On Sunday, October 12, Beverley O’Riordan, CR Department administrator, participated for her seventh year in the annual “Making Strides Against Breast Cancer” walk, a five-mile circuit along the Charles River Esplanade. “My team of walkers usually consists of my mother and me (both breast cancer survivors), a sister or two, and my niece. Over the years, we have raised several thousand dollars for this great cause.” This year’s team achieved their all-time high, raising $1750. Bev rules!

Mohamed Mahmoud, CR Department chairperson, is continuing his research in England. He was married in August to Corinna Edwards. Congratulations Mohamed!

Peter Thuesen has recently published an article, "The 'African Enslavement of Anglo-Saxon Minds': The Beechers as Critics of Augustine," in Church History 72 (September 2003): 569-592. This piece is an early version of Chapter 4 of his book, Predestination: The American Career of a Contested Doctrine, to be published by Oxford University Press. In October, in his capacity as a volume editor for the Yale critical edition of the works of Jonathan Edwards, he attended a national symposium at the Library of Congress to commemorate the 300th anniversary of Edwards' birth.

Prof. Thuesen's "biggest news," however, is a birth closer to home: the arrival on July 31, 2003, of his new daughter, Margaret Kenyon Thuesen. She joins older brother Isaac (5) and sister Joanna (3). Though Peter is officially ‘on leave’ this year from teaching duties to devote his full time to other creative endeavors, he is often on campus and available to students. "Needless to say," he reports, "my wife, Jane Kenyon - who teaches Spanish at Tufts - and I are busier than ever!"

Paul Waldau is teaching "Human-Animal Relations" at the School of Veterinary Medicine, in addition to his course on "Religion and Animals" in CR; he is also offering tutorials for the Master of Science graduate students on "the history of western philosophy" and "indigenous peoples' ecological views." He has just submitted the manuscript of A Communion of Subjects to Oxford University Press. This is a collection of essays on religion and animals co-edited with Kimberly Patton of Harvard Divinity School. At the annual meeting of the American Academy of Religion in full time to other creative endeavors, he is often on campus and available to students. "Needless to say," he reports, "my wife, Jane Kenyon - who teaches Spanish at Tufts - and I are busier than ever!"

Sarah Affel, '05, CR major, was one of thirty undergraduates chosen to participate last summer in The Lilly Summer Discernment Institute. The Institute provides mentoring opportunities and field placements to college students who are thinking of entering careers in ministry and other forms of service. (See Sarah's article in this issue.) Sarah is an enthusiastic member of the Tufts Sailing Team. She is also a volunteer for the Boston Area Rape Crisis Center, providing information and support for victims of sexual violence.

Elizabeth Bardsell, '04, Middle Eastern Studies major and CR minor, worked last summer for the Philosophy Department. Her activities this semester include studying Taekwondo, and participating in the College Bowl, Chaplain's Table, and the Monty Python Society. Her future plans include graduate school in the Study of Religion.
New Faculty in Comparative Religion:
A Conversation with Professor Jessica Gugino

Q: What are you teaching now and next term?

JG: This term I'm teaching "Introduction to the Study of Religion" -- surveying major world religious traditions and introducing students to some of the theoretical methods used in studying them. In the spring I'll be teaching two courses -- "The Church Through the Centuries" -- basically, a history of Christianity course, including its internal diversity, through to the present. The other course I've titled "Religion and Science: Conflict and Confluence," and this is meant to be a hopefully interesting examination of the relation between these two "Rocks of Ages," as Steven Jay Gould put it. This course will have a little bit of everything -- comparative history (looking at the relation of religion and science not just in terms of Christianity and the European Scientific Revolution, but also in terms of some other historical examples, Chinese religions and medieval Chinese science, as well as science in the context of medieval Islam); contemporary issues (creationism and evolutionary theory, religious and scientific cosmologies, the latter in light of the 'new physics,' and so on); and a little dose of relief in the form of looking at religious themes explored through the genre of science fiction. I envision this course as being accessible to a broad variety of students.

Q: Can you tell me a bit about your academic background and previous career experience?

JG: Well -- My undergraduate degree (Deacon University) was in psychology. I worked at the Boston Museum of Science for 10 years before going back to graduate school, and have a longtime interest in practical effects of science in general culture. I went back to school to study religion and theology in terms of their widespread usage as meaning-making systems, alongside science, psychology, and other systems of explanation. I've taught locally at Brandeis, Holy Cross, Stonehill, Trinity, and now Tufts.

Q: What are your areas of interest? Any work in progress?

JG: I'm not a traditional academic, in that an abiding ambition of mine is to publish a novel, on which I am slowly working with the hope that, having completed a doctoral dissertation, this, too, might fall within my grasp! I have chosen the genre of science fiction/fantasy since that is a genre in which theological, philosophical and metaphysical themes can be fruitfully explored.

Q: What do you most enjoy about teaching in the field of Religion?

JG: I enjoy teaching about a subject matter that, while it may appear peripheral to some, is right at the center of human society, and right in the thick of daily headlines. I particularly enjoy bringing underlying beliefs and assumptions that daily shape our attitudes and actions to the surface where they can be examined thoughtfully and critically.

Q: What are your impressions of Tufts so far?

JG: I really enjoy it. The students (except for the ones in my class, of course!) are likable, bright, and engaged, and are a pleasure to work with.
late November, Prof. Waldau will be presenting work on the Jataka tales in a Theology and Religious Reflection Section panel, and responding to four papers in the Animals and Religion Consultation. He recently completed a teaching conference at Indiana University in the subject "religion and ecology."

Joseph Walser took a road trip last summer from Bangalore to Goa in India. His most memorable visit was to the Hindu temple at Tirupati: "Lots of gold, silver and incense. And 'laddus' (sweets) the size of softballs."

He is currently putting the finishing touches on his book, tentatively titled Publishing and Perishing in Indian Buddhist Monasteries: Nagarjuna and the Pīṭha of Early Mahāyāna. This work, which will be published by Columbia University Press, focuses on the second-century Indian Mahāyāna Buddhist philosopher, Nagarjuna, and how his philosophical writings functioned to establish a place for a new religious movement (mahāyāna) in the monasteries in which he wrote. "The process of doing research," he says, "is like putting layers of paint on an oil painting. The rough outline comes first. Only sixty or seventy rewrites later does it begin to look like something."

Prof. Walser will be offering a new course in the spring semester: CR192 SJT - "Tantra in China and Japan."

Gary Leupp, adjunct in CR, recently received promotion to the rank of full professor in the History Department. His third book, Interracial Intimacy in Japan: Western Men and Japanese Women, 1543-1900, was published over the summer. He has three articles in press, one on Black people in Portuguese Asia in the 16th through 19th centuries, and two on aspects of early modern Japanese homosexuality. He will be on sabbatical in the spring, and has been invited to spend up to three months as a visiting scholar at Kansai University in Japan to do research on Nishijin textile workers in the 16th to 19th centuries.

David O'Leary, University Chaplain and CR faculty member, has been elected to the Board of Ministry at Harvard University for a three-year term. In addition, he is serving as President of the Medford Inter-faith Clergy Association for 2003-04. He was one of three official greeters for His Holiness the Dalai Lama, who recently visited the area to inaugurate a new Buddhist Center in Medford. This fall, he guest lectured in Medical Ethics at the Tufts School of Dental Medicine. His upcoming workshop for the Boston Medical campus will tackle the topic of the ethics of research.

Prof. O'Leary will offer a new course in spring '04: CR192 DOL - "The United Nations and Inter-religious Dialogue." He will be teaching "World Religions and Sexual Ethics" (session 1) and "Catholicism in Crisis" (session 2) in the Summer School. He has two pending publications: The Writings of Josef Fuchs, S.J. on the Topic of Human Nature and Morality, with J.C. Miller Press, and The Fathers Speak: Boston Priests in Their Own Words, Ministry during a Time of Crisis, with New England University Press, and is contributing nine articles to The New Encyclopedia of Child Spiritual Development. All are scheduled for release in 2004.

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Learning to Teach, Teaching to Learn:
An 'Exploration' into Religion and Environment in America

By Katie Mason, '04, double major in Art History and CR

"Religion and Environment in America."

While writing a weekly journal about my experience teaching an Explorations class this fall, I realized that my goal to be the best teacher I can be is intimately wrapped with having our students learn as much as they possibly can. It seems obvious, but as I learn what it means to be a teacher, mentor, and friend to these freshmen, I realize that more than anything, I want them to learn something from us. My goal is no longer the typical student goal of getting an A. I am the teacher now, and want to feel as though what I'm doing is making a difference in people's lives, and in my own. I guess that is what teaching is about, but also a lot more. I think the name of this program couldn't be more fitting: It is an 'exploration' for all of us. Mike and I are learning along with our students about much more (continued on page 5)
By Lauren Dunn, '04, CR major

This summer I had the chance to mix my CR interests with three exciting months in Washington, DC. After taking Peggy's "Feminist Theologies" class last fall, I searched for an internship where I could further explore the work of feminist theologians from around the world and have a chance to see these new theologies in action, influencing public policy and the lives of women around the globe. The Women's Alliance for Theology, Ethics, and Ritual was the perfect place for me to be. Co-founders Dr. Mary E. Hunt and Dr. Diann L. Neu developed the non-profit organization as a grassroots effort to reach out to women locally, nationally, and internationally. Their programs focus on human rights, education, spiritual development, and public action, all based on feminist theological principles. WATER also provides a much-needed strong feminist religious voice to political and church dialogue.

At WATER I learned about running a very small successful non-profit. Among many duties around the office like answering phones, sorting mail and opening and closing the office, I had the chance to work on grants and other funding projects. I was given the opportunity to write the summer funding appeal letter, helped to edit and format the summer newsletter, and filled endless book orders and information requests. My largest project of the summer was redesigning WATER's web site, a daunting task when working with Windows 95 programs. I spent many hours sitting and talking with Mary and Diann, bouncing my research ideas and questions off of them over lunch or afternoon tea. Any time I had free at the office was spent in the resource center, reading and researching for my senior thesis, or out in DC, exploring the city and making contacts with the many progressive Catholic social justice organizations working on church and public policy issues.

Around the office, I also had the chance to see one of our programs in action and work with the women participating. In a Different Style is a program designed to help women with emotional or mental disabilities learn to work effectively in a job situation. The patient atmosphere and slower pace of WATER allowed these women to learn invaluable computer skills, gain job experience, and enhance their communicative abilities in their own style and time. Two days a week, Laura and Cynthia would join me in the office to update our mailing lists, organize the resource center, fix computer problems, and take charge of bulk mailings. It was an exciting experience to learn and relate with women whose lives were very different from my own.

The work at WATER seemed endless and was often exhausting. But I left every day with a sense of satisfaction and fulfillment. To realize how much two women could make a difference (all programs were run by Mary and Diann, there were no other permanent office staff!) and to meet so many amazing women working for almost nothing to enhance the lives of others was an extraordinary gift. By the end of the summer, I realized that every woman who contacted WATER came for something different and found herself to be fulfilled as I did. Anyone who has read the fifth installment of Harry Potter this summer will understand when I say that WATER turned out to be a real life "Room of Requirement." For me, it was a place to connect with the hearts and minds of feminist theologians and social justice seekers around DC. For Laura and Cynthia, it is a home away from home, where it was okay to make mistakes and ask for support. For visiting scholars it is often a safe space to chat over tea with other great progressive minds in religion. As a women's theological education center WATER's extensive library serves women and men around the world with research materials for their dissertation, their next book, or simply their personal spiritual growth. As an action center, WATER shifts into full gear locally, nationally, and internationally to uphold the rights of women and children by issuing public statements, protesting in front of the White House, and participating in lectures and debates. Creating a space for spiritual development, WATER staff provide counseling for local women, organize women's church group discussions and book talks, and publish feminist liturgies, rituals, and prayers.

My summer at WATER will never be forgotten, and I am looking forward to visiting the office again soon. I would encourage any students interested in a summer in DC to check out the many religious non-profit social justice organizations around the city. Nowhere else will you find such inspiring people and selfless work, internships that will send you back to Tufts rejuvenated and energized.
Reflections on My Conversation with Rabbi Gillman

By Alexis Gerber, '04, Major in CR and Clinical Psychology

Students of comparative religion cannot talk about the will of G-d(s), divine or semi-divine beings, or some higher power outside of attempts to understand the communities of people who have come to hold beliefs about divinity. The paradox of comparative religion is that we spend a great deal of time talking about understandings of some Other greater than ourselves, and yet we can never truly claim “This is the will of G-d.”

One of the things that I love about comparative religion is the ability to learn about how different groups of people approach G-d, and about the choices that they make about living their lives in harmony with that understanding. I believe that religious studies is a discipline in which we study people, not G-d. And yet, as a believer, I want to remove G-d from the box where we, as students of religion rather than theologians, place G-d and to try to relate or interact on some level. I understand why the pursuit of that kind of relationship is not a domain that comparative religion can enter, but all the focus on human beings and their understandings of divinity has made me long for such a relationship.

This past summer, I spent a week at Hillel’s Charles Schusterman International Student Leaders Assembly where I had the opportunity to meet Rabbi Neil Gillman, Professor and Chair of the Department of Jewish Philosophy at the Jewish Theological Seminary of America, the educational and spiritual center of Conservative Judaism in America. (Conservative Judaism, contrary to its name, is liberal/progressive or moderate Judaism.) On the spectrum of observance, the Seminary tends to fall between Reform and Orthodox Judaism. After attending a lecture in which Rabbi Gillman discussed Jewish approaches to G-d, I told him that I did not feel like I was connecting to anything when I prayed. Given that he is a Rabbi, I fully expected Gillman to tell me exactly what I was doing wrong, and so I was incredibly surprised when he told me that he generally did not feel that he connected to G-d either.

When I studied religions in the classroom, I figured that the believers that I was reading about were connecting on some level with whatever G-d that they believed in. I envied the certainty about matters of religion that I read on to the lives of believers, and assumed that an inability to describe or connect was simply a problem/choice that comparative religion students had placed upon ourselves. It did not occur to me that theologians struggle with the same questions and sometimes reach the same conclusions that I, a student of religion at a secular university, may reach. Rabbi Gillman taught me that honest religious people do not presume to have all the answers, and that it is possible to be both a critical student of religion and a committed Jew.

Since my conversations with Rabbi Gillman in late August, I have become more observant. I no longer connect any more than I did before I met him, but I now have less of a problem with much of the uncertainty. In addition, I believe that speaking with Gillman has made me a better student of comparative religion. It is difficult for the religious person and impossible for the religious studies scholar to remove G-d from the box where we have placed G-d; this is a challenge that people of faith and the people who study faith share. Yet Gillman reminded me that there is no contradiction between learning about people’s understandings of G-d and believing. This is a message that I wish the people I take classes with could be more open to.

Learning to Teach, Teaching to Learn:
An ‘Exploration’ into Religion and Environment in America

than just teaching, religion, and the environment. Explorations classes are a great opportunity for juniors and seniors to design and teach their own freshman seminars. The Ex-College runs a great program, guiding us through the way, while us a ton of freedom and responsibility. Our involvement began last spring, when Mike Pollak and I, majors in Comparative Religion, found that we both wanted to teach a course incorporating religion with environmental issues. We applied, not really knowing what we were getting into, but managed to come out with an overflowing syllabus on the connections between religious perspectives and the environment. Students ask us how we can plan lessons for the tiring three-hour blocks (continued on page 7)
Summertime Reflections on a “Life of Service”

By Sarah Affel, '05, CR major

This past summer an Eli Lilly Foundation grant afforded me the opportunity to get some hands on experience of what it means to live a life of service. For two summers now, the University of the South at Sewanee, TN, has chosen 30 undergraduates to participate in the Lilly Summer Discernment Institute. The purpose of the Institute is to provide students with summer internships that explore the concept of “service” as a life vocation. Though this grant is in many ways focused on religion, a special interest of the Lilly Foundation, the Institute allows for a very broad understanding of what “service” might mean in today’s world.

As a result, while some students were participating in more traditional training as ministry interns in Episcopal Churches, the majority where working for secular non-profit organizations. Before embarking on our six-week internships, all 30 of us chosen for this grant gathered in Sewanee for an intensive orientation focused on discernment. “Discernment” refers to the process of information gathering, experience, and reflection that ultimately leads a person to choose a particular vocational path.

For my six-week internship, I chose to return to my home parish of Trinity Episcopal Church in Princeton, NJ. Trinity, the largest Episcopal Church in New Jersey, has a very diverse membership, and has developed into an open, progressive, and welcoming congregation which plays an active role in social service in the greater Princeton area. These characteristics drew me back to Princeton and allowed me to combine my interest in learning about ministry in the Episcopal Church with my desire to work in a non-profit charitable or social service organization.

During my time at Trinity, I worked closely with the three rectors (ministerial staff) of the Church, as well as the community out-reach coordinator. My time there was filled with learning experiences. I will share two that were highlights of my summer. During my first Sunday service at Trinity’s intern, a copy of the New York Times was delivered to the church. On the front page was a huge picture of Canon V. Gene Robinson, bishop elect of New Hampshire, accompanied by a nay-saying article about the potential for disaster upon the consecration of the Episcopal Church’s first openly gay Bishop. I spent my first week and a half compiling information about the Episcopal Church, holy orders, and homosexuality. I then made a packet of information to give out to the Vestry (the committee of lay and ordained persons responsible for the governance of the parish) to aid them in their decision to sign a letter that the rectors had drafted expressing support for New Hampshire’s decision. Experiencing the passion and devotion of the ministerial staff in their support for New Hampshire helped me to feel as though my beliefs and values were welcome at Trinity.

The second experience involves my work with the community out-reach program. As I prepared meals for homeless families, visited a prison, and spoke to people who were facing hard times, I met so many amazing individuals. The lay people who gave their time, money, and passion to these causes; the clergy who were devoted to alternative ministries outside the traditional ecclesial sphere; and the people who were overcoming hard times without losing faith, all genuinely inspired me. Meeting them renewed my faith in humanity, and reminded me of the need for people to commit themselves to service in their community.

To say the least, this was an eye opening summer. Not all of my experiences were wonderful, but I learned something from each and every one of them. At the end of my six weeks at Trinity, I returned to Sewanee to reflect on my summer and share my learning with the rest of the group. While we were there, two Episcopal monks, from the monastery right here in Cambridge, came down to speak with us and lead us in our reflections. As I ran through all of the overwhelming events of the summer, I felt even less sure about what I want to do with my future. Then, Brother Kevin taught me an important lesson: He told me to hold all of these experiences and ideas in my heart, and that when the time was right, I would understand what I was meant to do with them.
Learning to Teach, Teaching to Learn:
An ‘Exploration’ in Religion and Environment in America

we are allotted. Honestly, that has been the least of our problems. The real challenge is deciding which activity will best convey the message we hope to get across to provoke deep thought and good discussion.

Our course is an introduction to many world religions in and out of American society, while focusing on global environmental problems. We have designed it to start with Native American Traditions, going through to different worldviews and religions present in America, and ending with modern environmentalist movements and thought. It is a historical span of how ideologies have shaped American relations with the land. Our readings are a wonderful conglomeration of texts from previous classes Mike and I have taken, articles we've found, and excerpts from books we've studied up on. By no means are we experts. We learn along with our students, but with the foundation of three more years of college and life experience, and several more religion classes under our belts.

Teaching this course to freshmen is a personal test to see how much I have learned about religion, and to discover what I still am uncomfortable with. It continuously reminds me of how vast the study of religion is. At moments, I feel insecure and nervous to teach, doubting my knowledge and ability. At other times, the class is a strong confidence booster. I'm constantly reevaluating how to improve my personal depth of knowledge, and my ability to teach. It lets me look out from the inside a little and see what being a professor would be like. Not only do we pay attention to the surface details of guiding discussions, keeping the flow of class going, and grading our students assignments, we are also constantly thinking about how these topics should be presented, how we can categorize religions, and what would take conversations to a deeper level. I find myself constantly thinking about my Explorations course. I go to my other classes and notice how my professors teach. I write little notes to myself all day when new ideas pop up. Mike's number is always within the last five calls under 'recently dialed' on my cell phone.

After weeks of figuring things out, Mike and I have come up with a nice rhythm of planning lessons, arranging speakers, grading weekly response papers, and other maintenance we need to do. Lesson plans so far have consisted of lots of discussion, fun introspective games, watching movies, going to see EPIC presentations, listening to speakers such as Father O'Leary, reading children's stories, doing short student presentations, and lots more. Coming up, a Nepalese Theravadan Buddhist monk will talk to our class about ecological ethics, lead a meditation, and demonstrate chaining. We will be eating at a vegetarian restaurant, learning from Tufts Vet School Professor Paul Waldau, and continuing our discussions on religion and the environment.

Our students are writing research papers on, for example, the Earth Liberation Front, outer space as part of the natural environment, vegetarianism in religions, the religious and ecological situation in Tibet, Voodoo, oil drilling in Alaska, Rastafarianism, and GMOs in Israel, to name a few. As gratifying as it is to finish a long paper, staple it, and hand it in, as I have done many times in my Tufts career, it is equally rewarding to spend lots of time thinking of assignments, and then actually get them back, done well. Overall, we have found that nothing seems to work better than open class discussion. Our students themselves make the class discussion; Mike and I just sit back and facilitate. We treat them with intellectual respect, and are perpetually pleased by the wonderful outcomes.

Our experience has blown me away more and more each week. Sometimes Mike and I wonder what makes our class seemingly work so well. The major reason we have come up with is our students and the mutual interest we all share in the topic. Our 'kids,' as we Explorations teachers often refer to them, are not kids at all, but mature, intelligent, thoughtful adults. And outside of the classroom, they are great, fun, involved people. Mike and I are not too secretly encouraging them to be the new CR majors; we think they'd make great candidates. The course is pass/fail, yet everyone does their work. Mike and I expect the same quality from our students, and in return the class gets just as much, if not more, out of it. I still don't know all the secrets about teaching, nor can I say I know a whole lot about all the religions and worldviews we have covered; but through our Exploration, I have found a stronger appreciation, both for teaching and for learning.

Course Description:
Religion and Environment in America will examine how religious conceptions, ethics, and practices have impacted human interactions with our natural environment throughout American history. We will explore Native American societies, Ptolemaic Egyptian Colonial perspectives, West African worldviews, 19th century Transcendentalist thought, the Abrahamic monotheistic religions, Eastern religions, and their impact on modern American thought, ecofeminism, 'radical' environmentalism, postmodernist thought, vegetarianism/veganism, political realists in American, and a host of other topics to better understand the interaction of religion and ecology. We will address questions such as: What influence have religious worldviews had on the change of American land in the past 500 years? Are we going to confront an environmental crisis in the 21st century? If so, is religion a cause or a potential cure? Students will leave this course with a greater awareness of their own role in shaping the natural world, and an enhanced historical perspective on the rich diversity of thought and traditions associated with religion and the environment in America.
It's All Happening in Comparative Religion... With Our Alumni

Timothy Adams
Bouley, '02, Biology major and CR minor, is enjoying his second year in the Master of Theological Studies program at Harvard Divinity School (HDS). Tim is working on starting a new organization, the Harvard Student Society for Bioethics. He has also joined Harvard-Radcliffe television, and is keeping his fingers crossed to receive funding to produce his own program next semester. The show's format is still in the works, but its focus will be on bioethics. Tim works part-time for the American Repertory Theatre in Harvard Square, which gives him the privilege of attending great performances for free. He has also taken up sculling on the Charles (rowing on the river): "This is just for fun and very casual, but it's something new and very fun."

Last summer, Tim worked for Let's Go travel guides as a researcher-writer. He went on a two-and-a-half month solo journey around the tropical Australian outback, rainforest, and coastline. "It was sooo awesome," Tim says. "Our book, Let's Go Australia 2004, in which I am published, comes out in November!"

After graduation next June, Tim hopes to do something with an international scope. Beyond that, he may attend medical school or work towards a doctorate in a field related to medicine or biology.

Lynn Cooper, '02, double major in English and CR, is a first-year student in the Master of Divinity Program (M.Div.) at HDS. "After graduation, I fled to Portland, Maine, to escape the distractions of Boston. While up there, I devoted time to projects and books that didn't fit into my Tufts schedule. I worked at a local Catholic high school substitute teaching and coaching soccer and track. It was a year of relaxation. This semester aside from classes, I'm developing and leading a youth group in Lynn, MA, and deciding if I would like to pursue youth ministry."

Kathleen Loneragan, '01, double major in History and CR, spent her summer working for a summer program for high school students in western Massachusetts. For fun, she audited American history classes and read fiction.

This is Kit's second year in the M.Div. Program at Harvard. "I have finally gotten up the nerve to take Biblical Greek. While very helpful in translating New Testament and Early Christian literature, learning it is making me wish that I had paid attention in fifth grade grammar classes."

"I am also working as a seminarian at St. John's Episcopal Church in Beverly Farms, MA, and in the chaplain's office at Endicott College in Beverly. I am still involved with the Partakers, Inc., a Prison Justice Program, and find that this is something that I wish to pursue after graduation from HDS. The impact that education has on lessening the recidivism rate in prisons is astonishing, yet ignored by many government agencies. I work with men who are currently pursuing their college degree (through Boston University) while incarcerated, focusing on their academic and emotional well-being. I also regularly participate in regional Alternatives to Violence Programs, which are intensive weekend programs in the prison facilities, centering around transforming power in potentially violent situations."

Kit has no future plans at this moment, "although I am still interested in entering the ordination process in the Episcopal Church, and working with their prison ministry committee. General plans that I have waiting in the wings are: writing 'my GREAT novel' someday, following Jimmy Buffett on tour at least once, and getting a captain's license by sailing in the Caribbean for a year. But as of right now, I am just trying to negotiate Greek."

David Schwartz, '01, CR major, is also a second-year M.Div. student at HDS. After Tufts, Dave went straight into the Divinity School for a year, then took the next year off to work. "I've been doing techni-
Ted recently closed the auto repair shop he has been running since graduating from the Gospel of Thomas, two non-canonical works. His outlook on the future of organized religion is: "There might be hope for the sacred feminine after all."

Dave plans to pursue ordained ministry as a UU Minister of Religious Education. "I'm also in HDS' Program in Religion and Secondary Education, through which I will become certified to teach high school! The idea is to train teachers who can teach courses on religion in a public school and help students to gain greater religious literacy."

Theodore Olson, '02, CR major, writes that his son, Thomas, is now nine months old, 20 lbs. and 29 inches -- getting ready to walk!
It's All Happening in Comparative Religion...

With Our Students

then, ideally, teaching, probably at the college level.

Daniel Black, '05, CR major, taught tennis last summer to youth ranging in age from five to kids in their teens. He also had an internship as a reporter for three local newspapers, one in his home town, and the others in neighboring communities. He wrote on a variety of topics, including a story about a therapeutic horseback riding facility, an American folk art gallery on Cape Cod, a unique look at mailboxes in the town, and other profile pieces—on one student who has never missed a day of school from kindergarten through ninth grade! This semester, he is teaching religious school to seventh graders at the synagogue where he grew up and to which his family still belongs.

Lauren Dunn, '04, double major in CR and Studio Art (School of the Museum of Fine Arts), interned this summer in DC at WATER, the Women's Alliance for Theology, Ethics and Ritual. (See her article in this issue.) She began research for her Senior Honors Thesis on Roman Catholic sexual ethics and public policy, and trained for the fall Cross country season. Lauren is a tri-captain of the Women's Cross Country team and is preparing to run the 10K this spring. She continues to develop her painting skills through her work at the Museum School.

Benjamin Foote, '06, CR major, worked at Philmont Scout Ranch, in Cimarron, New Mexico, during the summer. Philmont is a high adventure backpacking camp run by the Boy Scouts of America. It is the largest youth camp in the world (over 200 square miles) and serves about 28,000 participants each year. He also visited South Dakota, and spent a week in Hawaii with his family, where he particularly enjoyed taking photos of exotic flowers.

Ben's current courses include training to be an EMT (Emergency Medical Technician). He sings in the Tufts Gospel Choir, which will be going on tour to California this spring, and works part-time at the Bookstore. For fun, Ben plays intramural soccer and is a member of the Emen, Tufts' Ultimate Frisbee team. He describes Frisbee as "an amazing sport."

Natawnee Fritz, '06, tentative double major in International Relations and CR, was employed last summer as a sales associate in a small shop at home in San Jose, California. She was also fortunate to travel throughout the state, and to take a vacation in Miami with friends from Tufts. Currently, she's researching study abroad options, and working at Dowling Hall. After Tufts, she hopes to attend graduate school and eventually work for an NGO (non-governmental organization) involved in humanitarian aid.

Justin Green, '04, double major in Clinical Psychology and CR, worked part-time last summer at a flower shop in New York City and at the New York University Child Study Center (CSC). At the CSC, he assisted a neuropsychologist who tested children for learning disabilities and other types of neurological problems. He also got to observe case conferences and testing in other departments, such as those addressing anxiety and mood disorders, and conditions affecting body movement. "And," says Justin, "I played a lot of music!"

This term, Justin is co-leader of the Buddhist Sangha at Tufts, "trying to translate Buddhist philosophy into practical psychological and spiritual tools. We spend time each week meditating, teaching a basic Buddhist principle, and, most importantly, engaging in conversation about our reactions to the Buddhist path. People seem very enthusiastic," he says, "and it's great to watch the core of Buddhist students strengthen."

After Tufts, Justin plans to spend a year or two 'deeply engaged in Buddhism.' This could be a number of things: working at any job while being involved in a local Buddhist center, volunteering at a Buddhist/retreat center, working as or with a monastery, joining a monastery, volunteering at a meditation retreat... Northern California is my tentative direction. After that, I want to enter the Contemplative Psychology Master of Arts program at Naropa University in Boulder, CO. This program is the only one in the world (I believe) that combines Buddhist philosophy with Western psychotherapy over an intense 3-year period. The focus is on knowing yourself through meditation, with the belief that once we are able to be present with ourselves, we can then be fully present with someone else's suffering.

LaToya Hankins, '04, Psychology major and CR minor, returned last summer from her semester abroad at Hong Kong University. For two months, her job as a file clerk was to take on the enormous project of organizing a business' financial records after years of neglect. This semester, Toya is involved in a Leonard Carmichael Society program called Sex Talk, informing undergraduates about the benefits of safe sex. She also coaches athletes with disabilities for the Special Olympics. Toya plans to become a clinical psychologist. She would like to work with special needs children, and to bring additional happiness to their lives.

Edwin Johnson, '04, double major in Anthropology and CR, reports that: "This past summer was an enjoyable and satisfying one for me. It was my third summer working for Summerbridge, a non-profit academic enrichment program that I believe has taught me as much as the fine professors of this university. I have gotten the chance to work with the program as a teacher, project coordinator, development advisor, and public relations specialist. This past summer, I taught a literature class around the book Fahrenheit 451 that focused on how knowledge empowers. This year, more so than the others, I was able to put together a class with well-defined goals and constant assessment. We also had a lot of fun! The students looked to me as a role model and connected with me on many bases, one of which was our similar backgrounds as inner-city Black/Hispanic youths."

Edwin continues to work for the project part-time throughout the academic year, running an after-school program. "My experience with Summerbridge has been incredible and the work I do for them now offers me a rest from the self-contained college universe, making my experience here at Tufts much more meaningful and enjoyable. Thanks to my experience at Summerbridge, I am strongly considering a career in education."

On the academic side, Edwin is working on a Senior Thesis: a comparison between...
Afro-Ecuadorian Catholics and African American Catholics of the east coast. “I will be focusing on the aspects of West-African spirituality in their liturgical practices and expressions, highlighting the fact that the Ecuadorians received Catholicism while free, whereas many Black Catholic Families here were first introduced to Catholicism during slavery. It is a large project and I have a long way to go, but I am enjoying every minute of it.”

Edwin’s thesis grew out of his semester abroad in Ecuador last spring: “My objectives were to clean-up my informal Spanish that I received courtesy of my mother and to interact and learn from a vibrant and diverse Afro-Hispanic population. I accomplished both, and learned much more than I thought I could in only four months. My final project led me to live and do fieldwork in Esmeraldas, the black capital of Ecuador. I worked with Catholic youths there, observing their involvement in the church and its impact on their spirituality and racial identity. I had an amazing spiritual and intellectual experience that causes me to long for my days with them even today. When it came time for me to decide whether or not to do a thesis, it was an easy choice!”

Marc Katz, ’06, CR major, worked last summer at a Jewish camp. He is an RA, a member of the swim team, and serves on the general board of Tufts Hillel. Marc’s aspiration is to become a rabbi.

Matthew C. Kruger, ’06, CR major, ran his own house painting company in the Bedford, MA, area during the summer. He is a member of the Tufts Soccer Team, and a participant in the Protestant Student Fellowship on campus. He hopes to attend Harvard Divinity School after completing his undergrad degree, and may pursue ordination in the Episcopal Church.

Lauren Lerner, ’04, CR minor, is serving as a research assistant to Prof. George Scarlett of the Department of Child Development (her major) for his project involving the religious and spiritual development of children. Prof. Scarlett is working with two other researchers to contribute a ground-breaking chapter to the forthcoming sixth edition of The Handbook of Child Psychology. Lauren’s work is centering specifically on the topic of fundamentalism and children in social-scientific perspective. She continues to enjoy singing with the all-women a cappella group, the Jackson Jills.

Katherine Mason, ’04, double major in Art History and CR, reports that “this past summer, my first summer in the United States in three years, I lived in good old Somerville. Being a double major with Art History I worked in a gallery in the South End. The gallery consisted of primarily ‘ Outsider Art,’ art mostly done by artists with disabilities, self-taught artists, or contemporary southern folk artists. These artists are on the fringes of society from the popular art world. Much of the art, despite its category as ‘ Outsider,’ could stand up well on its own for being wonderful creations of color, outstanding in composition, filled with messages and emotion. I learned a lot not only about working in a small business, working as a gallery director, acquiring and selling pieces, but also gained an extensive knowledge and appreciation for this type of art, which was new to me.”

Katie also did extensive research, planning, and preparation for an Explorations course which she and classmate, Michael Polak, ’04, CR major, are co-teaching this semester through the Ex College. She describes their course -- “Religion and Environment in America” -- as “one of the best experiences I have had at Tufts.” (See Katie’s article in this issue.)

Roxana McClammy, ’04, International Relations major and CR minor, was a summer intern at the American Embassy in Manama, Bahrain, for a month last summer. She also worked at the Tufts University Conference Bureau. After graduation, she hopes “to possibly work for the U.S. State Department or a non-profit organization, or wherever an opportunity takes me.”

Lauren Peach, ’04, American Studies major and CR minor, spent the summer as a production intern at CSTV (College Sports Television). Lauren is writing her senior paper for American Studies on Title IX and women and college sports. She has an internship as an editorial assistant for a nonprofit magazine called Teen Voice, aimed at empowering teenage women. “I don’t know about the extended future,” she says, “but next year I want to work at a wilderness alternative school with teens.”

Arun Brahmbhatt, ’06, double major in English and CR, spent two and a half months in India last summer, mainly in the western state of Gujarat. It was his first time there in eleven years; he visited many temples throughout India. Arun is the Public Relations Representative for the Tufts Association of South Asians. He is also a representative on the Pan-Asian Council, and an Asian-American Peer Leader. At his local Hindu temple, he is involved in activities for children/

Megan Sullivan, ’04, double major in Child Development and CR, spent the summer at home with her family and ran a camp for preschoolers. The highlight of her vacation was a two-week road trip to Newfoundland with her best friend. Megan enjoys singing in the Gospel Choir, and last spring was recognized with a special award for service to the group. She also spends two hours each week with her “Special Friend,” a child who attends the Tufts Educational Daycare.

As an intern at the Tri-City Child Development Center, Megan works in the Early Intervention department. “I spend about 10 hours a week working with children ages birth to three who have varying disabilities and developmental delays. The woman whom I work with is a speech therapist, so I go to home visits with her and assist her in speech therapy.”

Megan and her entire suite are currently taking a Pilates class. She hopes to be volunteering, or to do research abroad, preferably in India, next year. Her plan is to pursue a graduate degree eventually, probably in speech therapy.

Elizabeth Sutton, ’05, CR major, worked in Washington, DC, last summer at The Interfaith Alliance, an organization focusing on issues related to separation of church and state and religious liberty. The Alliance engages in legislative work, coalition building, and sponsorship of educational events both in DC and across the country. It has more than 35 local affiliates, and Liz’s summer internship involved working with the leaders of these satellite groups to assure that all of their needs were met. (See her article in this issue.)

(continued on page 16)
Summer in the City: Religion and Politics at the Interfaith Alliance

By Liz Sutton, '05, CR major, Political Science minor

One of the biggest questions facing any college student during the course of a year is: "What am I going to do during the summer?" Last summer, I decided to pursue an internship that combined my two main interests: religion and politics. My search led me to a non-profit, non-partisan organization called the Interfaith Alliance (TIA). After sending in my resume and being interviewed several times by phone, I had landed myself a summer position. The Alliance is described as: "a non-partisan, clergy-led grassroots organization dedicated to promoting the positive, healing role of faith in civic life and challenging intolerance and extremism. On Capitol Hill, through community and online activism, and by focusing media coverage, we work to safeguard religious liberty, ensure civil rights, restore good government, strengthen the public education system, eradicate poverty, and champion a safe and clean environment."

I was the 2003 summer intern in the fieldwork department. I would be working with the organization's local alliances across the nation. I took the train to Washington from Albany, NY, in late May, and there my adventure began.

While I had done research on the Alliance prior to my application and after obtaining my position, nothing could have informed me as much as my first few days there. My "baptism by fire" occurred on my first day as I was thrown in the midst of TIA's annual National Leadership Gathering. An event held for leaders of the local alliances, it is a chance for these inspirational leaders in the field to come together to compare experiences, learn about national TIA initiatives, generate new ideas, discuss their missions, and give feedback on the national office's efficacy. Never before had I had such an amazing opportunity to hear perspectives from across the nation on topics that interest me so much - the grand issues of separation of church and state and of religious liberty. Also, seeing my supervisors (both only a year or two out of college themselves) in a high pressure situation taught me a great deal about their personalities in a much shorter time than had it been a normal workday situation. At this point, I learned that TIA had been formed ten years ago as a direct counter to the religious right, more specifically, to the Christian Coalition, and that TIA's wider focus had come only in the past several years. I gained much insight from this experience in only the first three days, and there were two more challenging months ahead of me.

Since my specific assignment was fieldwork, my daily activities usually consisted of some kind of communication with local alliances - speaking with local leaders on the phone, sending out e-mails, composing letters, writing listserv messages, or doing localized research. Those with whom I worked in the field have an incredibly diverse range of talents, shortcomings, and local concerns regarding TIA's national mission. Some alliances have no more than four to ten people; others have paid staff and their own regional office spaces. This of course creates a myriad of publicity needs, financial situations, levels of local visibility, and overall goals. Goals are also closely related to the region in which an alliance is located. The group in the relatively liberal Boston area is in a much different situation regarding religious liberty than the Oklahoma Alliance, right in the thick of the Bible Belt. The local leaders with whom I had contact broke my misinformed stereotype that older people cannot be idealistic and energetic about a cause. They certainly worked tirelessly for their respective alliances, and had amazing and creative ideas.

Aside from working with the local alliances, I participated in many activities on the Hill. The Alliance dealt with a number of of it. Non-profits in D.C. are often seen as stepping stones for young professionals to use their way into the Washington world, not as organizations in which staff have a long-term vested personal interest. Also, since TIA has a liberal agenda, some staffers were attracted to it for that reason, and used it to forward other liberal goals unrelated to religious liberty. My academic focus on religion, and my genuine interest in the specific mission of the organization, were not, to my dismay, shared by many on the staff.

These shortcomings aside, I learned more than I could have ever hoped, both about specific issues of religion and politics, and about the way the 'game' is played in the nation's capital. The Washington intern experience, no matter for what organization or governmental body, is unique. Interns take over the city during the summer, and opportunities for diverse social interaction and learning abound. I would not trade my summer experience at TIA for anything. I've returned to Tufts this semester with a much greater understanding of issues involving religion, government, and our civil liberties today. •
Goddard Chapel Forum

Religion and Politics

All lectures take place in Goddard Chapel at 6 p.m.

November 19
Prof. Malik Mufti, Department of Political Science
Prof. Ayesha Jalal, Department of History
And Tufts University Chaplains
“Religion, Politics, and Extremism in the Islamic World”

December 2
Archbishop Celestino Migliore, Apostolic Nuncio,
Permanent Observer from the Vatican to the United Nations
“Peace on Earth: Are We There Yet?”
Celebrating the 40th Anniversary of
Pope John XXIII’s Encyclical, *Pacem in Terris*

January 28
The Rev. Fred Small
Religious Witness for the Earth
“Religious Action for the Earth”

February 4
Zen Master Jane Dobisz
Guiding Teacher, Cambridge Zen Center
“Buddhism and Politics”

March 15
The Rev. J. Bryan Hehir
President, Catholic Charities, USA
Distinguished Professor of Ethics and International Affairs,
School of Foreign Service, Georgetown University
The 2004 Russell Lecture:
“War, Peace, and Terror: Defining the Relationships”

Sponsored by Office of the University Chaplain, Office of the President, and Department of Comparative Religion.
NEW COURSE DESCRIPTIONS
SPRING 2004

CR 10 JG
Religion and SCIENCE  Instructor: Jessica Gugino
K+ MW Block (4:00-5:15 PM)
Religion and science, two of the most central systems of ‘world viewing’, have a long and complex history of interaction, often in conflict, but each also presenting stimulating challenges to the other. This course will explore their ongoing and evolving relationship, past and present. Historically, we will look at Chinese religions and Islamic civilization during their medieval periods when each experienced tremendous scientific advancement, and then the European Scientific Revolution that launched much of modern science. We will also examine a selection of significant contemporary issues, including the impact of the ‘New Physics’ on modern cosmologies, and recent expressions of dialogue and integration between religious thought and scientific explanation.

CR 192 ADP
PHILOSOPHY AND THEOLOGY IN ISLAM  Instructor: Alnoor Dhanani
12W Block (6:45-9:45 PM)
A survey the major issues and figures in the emergence and praxis of philosophy and theology in the civilization of Islam from the 8th to the 17th century. Within the Islamic tradition, the subject matter of the disciplines of philosophy and theology encompass questions of cosmology, metaphysics, epistemology, ethics, political philosophy, and theories of religion and history. Topics to be covered will include: the appropriation of Hellenistic philosophical traditions via translation of Greek texts into Arabic and their subsequent naturalization into Islamic philosophy; Neoplatonized Arabic Aristotelianism and its critics; analysis and debate regarding creation and the creator, theories of prophecy and revelation, knowledge and the soul, and natural causality vs. occassionalism; controversies over physical theory (matter, space, time), theodicy, the role of the philosopher in society; political philosophy, philosophical mysticism; and the formulation a philosophy of history.

CR 192 DOL
U.N. and Inter-religious Dialogue  Instructor: Rev. David O'Leary
E+ M/W Block (10:25-11:40 AM)
This course will examine the structure of the United Nations, the various committees and power players. Inter-religious dialogue will be viewed in light of history and present day initiatives. This will be an upper level CR course, fulfilling the above 100 requirement for all CR majors and minors. Peace & Justice and IR majors are welcomed

CR 192 SJT
TANTRA IN CHINA AND JAPAN  Instructor: Joseph Walser
11 T Block (6:45-9:45 PM)
This course will follow the trajectory and transformations of both Buddhist and Hindu ideas as they travel from India through China to Japan. In particular, we will look at the development and use of mantras and mandalas as tools for meditation in India and the way that mantras and mandalas are understood and reinterpreted in the religious practices of Tang China and Heian Japan.
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**CORE COURSES** / CROSS LISTED COURSES
Brown Bag Lunch Series

From Religion to Philosophy
Confucianism and Chinese Modernity

With Professor Ya Pei Kuo

November 12th
12:00 - 1:00 PM, 110 Miner Hall

Liz’s activities this semester include dancing, executive board position in the campus dance troupe, Spirit of Color, serving on the Junior Class Council, and being an RA in Bush Hall. She plans to return to the cheerleading team for basketball season.

Since Liz is primarily interested in the intersection of religion and politics, she would like to seek future work in either the non-profit world or in some kind of governmental organization. She may also consider doing graduate studies, and then heading in the direction of higher education.

Kathryn Tabone, ’04, double major in CR and International Relations, spent last term studying abroad in Chile. During the Chilean summer (our winter), she interned in Santiago at the Justice Studies Center of the Americas, an organization created by the Organization of American States (OAS). The Center is working to coordinate and research the justice system reforms occurring in Central and South America and the Caribbean. Kathryn helped translate material and organize all the research for the creation of a reference guide. She would like to return to Chile after graduation to work for several years before continuing on to graduate school.

Kathryn has indulged her artistic side this term by taking voice lessons and acting in the play, “Ring Round the Moon.” She is a vice-president of the National Society of Collegiate Scholars (NSCS), and is working toward establishing an active chapter of the organization at Tufts.