FROM PURITANS TO UNIVERSALISTS: RELIGION AND TUFTS' HISTORY

By Peter J. Thuesen, Ph.D.
Assistant Professor
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Editor's Note:
This article draws on a history of Universalism at Tufts written by Prof. Thuesen for a forthcoming publication from the office of the University Chaplain.

What is a "Universalist"? And what is the relation of Tufts University to this religious tradition? These are timely questions as Tufts celebrates its sesquicentennial this year. To answer them, one must look back more than two centuries before Tufts' 1852 founding to the first decade of settlement in Massachusetts Bay Colony.

In 1638, Peter Tufts, ancestor of Tufts College benefactor Charles Tufts, immigrated from England to Charlestown, Massachusetts. As a Puritan, Peter Tufts subscribed to the same strict Calvinism espoused by other Bay Colony residents, including his Charlestown predecessor, John Harvard, benefactor of Harvard College, who arrived in Massachusetts in 1637 but died only a year later. Like John Harvard, Peter Tufts was a prosperous colonist who eventually acquired land in Charlestown (including present-day Somerville), Medford, Malden, and Everett. Much of this land would remain in the Tufts family, including the tract known as "Walnut Hill" that became the site of Tufts College.

By the time of Charles Tufts' gift of "Walnut Hill" in 1852, however, the original Puritanism of the Tufts family had metamorphosed into religious liberalism, a...

COMPARATIVE RELIGION MAJORS' ACTIVITIES

By Peggy Hutaff
Lecturer, Department of Comparative Religion

Alwin Jones, CR major, recently produced and directed "Black Trinity: A Performance Art Piece," the senior project for his Africa and the New World Interdisciplinary Minor Program. The extraordinary evening included Alwin's own original poetry and song, as well as "The Gzus Story." This one-act play was a hilarious representation of the Last Supper scene from the New Testament gospels, performed by a talented cast of Tufts students of color.

CR major Susan O'Neill Hayward, '02, has been elected to Phi Beta Kappa, an honor society recognizing students for their...

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WHY STUDY COMPARATIVE RELIGION? PART 1

by Rev. David M. O'Leary, S.T.L., D.Phil. Lecturer, Department of Comparative Religion

Many students ask the question of Comparative Religion majors and minors, "Why study religion?" This brief article will try to answer that question.

One studies Comparative Religion, not to become a believer of a faith, but to learn as a scholar. The classic definition of theology from Saint Anselm is "theology is faith seeking understanding." There is a profound difference between being a student of Theology and a student of Comparative Religion. Faith is needed in the study of Theology, not in the study of Comparative Religion.

If a student wants to know a culture or to learn about another group of people, one should live in that setting. But to truly know about a culture or learn about another group of people, one must learn what is held as SACRED. To know fully about a culture or a group of people, learn what is HOLY for that society. The student of Comparative Religion seeks to see the motivation of a Buddhist pacifist, the conviction of a Palestinian living in a refugee camp in the West Bank of Israel, the faith of a Muslim pilgrim at Mecca, or the passion of a Hindu or Sikh in India. The student of Comparative Religion strives to understand the new rise of Hindu, Jewish, Christian Islamic and even Confucian forms of fundamentalism. More and more there is a very strong religious dimension at the heart of International Relations. Religious identity defines whole groupings of peoples and is at the core of many political conflicts. If we fail to understand the religious convictions that give meaning to people's lives, then there is a risk of not being able to solve world problems. To study Comparative Religion means one has the tools to engage in a dialogue, to accept pluralism and be open to the diversity of opinions and beliefs. The student who studies Comparative Religion can ask the questions at the heart of the issues of today. Questions like: "Who speaks for the religion or faith groups?" "How does one read or interpret the Sacred Texts of a religion?" and "Can there be more than one path to the ULTIMATE-ONE-GOD?"

A student of Comparative religion becomes comfortable with the idea of many truths. Using critical and scientific methods for research and interpretation one discovers new meanings in Sacred Texts. One begins to understand the human person and culture when one incorporates insights from psychology and sociology along with discoveries from archaeology. To study Comparative Religion is to explore the full range of human development, primitive to postmodern. To be a student of Comparative Religion means one is better prepared to be

WHY STUDY COMPARATIVE RELIGION? PART 2

Some answers from my perspective as a scholar of religion and culture in modern West

By Elizabeth Lemons, Ph.D. Lecturer, Department of Comparative Religion

Let me say a word about my own journey as a scholar by way of introduction. As an undergraduate, I did not intend to study religion. Like many religious studies majors, I signed up for a course and got hooked. In short, I discovered a realm of inquiry that I could not resist. Gradually, I recognized common questions and concerns at the root of my fascination that led me to focus my senior thesis on contemporary religious thought relating to male-female relationships, mainly but not exclusively among Christian and post-Christian thinkers. After a three-year period of supporting myself and traveling in the U.S., Europe and South-East Asia, I returned to graduate school to pursue further work on modern Western theology and culture in a comparative context. My subsequent work focuses on the complex relationships between women's religious beliefs and their

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By Theodore P. Olson '02
Comparative Religion Major

"Comparative Religion?" "What are you going to do with that, become a pastor or something?" This is the most common question I receive regarding my major. While religious work is certainly one possibility, the Comparative Religion major develops the skills for secular careers in business, law, teaching, journalism, government, consulting, social work, humanitarian work, activism, politics, counseling and many others. In response to the above question, I have divided the reasons for studying Comparative Religion into three groups, Practical, Personal and Philosophical. I start with the Practical reasons due to the weight they hold in a credential-minded society. I continue with my Personal reasons, hoping to encourage others to follow their dreams, regardless of what society dictates. I end with Philosophical reasons, because they are best understood in context, and promote questioning, which I hope will lead some to investigate the rich and wonderful major of Comparative Religion here at Tufts University.

Before discussing the reasons to major in Comparative Religion, it is important to mention the issue of faith. There are some who feel that faith and scholarship should be separate. This avoids the uncomfortable conflict that often arises between academic scholarship and religious beliefs. However, faith and scholarship can mix, and with profound results. Browsing behind the curtain of religious beliefs encourages one to raise questions of the traditional teachings of churches, temples, mosques or religious education classes. This questioning signals the true religious journey, your own, and not what has been pre-packaged and handed down to you. This is a journey few take. The student of Comparative Religion has this rare opportunity.

Practical Reasons for Majoring in Comparative Religion:
In today's marketplace employers are less interested in your major and more interested in the skills and personal attributes you possess. —Career Services Guide, Tufts University

Comparative Religion majors develop important life skills and personal attributes because students draw from a wide variety of disciplines such as Art History, Philosophy, Archeology, Anthropology, Sociology, History, Economics, Political Science, Women's Studies, and of course, Theology. Below is a list of some of the practical skills and attributes a Comparative Religion major will develop:

- #1 A Global Perspective—CR majors are required to study many different world religions, which develops a global perspective—vital in any business in today's marketplace.

- #2 Communicative Skills—CR majors continually deal with difficult and complex philosophical and theological issues, fostering the development of good communicative skills in order to express ideas coherently and concisely—all companies desire good communicative skills.

- #3 Interpersonal Skills—Much of the class work in CR is done in groups, compelling students to develop tolerance and understanding of alternative opinions—these are vital attributes in today's marketplace, where teamwork and diversity are highly valued.

- #4 Understanding of the Human Psyche—CR majors encounter exhaustive historical accounts of the struggle of humanity in the sacred texts and traditions. This knowledge is utilized in all business transactions.

- #5 Knowledge of the World/Universe—CR majors continually face difficult cosmological, philosophical, political and social questions, which develops skills necessary for careers in politics, law or teaching.

- #6 Understanding of Gender Issues—CR majors encounter the issue of gender and patriarchal dominance in all the major world religions, which helps to develop the skills necessary in humanitarian work, politics, social work, consulting or counseling.

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WHY STUDY COMPARATIVE RELIGION? PART 3

By Joseph Walser, Ph.D.
Acting Chair
Assistant Professor
Department of Comparative Religion

There are two reasons why the study of Religion occupies an important place in undergraduate education. The first is practical. The undergraduate major in the liberal arts was never meant to be vocational training. This marks an essential difference between technical vocational schools and liberal arts universities. Granted, many students do adopt professions based on their undergraduate majors, but this is usually after receiving further training on the graduate level. Vocational programs train you for your first job. A liberal arts education should prepare you for a lifetime of jobs. I believe that the purpose of a liberal arts education is to expose the student to the wealth and diversity of human knowledge as well as to develop strong critical thinking skills. Such an education should make the mind broad and supple, so that it doesn’t just know the solutions to existing problems, but knows how to go about solving future problems. In short, the undergraduate education is cross training for the mind. The undergraduate major, then, should be seen as a kind of mental whetstone. Given this purpose, the major in Comparative Religion is an ideal surface against which to sharpen the mind. Why? Because religions are wonderfully messy. To fully understand any particular religious phenomena, one has to apply the entire academic arsenal. In the study of religion, the disciplines of philosophy, sociology, psychology, history, semiotics, political science and economics each come into play. The study of religion not only requires knowledge of these disciplines, it also requires the student to see how the multiple factors highlighted by these disciplines fuse into a single, over determined phenomenon. The study of Comparative Religion is not merely interdisciplinary, it regularly demands of its students the integration of the disciplines of the University.

The second reason to study Comparative Religion is more personal. The approach to the study of Religion outlined above will challenge and deepen one’s perspective on Religion. Among our majors, we have both devout atheists and devout believers. For religious believers, there is a danger of sugar-coating religion -- of an attachment to a "lambs and bunnies" picture of God, enlightenment and the like. The study of Comparative Religion discloses both the complications of religion as well as its rather dark underbelly. Studying the negative aspects of religion is not meant to be a refutation of religion but rather an indication of something both more profound and more troubling than one might have wished. On the other hand, for the atheists, the study of Religion also demonstrates that the truth of Religious claims is seldom the most important or even the most interesting part of the religion. In either case, the study of religion can provide an important challenge to one’s personal understanding of religion leading eventually to a more mature understanding of religion.*

PART 1 Continued from Page 2

an active member of the world. One is able to keep the dialogue open and ever learning from all sources; the Bhagavad-Gita, the Dhammapada, the Hebrew and Christian Scriptures, and the Qur'an. The student of Comparative Religion is best equipped to be a businessperson, teacher, and lover in the global village of planet Earth!

Currently there is much need to gain a better understanding of the Islamic Faith and the Islamic world. The student of comparative religion becomes familiar with close relations between monotheistic religions, Judaism and Christianity and Islam, as well as their differences. In particular, there is an urgent need to gain a more complex understanding of Islam in its relation to the modern world. Comparative religion by its analysis of the historical relation of other monotheistic religions to modernity can shed much light on this very critical question.*
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transformation affecting the majority of the former Puritan parishes in the Boston area in the early American republic. The social and religious causes of this gradual evolution in the last half of the eighteenth century are complex, but a major factor was increasing popular suspicion of the power wielded by Puritan ministerial elites in judging the sincerity of the conversion of would-be church members. Put differently, Puritan theology—with its Calvinist emphasis on humans' utter depravity and the complete sovereignty of God in predestining all persons to either heaven or hell—by the late eighteenth century had worn thin with many residents of the "Bible commonwealth" of Massachusetts.

Out of the old Puritan tradition, two important liberal responses emerged in the new republic: Unitarianism and Universalism. Both partook deeply of the Enlightenment's suspicion of rigid orthodoxy, and both repudiated Calvinism's seemingly fatalistic view of humans' sinful nature and eternal destiny. In time, most Unitarians and Universalists came to share two basic beliefs: a unitary view of God (denying the divinity of Jesus and the doctrine of the Trinity), and a universal conception of salvation (denying the notion that only a limited portion of humankind would be saved). The differences between the two traditions were more social than religious. The Unitarians, founded as a denomination in 1825, included many of the Bay Colony's oldest and most influential families—the so-called "Boston Brahmins." The Universalists, founded as denomination in 1833, tended to have humbler, more rural origins. As the Universalist (later Unitarian) Thomas Starr King once quipped, "The Universalist believes that God is too good to damn us forever, and you Unitarians believe that you are too good to be damned."

In the realm of education, Unitarians by the early nineteenth century had gained control of once-Puritan Harvard, but Universalists in America still had no college of their own. The situation began to change in 1847 at a Universalist educational convention in New York, where the groundwork was laid for a new college. Various sites in New York, Vermont, and Massachusetts were considered, but in the end, Charles Tufts' gift of land in Medford/Somerville proved decisive. Tufts, a prosperous farmer and brick maker, was a member of the First Universalist Society of Charlestown. His stated desire to "put a light" on that "bleak hill over in Medford" led to the establishment in 1852 of Tufts College, the first higher educational institution founded under Universalist auspices in American history.

The Universalist connection did not mean that Tufts was a narrowly sectarian college. The 1852 charter explicitly barred any religious test for students or faculty, and the college's course offerings included no separate theological curriculum in the first two decades. Nevertheless, the Universalist imprint on Tufts was unmistakable. For the college's first sixty-two years, its first four presidents were all Universalist clergy. Universalist laypeople such as Charles Tufts also left their mark, as did other religious liberals, including the famous showman and Tufts trustee P. T. Barnum, who was never a member of a church but who marked that "my sympathies are with the Universalists."

For nearly a century, however, the most visible Universalist presence at Tufts was the Crane Theological School. Founded in 1869 as the Tufts College Divinity School, it was the second seminary established by American Universalists, eleven years after a theological school opened in Canton, New York, at what would become St. Lawrence University.

The Crane School came into its own in 1892 with the completion of Miner and Paige Halls, built to provide classroom and dormitory space for divinity students. The same year, both the theological school and the college admitted women for the first time, putting Crane more than sixty years ahead of Unitarian-dominated Harvard Divinity School, which did not admit women until 1955.

The Crane Theological School produced generations of men and women who, in various church vocations, upheld the Universalist tradition of liberal social activism. Yet after the Universalists and Unitarians merged in 1961, the new Unitarian Universalist Association directed its resources...
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In the modern academic field of religious studies, which explores religion as a social and historical phenomenon. The present-day Department of Comparative Religion, so renamed in 1997, continues a long-standing undergraduate religion program at Tufts in which students have taken courses in major traditions (including Christianity, Islam, Judaism, Buddhism, and Hinduism), in the interpretation of sacred texts, and in academic methods for the study of religion.

Beyond the field of religion, the Universalist ethos of free inquiry had a profound influence at Tufts from the beginning, setting the college apart from more sectarian institutions and contributing to its eventual emergence as a leading research university. It is no coincidence that “Universalist” and “University” come from the same Latin root meaning the “whole.” Tufts stands in this venerable tradition of all-encompassing inquiry that early American Universalists helped foster.

It is especially fitting that in this sesquicentennial year, Tufts will award an honorary degree at Commencement on May 19 to the Rev. William G. Sinkford, the recently elected president of the Unitarian Universalist Association. Sinkford’s own distinction as the first African-American head of the Unitarian Universalists symbolizes the pioneering heritage of a religious tradition that has contributed so much to American society—including Tufts University itself.

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social power, mainly in the United States since the late 19th-century. I remain intrigued by the ways in which religion is both a problem and resource for the marginalized, and the variety of ways in which contemporary thinkers and religious leaders recognize or ignore marginalization as an issue meriting critical thought and action.

That said, why might you study comparative religion? I will name a few reasons drawn from my particular expertise to supplement the perspectives of other included in this newsletter.

Diversity: The United States is an increasingly diverse community with respect to religion. The events of 9/11 have brought attention to the rising numbers of Muslims in our midst and to the variety among Muslim perspectives. Many also learned about Sikhs for the first time, and media attention highlighted the new diversity among Americans resulting from immigration policy liberalization since 1965. Hindus, Buddhists, Jews, among others, also exist in significant numbers in a variety of places throughout the U.S. The recent Olympics in Utah brought increased attention to the Church of Latter-Day Saints (more commonly known as the Mormon church), another group whose numbers are rapidly growing. Other so-called “new religions” raise questions about the extent of religious freedom for groups with charismatic, counter-cultural leaders; the Branch Davidians and their conflict with the FBI in Waco, Texas in 1993 comes to mind. Enduring controversies about land underscore the religious concerns of Native Americans. Finally, variety within the historically dominant denominations of Protestantism, Catholicism and Judaism continues to grow, both as a result of new immigrant populations and continued self-differentiation. Often in my course on religion in contemporary America, students are more surprised to learn about the diversity within their own denomination than by introductions to other religions about which they know little. Students of comparative religion benefit from learning about a variety of the world religions existing in our midst.

Dialogue: Diversity not only
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requires knowledge. Increasing diversity means increasing situations of contact, in professional and personal circles. Knowing more about the variety of world religions and the variety of issues each group confronts is crucial for meaningful dialogue and productive solutions to contemporary challenges.

Public life: Debate about the role of religion in public life continues. What role should religion have and why? In the United States, what does the Constitution’s simultaneous affirmation of freedom of religion and freedom from religion mean in practice? Students of comparative religion think through such questions in light of wide-ranging attention to a variety of religious as well as non-religious perspectives.

Theological and/or philosophical issues: Students of comparative religion think critically about the variety of ways that human beings make meaning. Philosophy of religion and theology raise questions about Truth and/or truths that comparative study explores. What is religion? What makes an experience religious? What is Ultimate Reality, and why don’t some religions have a concept of it? What is the relationship between religion and morality? Why does suffering and/or evil exist? What happens after death? How are faith and reason related? How do we reconcile the variety of concepts of Ultimate Truth as well as the lack thereof? Etc. Students of comparative religion address such questions by considering the variety of ways in which thinkers in a variety of traditions and their critics have answered them.

Issues of power: Students of comparative religion also have the opportunity to explore the myriad ways in which religion is related to social power. What is the relationship of religion to secular culture? How does it reinforce the status quo, and how does it challenge it?

How does religion empower those who are marginalized, and how does it oppress them? Should others’ religious beliefs and practices be respected, even when they are judged to be oppressive? Who has the power to decide what is oppressive, and on what basis?

Students of comparative religion inevitably learn to address issues of power, because religion by its very nature involves central commitments and practices, and studying its many forms reveals that religious beliefs and practices conflict, both with each other and with other cultural beliefs and practices.

In conclusion, as in many liberal arts courses, students of comparative religion learn to read well, think critically, and express themselves well verbally and in writing. As scholars of comparative religion, they also learn to address the complex ideas, practices and personal commitments that constitute religion with insight and sensitivity. All of these skills are vital for personal life (as an individual and as a family member), professional life (no matter what profession!), and public life in general (as a citizen and as a community member).

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- #7 In-depth Knowledge of Current Religious Events—CR majors explore the origins of many of today’s current events such as 9/11, Israel and Palestine and the Religious Right, developing skills necessary for careers in international relations, politics or government.

- #8 Understanding of Diverse Beliefs and Practices—CR majors are required to understand a variety of religious world views, which promotes respect for alternative opinions—vital in any career.

- #9 Understanding of Religious Development—CR majors look at more than theological and philosophical ideas, studying how religions survive economically, socially, politically and culturally—important knowledge to possess and use in the business world.

- #10 Understanding of the Power of Religion Politically, Economically, Socially and Culturally—CR majors discover the immense power and current relevance of religions, which has applications in business, international relations, government, politics, or journalism

Personal Reasons for Majoring in Comparative Religion: Nothing will ever be attempted, if all possible objections must first be overcome.

—Samuel Johnson

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CR MAJORS Continued from Page 1
academic accomplishments across the curriculum, and for having “the quality of mind characteristic of a true scholar.”

Mark Goldberg, '03, double major in CR and Peace and Justice Studies, is enjoying his junior year at the London School of Economics. He is researching new religious movements by going out in the London area to meet members of such groups, to describe their systems of belief, observe ritual practices, and experience community meetings.

Kathleen Lonergan, '01, double major in CR and History, has been accepted to pursue a Master of Divinity Degree at Harvard next fall. Kit will study in preparation for ordination to the Episcopal priesthood. She is spending this year as a chaplain intern at Northfield Mount Hermon School in Northfield, MA. Her duties there include nurturing the spiritual and emotional lives of students, assisting the chaplain, advising, teaching, and residential supervision. Kit has done substantial work with adolescents, and is particularly interested in learning more about how they can be assisted to construct good personal and moral foundations on which to build productive and fulfilling adult lives. Joining her next year at Harvard will be Timothy Bouley, '02, CR minor, who will enter the Master of Theological Studies program. Tim plans to study religion and medical ethics. His ultimate goal is to attend medical school.

Melody Wilson, '03, double major in English and CR, has returned from Florence, where she spent fall term. Last summer she traveled to Peru with Adventures in Ministry. Her team of students worked in three environments: a Christian community in a well-to-do area, another in an area of poverty, and an orphanage. Melody plans to seek ordination in the Episcopal Church.

Lynn Cooper, '02, double major in English and CR, is working toward completion of her senior CR thesis on Gnosticism and how its documents might illuminate the earliest centuries of Christianity. She is particularly interested in learning how Gnostic thought, a world-view subscribed to by some early Christians, has influenced traditional Christian understandings of women and sexuality.

Justin Green, '04, newly-declared double major in Psychology and CR, will be spending next fall participating in a program on Buddhist Studies in Kyoto, Japan, sponsored by Antioch Education Abroad. The program will focus on the history, philosophy, and diverse manifestations of Buddhism in Japan, and will offer students the opportunity to experience a variety of meditative practices firsthand by actually living for the majority of the semester in Buddhist monasteries. Kyoto is considered Japan’s spiritual center. Over the last 1500 years, over 2,000 temples and monasteries have been established there, as well as several universities, whose lecturers will contribute to Justin’s program. Students will also be encouraged to explore their own interests through a directed research project.*

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Too often we worry about the future. We are taught to do everything possible to ensure our economic success, often to the detriment of our true desires. Rather than study philosophy, one will choose computer science. Rather than study history, one will pursue medicine. There is nothing wrong with the studying of computer science or medicine except when they are not one’s true passions. The above quote reminds us to take risks and not worry about every little future detail. Risk taking leads to Nirvana, the Promised Land, Pure Consciousness, Heaven—whatever you want to call it. This is not to say one should neglect the practical, but one mustn’t be consumed by it. The following are some personal reasons why I chose to study Comparative Religion:

1. I wanted to find out for myself, the Truth, if any, behind the traditions passed on to me.

2. I wanted to know who, what, when, where and why is/are God/god/s?

3. I wanted to know, for myself, what is true in the Bible, the Koran, Buddhist texts, Taoist texts, Native American traditions etc…

4. I wanted a stepping stone to Harvard.
5. I wanted a stepping stone to a career in teaching, business, economics, law or virtually any liberal arts career—I wanted to keep my options open and the learning fun.

6. I wanted to understand people: religions illustrate people at their worst and their best.

7. I wanted to learn about Jihad. Also, I wondered, what do Islam, Christianity and Judaism have in common?

8. I wondered why some kill in the name of God and others refuse to kill in the name of God.

9. I wanted to know why the Jews are considered the Chosen People. What does this mean for gentiles?

10. I wanted to know about eastern traditions. For example, who is Buddha and what are nirvana and karma?

**Philosophical Reasons for Studying Comparative Religion:**

*The greatest journeys involve a little danger.*

In studying what interests me rather than following current business trends, I have found a world heretofore unknown. Refusing to let social forces dominate my life, I have emerged as my own person. Comparative Religion majors have abundant opportunities to examine, in-depth, their own humanity. In going against the grain, I have also discovered the reasons for doing what one loves. You must follow your inner desires. If you do not, you may end up at age thirty-seven wondering what you want to do with your life while sitting behind a desk doing something you hate for a company that's sucking the life out of you. This is not to say that Comparative Religion majors will always avoid this, but they have more opportunity to find and develop their own purpose in life and thus follow their hearts. For those up to the challenge, following is a short list of philosophical religious questions with which many have wrestled. I include them here because they are fundamental questions to our existence. There are no simple answers, despite what one learns in church, religious education, mosque or temple. Comparative Religion majors explore these questions in an atmosphere of tolerance and respect.

Here goes:

1. Why are we here?
2. Is God all-powerful?
   Is there only one?
3. Does God even exist?
4. What about Nothingness, Nirvana, Emptiness?
5. Can we exist without God? Do we need a Necessary being?
6. Do faith and reason mix?
7. What is Ultimate Reality?
8. Why is there evil in the world?
9. What is religion?
10. What is a religious experience?

If you have answered any question like a parrot, you have just illustrated the necessity of becoming a Comparative Religion major — dare to find out why!

For me, the study of Comparative Religion has been a personal journey. As a westerner, I have struggled with the theological manipulations of the cosmos by my predecessors. Sifting through the dogma has been enlightening and rewarding. I now possess my own ideas about the universe, god/s, religions and the multiple philosophical questions that arise from our existence. Along with these profound personal benefits, I have developed practical skills necessary in today's marketplace including the ability to listen, to communicate, to tolerate, to respect, and to love. Many of these attributes manifest themselves in practical wisdom, which is necessary in all areas of life. My hope is that you will choose the major less traveled—Comparative Religion—and embark on the most wonderful journey—YOUR OWN!
SUMMER
Course Offerings

CR 0043A Asian Religions
Instructor: Hallisey

A survey of the living religions of Asia from a historical point of view. Special attention is given to historical development, the major tenets of faith, and the distinctive ceremonies. Religions studied include Shintoism, Confucianism, Taoism, Hinduism, and Buddhism.
First Session DAYS: TTh TIMES: 6-9:30 p.m.

CR 0192AF Religion and Contemporary American Film
Instructor: Lemons

This course focuses on the depiction of religions and religious issues in recent films popular in the US. By drawing on various theoretical approaches (e.g., narrative, Marxist, psychoanalytical, cultural studies), we will analyze how religions and religious issues are addressed in film to explore underlying ideals, persistent questions, and unresolved conflicts in contemporary American culture. Films will be screened outside of class time, at times convenient to class members.
Class participants may also view films independently, given that selections are available on video.
First Session DAYS: TWTh TIMES: 10:00 am-12:15 pm

CR 0192BD World Religions & Sexual Ethics
Instructor: O’Leary

A survey of the major world religions: Hinduism, Buddhism, Judaism, Christianity, and Islam, and how they see the human body, issues of sexuality, and sexual ethics.
Second Session DAYS: TTh TIMES: 9:00 am-12:30 pm

COMPARATIVE RELIGION
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- Joseph Walser, Assistant Professor* jwalse01@tufts.edu
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- Gary Leupp, Adjunct Associate Professor gleupp@emerald.tufts.edu
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- Elizabeth Lemons, Lecturer elizabeth.lemons@tufts.edu
- Rev. David O’Leary, Lecturer david.oleary@tufts.edu

*On Fall 2002 Semester leave
# FALL 2002 Course Listing

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O'LEARY NAMED
NEW UNIVERSITY CHAPLAIN

Tufts officials announced that Rev. David O'Leary has been appointed as the University's chaplain. He is believed to be the first Roman Catholic priest named as chaplain of a private, nonsectarian institution in higher education.

Previous Tufts chaplains-including the Rev. Scotty McClellan (who assumed the chaplaincy at Stanford University last year)—have reflected the University's foundation as a Unitarian Universalist institution.

"It's a pleasure to promote someone from within our University chaplaincy team," said Tufts University Provost Sol Gittleman. "We couldn't ask for a more committed spiritual leader than Father O'Leary."

Gittleman said that Rev. Patricia Budd Kepler—who has served as the University's interim chaplain since McClellan's departure—"has been absolutely terrific; she always was very sensitive to the needs of Tufts. However, she has made it clear she did not wish to be a candidate for this permanent position."

O'Leary, who has served as Tufts' Catholic chaplain for four years and also as director of the University's Catholic Center, will resign from these roles as he assumes the role as chaplain at Tufts, effective July 1. He will continue to lecture undergraduates in the department of Comparative Religion and teach medical ethics at Tufts' Schools of Medicine and Dental Medicine in Boston.

"He will remain a priest, but he now takes on responsibility to the entire University. He brings catholicity with a small 'c' because he serves everyone, regardless of religion," Gittleman explained. "This also is consistent with the Universalist origins of Tufts. The founders of the University stipulated in their bylaws that there would never be a religious test for employment. That also extends to the chaplaincy."

O'Leary said he's thrilled with the appointment. "It's truly an honor to serve as University chaplain at a University that is home to people of so many different faiths," he said. "I'm also pleased to represent the Church as the first Roman Catholic chaplain at a private, nonsectarian university."

Reached at Stanford, McClellan said: "I'm glad to see he's been chosen as my successor. As a human being, he is wonderfully warm and friendly. He has been engaged in outreach to the many constituencies on the Tufts campus, which is critical for a chaplain."

O'Leary holds a doctorate degree in philosophy from Oxford University, and undergraduate and graduate degrees from St. John Seminary College and School of Theology. He earned his licentiate in sacred theology from Weston Jesuit School of Theology.

He also has written several books and articles on spirituality, economic justice and the withdrawal of life support systems. As a chaplain in the U.S. Air Force Reserve, he taught ethics at the Air Force Academy in Denver and at Air University in Alabama with a rank of major."