



www.bostontheological.org

Annual Report, 2010 – 2011

August 2011

Submitted by Rodney L. Petersen, Executive Director

BTI Mission Statement

The Boston Theological Institute is a consortium of ten theological schools and seminaries in the Boston area. We exist to share our resources and enrich each member school through intentional collaboration. We harness our collective resources to advance ecumenical and interreligious learning, model good stewardship, strengthen our teaching and research, and more fully engage our community and the world. In all these we seek to advance our individual missions and better prepare a new generation of scholars and leaders for religious leadership in North America and the world.

[Adopted at the BTI Board of Trustees Meeting of May 4, 2011]

- I. Overview
- II. State of the Consortium
- III. Strategic Goals
- IV. Annual Operations

I. Overview

Academic Year 2010-2011 witnessed several valuable events from the perspective of the consortium of theology schools in the Greater Boston area, the Boston Theological Institute. Four of these include, first, in the fall term the four-day conference 2010Boston, “The Changing Contours of World Mission and Christianity,” our contribution along with three other global centers to the centennial acknowledgement of the 1910 Edinburgh Missionary Conference.

In the spring term we welcomed Hebrew College into the consortium, re-affiliated with the Hispanic Summer Program, and brought to a certain point of culmination five years of work with the World Council of Churches and its program, Decade to Overcome Violence, with meetings and a BU-sponsored course at the International Ecumenical Peace Convocation held in Jamaica.

As the academic year began we were reminded by Joseph C. Hough, Jr., Interim President of Claremont Graduate University, and Susan Abraham, Assistant Professor of Ministry Studies and Associate Director of the Center for the Study of World Religions, Harvard Divinity School at the BTI annual dinner of the context within which we do our work, schools of theology in the midst of a secular university environment.

Joseph Hough affirmed, “The primary roles of the Divinity School in the *modern* university are (1) to promote critical theological thinking within the university and (2) to provide within the university a faculty dedicated to education of religious professionals.”¹

Susan Abraham set Hough’s remarks into our contemporary cultural milieu shaped by Seekers in an environment of religious pluralism – and all that such implies with respect to secularism and the mediating role a nation state.² Granting the thesis of the Kennedy School’s Monica Duffy Toft with Daniel Philpott and Timothy Samuel Shah, in their book entitled *God’s Century*, that religion’s waning influence in politics has seen a 40-year reversal; Hough and Abraham have put in place for us pieces that speak of the relevance of our institutions and of the nature of our work.³



Signing of Letter of Agreement, BTI Board of Trustees and Hebrew College
March 9, 2011, Greene Room, Andover Newton Theological School

¹ Joseph C. Hough, Jr., “The Role of the Divinity School in the Modern University,” *BTI Magazine*, n. 10.2 (Spring 2011): 4.

² Susan Abraham, “The Intensification of Theological Thinking: A Response to Joseph Hough,” *BTI Magazine*, n. 10.2 (Spring 2011): 9-11.

³ *God’s Century: Resurgent Religion and Global Politics* by Monica Duffy Toft, Daniel Philpott and Timothy Samuel Shah (New York: W. W. Norton & Company, 2011).

II. State of the Consortium

The argument made by the late Cardinal Avery Dulles concerning different models of the church might be applied to theological consortia, and in particular to consortia as historically determined educational models.⁴ Throughout the course of its history, the BTI has been shaped by different models which have affected the nature of its operations and programming. The BTI bears within itself both over the course of its history as well as in its contemporary manifestation residual elements of older conceptual models even as we seek to discover an appropriate model for the 21st century.

We might think of several of these models through the history of the BTI and how they have shaped programming. 1) There is, first of all, the model of ecumenical agency. This was clearest at the time of the inception of the BTI. It has had a continuing influence up to the present even as we now add an inter-religious component to the BTI's identity. This model was operative in the early exploratory conversations about institutional mergers. It was clear in Nathan Pusey's encouragement of Roman Catholic-Episcopal participation in the consortium, affecting the institutional histories of (then) Episcopal Theological Seminary and the (then) Weston Jesuit School of Theology. The ecumenical model inspired the ecumenical worship services once held at the start of each academic year at First Church Congregational in Cambridge, the precursor event to the now annual fall dinner and lecture. It is the model that continues to shape the reasoning behind the annual seminar-workshop and the periodic Task Force on Ecclesiology.

A second model, (2) that of religious movement inspired a rights agenda that shaped a Black consciousness and Black studies program of some significance in the 1970s. This activist model was also an important factor in the emergence of the women's theological education program, the latter eventually becoming more politically distinct as the Women's Theological Center, a separate institution in Boston. 3) The perception of the BTI as political agent, perhaps a heightened sense of the BTI as a religious movement, added tension to Board-Director relations in the 1980s that led to a change in the ByLaws and reorganization of the Board of Trustees. 4) A fourth model might be that of BTI as a resource-sharing mechanism. This model inspired a nationally recognized program in library work, a Union List of Serials, eventually to be superseded by other library networking and digital services. 5) Fifth, the BTI might be understood as an educational cooperative. The certificate programs of the BTI as established from the mid-1990s into the present might be best perceived from this point of view, encouraging programming that could best happen through the totality of the consortium when one or two schools simply lack the resources to develop robust programming in a desired area of ministry studies. This model of the BTI allows all schools to participate in what could be seen as a marketing advantage in theological education. 6) The BTI could be seen as an entity to enhance the educational agendas of its member institutions. This model was

⁴ Avery Dulles, *Models of the Church* (New York: Garden City, 1974).

clear in the interfaith conferences held together with Andover Newton and Hebrew College, both schools seeking to advance their inter-faith profiles.⁵

The shape of the BTI is determined by the interests of its trustees, the necessities of time and circumstance as well as by its own history. It may be that a number of different models will exist at the same time or be superseded in time. It is also the case that different schools may find one or another of the given models to its advantage at different points in its history. And, it remains to be seen how the now ecumenical and interreligious identities of the consortium will add further shape to the BTI.

The fact of the consortium permits and fosters both what might be called multi-lateral and bi-lateral institutional and personal relationships. Some of these may exist apart from the consortium but they are fostered and enhanced by the existence of the consortium. A consortium permits the maturity of individual institutional identity. It also provides the porous boundaries for institutional networking and growth around common purposes, institutional, religious and civic. The BTI is unique in that as an academic entity it is both an ecumenical as well as an inter-religious educational consortium. This implies some degree of normativity. Our collectivity is not merely interested in the objective or phenomenological approach to religious studies, though this is always important, but in the truth claims of religious studies. Because of this understanding, its members are uniquely positioned to give academic and religious leadership in the community.⁶

A. Issues That Mark Continuing Multi-Lateral Cooperation

As measured by use and numbers, the BTI is a source of vitality to its member schools. Multi-lateral cooperation is facilitated by basic operations related to course cross-registration, access to one-another's library resources, cooperation in field education, and opportunities for faculty development through shared teaching and various colloquia, conferences and other events. Communication among the schools is enhanced through various websites, including that of the consortium, as well as through a common e-newsletter, publication of books in series "Ministry in the 21st century," and through the *BTI Magazine*.

1. Cross registration statistics may be found on the BTI website.

2. Certificates of study given by cooperating faculties remain significant despite some necessary down-sizing in the previous year. (28 in 2011; 28 in 2010; 31 in 2009)

- 14 in International Mission and Ecumenism
- 12 in Religion and Conflict Transformation

⁵ Conversations among the trustees of the BTI have led to a discussion of different models of theological consortia as noted in conversation with current BTI Board Chair, Dennis Hollinger, President, Gordon-Conwell Theological Seminary.

⁶ William R. Myers, "Consortia Redux"; and see "Considering Consortia," *ATS Journal*, Volume 41, No. 1 (2005), pp. 165-173.

- 2 in Religion and Science (Ecology Track), “grandfathered”

3. Library Resources continue to be heavily used despite the growth of the internet and digital media. In the opinion of the Library Directors, the BTI courier continues to play an important role with respect to issues of library access and the number of books moved among the libraries. Thanks to continuing cooperation, the schools see an annual savings in e-subscriptions of between \$10,000 and \$14,000 per school (an amount equaling more than 1/3 that of current BTI membership).

4. Field Education cooperation makes an important institutional, ecumenical and even inter-faith statement. While there are different degrees of cooperation that are possible given our different affiliations, the regular meetings of Field Education Directors have served important professional development purposes. They are also useful for the practical work of field education placement whether in parish or social service settings.

5. Faculty at BTI member schools is what makes the schools thrive and the consortium possible. Faculty members from the schools have shown their support for faculty colloquia in most disciplines, for cooperation in supporting one another’s courses and for joint course offerings. The joint doctorate in Missiology between Boston University School of Theology and Gordon-Conwell Theological Seminary is a creative model of institutional cooperation.

B. Areas of Special Focus

1. The 2009-2010 academic year ended with the second of two faculty **Interfaith Conferences** (June 2009; April 2010), both supportive of the creative work of Andover Newton Theological School and Hebrew College as well as of interfaith efforts in all of the schools of the consortium. Special meetings were also held with representatives of theological consortia from throughout the United States and Canada. (See report at www.bostontheological.org/trustees.html) These were also designed to frame 2010Boston, the four-day conference acknowledging the centennial of the 1910 Edinburgh Missionary Conference, important for ecumenical, interfaith and additional institutional considerations.

2. 2010Boston, “The Changing Contours of World Mission and Christianity: Celebrating the Centenary of Edinburgh 1910,” was an acknowledgement of the multiple mission movements, development of ecumenical agencies, the growth of world Christianity, and engagement with peoples of other living faiths that came following the Edinburgh conference. (See report www.bostontheological.org/trustees.html) Prior to his passing, Missiologist Ralph Winter had singled out four of many celebratory conferences as particularly important in 2010: Tokyo (May), Edinburgh (June), Cape Town (October), and Boston (November). Of these four conferences Tokyo and Cape Town were the most clearly Evangelical while Edinburgh and Boston most clearly Ecumenical. Yet if mission is the mother of ecumenism, then even the Evangelical conferences were Ecumenical and the Ecumenical ones were Evangelical to some degree.

The Boston conference was of an academic nature, calling professors and research students to study the phenomenon that is missionary history, the expansion of the Church, and the rise of World Christianity. Students helped to shape the mission movement in 1910. They were central to it in 2010. Among the outcomes of the Boston conference is the book, *The Changing Contours of World Mission and Christianity*, edited by Todd Johnson, Rodney Petersen, Gina Bellofatto and Travis Myers (Wipf and Stock Publishers, 2011). In addition to conference proceedings, this book outlines areas for further research.

3. Hebrew College was welcomed into BTI membership in January 2011. By doing this the BTI, formed in 1968 following the ecumenical impetus brought on by the Roman Catholic “Second Ecumenical Council of the Vatican” (Vatican II, 1962-1965) to share educational resources and pursue common goals in an opening era of Christian ecumenical exchange, took on the added task of interfaith cooperation and dialogue. The decision to welcome Hebrew College’s application for full membership into the consortium marked an effort on the part of BTI to enter fully into the world of inter-faith education and to see it as beneficial to the development of vital, vibrant religious leadership for the 21st Century without loss to its deep ecumenical commitments.

4. Re-affiliation with the Hispanic Summer Program came at the request of the BTI Board of Trustees. This move recognized the enlarging presence of Hispanic faculty and students in BTI schools and increasing significance of this segment of the population. It promises greater cultural sensitivity in our schools and the unique Hispanic theological contributions that can be made. The HSP Executive Committee unanimously approved welcoming the BTI as a sponsoring institution of the HSP.

5. The **International Ecumenical Peace Convocation** of the World Council of Churches’ program, Decade to Overcome Violence (DOV), was held in Jamaica in May. This came as the culmination of the DOV. It also marked the end of efforts over the past five years on the part of BTI students and faculty in courses at Andover Newton, Boston University School of Theology, Boston College, Harvard Divinity School and Hellenic College to help shape the document, “An Ecumenical Call to Just Peace.” A course that paralleled the conference under the auspices of the WCC, sponsored by Boston University in association with United Theological College of the West Indies, was taught by BTI executive director and associates drawing 42 students from throughout the world. (See report www.bostontheological.org/trustees.html)

C. Bi-Lateral Cooperation

Each of the schools that is a member of the BTI has a distinct history and identity and has unique institutional and academic strengths. These should be sought out on the different schools’ websites, found corporately at www.bostontheological.org. Some unique features to be highlighted in academic year 2011-2012 of significance for Social Ethics include:

1. The Center for Human Rights and International Justice at **Boston College** under the direction of Professor David Hollenbach, SJ.
2. The James Luther Adams Foundation. James Luther Adams taught at **Andover Newton** and **Harvard Divinity School** but his work is of special interest to faculty at several of the BTI schools.
3. The Howard Thurman Center under the direction of **Boston University School of Theology** Martin Luther King Jr. Professor Walter E. Fluker.
4. The Mockler Center for Faith and Ethics in the Workplace under the direction of Professor David W. Gill at **Gordon-Conwell Theological Seminary**.

D. BTI and the Boston Religious Climate

Boston is a *religious* city. Since 2003 *The Boston Globe* and other media have been reporting on a “Quiet Revival” among different immigrant communities in the city and its surroundings, a campus awakening in this American Athens and other movements of religious revitalization among an array of religious communities perhaps best documented by the Pluralist Project of Harvard University. (See for information: http://www.boston.com/news/globe/magazine/articles/2003/11/30/god_on_the_quad/)

To reference just the Christian community alone, it can be said to be divided into the following set of associations with seminary affiliations: 1) the Orthodox family of churches with Holy Cross Greek Orthodox School of Theology as its lead academic institution, 2) the Roman Catholic Church and the different educational emphases as in Boston College Department of Theology, Boston College School of Theology and Ministry, and Saint John’s (Archdiocesan) Seminary, 3) the mainline Protestant community as represented by Andover Newton School of Theology, Boston University School of Theology, and Harvard Divinity School (but also pointedly preparing students of all backgrounds for religious leadership), 4) the Episcopal Church as represented in Episcopal Divinity School, 5) and the Evangelical association of churches largely supportive of Gordon-Conwell Theological Seminary. As the insights of Susan Abraham’s remarks indicate, particularly with reference to “Religious Seekers,” each of the BTI schools attracts students who may be from any or no religious tradition.

Christian religious Boston tends to divide up into the following associations with a fair amount of overlap: The Massachusetts Council of Churches, the Roman Catholic Archdiocese of Boston, the Greek Orthodox Metropolis of Boston, the Black Ministerial Alliance and Ten-Point Coalition, the Emmanuel Gospel Center and Vision New England with many Pentecostal and independent churches affiliating with the latter. The BTI schools are the primary constituency for BTI events but recognition of the larger religious world within which the BTI operates is valuable for planning purposes, particularly with

reference to field education opportunities. This having been said, the following are some of the areas related to BTI activities in academic year 2010-2011.

1. In academic year 2010-2011 events were held together with the **Massachusetts Council of Churches (MCC)**, specifically around areas of ecological stewardship and Sabbath/Sunday worship. The MCC was also a supporter of 2010Boston.
2. Thanks to the close working relationship between Fr. Edward O’Flaherty, SJ, Ecumenical and Interfaith Officer for the **Roman Catholic Archdiocese**, and the BTI executive director, a book acknowledging the importance of Sabbath/Sunday was published and celebrated entitled, *Sunday, Sabbath and the Weekend; Managing Time in a Global Culture* (Eerdmans Publishing Company, 2010). Work in this area was supported by the **Greek Orthodox Metropolitan** as well.
3. Work with the **Inter-Religious Center on Public Life (ICPL)** has continued as that organization has sought fresh identity. In the previous years the BTI has collaborated with the ICPL around issues of sexual identity and interfaith education.
4. Cooperative events were held with the following community groups that transcend religious boundaries: The Alternatives to Violence Project, Partakers, the Refugee Immigration Ministry, The Church and Prison Project, Circles of Names, the Pluralism Project, Cooperative Metropolitan Ministries, and Forgiveness International.

III. Strategic Goals

As we move forward beyond the strategic events and moves of this past academic year, the consortium is in a good place for continued thinking on the part of the trustees of the BTI as to the direction to be taken in the future and as to the appropriate model for the organization to follow.

Several considerations that may shape future discussions include the following:

1. It may be necessary to consider the ways in which ecumenism, one of three ideas central to the formation of the consortium,⁷ plays a role in continuing strategy within the consortium.⁸ This issue, shaped by demographics as well as theological

⁷ The three animating factors behind the formation of the consortium were, 1) to advance an ecumenical agenda, 2) to foster common understandings of the social crises facing the churches, and 3) to discover areas of institutional resource sharing and economies of practice.

⁸ The book that has grown out of the 2010Boston conference may be helpful toward this end. See *The Changing Contours of World Mission and Christianity*, edited by Todd Johnson, Rodney Petersen, Gina Bellofatto and Travis Myers (Eugene, OR: Wipf and Stock Publishers, 2011). Conference addresses and suggestions for further research are offered.

- and ecclesial considerations, will be challenged by the 500th anniversaries of sixteenth century religious reforms for the Roman Catholic⁹ and Protestant communities¹⁰, with ramifications upon other religious communities as well, particularly Orthodox Christian and Jewish communities.
2. Interreligious realities and the necessary dialogues they portend are important for religious identity, “border-crossing” and civic life in the twenty-first century. The idea of religious freedom, place of proselytism, and nature of identity formation all come into play – and the question of identities in competition draw us to the importance of programming with respect to ways by which issues of religious pluralism become caught up with violence. Susan Abraham has written of the commodification of multi-religiosity and cautions concerning the role of the state in managing religious difference. These different ways of handling religious difference compel us as theologians to do the work of interreligious understanding for the sake of religion itself as well as for the civic and prophetic role of religious institutions in society.¹¹
 3. We recognize the ways by which issues of religious identity have become intermingled with political, economic and other aspirations, particularly since 1989. This has been written about from many perspectives, most recently by the Kennedy school’s Monica Toft in association with Daniel Philpott and Timothy Shah.¹² It is an area of research entered into by assistant BTI director, Marian Simion, in own doctoral research. Religious identity has become once again seen to be an integrating factor in human life, or at least is recognized again as such. In addition to inter-religious understanding, this political aspect of religion also reminds us of the importance of religion and conflict transformation.¹³
 4. Questions of ecumenism, inter-religious understanding and issues of religion and social order come together around the nature and meaning of theological education for public life.¹⁴ This is happening at a time of growing fragmentation in religious life, changes in Catholicism, challenges to Orthodoxy, mainline Protestant disaffection and the multifarious faces of Evangelicalism finding new

⁹ Raymond Helmick, SJ and Mark Massa, SJ have both written compellingly of the challenges facing the Roman Catholic community since the 1960’s. See Massa’s *The American Catholic Revolution* (New York: Oxford, 2010).

¹⁰ See articles in *The Ecumenical Review*, Volume 63, Issue 2 (July 2011).

¹¹ Gregory Mobley, Jennifer Peace and Or Rose, eds., *Border Crossings* (Maryknoll: Orbis Books, 2011).

¹² *God’s Century: Resurgent Religion and Global Politics*, Monica Duffy Toft, Daniel Philpott and Timothy Samuel Shah (New York: W. W. Norton & Company, 2011).

¹³ Rodney L. Petersen and Marian Gh. Simion, eds., *Overcoming Violence. Religion, Conflict and Peacebuilding* Selected Articles from the *BTI Newsletter* (Newton, MA: Boston Theological Institute, 2011).

¹⁴ See papers from the 25th anniversary of the BTI, published as: *Christianity and a Civil Society: Theological Education for Public Life* (Maryknoll, NY: Orbis Books, 1995).

means and sources for pastoral training apart from the seminary system, a fracturing that is not unique to Christianity.¹⁵

5. It would be helpful to continue to find innovative ways to foster meaningful ministry to children and young people, individuals and families, aging persons and those struggling with questions of self-identity and vocational direction in a time of rapid social change. Self-destructive behaviors continue to plague many of the most vulnerable in our society. Our churches, synagogues, mosques and other places of worship should be homes for healing and direction in life. By adding intentionality to programs that are already in place in many of our schools we could offer enhanced leadership in ministerial education.

IV. Annual Operations

The Annual Operations of the consortium include promoting cooperation among school administrations and their working units and staffs, facilitating program that is evolving and supportive of the educational missions, interests and needs of the schools, and overseeing particular academic affairs that include an annual ecumenical seminar-workshop, certificates as currently negotiated with the schools and promotion of academic colloquia. The BTI also represents the ecumenical and interfaith interests of its member schools as appropriate.

A. Administration

Once again we were recipients of funding assistance from the following program partners: The Fetzer Institute for work in inter-faith relations and pedagogies; the Day Foundation for support with the mission conference 2010Boston; DeFreitas Foundation for support with 2010Boston; the New England and Maritimes American Academy of Religion for support of 2010Boston; and individual donations for projects in social ethics and ecology. Narrative and Budget Reports have been sent to all supporting bodies and reported on with our auditors as appropriate.

The following annual operations occurred in academic year 2011-2012

- **Administrative Working Groups including the following:**
 - *Trustees of the BTI* – quarterly meetings and as necessary. Three subcommittees were formed:

¹⁵ For Judaism, see *Synagogues in a Time of Change: Fragmentation and Diversity in Jewish Religious Movements*, Zachary Heller, ed., (Washington, D. C.: Alban Press, 2009).

1. A Finances and Budget Committee is periodically named by the Trustees to work together with the Treasurer and BTI accountant. (BTI books are reviewed annually by Braver Associates.)
 2. A Personnel Committee to oversee the work of personnel
 3. A Grants and Programs Committee
 - *Academic Deans* – once per term and as necessary.
 - *Deans of Students* – once per term and as necessary.
 - *Registrars* – The Registrars meet annually or as necessary.
 - *Other* – Discussions have been held pertaining to future possible meetings of Chief Financial Officers and Chief Information Officers.
- **Library Directors** (Esther Griswold, BC STM, Chair). The Library Directors met quarterly or as necessary.
 - **Field Education Directors** (Laura Tuach, Chair, Harvard Divinity School; Frank Tully, Vice Chair, Gordon-Conwell Theological Seminary/CUME). Field Education Directors met six times and as necessary.
 - **Website** Developed and maintained by Mugar Roz and Marian Simion, this site continues to provide ease of operation for consortium purposes, cross-registration, library access, field education information and news and information about the schools and their events. It is designed to highlight the work of the schools.
 - **Catalogue** The common catalogue continues to provide helpful information for students, faculty and staff about courses offered throughout the consortium. It is generally together by mid-summer depending upon when course material comes to the BTI office from the schools.
 - **Directory** Publication of a paper Directory has ceased but faculty and staff contact information is easily available through the consortium website.
 - ***E-Newsletter*** The E-Newsletter contains news and information of and about the member schools. It is sent out weekly in term to the schools for further distribution to faculty, staff and students. It is also available on the BTI website.
 - **Ministry in the 21st Century booklets** This series which was begun over ten years ago publishes material from major faculty symposia, colloquia and other events. Material is found online and occasionally in print in limited quantities.

1. ***Tracing Contours: Reflections on World Mission and Christianity.***
Selected Articles from the *BTI Newsletter* (Newton, MA: Boston Theological Institute, 2010).
 2. ***James A. Nash: Tribute to Environmental Ethics, Ecumenical Engagement and Public Theology*** (Newton, MA: Boston Theological Institute, 2010).
 3. ***Overcoming Violence. Religion, Conflict and Peacebuilding***
Selected Articles from the *BTI Newsletter* (Newton, MA: Boston Theological Institute, 2011).
- ***Journal of the Faith and Science Exchange*** This series was published from 1997-2001. It is currently in a new series and e-journal format.

2010	Religion and Ecology
2011	Peace with the Earth
2012	10 th Anniversary of the Human Genome (<i>projected</i>)

B. Program

1. International Mission and Ecumenism The International Mission and Ecumenism faculty committee met monthly through the year, hosted by Boston College. Among the more outstanding events of the year were the following:

- a) one-day conference celebrating the founding of the American Board of Commissioners for Foreign Missions, held at the Congregational Library and Park Street Church (September 25), about 125 persons were present;
- b) 2010Boston, “The Changing Contours of World Mission and Christianity,” November 4-7, held in six different venues, about 600 persons were present at different times;
- c) Costas Consultation in Global Mission: “Mission at the Borders: Encountering Migration in World Cinema,” Holy Cross Greek Orthodox School of Theology (February 18), about 75 persons present;
- d) The 3rd Annual Association of Refugee Service Professionals National Conference, held at Boston University with BU School of Theology and BU School of Social Work and the BC School of Social Work June 2-3), about 150 persons present.

2. Religion and Conflict Transformation Having begun under BTI auspices, this program is now increasingly under the leadership of BUSTh with the BTI Executive Director serving as Co-Director with Tom Porter of the program. The Dean of the School of Theology at Boston University, Mary Elizabeth Moore, is giving leadership to this program together with other faculty.

- a) A conference, supported by the Wabash Center, was held: “Teaching Religion, Conflict Transformation, and Peacebuilding: A Consultation of Educators in Theology and Religion” (August 9-11, 2010). This was supported by the BTI and the United Methodist Church’s Program in Conflict Mediation and JustPeace.
- b) The annual Religion and Conflict Transformation Retreat was held at Rolling Ridge Retreat Center. It featured Professor Walter Fluker, Director of the Howard Thurman Center and Martin Luther King Jr. Professor, Boston University School of Theology.
- c) Church, Prison and Restorative Justice. A conference at Harvard Divinity School and the First Church in Roxbury (March)
- d) Program at Church House, New York City: “Forgiveness, Remembering and Forgetting in Public Life,” with Don Shriver, members of the South Africa delegation to the United Nations and Mark Koenig (PCUSA UN staff), 1 April.
- e) A course that paralleled the International Ecumenical Peace Convocation of the World Council of Churches’ program, Decade to Overcome Violence (DOV), was held in Jamaica in May. under the auspices of the WCC, sponsored by Boston University in association with United Theological College of the West Indies, taught by BTI executive director and associates drawing 42 students from throughout the world.

3. *Science and Religion* A second annual student essay conference was held in relation to the “Peace with the Earth” theme of the WCC’s International Ecumenical Peace Convocation. Articles will go into the *BTI Journal of Faith and Science Exchange*, now in an e-journal format.

C. Academic

1. *Faculty Colloquia* Since the inception of the BTI Faculty colloquia have featured prominently in the life of the consortium. These have provided faculty opportunities to meet by discipline to support and review one another’s work, focus on issues of mutual interest and advance the goals of different fields of endeavor in a supportive fashion.

This past year faculty colloquia met in areas of Patristics, Theology, Comparative Theology, Ethics and Liturgics. The colloquium in Old Testament/Hebrew Bible was renewed. The New Testament colloquium has yet to reconvene. A new endeavor around Hispanic studies began. At the end of the year academic year a group of Church Historians began to meet to find ways to connect with REFO500, an endeavor to begin to prepare for the 500th anniversary of key events associated with the Reformation and Age of Reform.

2. *Seminar-Workshop* This year’s BTI workshop was course that paralleled the International Ecumenical Peace Convocation of the World Council of Churches’ program, Decade to Overcome Violence (DOV), held in Jamaica in May. The course was sponsored by Boston University in association with United Theological College of the West Indies, taught by BTI executive director and associates drawing 42 students from throughout the world.

3. *BTI Certificates* BTI certificates are currently in the areas of International Mission and Ecumenism and Religion and Conflict Transformation. Several students were “grandfathered” into concluding their work this past academic year.

- 14 in International Mission and Ecumenism
- 12 in Religion and Conflict Transformation
- 2 in Religion and Science (Ecology Track), “grandfathered”

4. *Staff Teaching* Both the executive director and assistant director have had the continued privilege of teaching in the member schools. Petersen continues to put together team-taught courses in line with BTI strategic planning. Simion has continued to teach in the area of his doctoral research, religion and conflict. Together they help to shape a BTI profile that is committed to ecumenical issues, particularly in light of domestic and global violence.

5. *Staff Oversight of Field Education Placements* Both the executive director and assistant director have had the continued privilege of supervising field education students from Harvard Divinity School. Petersen works with students interested in prison ministry and restorative justice. Simion has worked with students in the area of his doctoral research.

D. Representation

Given the nature of the BTI, additional opportunities for representing the consortium arise that can be used to promote the general goals of the BTI Mission Statement. In the past academic year these have included the following:

- Sabbath-Sunday events with the Massachusetts Council of Churches, Greek Orthodox Metropolis, the Roman Catholic Archdiocese, and national Lord’s Day Alliance (October and December)
- Meetings with the PCUSA (the executive director’s denomination) General Assembly Committee on Ecumenical and Inter-Religious Affairs (October and February)
- Reporting on 2010Boston at the Annual Meeting of the National Council of Churches, New Orleans (November 11)
- Speaking at the Annual Meeting of the Academy of Preaching, Louisville (January)
- Speaking and Prayer at the State House with Church and Prison, Inc., on the occasion of the legislature’s consideration of Proposition 28 in May. (March)
- “Constructive Engagement of Conflict: Churches in Dialogue with Civil Society”; 3-Day Conference in Nagaland; Date: 14th-16th of March, 2011; Venue: Horeb Guest House; Purana Bazar, Dimapur, Nagaland (India)


- Serving with the Council of Elders, Church and Prison (March and periodic)
- Boston College School of Theology and Ministry; address on: *“Healing God’s People: Practical Skills and Pastoral Approaches”*
- Remarks at the 3rd Annual Association of Refugee Service Professionals National Conference, held at Boston University with BU School of Theology and BU School of Social Work and the BC School of Social Work June 2-3)
- RefoRG conference (June 8th-10th 2011), University of Zurich; Address on: *“The apocalyptic Luther- exegesis and self-identification”*

E. Publications (Executive Director)

Several books and articles were published by the executive director in academic year 2010-2011. A list is available on request.

The Changing Contours of World Mission & Christianity


Thursday
November 4, 2010



Park Street Church
0 Park Street
Boston, MA 02108
Tel: 617.523.3383

7-8:30pm **FIRST KEYNOTE**
By Dana Robert (Boston University)
“Boston, Students, and Missions from 1810 to 2010”

Friday
November 5, 2010




Boston University
Marsh Chapel
735 Commonwealth Ave.
Boston, MA 02215
Tel: 617.353.3560

9-10:15am **SECOND KEYNOTE**
By Brian Stanley (University of Edinburgh)
“Discerning the Future of World Christianity: Vision and Blindness at the World Missionary Conference, Edinburgh 1910”

1-2pm **THIRD KEYNOTE**
By Daniel Jayaraj
(Liverpool Hope University & Andover Newton Theological School)
“Theological Education and Missions: A Non-Western Reflection”

2:15-4:15pm **Student Workshop Session I**
(Boston University classrooms)
4:30-5:30pm transportation
(from Boston University to Holy Cross: Mallois Center)




Holy Cross Greek Orthodox School of Theology
Mallois Center
50 Goddard Ave, Brookline, MA
Tel: 617.731.3500


7-15-8:30pm **FOURTH KEYNOTE**
By Athanasios N. Papatheanasiou
(Synaxis Greek Orthodox Theological Journal)
“Journey to the Center of Gravity: Christian mission one century after Edinburgh 1910”

8:30-9:30PM Transportation (buses)
(from Holy Cross/Mallois to Boston University & Walker Center)

Saturday
November 6, 2010



Andover Newton Theological School
Presidential Breakfast
for Keynote Speakers only



Boston College
McGuinn Hall
140 Commonwealth Ave.,
Chestnut Hill, MA 02467
Tel: 617.552.4020

9-10:15am **FIFTH KEYNOTE**
By Ruth Padilla DeBorst (Latin American Theological Fraternity)
“Wooden boxes and latticed windows: Christian witness and the post-colonizing, post colonized church”


10:10-11:10am **SIXTH KEYNOTE**
By Peter Phan (Georgetown University)
“Christianity and the Wider Ecumenism: Mission and Inter-religious Dialogue: Edinburgh, Vatican II, and Beyond”

12:45-2:45pm **Student Workshop Session II**
(McGuinn Hall)

4:30-5:30pm **SEVENTH KEYNOTE**
By Angelyn Dries (St. Louis University)
“From Boston to the Whole World: 20th Century North American Roman Catholic Missions and the ‘Antioch Agenda’”

8-9:30pm **EIGHTH KEYNOTE**
By Brian McLaren
(Author, “Everything Must Change”)
“Christian Mission and Peace-Making: Discerning our Secret Non-Weapon”


Sunday
November 7, 2010



Harvard Memorial Church
1 Harvard Yard
Cambridge, MA 02138
Tel: 617.495.5508

11AM-12:30PM **NINTH KEYNOTE**
First in the Noble Lecture Series
By Archbishop John Sentamu
(Archbishop of York)
“Who is Jesus and What Does He Mean to Those Who Put Their Trust in Him?”

2-4PM General Assembly with Principals
(at The Memorial Church)



a conference hosted by the Boston Theological Institute & its 2010Boston Member Schools

www.2010Boston.org
Boston Theological Institute
210 Herrick Road, Newton Centre, MA

in case of emergency, please contact
Rodney L. Petersen at 617.351.1747 or
Marissa Gb. Simione at 978.339.2633

Harvard Noble Lecture Series
The Memorial Church, Harvard University
1 Harvard Yard | Cambridge, MA 02138 | Tel: 617.495.5508


“Who is Jesus and What Does He Mean to Those Who Put Their Trust in Him?”

By John Sentamu
Anglican Archbishop of York

Sunday, November 7 | 11:00 AM
Part I “God’s Mission is Performative”

Monday, November 8 | 8:00 PM
Part II “God’s Mission is Transformative”

Tuesday, November 9 | 8:00 PM
Part III “God’s Mission is Restorative Justice”



Locations Locations Locations Locations Locations Locations Locations

Locations for the 2010 Boston Conference, November 2010

Projected BTI Focal Events, 2011-2012

September

911

Orientations

RCT Retreat

Annual Dinner and Lecture

EDS-DOV-911 Series

Dignity and Conflict Transformation

(with Donna Hicks, Weatherhead Center, Harvard)

Start Academic Colloquia

October

Church History Colloquium

Contested Narratives

1) Peace in the Community (NPI)

> Class in America (Joan Martin)

> Contested Sexuality (Cheng-DeFranza)

November

ASM-EF (Maryknoll)

2) Peace in the Marketplace (Nimi Wariboko)

3) Peace with the Earth (John Hart)

December

4) Peace Among Peoples

Martha Minow-Fr. Leonel Narvaez: "Forgiveness:

Political Virtue or Human Right"

January

Church Historians meet with Monica Toft of the Kennedy School

BTI Trustees' Retreat

February

200th Anniversary of ABCFM & Judson

March

(? Religion at Harvard & 375th Anniversary: Implications for the BTI community)

April

10th Anniversary of Human Genome (provisional)

(? possible launch certificate in bioethics)

May

GCTS-BTI Annual Workshop

June

Consortia Directors & ATS – Inter-religious theological education

Hispanic Summer Program

Petersen – 2 courses

Fall – "The Ecumenical Engagement of the Churches with Overcoming Violence" (EDS)

Spring – "International Conflict and the Ministry of Reconciliation" (BUSTh)