Bible-Burning and Red-Hunting: The Battle over Isaiah’s “Young Woman,” 50 Years Later

By Peter J. Thuesen, Ph.D.
Assistant Professor
Department of Comparative Religion

As any bookstore browser knows, the Bible is available in many different English translations. But fifty years ago, when the Revised Standard Version (RSV) of 1952 appeared, most American Protestants still read the King James Bible of 1611. The sponsor of the new translation, the National Council of Churches, hoped that the RSV, with its more modern, understandable language, would quickly become the new standard in the Protestant churches. And on the RSV’s official publication day, 30 September 1952, optimism ran high as President Harry Truman received a ceremonial first copy at a special White House ceremony.

Yet this crowning moment for the National Council of Churches quickly turned into a public relations nightmare when legions of conservative Protestants cried foul over the new Bible. Though conservatives objected to the RSV for various reasons, the biggest flashpoint by far was a single Hebrew word, and from this solitary term emerged the most extraordinary Bible-translation battle America had ever seen.

The RSV translators, thirty-two scholars mostly from research universities and liberal Protestant seminaries, did not intend to create an uproar, but they were soon drawn into a public fray over Isaiah 7:14, traditionally regarded as a prophecy of the virgin birth of Christ. The word in question was the Hebrew almah, rendered as “virgin” in the King James Bible but changed to “young woman” in the RSV.

On purely linguistic grounds, the proper rendering of the term seemed clear-cut to the committee. Biblical Hebrew included a specific term for “virgin” (bethulah), which appeared elsewhere in Scripture but not in Isaiah 7:14. When the Gospel of Matthew cited Isaiah 7:14 as a prediction of the virgin birth of Christ, the evangelist was quoting the Septuagint, the ancient Greek translation of Hebrew Scripture, which rendered almah as parthenos (usually translated “virgin”). In using “young woman” in Isaiah 7:14 but “virgin” in Matthew 1:23, the RSV translators insisted that they were not denying the virgin birth in the former case but simply remaining faithful to Isaiah’s original Hebrew.

To the RSV’s opponents, however, the elimination of the term “virgin” in Isaiah destroyed a key prophetic link between the Old and New Testaments. Within weeks of the RSV’s publication, the new version was again front-page news across the country after a North Carolina clergyman publicly burned the page bearing the disputed “young woman.”

Continued On Page 6

It’s All Happening in Comparative Religion

By Peggy Hutaff
Lecturer, Department of Comparative Religion

CR’s Brown Bag
Lunch Series for October featured Prof. Paul Waldau from the Department of Environmental and Public Health at the Grafton Campus.

His topic was: “Religion, Science and Other Animals.” Discussion focused on such questions as: How much do religion and science differ in their views of living beings outside the human species? Has the development of new information on many animals' cognitive abilities challenged or confirmed religious views of other animals? What is the future of scientific and religious views of animals?

The department is also pleased to announce that Prof. Waldau will be teaching...
WELCOME PROFESSOR DHANANI!

The Department of Comparative Religion wants to welcome Professor Alnoor Dhanani. Professor Dhanani has stepped in to teach the Islamic courses this semester until the return of Professor Mahmoud.

Alnoor Dhanani was born in the centuries-old Muslim town of Mombasa on the coast of East Africa. He fondly remembers his school years in urban as well as rural centers, of Kenya and Tanzania. The multi-religious, multi-racial, multi-lingual, pluralist societies of his childhood have played a major role in his intellectual perspectives. He came to the United States to study at Columbia University in New York. He has also studied at the Institute of Islamic Studies of McGill University in Montreal and obtained his doctorate from the Department of the History of Science at Harvard University.

Professor Dhanani’s areas of interest are Islamic intellectual history in general, the scientific enterprise in Islamic civilization, and the atomistic cosmological theories of Muslim religious thinkers. His forthcoming publications include the entry on “Islam, History of Science and Religion” for the Macmillan Encyclopedia of Religion and Science, several entries in the Biographical Encyclopedia of Astronomers, and “Problems in Kalam Physics” in the Bulletin of the Royal Institute for Interfaith Studies. He is also the author of The Physical Theory of Kalam: Atoms, Space, and Void in Basrian Mu’tazili Cosmology.

Professor Dhanani has taught at Harvard and Tufts. He is currently teaching CR 48: Qur’an and the Islamic Tradition and CR 192 MOD: Islam and Modernity.

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We’re on the WEB!
www.ase.tufts.edu/religion
two new courses in Comparative Religion. CR 10 PW, "Religion and Ecology," will be offered in the G+ block this spring. The course will study "the relationship between values one finds commonly asserted in environmental or ecology-based discussions, and values commonly found in religious traditions."

"Religion and Animals," scheduled for next fall, will examine how religious traditions have affected various cultures' views and treatment of the earth's other living beings, and will ask how religion might engage a growing body of observation-based information about the complexities of non-human animals. How might interaction between traditional views of animals and new empirical data about them change the direction and focus of contemporary religious traditions? What issues arise when our ethical sensitivities are extended beyond the human sphere?

Prof. Waldau brings considerable expertise to these emerging areas of study and reflection. He holds a doctorate in Ethics from Oxford University, a law degree from UCLA, and a Master's Degree from Stanford. He is currently Assistant Clinical Professor at Tufts School of Veterinary Medicine, where he teaches ethics and is a faculty member at the Center for Animals and Public Policy. He also teaches courses on animal law at Boston College Law School and Harvard Law School. He is the author of *The Specter of Speciesism: Buddhist and Christian Views of Animals* (Oxford/ American Academy of Religion, 2001), and is co-editor of the forthcoming *A Communion of Subjects: Animals in Religion, Science, and Ethics* (Oxford), the edited papers of the May 1999 conference on "Religion and Animals," held at Harvard, for which he was the principal organizer.

**Amanda Miller, '03**, double major in CR and Anthropology, participated in a six-week summer program at Tufts' European Center in Talloires in the French Alps. She lived with a host family, and took courses on French impressionism and on the forces which created modern Europeans. For the rest of the summer, she worked at Camp Ramah in Palmer, MA, as project coordinator. This year she is co-artistic director of Tufts Dance Collective.

**Lauren Dunn, '04** (Museum School), CR major, also attended Tufts in Talloires, taking classes in Judaic Studies and Art History. She went on to study painting in Brittany through the Pont-Aven School of Art. Lauren, who is active in Women's Cross-Country, especially enjoyed lots of running and hiking through the French countryside.

Working as a summer staff member at the center in Talloires was **Timothy Bouley, '02**, CR minor, who has just begun his first year of graduate study at Harvard Divinity School.

Michael Pollak, '03, CR major, went to Prague last summer through NYU to study Franz Kafka, the Holocaust, and his own family history. Mike spent time in the Jewish quarter of Prague, and visited the remains of the concentration camps at Terezín and Auschwitz.

In the course of his research, he came upon six letters, written by his great-uncle, Oskar Pollak, in 1941-42. Oscar, his wife, two grandchildren, and daughter-in-law, were hiding in various places in Yugoslavia (Bosnia) while his son sought refuge for the family in Italy. Two of the letters were addressed to his grandson, to be read at a later time. Oscar, presuming that he would not survive this ordeal, wrote to detail the family history, emphasizing the good times enjoyed before their present situation. The history he presented went back to the late 18th century, telling the story of a Jewish family's rise from abject poverty to respect, acclaim, and prosperity. The other four letters, written to his son, were meant to give current updates on the family's situation, but these were never sent.

When the family was eventually sold out by the people hiding them, the
Reflections from a Year Abroad: The Value-Neutral Study of Cults, Sects, and New Religious Movements

By Mark Goldberg, '03
Comparative Religion Major

I spent last year studying abroad, at the London School of Economics and Political Science. The London School’s “General Course” offers visiting students an array of over three hundred courses to choose from. I was especially intrigued by the opportunity to study new religious movements, and to become better acquainted with the work of sociologists of religion. In particular, I wondered how work in these areas of the study of religion might differ from the methods and approaches I had encountered in our own Department of Comparative Religion here at Tufts. What skills and attitudes would I need to function well as a participant observer, visiting actual congregations of believers, since this was the approach that my field work was to take? How would I deal with new religions that might strain my credibility or contradict my own cherished assumptions about reality?

The academic study of cults, sects and new religious movements (NRMs) tests the limits of Comparative Religion. As a scholarly discipline, Comparative Religion has almost exclusively focused on the “major world religions”: Hinduism, Buddhism, Sikhism, Jainism, Taoism, Judaism, Christianity, and Islam. Each of these is claimed as the official religion of at least one country in the world, and the adherents to these traditions number in the billions. NRMs, however, are less statistically significant and exist in a near constant state of tension with society and the more-established religions. The president of the British charity “Information Network on New Religious Movements” (INFORM), Dr. Eileen Barker of the London School of Economics, provides this definition of a New Religious Movement:

“An NRM is new in so far as it has become visible in its present form since the Second World War, and it is religious in so far as it offers not merely narrow theological statements about the existence and nature of supernatural beings, but that it proposes to answer at least some of the other kinds of ultimate questions that have traditionally been addressed by mainstream religions, questions such as: Is there a God? Who am I? How might I find direction meaning and purpose in life? Is there life after death? And so on.”

Examples of the more familiar NRMs include: The Nation of Islam, ISKCON, The Unification Church, Scientology, Wicca, Christian Science, Branch Davidians, Ras Tafarianism, Aum Shinrikyo, and Transcendental Meditation. These represent a diverse mix of belief systems. The mere mention of their names conjures up thoughts of bizarre groups in which charismatic leaders brainwash, sexually abuse, and rob vulnerable people. The word “cult” is often attached to descriptions of these groups in the media, thereby amplifying the stereotypical assumption that new religions are somehow deviant and dangerous.

As a student of religion, I must sift through the value-laden terminology used by others to describe NRMs in order to explore these religions neutrally and in their proper context. This, of course, is the same method applied in the field of Comparative Religion, and just as in Comparative Religion, simply analyzing religious texts is often insufficient to capture the relationship between a religion and its followers. Reading religious texts helps in understanding the history and theoretical basis of a religion, but actually attending religious services can elucidate how religious beliefs affect the actual daily lives of those who hold them dearly. I used participant observation to contextualize NRMs and see, first hand, how the religions I was studying “work.”

One of my case studies focused on the Aetherius Society. It is an NRM native to Great Britain and claims a few hundred followers. According to their tradition, the Aetherius Society was founded by the late 1950’s by the yoga expert, Dr. George King. In an elevated state of consciousness, he was contacted by various “ascended” masters, including the extra-terrestrial “Master Aetherius” from whom their name derives. The basic teaching delivered from these “ascended masters” to King, and then from King to his followers, is a pacifist devotion to positive social change through the help of extra-terrestrials floating above the earth. Adherents believe the universe is one giant living organism, and extra-terrestrials and other ascended masters floating in space (such as Jesus and Buddha) can help humans...
In rejecting the traditional “virgin” of Isaiah 7:14, the RSV committee was not motivated by theology but simply by a desire to rectify a centuries-old Christian bias in the translation of Hebrew Scripture.

Martin Luther Hux, pastor of the Temple Baptist Church in Rocky Mount, North Carolina, staged a nighttime rally before a crowd of reporters and his parishioners, who had been supplied with small American flags. Climbing onto the bed of a pickup truck, Hux held aloft a copy of the RSV, on which he had written the word “fraud.” As he set fire to the offending page bearing Isaiah 7:14, he shouted: “This has been the dream of the modernists for centuries to make Jesus Christ the son of a bad woman!”

In the months after Hux’s protest, a flood of anti-RSV tracts and articles appeared. Conservative preachers denounced the Bible as communist and Satanic, and urged their flocks to boycott the version. A Baptist church in Babylon, New York—apparently fearing the Babylonian captivity of the mainline churches—took out a newspaper advertisement urging Christians not to buy the RSV as a Christmas gift. The RSV was still being vilified eight years later when the U.S. Air Force Reserve published a counter subversion training manual warning recruits to avoid the communist-tainted version. Defense Secretary Thomas Gates quickly withdrew the manual and apologized after the National Council of Churches hinted at the possibility of a lawsuit.

The muddled conspiracy theories about a communist Bible—even the RSV’s cover was red, critics pointed out!—obscured the genuinely difficult problems raised by the controversy. The most troubling question for many people concerned the relationship of the Old and New Testaments: To what extent is Hebrew Scripture a literal foretelling of Christ? Isaiah 7:14 had long been a focus of this debate. In antiquity, Jewish interpreters defended “young woman” as the only linguistically permissible translation and pointed to the verse’s original context, in which the faithless king Ahaz, who is facing a military threat from a hostile coalition of kings, is given a sign: a woman is about to give birth to a child, Immanuel (“God with us”). By the time this child is weaned, Isaiah apparently suggests, the threatening kings will depart. Yet early Christian interpreters insisted that the verse was a literal reference to the virgin birth of Christ. In the second century, Justin Martyr denounced the Jewish scholar Trypho’s “lie” that Isaiah 7:14 foretold the birth of Hezekiah, Ahaz’s son and successor. Justin’s lengthy attack on Trypho set the tone of the debate for centuries to come. During the Reformation, Luther lamented that Jews still misunderstood the passage as a reference to Hezekiah, while Calvin blasted Jewish “cavilling” in perverting the true interpretation of the verse. Ironically, both Luther and Calvin admitted that the Hebrew word technically referred to the woman’s age rather than her virginity, but they continued to regard the verse as a literal prophecy of Christ’s virgin birth.

The traditional Christian reading of Isaiah 7:14 was first questioned during the Enlightenment, when Deists such as Anthony Collins attacked the notion that Old Testament prophecies had been literally fulfilled in Jesus. In his Discourse of the Grounds and Reasons of the Christian Religion (1724), Collins denounced as a “very great absurdity” the notion that Isaiah 7:14 referred not to Ahaz’s successor but to the birth of Jesus some seven hundred years later. Collins’s view was echoed by Tom Paine in his Age of Reason (1794-96), a runaway bestseller on both sides of the Atlantic. Paine quipped that Isaiah 7:14 “has no more reference to Christ and his mother than it has to me and my mother.”

Yet such views remained in the minority in American religious history until the twentieth century, when Christian scholars increasingly sought to understand Hebrew Scripture on its own terms. In rejecting the traditional “virgin” of Isaiah 7:14, the RSV committee was not motivated by theology but simply by a desire to rectify a centuries-old Christian bias in the translation of Hebrew Scripture. This small step helped lead the way to greater interfaith cooperation between Jews and Christians in scholarship, and greater recognition of their common biblical inheritance.

Peter Thuesen is author of In Discordance with the Scriptures: American Protestant Battles over Translating the Bible, recently published in paperback by Oxford University Press.
# SPRING 2003 Course Listing

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Upcoming Events

October 23rd
Rev. David O’Leary, University Chaplain
Religion and the Movies - “American Beauty”
Clips and discussion of Religious Content

October 24th
Elizabeth Lemons, Lecturer
“Contemporary U.S. Culture and Spirituality”
Chaplin’s Table—MacPhie Conference Room 5-7 PM

November 6th
Farzin Vahdat, Lecturer
“Islam, Modernity and Conflict”
Brown Bag Lunch Series—Miner 110 12-1 PM
Bring your lunch and refreshments are provided.

November 14th
Alexis Gerber, LA ’04 Comparative Religion Major
“God?”
Chaplin’s Table—MacPhie Conference Room 5-7 PM

November 20th
Rev. David O’Leary, University Chaplain
Religion and the Movies - “The Chosen”
Clips and discussion of Religious Content

COMPARATIVE RELIGION FACULTY

- Mohamed Mahmoud, Department Chair *
  mohamed.mahmoud@tufts.edu
- Joseph Walser, Assistant Professor*
  joseph.walser@tufts.edu
- Peter Thuesen, Assistant Professor
  peter.thuesen@tufts.edu
- Gary Leupp, Adjunct Associate Professor
  gary.leupp@tufts.edu
- Peggy Hutaff, Lecturer
  peggy.hutaff@tufts.edu
- Elizabeth Lemons, Lecturer
  elizabeth.lemons@tufts.edu
- Rev. David O’Leary, Lecturer
  david.oleary@tufts.edu

*On Fall 2002 Semester leave
come to this grand understanding.

The Aetherius Society service I attended was called "Operation Prayer Power"; as the name suggests, it was more than your average religious service. Members wearing red robes formed a semi-circle around what they called the "Spiritual Battery." The object of the service/operation was to infuse this battery with positive prayer energy. This was done through facing the battery, making a mudra with the hand, and chanting the Buddhist mantra "Om mani padme hum." By following these procedures, members fill the battery with positive energy that is released to diffuse tension in times of world crisis. They are spiritual activists who believe that their "prayer power" produces practical results. They are convinced, for example, that they contributed directly to the fall of the Berlin Wall in 1989 by releasing the stored-up energy of their prayers.

This belief system, and the beliefs of many NRM's, are far from the mainstream. They are often attacked on theological grounds as frauds because they do not conform to other better-known sets of religious beliefs. When I observed the service, my job was simply to pay attention, note details, and report, not make theological judgments about beliefs or practices. Methodological agnosticism was my preferred method of coming to terms with the beliefs of the Aetherius Society; I could neither confirm nor deny, using empirical scientific methods, the existence of Master Aetherius floating on an astral plane. Similarly, the Aetherius Society could very well have contributed to the fall of the Berlin Wall by releasing their prayer energy, but this is some-thing to which I cannot find a definite answer using empirical tests.

If I were to judge their theological assumptions, I would run the risk of promoting an agenda other than academic exploration. I do not approach the study of the New Testament with an agenda to promote or debunk Jesus' message, rather I try to understand the context in which portions of the New Testament were re-dated. Similarly, when I study the Unification Church, I must approach Reverend Moon's "Divine Principle" with an equal amount of neutrality, or else sabotage the platform from which I examine the religion.

Methodological neutrality is a tricky process and can become compromised by loaded terms such as "brainwashing." It is of primary importance to understand that members of these groups are not "brainwashed" any more than adherents of established religious such as Buddhism, Judaism, or Islam. Just as Buddhists, Jews, and Muslims might devote their lives to their religion, Scientologists, Moonies, and Hare Krishnas have equally valid reasons for holding dearly to their beliefs. From my perspective as a scholarly observer, one set of religious beliefs is neither superior nor inferior to the other, only different. People can join an NRM, like any other religion, because its message resonates with them; it might offer comforting explanations of suffering, or provide methods for explaining the universe when one's former explanatory framework is no longer found meaningful.

There is nothing particularly new about the emergence of new religious movements. At one time in their histories, Judaism, Christianity, and Islam were new religious movements challenging the established religious norms of their era. In the contemporary world, the significance of NRM's rests in their ability to expose how secular and pluralistic societies come to terms with religions that challenge now-conventional belief.
Pollak's nanny, who was not Jewish, held onto the six letters. Oscar and the others were ultimately executed in Belgrade. After the war, the nanny brought the letters, written in Czech, to Prague, where Mike's great-grandfather and Great-grandmother Richard and Jetti Pollak were living; they had survived three years in Terezin. Richard and Jetti would have to leave Prague in 1949 after being threatened by the Communist Soviet regime.

Through the study of these letters, work still in progress, Mike has learned a great deal about his family's history, their religious identity, their struggle for survival, and their fate during the Second World War.

**Lisa Jacobs, '03**, double major in CR and English, is serving as director of the Amalgamates, Tufts' oldest a cappella group. The Mates have just released their new CD, "Bamboo."

**Edwin Johnson, '04**, double major in CR and Anthropology, taught last summer for SummerBridge in Cambridge, MA, a program aimed at allowing children to develop encouraging relationships with mentors who are enjoying success in high school and college. Ed taught Social Studies to rising sixth- and seventh-graders. His course centered around having kids study U.S. history as motivation to make a difference in their own communities now. He also taught an elective, introducing students to Arabic and Middle Eastern culture.

**Tom Crawford, '03**, CR major, spent the summer working part-time for a small independent bookseller outside of Seattle, WA, and racing his bike. Tom devoted considerable time to training, and to traveling around the country from race to race with his bike-riding team. His racing schedule took him to British Columbia, Oregon, Montana, Nevada, California, and Idaho. Next summer, Tom hopes to follow the National Racing Calendar, involving competitive venues all over the U.S. He is currently writing a senior thesis exploring issues related to the separation of church and state.

**Melody Wilson, '03**, double major in CR and English, participated in a summer internship program called "The Young Priests Initiative," sponsored by the Episcopal Diocese of Virginia. This program is designed to help students entering their senior year of college discern a call to the ordained ministry. Melody was placed at Christ Church in her hometown of Richmond, VA, where she was, in her words, "graciously accepted into the hearts and lives of the members of my congregation." Her experience there included working with the senior high youth group, helping to organize outreach events and service projects, sitting in on meetings of the staff and vestry, and assisting with Vacation Bible School. On her last Sunday at Christ Church, Melody delivered her first sermon. She describes her summer's work as one of the most meaningful experiences of her life, and credits it with giving her a deeper commitment to pursuing ordination in the Episcopal Church.

Melody is currently working on her senior thesis in CR. Her topic is: "The Historical and Biblical Roots of the Women's Ordination Debates in the Christian Churches."

**Dena Wagster, '03**, double major in Sociology and Psychology, is beginning research for her senior thesis on "The Choice Behind Becoming a Ba’aloth Teshuva," a study of secular Jewish women who choose as adults to live an ultra-Orthodox lifestyle. Dena will focus on the choices these women make, what factors they consider, and what influences are present from both inside and outside the ultra-Orthodox community. Her analysis will also address the broader research question of why some modern Jewish women struggle for gender equality in public, religious and domestic life, while others make completely different choices regarding gender as expressions of their Jewishness.

**Peggy Hutaaff** from the CR faculty will be sitting on her thesis committee.

**Sarah Affel, '05**, CR major, spent last summer living with her grandparents in up-state New York, and teaching swimming and sailing at the Northern Lake George Yacht Club. Sarah is a member of Tufts’ sailing team, and is active in the Protestant Student Fellowship.

**Megan Liotta, '03**, double major in English and CR, is the new editor of the *Primary Source*, a student journal of conservative thought.

**Mark Goldberg, '03**, double major in CR and Peace and Justice Studies, has returned from junior year at the London School of Economics and Political Science. Last summer, he interned at Interpol - International Crime Police Organization - working in their Communications and Publications Office in Lyons, France. Mark helped develop materials to educate the public concerning the international trafficking of human beings. After drugs and arms smuggling, trafficking in human beings is the third most profitable enterprise for organized
This activity constitutes a modern-day slave trade, with people being bought and sold as the property of a criminal underworld. Most frequently, women and children are victims, used for forced labor and prostitution. Women from poor countries are lured by false advertisements offering jobs in tourism; upon arrival, they are stripped of their belongings, are often sold to other criminal groups, and ultimately engage in forced prostitution. Other groups smuggle immigrants, charging them exorbitant amounts, and taking advantage of their vulnerable situation. Mark’s work at Interpol allowed him to explore the structures and scope of this tragic brand of international crime.

Theodore Olson, ’02, CR major, completed his degree during the summer term, and has been awarded magna cum laude honors, indicating unusual achievement work with high school students on a daily basis. In addition to advising and counseling, Kit co-taught a course on women and religion in American history, and developed her own course about religion in contemporary film. She also served as Director of Student Activities for the summer school.

This fall, Kit began studies at Harvard Divinity School in the Master of Divinity Program, and in the Program in Secondary Education, to be licensed to teach history and comparative religion at the high-school level. Her Field Education for this year will be in prison ministry. Currently, Kit is beginning the track toward ordination in the Episcopal Church. She is specifically interested in high school chaplaincy, a field which would allow her to combine ministry with other areas she loves, such as coaching sports and academic teaching. Kit says that she can’t imagine her life encompassing one role without the others: “There are so many opportunities both in the field of religion right now, and in the umbrella category of ministry,” she says. “My horizons are wide open!”

Ted and Nicole Olson enjoying his graduation day, May 2002


Lynn Cooper, ’02, graduated last May with magna cum laude honors in CR and cum laude in English, in recognition of her outstanding academic accomplishments. Lynn’s senior thesis explored a body of early Christian writings produced by a group known as the Gnostics. She is currently coaching soccer at a high school in Maine.

Beverley O’Riordan, Administrative Assistant for CR, participated in “Strides Against Breast Cancer” on Sunday, October 6. The walk, covering 5.7 miles in a circuit from Boston Common and back along both sides of the Charles River, raised funds for breast cancer research. With the support of her sponsors, including members of the Tufts community, Bev contributed $840 to the effort!

Faculty from CR, Joseph Walser, Peter Thuesen, and David O’Leary, will be attending the annual joint meetings of the American Academy of Religion and the Society of Biblical Literature in Toronto, Canada, November 23-26. Prof. Walser will be responding to papers on the theme of “Food and the Formation of Identity” presented in a conference section on Religion in South Asia. Prof. Thuesen will present two papers: “Augustine as Nemes: The Beechers as Readers of the Bishop of Hippo” in a consultation on “Augustine Reading and Reading Augustine,” and “Twice Lost: The Deaths of the Unconverted in Harriet Beecher Stowe and Robert Lowell” in a section on Arts, Literature, and Religion.