The Just War Theory
by Rev. David O'Leary

The moral theory of the "just-war" doctrine begins with the presumption which binds all Christians: We should do no harm to our neighbors. Just-war teaching has evolved as an effort to prevent war. Only if war cannot be rationally avoided does the teaching then seek to restrict and reduce it horrors. It does this by establishing a set of rigorous conditions which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favor of peace and against war. The conditions for a just war are as follows:

1. Just Cause. War is permissible only to confront a real and certain danger, i.e., to protect innocent life, to preserve conditions necessary for decent human existence and to secure basic human rights.

2. Competent Authority. War must be declared by those with responsibility for public order, not by private groups or individuals.

3. Comparative Justice. In essence: Which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? Do the rights and values involved justify killing? Given techniques of propaganda and the ease with which nations and individuals either assume or delude themselves into believing that God or right is clearly on their side, the test of comparative justice may be extremely difficult to apply.

4. Right Intention. War can be legitimately intended only for the reasons set forth above as a just cause.

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Department Majors Update
By Peggy Hutaff

David Schwartz, CR major and 2001 Tufts graduate, has begun studies this fall toward his Master of Divinity degree at Harvard Divinity School. Dave plans to seek ordination in the Unitarian Universalist Church. This summer, he studied conversational Spanish, and did field work at a Spanish-speaking summer camp for teens in East Boston. After their marriage in August, Dave and his wife, Teri, have settled down in East Arlington, along with their cat. Teri is also an entering M. Div. candidate at Harvard.

Kathleen Lonergan, CR and History major, Tufts '01, is serving this year as a chaplain intern at Northfield Mt. Hermon School in Northfield, MA. Kit is considering further graduate study in religion, and may pursue ordination in the Episcopal Church.

Emma Rosenblum, CR and Communications major, is spending fall term in Madrid, where she is concentrating on improving her Spanish, and researching the history of the Jews in Spain.

Please see page 3
Hermeneutics
by Rev. David O'Leary

Not an every day word, hermeneutics. Yet for the study of comparative religion it is essential. The word "hermeneutics" means the principles of interpretation, especially in regards to a written text or sacred texts. There are many sacred texts in all of the world's religions, the art of breaking open the deeper meaning of a text is key to understanding the religion. A very basic hermeneutical approach is a four fold method.

First, one should always have respect for the sacred text. Many believers hold their sacred texts are Divinely revealed. But one can use the tools of critical examination. Even a "Divine Text" came to be guided by a human author, in a given time and place. The text would have been written for a certain people also in a particular time and location. So, language, words, style of writing can all be compared to other writings of the same time and place in history.

Second, one needs to respect the sacred tradition of a people. How have this people of this religion lived out their belief in practice and over time? How has a religious grouping of people lived out their convictions over time? And most importantly, who speaks for the living religious tradition today?

Third, one needs to see how reason is allowed to enter the discussion of religious practice. How has the self understanding of the person as an individual, as a member of society added or changed the religious practice. How has the religion incorporated knowledge of the human persons? As examiners of a text we need to be sure we are not putting our modern ideas back into a sacred text.

Finally, one needs to examine the text in light of experience. How has a religious group learned from the experience of human sciences; psychology, sociology, anthropology, the arts, music, and life in general. A sacred text was written for a believing people in the world. How has the world impacted that religious grouping of people?

The word hermeneutics means the principles of interpretation.

The process of textual hermeneutics can be a challenge. So too, the study of comparative religion is a challenge to respect a religious tradition or text and still strive to break open a deeper meaning of the sacred text. If a person wants to know a culture, one should study what that culture holds as sacred. The principles of hermeneutics, historical critical methodology are some of the tools used in the study of comparative religion.

The BROWN BAG LUNCH!
November 6th — 1:00 - 2:00
Miner Hall - Room 10

November Topic:
Fighting the Underworld:
Displaced Youth and Pentecostalism In Sierra Leone's Rebel War
with Professor Rosalind Shaw, Anthropology Department

Remember to bring your lunch - BROWN BAG IT!
Refreshments and dessert will be provided.

Beginning this term, the Department of Comparative Religion will be hosting a Brown Bag Lunch discussion series. On the first Tuesday of each month, a different Tufts faculty member will be invited to hold an informal round table discussion emphasizing ways in which religious issues intersect with their work. The purpose of these lunches is twofold. First, the leaders of each discussion will be Tufts faculty from departments other than the Department of Comparative Religion. It is hoped that by hearing the perspectives on religion from other departments, students will come to understand the approach that other disciplines bring to the study of religion. Second, it is hoped that these lunches will provide a venue for students to engage in a conversation about religious issues outside of the classroom setting.
Celebrating the recent publication of Rev. David O’Leary’s two new books are: (L to R) Paul Finnegan, Rev. O’Leary, Donna Finnegan, University President Larry Bacow and Rev. Patricia Kepler, Interim University Chaplain. His books on Medical Ethics and Economic Justice are on sale at the Catholic Center and the University Bookstore. All book proceeds benefit the Catholic Center at Tufts University.

Majors Update

Last summer, Emma served as an intern for the Charlie Rose Show, produced in New York. Her duties included doing research on upcoming guests to help the host prepare for his interviews, greeting program participants before taping, keeping guests comfortable on the set, and dealing with the large volume of mail which the show receives. Her behind-the-scenes position allowed Emma to learn a lot about how the television industry operates. She enjoyed meeting a variety of the show’s featured personalities, including Elvis Costello, Jennifer Jason Leigh, Bono, and Martin Scorsese. Charlie Rose is filmed on a daily basis, and the day's shoot is often aired that night, so Emma was gratified to see the immediate results of her work.

Mark Goldberg, CR and Peace and Justice Studies major, is spending the year at the London School of Economics, where his studies will include work on “Sects, Cults, and New Religions.” Last summer, Mark received a fellowship from Humanity in Action, an international organization promoting study and research on minority rights and the causes of ethnic and racial intolerance. HIA fellows from Holland and Denmark first traveled to Washington, DC, to meet their American counterparts, and to visit the Holocaust Museum. Mark then accompanied the Dutch fellows back to Holland, where the group began an intense study of minority rights in that country, beginning with the Dutch response to the Holocaust. Mark’s special project was to focus on the current Moroccan immigrant population of Amsterdam and its plight. In particular, he investigated the phenomenon of serious street crime among teenage boys and young adult males in the Moroccan community. Such criminal behavior has fed stereotypes that have encouraged intolerance toward this immigrant population. Mark explored ways in which the group itself has taken action to ameliorate the situation. In particular, fathers of young males in the community have organized patrols to oversee juvenile behavior and promote positive attitudes and activities. Mark describes his experience as “truly fascinating,” and a wonderful opportunity to appreciate the complex social life of one of Europe’s great cities. Later in the summer, he returned to Boston, to work for a public interest group lobbying for campaign finance reform.

Just War Theory

5. Last Resort. For resort to war to be justified, all peaceful alternatives must have been exhausted.

6. Probability of success. This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile.

7. Proportionality. This means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms.

Just response to aggression must also be discriminate; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making. Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their civilian population is a crime against God and humanity. It merits unequivocal condemnation.

Saint Augustine, the fourth century bishop and philosopher, was one of the first to raise the issue of rules for engagement in war. He said the greatest danger of war is not the physical harm that it causes but the passions that it inspires.
Spring 2002
Course Listing
Check www.ase.tufts.edu/religion for more details

CR1  Introduction to Religion
CR6  Philosophy of Religion
CR9  Looking Back at the Millennium
CR15 Japanese Architecture
CR20 Images and Icons
CR22 Intro to the New Testament
CR23/121 Early Islamic Art
CR45 Introduction to Buddhism
CR56 Catholicism
CR68 Martin Luther: Man and Era
CR98 Music & Prayer in Jewish Trad.
CR113 The Religious & Spiritual Map of Europe, 300-1500
CR115 The English Bible
CR127 Cathedrals & Arts, 1150-1300
CR129 Women in Medieval Art & Literature
CR188 Religion, Health & Healing
CR192CHR Race & Religion in American History
CR192D The World of Islam
CR192DA1 Islamic Activism
CR192FV Introduction to Baha'i Faith
CR192LM2 Armenia and the West
CR192LS Arts of Healing in China
CR192MOD Islam & Modernity
CR192PT1 Intro to American Religious History

Interfaith Thanksgiving Event
RELIGION IN AMERICA
With
Professor Elizabeth Lemons
November 19th
7 PM
Mugar Hall

Guest Lectures: MARK THE DATE!

ISLAM AND POLITICAL DEMOCRACY
Dr. Abdulkarim Sorush
Author of
Reason, Freedom and Democracy in Islam
"the leading intellectual in Post-revolutionary Iran whose thought has had a profound impact on the emerging democracy in the Islamic Republic"
He is currently teaching Islam at Harvard Divinity School.

TUESDAY, NOVEMBER 6th
7:30 PM
Cabot Hall, Room 205