



GODDARD TALK

THE GODDARD CHAPEL NEWSLETTER
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From The Desk of The Chaplain

Spring semester is a very exciting time on the Hill and at Goddard Chapel. This issue of "Goddard Talk" highlights our year-long program on the Goddard Chapel Forum on Religion & Politics. December 2nd was the night Goddard Chapel hosted TWO Archbishops! The Vatican Ambassador to the United Nations, Archbishop Celestino Migliore, gave his address which is reprinted in this newsletter. A surprise guest was the new Archbishop of Boston, Sean O'Malley, O.F.M., Cap., who had worked with Archbishop Migliore in Washington, D.C. After the presentation, there was a very nice reception in the Coolidge Room of Ballou Hall. The Religion & Politics year-long series continues this semester.

Archbishop Celestino Migliore, The Vatican Ambassador to the United Nations, December 2nd Speaker at Goddard Chapel's Forum on Religion & Politics

Highlights of Archbishop Celestino Migliore's Speech on Tuesday, December 2, 2003:

The title of my presentation tonight, "Pacem in Terris: Are We There Yet?" may sound a bit unusual. It starts with three Latin words, "Pacem in Terris," which means "Peace on Earth," and is the title of the en-

Reverend Fred Small from Religious Witness for the Earth gave a great presentation on environmental ethics in January. Zen Master Jane Dobisz gave her February presentation on "Buddhism & Politics."

I would like to invite all the Friends of Goddard Chapel to our 2004 Russell Lecture on March 15th, which will conclude our series. Reverend J. Bryan Hehir, Th.D., Distinguished Professor of Ethics & International Affairs, Georgetown, will speak on "War, Peace, and Terror: Defining the Relationships." A reception will follow the presentation.

This semester I am offering a new course in the Department of Comparative Religion, "The United Nations &

Inter-religious Dialogue." I will also be offering a workshop on "Seven Healthy Habits for Researchers & DVM's" at the Veterinarian School in Grafton.

Please know of my willingness to serve your needs as a member of the Tufts University family.

Pax et Lux,

Rev. David M. O'Leary
S.T.L., Ph.D.



Archbishop Celestino Migliore at Goddard Chapel

cyclical letter. This is a document written by Pope John XXIII some 40 years ago.

I think I owe you some introduction to the topic. First of all, 40 years ago most of you were not born. Then I think it would be useful to say something of what an encyclical is and why the Pope, who is a spiritual leader, oftentimes addresses

issues such as war and peace, social justice, poverty and development, international relations, and what was the historical background from which the Pope was writing. And, finally, we'll be able to appreciate a couple of proposals for why Pope John XXIII wrote the encyclical, and how they were carried out and

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Special points of interest:

- *Renewal of Marriage Vows*
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Upcoming Chapel Events

GODDARD CHAPEL FORUM ON

RELIGION AND POLITICS

All lectures take place at 6:00 p.m.

March 15—

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

REFLECTIONS

12:00 — 1:00 P. M.

March 2, Reverend Laurie Rofinot
Associate Protestant Chaplain
"Gay Ordination, Marriage, and the Episcopal Church"

April 6, Ms. Ann Penick
Associate Catholic Chaplain
"Sacred Dance in Lent and Easter"

CHAPLAIN'S TABLE—RELIGION, HEALTH, AND SELF-ESTEEM

5 — 7 P. M., MacPhie Conference Room

March 4, Alexis Gerber, A'05
"Keeping Kosher: A Personal Perspective"

March 11, Alice Alismé, A'05
"The Significance of Food in Haitian Culture:
From Slavery to Modern Times"

April 1, Ana Martinez, A'00,
"Reinvigorating Latent Spiritual Forces of the
Soul: A Baha'i Perspective on Fasting"

April 8, Gail (Kaufmann) Casiello
Math Department
"When Food Becomes an Enemy"

April 22, Jordann Baker, A'04
"A Hindu Perspective: Preparing Food in an
Ashram"

April 29, Special Guest Lecturer
"From Borscht to Chocolate Cheesecake"

NOON HOUR CONCERT SERIES

12:30 — 1:00 P. M. Goddard Chapel

March 4, Music of Turkey and the Arab World
Beth Bahja Cohen, Turkish Bowed Tanbur,
Violin, and Percussion

March 11, Elizabeth Leehy, Clarinet
John McDonald, Piano

April 1, Ronald Haroutunian, Bassoon

April 8, Sharon Gewirtz, Violin
Eleanor Peron, Piano

April 15, Michael Leonard, Saxophone
Valerie Becker, Piano

April 22, Roslind Mohnsen, Organ

April 29, Owen Young, Cello, BSO

May 6, To Be Announced

Special Selected Events

March 6, Haitian Bicentennial Celebration, 4-8 p.m.

March 14, Joyce Galantic Organ
Concert, 3:00 p.m.

April 9, Catholic & Protestant Ecumenical
Good Friday Service, 12:00 noon

April 11, Easter Sunday Services
11:00 a.m. Catholic Mass
7:00 p.m. Protestant Service

April 15, Sacred Music Concert, 7-9 p.m.

**Rev. J. Bryan Hehir, President,
Catholic Charities USA —
"War, Peace, and Terror:
Defining the Relationships"
Monday, March 15**



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continue to be carried out at The Holy See International Activity and Diplomacy.

First of all, what is an encyclical? An encyclical is a letter written by the Pope, often directed to the bishops, but intended for the whole church and sometimes for all people of good will. The word "encyclical" is derived from the Greek; it means in a circle. It is a circular letter. Encyclicals derive their name, their title, from the first two or three words of the entire letter. They capture in a few words the entire content of the document. They are in Latin because the official text of encyclicals is in Latin. Of course, the text is being circulated in different languages—even in Arabic and Chinese; but the official text, the text of reference, remains Latin. Some encyclicals focus on a spiritual or theological issue; many others focus on social issues, such as peace, social justice, labor, economy, racism, and discrimination. Now, many wonder, what entitled the Pope, a spiritual leader, to deal with these secular issues? Those of you who are familiar with the Christian tradition know well that the Christian faith, the Christian life, revolves around the new commandment given by Jesus. That is, love one another as I have loved you. And this took priority over liturgical celebrations and any other religious practice. Loving our neighbor, on the social scale, means trying to organize our society on the ground of love, or (if you want to use a sociological term) on the ground of the common good; and, therefore, looking at all and every aspect of our daily existence from the perspective of love, of creating unity in our world, of promoting the common good of human society.

Precisely because human beings are created with the capacity of moral choice, no human activity takes place outside the sphere of moral judgment. All of this is a human activity; therefore, it too is subject to a distinctive form of moral scrutiny. This is also true of international politics. International politics is not a free zone in which the moral law holds no sway. Of course, when the Pope writes or speaks on war and peace, he does not speak with the confidence or with the authority of a military official or a head of state. When he speaks of economy, he does not presume to enter into details and give technical strategies on how to solve the problems of the world. He speaks as a churchman, and tries to understand what happens and tries to clarify the unfolding events and phenomena of the Gospels' point of view. He wants to contribute to the solutions of our current problems

resorting to the wisdom of the Gospels. The social talk of the Church takes into account the technical aspects of the problems, but always in order to judge them from the moral point of view. At the moment of publication of this encyclical 40 years ago, *The Washington Post* stated that it was not just the voice of an old priest, for at the time he was 82, I think, nor that of an ancient church; it is the voice of the conscience of the world. And this is *The Washington Post*. Well, the world to which John XXIII wrote was then in a profound state of disorder. The twentieth century had begun with great expectations and promise. The same century had produced two world wars, devastation, totalitarian systems, untold human suffering, and the greatest persecution of the Church in history—persecution in Europe. Only two years before "Pacem in Terris" in 1961, the Berlin Wall had been erected in order to divide and segregate the two parts of the city. On one side and the other of the wall life was full of different patterns in the climate of mutual suspicion and mistrust. Both as a worldview and in real life that wall covers the whole of humanity and penetrated people's hearts and minds creating divisions that seemed destined to last indefinitely. Moreover, just six months before the encyclical, the world had come to the brink of nuclear war during the Cuban Missile Crisis. The road to a world of peace, justice, and freedom seemed blocked. Humanity, many believed, was condemned to live, for the foreseeable future, in that precarious condition called war. Pope John XXIII did not agree with those who claimed that peace was impossible. With his encyclical, peace came knocking at both sides of the wall and of all the other dividing walls. The encyclical spoke to everyone of their belonging to the one human family and shone a light on the aspirations of people everywhere to live in security, justice, and hope for the future. John XXIII identified the essential conditions for peace in four precise requirements of human spirit: truth, justice, love, and freedom. Truth will build peace if every individual sincerely acknowledges not only his rights but also his own duties toward others. Justice will build peace if in practice everyone respects the rights of others and actually fulfills his duties towards them. Love will build peace if people feel the needs of others as their own and share what they have with others, especially the values of

mind and spirit which they possess. And freedom will build peace and make it thrive if, in the choice and means to an end, people act and assume responsibility for their own actions. Now, it is not a matter of ceremony or sentimentalism, but of a profound and bursting intuition. It was a time in history that experienced, within a brief span, the tragic events of Auschwitz and Hiroshima, the Fascist and Nazi dictatorships, two devastating world wars that led to the extermination of the Communist dictatorship, and the Soviet gulags.

It is from this historical background that the way was paved for the conviction that the control of society, on the part of the states, the legitimate use of violence and war by states to defend themselves, the regulation of the economy and of finances were no longer sufficient to guarantee stability and security neither to the nations nor to the international community. The nonviolent peace movement introduced in those very years by Ghandi and by Martin Luther King, and the progress of rights for individuals and peoples, culture and religion were the new force that erupted onto the scene of local and global governments.

The road to peace, according to the encyclical, lies in the defense and promotion of basic human rights, which were given, being enjoyed not as a benefit given by a different social class or conceded by the state, but simply because of our humanity. This was an idea with profound consequences. Human rights movements soon arose and gave complete political expression to one of the great dynamics of contemporary history, the quest for freedom, as an indispensable complement of work for peace. Emerging in virtually every part of the world, this movement was instrumental in displacing dictatorial forms of government with more democratic and participatory ones. What was later to happen in Central and Eastern Europe was confirmed. In 1972, in the midst of the cold war, Europe had more initiative to bring together the Soviet Union and Western European countries around a table to discuss the security of Europe. Also invited were representatives of the Pope.

The first contribution of The Holy See was that of strongly supporting the idea of speaking, not only of security, but also of cooperation. From that was formed an international organization with the name of OSC, Organization for Security and Cooperation of Europe and the States.

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Well, the conference concluded its work with the so-called Helsinki Baskets that demonstrated ten principles of international law for peaceful coexistence among European countries.

Eight of these points record classical principles of international law. Two were, in the sense, new. One introduced the right of religious freedom. In fact, The Holy See is convinced that the state that respects freedom of religion in all of its aspects will more easily respect even other rights, such as personal, civil, and political rights. The other principles for the system of cooperation and of security need to function not only on the basis of individual principles, but also on the basis of all of them. This was so that no state, including the Soviet Union, could adopt a selective approach of accords. Members of USC had the way and the right to also check the implementation of those rights within the Soviet Union.

We all know that before being called The See of Peter in Rome some 25 years ago, John Paul II spent 30 years as a priest and then a bishop in Poland under a Communist regime. This long experience was a significant one for his approach to globalization. As a matter of fact, the Soviet Union intended to reach globalization. Communism was set on the premise that social class struggle, the real engine of history, will sooner or later result in the solidification of the Communist society all over the world.

Actually, they were just diabolically opposed to what is the social doctrine of the Church. The social thought of the Catholic Church is based on the assumption that solidarity and subsidiarity are co-rulers of the globalized society. Both stem from the principle of the respect for the dignity of the human person. The principle of subsidiarity entails that a community of higher order should not interfere in the internal life of a community of a lower order depriving the latter of its functions, but rather should support it in case of need and help coordinate its activity with the activities of the rest of society always with the view for the common good. In other words, nations, communities, ethnic or religious groups, families or individuals should not be anonymously immersed into large compilations, which will result in the loss of identity. In

the past, the Catholic Church had developed the category of subsidiarity, especially in order to face the stifling regimes like Marxism, Nazism, Fascism, and several dictatorships. A dozen years ago, certain European circles raised a big fuss over the early recognition by The Holy See of Slovenia and Croatia as republics autonomous and independent from the Yugoslavian Confederation. Actually, this decision was clouded in a couple of objectively good reasons; namely, the need for self-defense against the federal army that Belgrade was employed to find and crush in some confederated territories. But above all, this decision stemmed

in 1983, John Paul II offered strong support to the newly-born solidarity movement led by Lech Walesa. From his gestures, as well as from expressions, we can gather that the Pope did not intend to give him mere, even if vital, impetus to the political, social, and humanitarian uprising in Poland. He saw a glimpse of determination of a cultural revolution capable of allowing the maturation of a new social organization, not only for Poland but for the entire world. It is for this reason that the Pope appeared to the Polish bishops and clergy exhorting them to take this chance to make a culture and to observe attentively the



The two Archbishops and the University Chaplain from left to right: Rev. David M. O'Leary, University Chaplain, Archbishop Sean O'Malley, and Archbishop Celestino Migliore.

from a deep conviction of Pope John Paul II that those republics, just as any other republic coming forth from the socialist law, regardless of their territorial or demographic size, needed to be given the chance to regain their proper cultural, social, religious, and political identity. They needed to find international background and history and their own approach and sensitivity for human rights for the rule of law. Only after having become deeply rooted in their own identity, confiscated for too long by an enforced unification, those countries would be able and ready to join and give their specific contribution to larger, economic, political, or security systems or association of countries.

During his second trip to Poland

phenomenon of solidarity and to pull the base to tear up the new vision of human relations, civil, social, and international relations. A culture of solidarity as envisioned by John Paul II was a nonviolent approach precisely because it substituted the battle of classes with solidarity which intended to erode and eventually dismantle every unjust and evil aspect of the Communist system. The conviction of John Paul II was, however, very far-sighted. He envisioned in the category of solidarity the possibility to reconstruct a new world order after the fall of Communist and humanist insufficiencies and deficiencies of capitalism. The category of solidarity as the Pope has illustrated abundantly in his encyclicals, like *On Human Labor*. Page 1 retrieves

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and integrates the respective rights not only collective but above all personal rights—civil, cultural and religious. In the framework of solidarity, society is organized upon rights and upon the need for participation of the individuals and groups. The distribution of richness and of its good will no longer be made solely according to the availability of sources, but also in light of the equal dignity of every human person. So, when the Pope speaks of global governance in terms of global solidarity, he frequently uses the motto "Let's globalize solidarity," by which he refers not simply to acts of solidarity nor to a generic cultural, humanitarian perspective, but to a solid, long-lasting cultural, social, economic, and political project deeply grounded in the roots of history which are cultural, moral, and spiritual. In the rank of the cultural and spiritual currents that the encyclical "Peace on Earth" proposed as currents able to shape history, I would like to mention also the new attitude and thinking that the same encyclical trigger, within the Catholic Church, on a topic such as war and peace.

For centuries the prevailing perspective was, due to the weakness of human beings and of human society, war is inevitable. We will always have war. So let us, at least, draw simplified lines and benchmarks within which the use of "just war" and the use of that is the decision to wage war and the ways and means to conduct war be exercised in order to minimize the destructive effects of war. The theory of just war based on a couple of basic criteria, just cause, competent authority, proportionality, and last resort was developed by the Medieval Canon lawyers and the legal commentators of the Sixteenth Century, and it is still today a valid point of reference when we need war and juridical clarity in this field. However, "Pacem in Terris" along with many new circumstances and historical currents—we don't deny the wisdom of the above-mentioned criteria—suggested a new perspective, not the old perspective that war is inevitable, but a new perspective that peace is possible because peace is, above all, about people. While realistic enough to recognize that in spite of the weaknesses of human nature and society, peace is possible.

FRIENDS OF GODDARD CHAPEL SOCIETY

The Friends of Goddard Chapel Society was established to support the work of the Office of University Chaplain, its programming, and to continue the beautification of Goddard Chapel proper.

Below are some opportunities for giving to support the programming of the Office of University Chaplain and Goddard Chapel.

The Buddhist meditation group is seeking 10 new meditation cushions. These cost around \$100.00.

There is a need for new liturgical vestments for Catholic, Protestant & Orthodox worship services.

The Fall Lecture at Goddard Chapel is looking for a benefactor and would become the "Name" Lectureship.

The entire Chapel area is in need of air conditioning for spring, summer, and fall weddings and events. A special "Name Plaque" would be placed in the foyer of Goddard Chapel.

Finally, there is an opportunity to endow the Office of University Chaplain with a chair, this becoming the "Name" Professor of Religion & Society.

If you would like more information on any of the above giving or/and naming opportunities, please call the University Chaplain, at (617) 627-3427.

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EVERY 1ST SATURDAY OF THE
MONTH 9 A. M.— 12 NOON

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BE MAY 22ND)

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