership Institute.

The new space will house WLI, a program in applied spirituality, and WLI² - 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.

Already this fall several programs were held in the space, including a lecture on Harriet Beecher Stowe co-sponsored by the Harriet Beecher Stowe Center, a reception for a photo exhibit on midlife mothers, a scrapbooking workshop, and an evening with MT Winter.

Formerly 76 Sherman housed the Macdonald Center for the Study of Islam and Christian-Muslim Relations, which moved last year around the corner to the Martin and Aviva Budd Interfaith Building.



Janet Bristow, a WLI graduate, leads a prayer, as Professor Miriam Therese Winter sings in the background.



President Heidi Hadsell congratulates MT Winter.



An audience of more than 60 people attended the lecture by Joan Hedrick, Pulitzer Prize-winning author of *Harriet Beecher Stowe: A Life*, in October. The lecture, sponsored by the Seminary and the Harriet Beecher Stowe Center, was held in the new Women's Leadership Institute center.



Janet Bristow uses a banner to lead the audience in a song of blessing during the ceremony.



Left: Professor Ingrid Mattson, Director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, offers a reflection.



Left: Professor Judy Fentress-Williams, of Virginia Theological Seminary and formerly of Hartford Seminary, delivers the keynote address.

Below: MT Winter and a choral group offer one of several musical selections.



100 Years of *The Muslim World*

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Hartford Seminary celebrated the 100th anniversary of the publication of the *Muslim World* journal with a special program in October.

The conference featured:

- Lunchtime talks by Minlib Dallh and Suendam Birinci, students in the International Ph.D. Program, offering an historical perspective on the journal and on Duncan Black Macdonald and the founding of Hartford Seminary's program in Christian-Muslim Relations.
- A panel discussion on the future of Islam in America. Speakers: Dr. Jane I. Smith, Associate Dean for Faculty

at Harvard Divinity School and formerly Co-director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations at Hartford Seminary. Dr. Timur Yuskaev, Assistant Professor of Contemporary Islam at Hartford Seminary and Director of the Islamic Chaplaincy Program.

- A panel discussion on Christian-Muslim Relations Today. Speakers: Dr. Mahmoud Ayoub, Faculty Associate in Islam and Christian-Muslim Relations at Hartford Seminary. 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.

- A dinner honoring 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.
- Bijlefeld Lecture: Recent Christian-Muslim Exchange Breaks New Ground. 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.

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.

Audio recordings of the Bijlefeld Lecture and other presentations at the conference are available on podcasts at www.hartsem.edu.



ABOVE: The program included the biennial Bijlefeld Lecture, delivered by David Burrell, 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.



ABOVE LEFT: Two days after the symposium, Profs. David Burrell and Ingrid Mattson appeared on the *Where we Live* radio program on Connecticut Public Radio. Joining them were Library Director Steven Blackburn, who is Faculty Associate in Semitic Scriptures, and Nicolas Mumejian, managing editor of the *Muslim World*.

LEFT: Shown here are Willem Bijlefeld, the first director of the Macdonald Center for the Study of Islam and Christian-Muslim Relations, and President Heidi Hadsell at the dinner honoring Dr. Bijlefeld.



Kamal Abu-Shamsieh, a student, listens as Professor Mahmoud Ayoub, left, talks with Fikry Andrawes, a participant who regularly visits Hartford Seminary to use the Seminary library. Dr. Ayoub spoke during the panel on Christian-Muslim relations.



ABOVE: Jane I. Smith, a Hartford Seminary alumna and former professor, speaks on the future of Islam in America. She currently is Senior Lecturer in Divinity and Associate Dean for Faculty and Academic Affairs at Harvard Divinity School.



Hartford Seminary President Heidi Hadsell and Nick Mumejian, managing editor of *The Muslim World*, promoted the journal at the American Academy of Religion Conference in Atlanta, GA, in October.



Timur Yuskaev, Assistant Professor of Contemporary Islam at Hartford Seminary and Director of the Islamic Chaplaincy Program, speaks on the future of Islam in America.



Terence Nichols, Professor of Theology at the University of St. Thomas, St. Paul, MN, and co-director of the Muslim-Christian Dialogue Center at the University, speaks on Christian-Muslim relations today.



Audience members line up to ask questions of Jane Smith and Timur Yuskaev.

Choosing Fear or Friendship

The Rev. Dr. James S. Harrison

September 3, 2010



Each of the Abrahamic faiths (Judaism, Christianity, and Islam) contains within it the potential for exclusionary thinking and the negative assessment of the faithful of other religious traditions. Jews understand themselves to be God's "chosen people," the darlings of God's eye. Christians have a long tradition of interpreting the words attributed to Jesus in John 14:6, "I am the way the truth and the life. No one comes to the Father except through me," to mean that Christians alone will be welcome in the presence of God. And Muslims understand Muhammad to be the "Seal of the Prophets," the final, and definitive messenger of God, superseding all previous messengers or prophets. The confession of faith that makes one a Muslim, the *Shahada*, states, "There is no God but God. And Muhammad is his messenger." Apparently, part of the phenomenon that is a religious consciousness of one kind or another in all human cultures is the tendency of a faith community to perceive itself as set apart or superior in value to others.

Throughout history in various cultures

and periods of time this proclivity toward exclusivity has manifested itself in different ways. Sometimes it has led a religious community to separate itself from the surrounding culture in order to protect its identity or prevent being contaminated by or assimilated into that culture. Hence the purity laws of Judaism and Islam, the ascetic communities of Judaism and Christianity, the cloistered monastic communities of Christianity, and contemporary religious groups like the Amish who shun involvement with the outside world.

At other times a community's self-understanding as uniquely worthy and solely representative of God in the world has led to a more aggressive and less passive or irenic response. History is replete with examples across the religious spectrum. The ancient Hebrews' belief that they were a chosen people to whom God had granted perpetual property rights for a specific piece of real estate in Palestine, the "Promised Land," justified (at least for them) their "conquest" of a land which had been occupied by others for centuries. The biblical stories of the conquest of Palestine by the ancient Hebrews are violent and bloody narratives in documents considered sacred scripture by both Jews and Christians. Later on as Christians expropriated the title "Chosen People" and a Royal Priesthood for themselves in the growth of the faith that originally developed to

honor and emulate the example of Jesus, they too justified the use of violence in order to expand the boundaries of "Christendom." That Jesus nowhere promoted the use of force to encourage obedience to a particular religious creed was conveniently overlooked as the Crusaders of the Middle Ages fought to regain control of Jerusalem from the powers of the Muslim World. And that "Muslim World" throughout the ancient Near East had been forcefully created in part by Islam's self-understanding as the

The logic frequently used thereafter to justify violence in the name of God is that infidels become a source of evil and the use of violence to destroy evil is the good and moral thing to do.

Fortunately, within the Abrahamic traditions there are also sources of encouragement leading toward peaceful coexistence, cooperation, and reconciliation among different religious traditions. The notion that God chose the Jews as a uniquely gifted people, for instance, is not necessarily a cause for self-congratulatory

The notion that one religious tradition is exclusively worthy in God's eyes can lead not only to antipathy toward others, but also to crusades, wars of religion, and horrendous historical atrocities such as the Holocaust.

Ummah-Wabida (the One Community)—a unified Islamic community. Surah 3:110 of the Qur'an says, "You [Muslims] as the best nation brought out for Mankind, commanding what is righteous and forbidding what is wrong."

The notion that one religious tradition is exclusively worthy in God's eyes can lead not only to antipathy toward others, but also to crusades, wars of religion, and horrendous historical atrocities such as the Holocaust. Once the adherents of a particular religious tradition say to conversation partners of another faith, "I'm right and you're wrong," the conversation partners who are now wrong, become infidels.

behavior alone. The biblical narrative makes clear that the Jews were chosen to be a blessing. God chose the Jews for a purpose—to lead the families of the earth into one community of justice and righteousness. When the Jews failed to live up to that great purpose, as happened frequently in the biblical narrative, they were admonished and judged by God, and their right to possess the land of promise was revoked. The ancient Hebrew tradition of offering hospitality to strangers and aliens continued in the early Christian community and Jesus himself encouraged a posture of radical hospitality toward others. The vision of the last day *continued on next page*

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when all the nations of the world will be gathered before the throne of glory (Matt. 25:31-46) includes the blessing of those who offer hospitality to the hungry, the thirsty, *the stranger*, the naked, the sick, and those in prison. And Surah 5:8 of the Qur'an acknowledges the reality of religious diversity and encourages those who would be obedient to God to compete with one another in doing good. *"For each among you we have ordained a law and a way of doing things. If God had willed, He would have made you a single community. But he wishes to test you with that which he has given you. So compete with one another in good things. It is to God that all of you will return, and then He will inform you of that about which you used to differ."*

Therefore, as we assess our own religious heritage and how it motivates us today to compete or cooperate, to proselytize or

to partner with, to demonize or to be in dialogue with our neighbors of other faiths, we have choices to make. Will we be guided by examples from our heritage that fracture and tear down walls of hostility, or demonize those who are different? Will we seek to collaborate for the common good or hold on to our prejudices and presumed privileges? Will we see in our neighbor of another faith a potential friend or a foe?

Sadly, in recent days irrational forces that fan the flames of animosity and fear leading to mistrust and intolerance appear to have taken residence in the majority of our fellow citizens. Some attribute this state of affairs to economic uncertainty which causes folks to become fearful and defensive in challenging periods of time. Hostile and xenophobic voices in political discourse and media pundits who profit from such discord are certainly also contributing factors. Additionally, we shouldn't forget

the religious leaders who tragically persist on insisting they alone know the truth about any number of matters.

So the pathway of reconciliation and dialogue among the faithful of the various

traditions to help us do just that. Forging bonds of friendship among neighbors of different faith communities may be uncharted territory for many, but I have found it's also a path that leads to blessing.

Sadly, in recent days irrational forces that fan the flames of animosity and fear leading to mistrust and intolerance appear to have taken residence in the majority of our fellow citizens.

religious communities in this nation and world is an uphill one. It's not the popular thing to do. But as I assess the landscape before us in a world community that is increasingly diverse and religiously pluralistic and fraught with so much irrational hatred and recrimination, it seems to me that choosing that path is the only sane and loving thing to do. What's more, let's not forget there are many, many resources in our separate faith

James S. Harrison recently retired as the Pastor of the First Congregational Church, United Church of Christ, Woodstock, CT. He is a member of the Advisory Committee for the Macdonald Center for the Study of Islam and Christian-Muslim Relations. Dr. Harrison wrote this essay as an op-ed piece for a local newspaper.

Faculty in the News

President Heidi Hadsell has been elected to a four-year term on the Board of Directors of the Association of Theological Schools in the United States and Canada. She started her service at a meeting December 2-3.

Professor Yehezkel Landau, the Building Abrahamic Partnerships Program and the interfaith House of Abraham were featured in the September 2010 issue of Habitat for Humanity's Habitat World magazine.

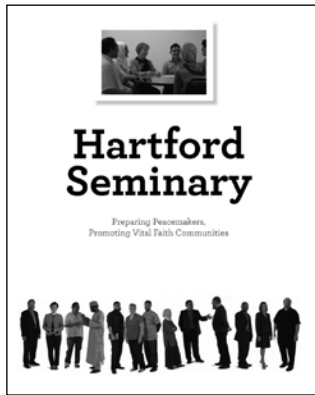
Professor Ingrid Mattson moderated a panel on "Judaism and Islam in America Today: Assimilation and Authenticity," sponsored by the Jewish

Theological Seminary, Hartford Seminary and the Islamic Society of North America in October at JTS in New York City.

Professor Yahya Michot received a certificate and token of participation from Recep Altepe, the lord mayor of Bursa, Turkey, at the end of an International Symposium on the Ottoman thinker Muslihuddin Hocaçade (15th c.). Prof. Michot

presented a paper entitled "Wisdom and Its Sciences in Hocaçade's 'Tahâfut' at the October symposium.

Professor Scott Thumma was featured in a story on the trend toward megachurches in the July 27 issue of Christian Century magazine.



New Viewbook

Hartford Seminary has published a new viewbook. A few sample pages are featured here. One new feature is a section titled "Our Distinctive Culture," that says:

- We are an institution with roots in the Christian tradition and a contemporary focus on developing and training future religious leaders of various faith traditions.
- We offer unique programs within an interfaith setting, focusing on deepening knowledge of one's own tradition balanced with developing skills in interfaith dialogue.
- Our small size and humane scale of operation offer students personal attention that fosters profound intellectual and personal growth.
- Our campus includes student housing for both international and domestic students. The housing is international and interfaith, providing a lived experience of what is learned in the classroom.
- We offer generous financial aid packages to those who qualify and are admitted into the Masters or Doctor of Ministry programs. We offer merit and need-based scholarships, as well as an opportunity to participate in the federal loan program.

If you would like a copy of the viewbook, please contact the Communications Office, at 860-509-9519 or dbarrett@hartsem.edu.



My Faith Journey

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and intensity of that connection varied over time, as has my ability and willingness to understand it, but it has always been there. It started with a family that instilled in me a respect for God, the creatures he created, and the power for good that God's power could be.

We did not regularly attend church in my earliest years. My father was a former Catholic who was regularly physically abused by the church for being left-handed - an experience that rightfully made him suspicious of the absolute and inflexible dictates that can come when organized religion loses its bearings.

My grandfather, who died when I was a baby, was an ordained Methodist minister. He pursued a career pioneering the relatively new arena of college and career counseling.

My mother, who passed away nine years ago, was filled with the kindness, compassion and spirit that allowed the preaching of the Gospel with, in the spirit of St. Francis of Assisi, words only used when necessary.

My personal connection began in its most easily identifiable form through music when I joined a men and boys choir at St. James' Episcopal Church in West Hartford at the age of nine. As I sang, I learned; not just about music, but about the power of God and the Holy Spirit to move us. I still was less aware of the power of Christ.

My mother and I pursued confirmation together and one of my favorite memories is when my mother and I stepped forward to be blessed simultaneously by the bishop, his

left hand on my head, his right on my mother's. There was an unmistakable power in that moment that is hard to describe.

I attended Northfield Mount Hermon High School in Massachusetts. This was a school founded by Dwight L. Moody, a well-known Christian missionary and evangelist of the 19th century. Here, music continued as a driving force in my life, along with an education whose mission was to educate the head, the hand and the heart. It wasn't until later in life that I realized the true connection of that education to the teachings of Christ and most recently, to the deeper pursuit of my calling.

I obtained my undergraduate and graduate educations at the University of Connecticut, where I received my B.A. and M.A. in Economics. While I can't say that my time at UConn was my most religious or biblically centered, I did have a conscious awareness of the example I wanted to set in contrast to some around me.

I studied hard. I was respectful to women. And, I showed people there was another way to experience fun and encounter the college experience without binge drinking and other forms of chemical abuse. The need to do so was instilled in me from seeing and hearing about the destructive forces of alcoholism and drug abuse. I am no stranger to witnessing the consequences of those abuses.

While I was at school, my mother attended an Episcopal seminary. She was ordained as a lay minister and deacon, ultimately in Florida. Here I witnessed the

reality that not all people are beyond their personal prejudices and judgments, not even in today's supposedly enlightened age. My mother was the first woman ordained in this capacity in her church in Florida, and when she first assisted in the serving of communion, a number of members visibly and pointedly stood up and walked out, leaving the church as a result. There were many lessons in that moment.

I got married to my wife Linda and had a son Garrett. We attended church and I was asked to join the choir. This continued to deepen my understanding of my faith, my connection to God and how I can be used as a vessel to convey the Lord's message. Before each time I sing I ask that the message come from God, through me and to those who are there to listen to God's blessing for them that day.

During this time, however, there were many challenges for me personally. God helped me through them.

While living in Marlborough, one day about three years ago our pastor, Bob Faulhaber, asked me if I'd like to preach sometime. I said I wasn't sure if I had anything to say. He said, "Everyone has something to say, it's just a matter of whether you want to say it from the pulpit." After considering it, I agreed.

When I did lead the service, it was as if I'd arrived home. That began more introspection and spiritual consideration. I spoke to Bob about the deep feeling I was having, pulling, prodding, pushing - that I was pretty sure had been there for some time but now was becoming too loud to ignore.

He suggested I take

a class at Hartford Seminary. So I did - just a class; to learn - nothing more.

Again, I experienced a sense of coming home; something right. At that time I decided to pursue my Master of Divinity.

After losing my job, I took additional courses that deepened my faith and was blessed with the opportunity to work at our church to create a new worship series "Sunday Night Live" that allowed me to lead worship, explore new ideas and grow in my faith. I also recorded a CD of songs I wrote, some of them being Contemporary Christian.

I got a new job but continued this spiritual path taking courses on "The Art of Preaching," "The Writings of Howard Thurman," and "The Hardest Doctrines." I want to be able to effectively communicate the Good News of God, the Holy Spirit and of Jesus Christ with integrity. I want to inspire. I want to help people. I have been asked to preach at several churches and will continue to do this.

I am pursuing this path because I want to change the world.

Hartford Seminary brings to the world a place to help you hear when God is speaking, see what was once invisible, and connect to those aspects of ourselves and the universe that seemed at one time impossibly distinct from us. Hartford Seminary helps people channel the Will of God into the actions of humankind, and in that way it makes a meaningful contribution to the ultimate objective of realizing the Reign of God in the world.

Shawn Fisher is a student in the Cooperative Master of Divinity program.

In addition to writing a biography of the Rev. Michael Rinker, a Confederate teamster in the Civil War and Lutheran pastor, the Rev. **Richard Rinker**, B.D. '55, (no relation to the biographical Rinker) collects and shares updates from his fellow members of the Hartford Seminary Class of 1955. The updates below are excerpts from Dick's recent good work:

- **Charles Baboian** and his wife Sandy live in York, PA. Chuck is in his 16th year of being a volunteer in the surgical waiting room at the Wallopon York Hospital.

- **John Bankosky** and his wife Susan travel “up and down the East Coast and throughout Florida with an intercessory prayer team in assignments and find it exciting to hear how the Holy Spirit directs and reveals His plans and purposes.”

- From Brewster, MA, **Robert Bermudes** runs a photo business and has been writing an historical novel about Benedict Arnold and his continuing influence on the town of Groton, CT, where Bob served a local church for a decade.

- **Shirley Berry**, M.A. '54, reports staying in touch with members of both the class of '54 and '55, as she and **Ray** lived and worked in South Dakota and North Dakota before retiring to Missouri and then to Uplands in Tennessee. Ray died in 2006, and Shirley has become very involved in the Pleasant Hill Community Church and other community activities.

- **Edward Blumenfeld** and his wife, Faith, are currently living in Rio Rancho, NM, but have plans to relocate soon to

Pleasant Hill, TN, to join “several HSF grads at the retirement community there.” He says they’ll miss their “volunteering at the New Mexico Natural History Museum where Faith is a dinosaur fossil preparer and I keep little kids from falling into the shark tank!”

- In the Black Hills of South Dakota, **Henry Bradshaw** and his wife Evelyn are enjoying life in Rapid City, where Henry sings in a barbershop chorus and the church choir, and plays tuba in a senior citizens' band.

- **Robert Calvert** writes that he and his wife Anne “regret that present students at Hartford Seminary do not have the fine experience that we had. However, it is a new age and we are excited by the cutting edge programs that are being offered at the Seminary.”

- Of his time at Hartford Seminary, **Dick Carlson** reports “I think often of those days of preparation and fun. Profs like Bailey, Purdy, Battles, MacArthur, Chekarian, Gleason...Fun times like the pre-dinner gatherings at the pool table in Hosmer, the Medieval Boar's Head Christmas Dinner and Pageant, the engagement dinners, the stints as hosts and hostesses (that's how I met my beloved Estelle). All those things are but memories now but they played a part in making my ministry one I look back on with feelings of having done something good in the Lord's Name.”

- **Warren Matthews** continues to revise his volume, *World Religions*, the sixth edition of which was released last fall. “I always look forward to comments, criticisms, and suggestions from the

instructors who use the text, and information on why instructors choose other titles.” He and his wife, Virginia, live in Norfolk, VA, which they have called home for the last thirty-three years.

- **Robert Polk** describes how, “After years of thinking, plotting and reworking the manuscript, I finally published. The book, *Tight Little Island*, is a montage of stories, experiences, incidents of those of us reared in West Woodlawn, a South Side Chicago neighborhood from 1900-1950.” He lives in Philadelphia near classmates the Calverts and Baboians.

- Within the last two years, **Donald Rackliffe** lost both his son Timothy and wife Lucille. “I've been having a rough time, but I'm going to make it.” Being part of the Asbury Church, near his home in Bristol, CT, where he was once pastor for almost 14 years, has helped, too: “The fellowship has been very supportive of me especially these past months.”

- Living in Auburn, NH, **Hubert Topliff** writes, “I am quite active with my amateur radio—currently helping with communications in and out of Haiti. I am on the town Police Commission which is strictly an administrative job.... Kay and I get to church just about every Sunday.”

- “It seems like it was just yesterday that we were in class together,” **Henry Wyman** writes from home in Bangor, ME. After serving several interims, lastly in Newport, ME, Henry fully retired. “It was tough hanging up my robe after more than fifty years, but the time had come.”

FROM THE ALUMNI/AE OFFICE:

Minister **Alonzo W. Burris II**, BMP '07 has relocated from New London, CT to the Oklahoma City area and reports enjoying keeping up with news from Hartford Seminary.

David and Carol Butler (both Kennedy School of Missions, '66) are no longer lost alums! Both spent much of their working lives in Algeria, except for 4 years in Tunis, Tunisia and time at McGill University in Montreal, where Carol received an M.A. in special education. Both Butlers retired in 1996, but spent time in Montevideo, Uruguay, in 2001, when David served as pastor of Christ Church there, and on Eleuthera Island in the Bahamas in 2006, where both served as mission volunteers. They now live at the McKendree Village Retirement Community in Hermitage, TN, part of Nashville.

Robert and LaDonna Carey write that they were sent to the Kennedy School of Missions “by the United Methodist Board of Missions in 1950 in preparation for missionary service in Liberia, West Africa. We have long thought that our studies at KSM helped us survive our 26 years there (1950-1976). We will never forget Dr. Parsons (African cultures), Dr. Steggerda (Anthropology), Dr. Calverly (How to be Healthy in Hot Climates). Our service in Liberia was teaching and administration on high school and college levels, and other support roles. Some of our earliest students are now in key roles of government (president, vice president, minister

of education, etc.) trying to bring order out of the chaos of two decades of civil war. Returning to the States in 1976, we served a UM-related college in Appalachia (Kentucky). Then Bob retired to write a historical novel on the founding of Liberia (*Freedom Ships*) and LaDonna went to seminary (St. Paul School of Theology) and served churches in Kansas. Now we live in a UM retirement community (Aldersgate Village) in Topeka.

The Rev. Dr. **Eugene Grau**, M.A. '46, Ph.D. '64, served in various educational, pastoral and leadership positions in Ghana from 1946 to 1974, including as principal of the Evangelical Presbyterian Church Seminary, Ho/Peki, and of Trinity College in Legon. Upon his return to the United States, Gene was pastor of the Brownback United Church of Christ in Spring City, PA for 14 years, and was named Pastor Emeritus in 1988. Since then he has continued to be active in supply and interim ministry, and in the work of the Pennsylvania Southeast Conference of the UCC. He and his wife, Dorothy, now reside at the Philadelphia Protestant Home.

After studying at Hartford Seminary in 1962 and 1963, the Rev. Dr. **Hugh G. Johnson** used that foundation to pursue and obtain a Ph.D. in International Relations from American University in 1975. He served forty-six years in Algeria, "a long, fruitful ministry with a great many fruitful encounters." Now retired in Southern France, Hugh recently attended the Rethini Mission Conference

in Nashville, where he reconnected with alums Esther Megill, David and Carol Butler, "and others who had been prepared for Mission by Hartford.... A quick trip around the States to visit family and churches, a vote in recent elections, and now back home."

Kim V. Kosakowski, BMP '89, now lives in Pasadena, CA.

Harwood Schaffer, M.Div. '69, reports he "received his Ph.D. in Sociology from the University of Tennessee in August 2010. His dissertation examined the relationship between hunger and the economic system that is used to market food. He has been appointed Research Assistant Professor, Agricultural Policy Analysis Center University of Tennessee Institute of Agriculture. Harwood is co-author with Daryll E. Ray of a widely distributed weekly agricultural policy column. He is working on a grant from the Howard G. Buffett Foundation dealing with agricultural practices and food security in Sub-Saharan Africa. He is married to Joanne Romeo.

The Rev. **David C. Williams**, M.Div. '64, concluded ten years of ministry with the New Hampshire Conference of the United Church of Christ earlier this fall. David was responsible for stewardship education, planned giving, and advocacy for Our Church's Wider Mission. With his wife Pat, David continues to provide consultation to churches on capital campaigns, and is the face of the United Church Funds in New England. "No rocking chair yet!"

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.

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

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

Dr. Robbins Wolcott Barstow, Jr. '42, died on November 7, 2010 at the age of 91. Robbins was the son of Hartford Seminary President Robbins Barstow, and fondly recalled his early family life within and among the Seminary community. He was a graduate of Dartmouth College, received his Master's degree from New York University, and his Ph.D. from the University of Connecticut. He was "a man of immense love, integrity, and devotion, he lived every moment to its fullest and best. His wisdom, skill, and passion were expressed in many arenas of service. He was devoted to his family, advocated for teachers, education and civil rights, saved whales, pioneered innovative home movies, inspired multitudes, and followed his bliss. A lifelong amateur movie producer, his family film 'Disneyland Dream' was selected in 2009 by the National Library of Congress for its permanent collection." Robbins is survived by his wife of 68 years, Margaret, their three children, two grandchildren, and an extended family.

In a recent edition of *Praxis* it was reported that the Universalist Church of West Hartford had bestowed the title Minister Emerita on the Rev. **Jean Cook Brown**, M.A. '93. The Rev. Brown died on August 17, 2010 at Avery Heights Assisted Living Facility at the age of 74. Born in Manchester, CT, Jean graduated from Connecticut College in 1958, and

received a Masters in Education from the University of Hartford in 1964. She was a pioneer for women's leadership in the Universalist Church, holding a variety of positions in educational and pastoral care. She is survived by her husband and three children.

Pat Campbell Robair reports that her mother, **Beatrice Stoetznor Campbell**, BRE '32, died on May 24, 2004 at Seabury in Bloomfield. "She spoke of the Seminary often," Pat writes, and "was the kind of person who lived in the present and looked toward the future. She loved her church and possessed the strongest faith in her religious beliefs of anyone I have ever known."

The Rev. **Willie Earl "Billy Sam" Ford**, BMP '98, died on August 21, 2010 in Florida at the age of 63. Born in Union Springs, AL, Mr. Ford founded the Fury Tool and Dye Machine Shop in Chicopee, MA, and answered a call to Christian Ministry on October 13, 1992. In addition to his studies at Hartford Seminary, he received the Bachelor of Theology Degree at Springfield Christian Bible Seminary in 1998, and was the founder and former Pastor of Springfield Grace Community Baptist Church in Springfield. He is survived by his wife, son and extended family.

Janet I. Matson, M.A. '40 died on November 11, 2010 in Middletown, CT at the age of 93. A religious educator, she met and married her husband, Sargis Matson, while studying at the Seminary. Together they were active in Christian Camping in Connecticut and in the development

of American Baptists camps in Massachusetts and New York, and Janet held a variety of offices in American Baptist circles over the course of her life. Janet is survived by her daughter, four grandchildren and four great-grandchildren.

The Rev. Dr. **Donald R. Rickards, Sr.**, M.A. '66, Ph.D. '69 died in Newport, Kentucky on August 3, 2010 at the age of 81. Dr. Rickards and his wife Margaret served as missionaries in North Africa for 15 years prior to coming to Hartford for Masters and doctoral studies. He taught at several Bible colleges, Dallas Theological Seminary, and was pastor of two churches. His last position prior to retirement was as president of Nashville Bible College in Nashville, Tennessee. In addition to his wife, Dr. Rickards is survived by four children, twelve grandchildren, four great-grandchildren and his brother and sister.

J. Parker Vetrano, seeing the name of his mother, **Beatrice Jones Vetrano**, BRE '28, on the lost alumni/ae list, wrote the following: "At a time when ordination of women was a rare event, "Bunny", as she was known to her friends, chose to serve as Director of Christian Education in many of greater Hartford's Congregational Churches including Windsor Avenue Congregational Church in Hartford, First Congregational of Farmington, and Union Congregational of Rockville. In the 1940's she interrupted that ministry for several years to serve as Executive Director of the Hartford County YWCA. She became a familiar voice on Hartford radio, leading panel discussions

fostering what was then called "Tolerance" and later became known as the civil rights movement. In 1957 Bunny retired to Cape Cod with her husband Michael and became active in leading senior programs. With her second husband, Norman Mason, she led establishment of Albro House, a senior center in Harwich, MA and was a delegate to the White House Conference on Aging during the Reagan administration. For twelve years she wrote a weekly column called, "Over My Shoulder" for the Cape Cod Times Sunday edition which delighted both residents and summer visitors. Bunny retired a second time to Covenant Village in Cromwell, CT during 1984 and died there at the age of 89 in October 1996."

News of the deaths of the following alumni/ae were provided by Esther Megill, M.A. '60, Ed.R.D. '66, to whom we express our gratitude.

William Anderson, '53, on November 18, 2008
Mildred Black, '62, on May 10, 2005
Dr. Cordelia Gobuyan, M.A. '59
Edwin A. Hackney, '59
Dr. George C. Harris, '66
Malcolm Hayes, '53
Doris Hess, M.A. '51 on January 13, 2009
Virginia Law, '50
James McQuiston, '52 on May 2, 2008
Nancy McQuiston, '52 on February 27, 1987
The Rev. Leslie O Shirley, '51 on February 21, 1998
Grace Shirley, '51 on April 7, 1996
Evelyn Strader, '49
Dr. Charles White, '54

2011 JANUARY INTERSESSION & WINTER/SPRING SEMESTER

Hartford Seminary's January Intersession will run from Monday, January 10 through Friday, January 14. The Winter/Spring 2011 semester will run from Monday, January 24 through Monday, May 2. The Seminary's courses are open to the public and carry three graduate level credits. Individuals who do not wish to take courses for credit may apply to take courses as an auditor. Many classes fill up quickly, so participants are urged to register early to ensure a place in their courses of choice. For those enrolled in a three-credit course, the cost is \$1,740. The non-credit audit fee is \$575. A special audit fee of \$385 is available for: those who are age 60 and older, persons 55 and older receiving disability income, graduates of Hartford Seminary degree programs or the Certificate of Professional Ministry (cooperative M.Div.), donors of \$250 a year or more, Hartford Seminary Adjunct Faculty, and up to three specially designated members of churches that participate in the International Peacemaking Program of the Seminary. There is a limit of one course per academic year to receive the special rate except persons age 60 and older, for whom there is no limit.

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

JANUARY INTERSESSION

Organizational Leadership for Justice in Congregation and Community NEW

Monday, Jan. 10 through Friday, Jan. 14, 9:00 a.m. – 4:00 p.m. (Make-up day: Jan. 15)

"Am I prepared to lead?" "How do I lead change and create a more just world?" "How do I manage diversity and conflict in my congregation and in the community?" Questions like these are frequently asked by religious leaders and those entering professional ministry, who yearn to translate their theological and academic training into practical and effective organizational and leadership strategies. This course is designed to explore the personal skills, analytic perspectives, and strategic knowledge needed to be a compassionate leader in religious systems and an effective agent of justice and social change in public life. *The Rev. Dr. William McKinney, Adjunct Professor in Religion and Society and former President of Pacific School of Religion, Berkeley, California*

Ministry to the Incarcerated: Responding to the Challenge

Monday, Jan. 10 through Friday, Jan. 14, 9:00 a.m. – 4:00 p.m. (Make-up day: Jan. 15)

"When I was in prison you visited me." (The Gospel of Matthew 25:36) This course will examine the historical, theological and social implications of incarceration in America, with a particular emphasis on ministry to women and men in these settings. Looking through the lens of a professional correctional chaplain, we will deal with such issues as addiction, professional boundaries, Department of Corrections' policies and procedures, and the

particular challenges facing those who want to do ministry in our prisons. *The Rev. Dr. Laurie Etter, C.S.M., Adjunct Professor of Arts of Ministry and Chaplain, York Correctional Institute*

ARTS OF MINISTRY

Essential Skills in Pastoral Counseling and Ministry

Thursdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 27
This course will offer pastors, lay ministers and caregivers an opportunity to learn basic counseling skills for use in pastoral settings. Students will develop skills in assessment, honoring ethical concerns and addressing the most common diagnoses such as depression and anxiety. *Benjamin K. Watts, Faculty Associate in the Arts of Ministry and Senior Pastor, Shiloh Baptist Church, New London*

DIALOGUE

Religions of the East NEW

Mondays, 4:30 p.m. – 6:50 p.m., beginning Jan. 24
In this comparative exploration of Hinduism, Buddhism, Taoism, Confucianism, and Shinto, students will examine these religions through introductory texts and personal research. Using historical and contemporary viewpoints, the place in global culture of these belief systems will be brought into focus. *Rev. Barbara Jamestone, Adjunct Professor in World Religions and Minister, Unitarian Society of Hartford*

Suffering, Theodicy, and Repentance: Interreligious Readings of Job and Jonah

Tuesdays, 9:00 a.m. – 4:00 p.m. on January 25, February 15, March 8, March 29 and May 3

Job and Jonah are probably the two most "unorthodox" books in the Hebrew Bible. Their principal characters try to make sense of experiences that do not fit the images of God presented in the other books. Moreover, these challenging portrayals evoke the existential questions we all must face, in our own lives and as pastoral counselors or religious educators: Is there any meaning in suffering, and can the pain or trauma be redeemed? How do we repent, and how might we invite others, including our leaders, to repent? How can we transform ourselves and our communities to be more in keeping with God's promises and moral imperatives? Aiming at an inclusive, interreligious method of "practical exegesis," the course will juxtapose Jewish interpretations with teachings from the Christian and Muslim traditions. *Yehezkel Landau, Faculty Associate in Interfaith Relations*

ETHICS

Theological Ethics and the Personal Life

Wednesdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 26
This course will examine issues of personal morality and faith from a Christian perspective. We begin with a brief introduction to theological ethics, and then move to practical issues in personal morality,

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which will be discussed in relation to family and society (since ethical dilemmas are never solely “personal”). *The Rev. Molly F. James, Adjunct Professor in Theology and Ethics and Associate Pastor, St. John’s Episcopal Church, Essex, CT*

Understanding Moral Blinders: Why Good People Make Bad Decisions NEW

Tuesdays, 9:00 a.m. – 4:00 p.m., on Jan. 25, Feb. 15, March 8, March 29 and April 26

“What were they thinking?” It’s what we often ask ourselves when people do something obviously wrong and obviously self-defeating. Examples abound in public life from politicians to financial officers to disgraced leaders of major nonprofits to failed religious leaders. Why do people who ought to know better do the wrong thing and, in many cases, fail to recognize fully what and that they did wrong? Why do people make bad decisions? Can we learn to avoid their mistakes? The answers to these questions are the focus of the course. *Michael Rion, Adjunct Professor in Ethics and former President of Hartford Seminary*

HISTORY

The Life of the Prophet Muhammad

ONLINE, beginning January 24

The Prophet Muhammad is believed by Muslims to be the final prophet of God and the model for their lives as individuals and communities. Through translated selections of original historical sources, the course will survey interpretations of the personality and achievement of the Prophet made by Muslim and non-Muslim scholars. Muslim emulation of the Prophet will be examined with reference to the Hadith literature and devotional prayers. *Kemal Argon, Adjunct Instructor in Islamic Studies and Christian-Muslim Relations*

Jews and Judaism in the Christian Imagination: Between Hatred and Toleration NEW

Tuesdays, 7:00 p.m. – 9:20 p.m., beginning January 25

Jews and Judaism have haunted Christians and Christian culture since the two religions parted ways in the first century CE. Christians have imagined Jews to be killers of Christ, perpetrators of blood libels, and leaders of world conspiracies. At the same time, Jews survived through the long medieval centuries largely protected by church authorities and became integrated members of European societies. This course will explore this history and related questions: How did modern anti-Semitism grow out of medieval anti-Judaism? What kinds of thinking about Jews have survived into contemporary society? Do Jews still haunt Christians? *Jonathan Elukin, Adjunct Professor in History and Associate Professor of History, Trinity College*

RELIGION AND SOCIETY

Tackling the Issue: Retaining Young People in Mainline Denominational Congregations NEW

ONLINE, beginning Jan. 24

“Why are there so few youth and young adults now in this congregation? What can we do?” This is a familiar complaint in many congregations and echoed in their denominations’ national offices. Recently there have been many articles and books on the spiritual culture(s) of young people, what they seek, where they look, and what might keep them within their church’s folds. Denominational offices are continually trying various programs and ways of reaching and keeping their young people. Students will be asked to discuss course readings on line, and write a final paper applicable to their individual experiences or their congregational programs for those under thirty. Thomas Chu, who has engaged in substantial research and program development for local, regional, and national levels of the United Church Christ and the Episcopal Church, will assist and advise students on such application. *Adair Lummis, Faculty Associate in Research*

SCRIPTURE

Hebrew Bible Survey II

Tuesdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 25

An introduction to the Hebrew Scriptures, this course will apply historical-critical methods of study to develop a framework for understanding the origins of the texts and the relationship of the texts to one another. Attention will be given to contemporary theories of biblical interpretation. Survey II will examine the prophetic corpus, poetry wisdom and the rest of “the writings” in the Hebrew Bible. *Uriah Kim, Professor of Hebrew Bible*

New Testament Survey

Wednesdays, 7:00 p.m. – 9:20 p.m., beginning Jan. 26

This course introduces students to the study of the origins of Christianity by means of its canonical literature, the New Testament. We will undertake a historical study of the New Testament documents, seeking to understand their plan, origin, purpose and content within their broader historical and cultural context. Appropriate interpretive method for each genre of the New Testament will be discussed. We will also seek to clarify the theological message of each document in light of its historical circumstances. *Efrain Agosto, Professor of New Testament and Academic Dean*

Tafsir Survey: Reading the Qur’an Across the Ages

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

This course explores tafsir literature from the classical period to modernity. Students will investigate the evolution of Qur’an commentary, the sub-genres of tafsir literature, the biographies of some great scholars of Qur’an commentary and their methodologies. *Yabya Michot, Professor of Islamic Studies and Christian-Muslim Relations*

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Images of Jesus in Christian and Muslim Sacred Writings

NEW

Wednesdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 26

In this course we will study the birth, mission, death and resurrection and eschatological role of Jesus in Christian and Muslim sacred writings. The course will be based on the canonical scriptures of the two traditions – the Gospels and the Qur'an – and on additional Apocryphal Gospels, of the synoptic type, and on Hadith sources and hagiographical Muslim sacred writings. The course will be concerned with images of Jesus in Christian and Muslim piety rather than theology. *Mahmoud Ayoub, Faculty Associate in Islamic Studies and Christian-Muslim Relations*

THEOLOGY

History of Christian Theology: From the Reformation to the Present

Thursdays, 7:00 p.m. – 9:20 p.m., beginning Jan. 27

This course examines the development of western Christian reflection from the late Renaissance through the present. Beginning in the late 15th century with both loyal and dissenting Catholic figures, and then turning to the Reformers, key texts will be read and considered in light of their surrounding social and intellectual milieus. Other movements that will be examined through key religious thinkers and the cultural situations in which they are writing include: Puritanism, the Enlightenment, Romanticism, Catholic Personalism, Neo-Orthodoxy, Existentialism, Black theology, and Feminist theology. *Kelton Cobb, Professor of Theology and Ethics*

Islamic Political Theology in the 20th Century

 NEW

Thursdays, 7:00 p.m. – 9:20 p.m. beginning Jan. 27

Political “theology” can undoubtedly be considered one of the major fields of Islamic thought during the past century, when the end of the Caliphate and the decolonization of Muslim countries often led to nothing else than the emergence of authoritarian or dictatorial regimes, accompanied by new types of Western interventionism – political, economic,

cultural and ideological ones as well as armed Crusades. This course explores the broad spectrum of Muslim “theologies” developed in this troubled environment, from Said Nursi’s withdrawal from politics to Ayatollâh Khomeyni’s Islamic revolution, from Abduh’s reformism to Bin Laden’s *jihâdism*, and from the Saouds’ *Wahbâbism* to the *European Islam* of Tariq Ramadan. *Timur Yuskaev, Assistant Professor of Contemporary Islam*

WORSHIP & SPIRITUALITY

The Gifts of God for the People of God: Cultivating Spiritual Growth in Communities of Faith

 NEW

Mondays, 7:00 p.m. – 9:20 p.m., beginning Jan. 24

Gentleness, healing, administration, preaching, patience, humility, bold witness: these are but a few of the spiritual gifts entrusted to the church as it seeks to embody the love and justice of God for the healing of creation. Yet this rich legacy of resources often remains unacknowledged and underdeveloped in local congregations. This course will explore the full range of spiritual gifts that is the gift of God for the people of God. *The Rev. Dr. Edward G. Horstmann, Adjunct Professor of Arts of Ministry and Senior Minister, Immanuel Congregational Church, Hartford, CT*

Spirituality and the Arts: Creativity and the Divine in Theological Reflection

 NEW

Tuesdays, 4:30 p.m. – 6:50 p.m., beginning Jan. 25

What is the connection between spirituality and the arts? Art in its public and private forms can be a powerful expression of spirituality. In this course, we will explore the connection between spirituality and the arts through theological, theoretical and experiential lenses. We will examine theoretical questions such as: why have some religions been ambivalent, at times even hostile, towards the arts; and what is the relationship between the arts and transcendence? Additionally, we will explore the intimate union many artists feel between the divine and their creative work. *Donna Berman, Adjunct Professor in Ethics and Spirituality and Executive Director, Charter Oak Cultural Center, Hartford, CT*