



GODDARD TALK

THE GODDARD CHAPEL NEWSLETTER
Tufts University

Volume 5, Issue 1
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From The Chaplain

Happy New Year! It is always a joy to write the Goddard Talk newsletter and report to all friends and benefactors what is happening on the Hill. Please know you are invited to all programs and activities listed in this newsletter.

Our biggest news is the renovation of the former Tufts Catholic Center at 58 Winthrop Street, Medford into the Tufts Inter-Faith Center where all faiths, traditions, and spiritual paths will have space to meet and hold gatherings. J. Stewart Roberts Associates have been selected to do the renovations. Karla S. Johnson, AIA, LEED, AP is the Principal. We had many meetings with students of all faith traditions towards the end of the semester to go over the

developing plans for the Tufts Inter-Faith Center.

Goddard Chapel, of course, will still be used for many spiritual gatherings and celebrations at the center of campus on The Green. But the Tufts Inter-Faith Center will offer additional space. The Tufts Inter-Faith Center will be the location for Friday prayers for members of our Muslim community. Also, offices for the Catholic, Muslim, and Protestant Chaplains will be located at the Tufts Inter-Faith Center. No longer will the Protestant Chaplain's office be above the Brown and Blue in Curtis Loft. The Tufts Inter-Faith Center will also give needed space for our Buddhist and Hindu groups to hold gatherings and meditations. The Tufts

Inter-Faith Center will be for all faith traditions and spiritual paths to use. If all goes according to schedule, the Tufts Inter-Faith Center will be ready for Fall 2007.

Please know of my willingness to be of service to you individually, your family, or your group. I would be happy to do a presentation for you or your organization/group; it is just a matter of scheduling.

Pax et Lux,

Reverend David M. O'Leary
S.T.L., D.Phil
University Chaplain & Senior Lecturer in Comparative Religions & Medical Ethics



CHAPLAINCY INTERN LYNN COOPER

In October 2006, Lynn Cooper joined the Chaplaincy Intern trio with the hope of increasing communication between the chaplaincy and student activists on campus. Lynn graduated from Tufts in 2002 (Comparative Religion, English) and is currently in her third year at Harvard Divinity School. Over the past few years, Lynn's personal and academic studies have steered more towards radical theology

and radical approaches to Catholicism. She is committed to re-imagining traditional ways of being religious and has been spending her time at Tufts working with activist students to expand the vision of social justice on Tufts' campus.

In 2003-2004, Lynn served as a youth director at a church in Lynn, MA. She spent her time there working to establish a safe and dependable community space for middle school and high school students. Wanting to work with older students,

Lynn took a leave of absence from divinity school to volunteer for Massachusetts Campus Compact, a nonprofit dedicated to establishing and maintaining healthy relationships between colleges/universities and the communities in which they live. Lynn spent her time as a research assistant compiling social justice materials. In November 2006, MACC released this collection of resources, community service,

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Special points of interest:

*Max L. Stackhouse
2007 Russell Lecturer
See Page 3*

*Renewal of Marriage Vows
See Page 6*

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Upcoming Chapel Events

CHAPLAIN'S TABLE—MYSTICS, PROPHETS, AND ACTIVISTS IN RELIGION

5 — 7 P. M., MacPhie Conference Room

February 1, The Reverend David M. O'Leary, S.T.L., D.Phil., University Chaplain
"Mysticism as Resistance"

February 8, Allison McNeill, Church of the Covenant, (Presbyterian Ordination)
"Faith Based Queer Activism: Not an Oxymoron"

February 15, Naila Baroch, Harvard Divinity School, "Gendered Identity: Pakistani Women and Faith"

February 22, Susie Hayward, Fletcher '05, Harvard Divinity School, (United Church of Christ Ordination), "Battling Prophetic Voices: The Case of Northern Uganda"

March 1, Sarah Peck, Seminarians for Choice, "Choosing Faith: Why I am Prayerfully Pro-Choice"

March 8, Salih Yucel, Imam of the Boston Dialogue Foundation in Revere, "The Practices of Sufism"

March 29, TO BE ANNOUNCED

April 12, Irene Nyavor, Harvard Divinity School, "When the Rose-Colored Glasses Fall Off..."

April 19, David Arond, Department of Public Health and Family Medicine "Personal Journey from Rabbi Hillel to Zen Master Thich Nhat Hanh"

April 26, Lynn Cooper, Chaplaincy Intern, "The Gospel of Circumstances: Radical Consciousness and Religious Imagination"

NOONTIME CONCERTS AT GODDARD CHAPEL

Concerts will be held on the dates listed below at 12:30 p.m. For more information, call the chapel office (617) 627-3427.

January 25, John McDonald, Piano
Ray Jackendoff, Bass/Horn

Works by: Carter, McDonald, Schumann

February 22, Sarah Takagi, Piano

Works By: Liszt, Bach, Beethoven

March 8, Shuann Chai, Piano

Works by: Schubert, Mendelssohn

March 29, Brian Claque, Piano, Violin, Cello

Works by: Debussy Piano Trio in G major

April 12, Jeffrey Goldberg, Piano

Works by: Bach, Schoenberg, Mozart

April 26, Fumito Nunoya, Marimba

Works by: J. S. Bach, Joseph Schwantner

May 3, Anja Kollmuss, Recorders, Viol, Voice

Works by: Renaissance Music

GODDARD CHAPEL FORUM ON RELIGION AND MONEY, SPRING, 2007

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

February 21 —

Harry Hutson, Ph. D., Organizational Consultant & Executive Coach, "Putting Hope to Work: Five Principles to Activate Your Organization's Most Powerful Resource"

March 28 —

Prof. Max Stackhouse, Prof. of Christian Ethics, Reformed Theology & Public Life, Harvard University, 2007 Russell Lecturer "Faith and Globalization"

April 25 —

Laura Nash, Senior Research Fellow, Harvard Business School
"Of Two Minds: The Love/Hate Relationship between Religion and Money"

SERVICES

Protestant Worship
Sundays, 7:30 p.m.

Catholic Mass
Sundays, 10:00 p.m.

Prof. Max Stackhouse, Prof. of Christian Ethics, Reformed Theology & Public Life, Princeton Theological Seminary
2007 Russell Lecturer, — "Faith and Globalization"

Wednesday, March 28, 6:00 p.m., Goddard Chapel



A NEW YEAR FOR RELIGIOUS FREEDOM & CIVILITY

Reverend David M. O'Leary, S.T.L., D.Phil.
University Chaplain & Professor, Tufts University

The start of a new year is a good time to remember one's roots. The Tufts University family got its start in 1852. It was founded to be a light on Walnut Hill on the Somerville/Medford border. History can teach us many lessons if we are willing to learn. The two I want to reflect on are Religious Liberty and Civility.

The Universal Declaration of Human Rights adopted by the United Nations in 1948 states the following in Article #18:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change one's religion or belief, and freedom either alone or in community with others and in public or private, to manifest one's religion in teaching, practice, worship and observance."

Article #26 (3) states:

"Parents have a right to choose the kind of education that shall be given to their children. And education shall promote understanding, tolerance, and friendship among all nations, racial or religious groups."

In 1981 the United Nations promulgated a Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

"Tolerance" is a very hot word today. Its root meaning is the action or practice of tolerating. Tolerance is the committed action and disposition to be patient with or indulgent to the opinions and practices of others, having a catholicity of spirit. Tolerance is not easy. It does not mean being a doormat so everyone can walk on you. Tolerance is like patience, it is best practiced and lived, not attained.

"Civility" is another very important word that comes into play under the heading of Religious Freedom. All faith traditions or spiritual paths speak of the inherent dignity and respect with which all people are born. It is not one's zip code, vehicle type, clothes or income that warrants civility but that life itself. Some faith traditions even say the human person is created in the image and likeness of the Creator. If this is true, then many people are called to be civil and live civility towards all people. Being civil and practicing acts of civility require showing respect to another's culture, ethnic back-

ground, religion/faith tradition, gender, race, sexual orientation and sexual identity.

When it comes to faith traditions and spiritual paths, one should try to use the tools of hermeneutics or the principles for interpreting any sacred text. There are many ways to read any sacred text and there is no right answer. Any sacred text came from a believing community first. Then over the course of time that community would pick and choose how it would live out the sacred text based on reason and experience of their lived history. So, sacred text, sacred tradition, reason and experience are all needed to understand any sacred text.

The world renowned ethicist Reverend John Courtney Murray, S.J. wrote his book "We Hold These Truths" in 1960. He was speaking of the need of civility in society. He states: "arguments cease to be civil when it is dominated by passion and prejudice; when its vocabulary becomes solipsist, premised on the theory that my insight is mine alone and cannot be shared; when dialogue gives way to a series of monologues; when the parties to the conversation cease to listen to one another, or hear only what they want to hear, or see the other's argument only through the screen of their own categories. When things like this happen, people cannot be locked together in argument. Conversation becomes merely quarrelsome or querulous. Civility dies with the death of dialogue."

Religious freedom and civility die with the death of dialogue and respect.

Maybe 2007 will be the year we all try to live up to the teachings of our faith traditions/spiritual paths. Maybe we can try to disagree with another's idea or position without attacking personhood and dignity.

It is my prayer that in the new year of 2007, we try to live up to the vision of religious liberty and civility. Hate debases; love embraces.

Pax et Lux

2007 RUSSELL LECTURER MAX L. STACKHOUSE



Max L. Stackhouse, the Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life, has been teaching for more than thirty years.

Dr. Stackhouse studies and writes extensively on the relationship of theological ethics to society.

He is director of the Seminary's Kuyper Center for Public Theology, president of the board of the Berkshire Institute for Theology and the Arts, and past president of the Society of Christian Ethics. In addition, he serves on the editorial boards of *The Christian Century*, *The Journal of Political Theology*, and *The Journal of Religious Ethics*. He is an active member of Amnesty International/USA. A ordained minister in the United Church of Christ, Dr. Stackhouse is a member of the American Theological Society, the American Academy of Religion, The American Society for Political and Legal Philosophy, the SociEte EuropEenne de Culture, the Association for the Study of Religion in South India, and the Association for Public Justice.

CHAPLAINCY INTERN LYNN COOPER

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Civic engagement, and service learning with the title "Educating for Social Justice: A Guide to Resources."

Lynn is currently writing her masters thesis at HDS. Entitled *The Gospel of Circumstances: Voltairine de Cleyre, Radical Consciousness and Religious Imagination*, the project considers the writings and speeches of

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CHAPLAINCY INTERN LYNN COOPER

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Voltairine de Cleyre, an anarchist-feminist from the turn of the twentieth century. In her provocative, anti-authoritarian ideology, de Cleyre attacks conventional understandings of gender, politics, and justice. Lynn is most interested in how Voltairine de Cleyre uses the language and symbol of Catholic Mass in her anti-institutional, anarchist writings. In her discussion of de Cleyre's rhetoric, Lynn reflects on how her own experience of radical, religious ambivalence informs both her reading of de Cleyre and her growing appreciation for each individual's struggle to locate a sincere religious identity amidst competing cultural and personal sentiment.

Lynn is excited for the upcoming semester. She has been planning the Chaplain's Table lecture series for this term and encourages all members of the Tufts community to join our Thursday evening discussions on "Mystics, Prophets, and Activists in Religion." She is very grateful to reconnect with the people and landscape of Tufts and hopes to continue this conversation about non-traditional ways of being religious.

ENVIRONMENTAL ETHICS

Reverend David M. O'Leary, S.T.L.,
D.Phil., University Chaplain & Professor

All the world's religions, faith traditions and spiritualities pay proper respect to the concept of environmental ethics. Some would say it is a new field coming to life in the 1970's. I would argue that the idea has been in the Jewish and Christian sacred scriptures from the very beginning.

The book of Genesis in the Jewish sacred texts, which all Christians also accept, is the starting point. Chapter 1 verses 26-30 states:

And God said, "let us make a human, in our image, according to our likeness, and let them dominate the fish of the sea and the birds of the skies and the domestic animals and all the earth and all the creeping things that creep on the earth." And God created the human in His image. He created it in

the image of God; He created them male and female. And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it and dominate the fish of the sea and the birds of the skies and every animal that creeps on the earth." And God said, "Here, I have placed all the vegetation that produces seed that is on the face of all the earth for you and every tree, which has in it the fruit of a tree producing seed. It will be for you and for all the wild animals of the earth and for all the birds of the skies and for all the creeping things on the earth, everything in which there is a living being: every plant of vegetation, for food." And it was so.

Modern day religious scholars and theologians would highlight the concept of stewardship. The human person is meant to be a co-creator with God in art, culture, science and in regards to the earth. Humans are entrusted with the earth. All the earth's goods are for all, all the time. The prophets of the Jewish sacred texts teach about faith and justice. The quality of one's personal faith is dependent upon the quality of justice. Where one stands with one's Creator is dependent upon where one stands with those on the fringes of society, i.e., the poor, the widows, the aliens, those with illnesses. The dignity of the human person is to always be upheld, since the human person is created in God's image and likeness. The same status for human dignity and stewardship is now being applied to the environment.

Environmental ethics now links the concept of the dignity of the person to the dignity of creation. Some ethicists claim that one protects human dignity by rights and duties, and rights are a moral claim to a good which is essential to human dignity. Therefore, the environment is also an essential to human dignity. To continue this string of thought, since the human person is sacred and social, one needs to be in community. There are many levels of community; family, civil society, region or nation, but the most basic would be the community of the earth. This connection allows the linking of stewardship with the purpose of humanity. One does not have to fully accept the idea of anthropocentric or human-centered philosophies.

Traditionally, western or northern hemisphere based philosophies assigned a

significantly greater amount of intrinsic value to human beings than to any nonhuman thing such that the protection or promotion of human interests or well being at the expense of nonhuman things turns out to be always justified.

The idea of stewardship now states that creation and nonhuman things are not the property of the human person, but the human person is to care for and protect what was LOANED to the human family by the Creator. Stewardship would mean one needs to give back to the Creator an accounting of how one used the goods and material of the earth.

The early 1970's started the first celebration of Earth Day and the acknowledgement of environmental ethics as a separate field of study in philosophy and ethics. Many came to adopt the idea that land as a community is the basic concept of ecology. The land is to be loved and respected as an extension of ethics. A nonhuman thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise.

This new field emerged almost simultaneously in three countries, Australia, the United States, and Norway. In the first two of these countries, direction and inspiration came largely from the earlier twentieth century literature of the environment. The Scottish emigrant, John Muir, (founder of the Sierra Club and the "father of American conservation") and subsequently the forester, Aldo Leopold, had advocated an appreciation and conservation of things natural, wild, and free. There is now a linking of environmental ethics with the animal rights movement.

Environmental ethics has a brief history, but it is an ever-expanding field of study. If one takes to heart the stewardship model, then one will treat the environment with respect and dignity at all times. Thereby leaving the world a better place for the next generation.

Web Resources:

The International Society for Environmental Ethics

Centre for Applied Ethics

International Association of Environmental Philosophy

Print Resources:

Guha. R/ 1999. "Radical American

Environmental Ethics

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Environmentalism Revisited” in Witoszek and Brennan (eds)

Nash, R (ed) 1990. “American Environmentalism: Readings in Conservation History.”

Varner, G. 1998. “In Nature’s Interest? Interests Animal Rights and Environmental Ethics”

NEW STUDENT RELIGIOUS ORGANIZATIONS

The Office of University Chaplain is the coordinating body for all student religious organizations on campus. All groups follow similar guidelines. All events and meetings are open to all people at all times, without pressure to join, be a part of, or accept the beliefs of the group. Most meetings are held in Goddard Chapel. All the rules of student government are followed regarding non-discrimination.

This past semester many new or re-constituted religious groups applied for recognition: The Church of Latter Day Saints, The Friends Society (Quakers), the Orthodox Christian group, Unitarian Universalists, a new Hindu group, two Buddhist groups, and a new Baha’i group.

Here is a brief overview of some of these newer groups.

The Baha’i Faith. . .

The Baha’i Faith is an independent world religion, founded by Baha’u’llah (1817-1892) in mid-19th century Persia (present-day Iran). The oneness of humanity is the pivot round which revolve all the teachings of the Baha’i Faith. Baha’u’llah teaches that God has revealed Himself to humanity throughout history, in accordance with humanity’s level of spiritual maturity via successive divinely inspired Messengers. These have included Abraham, Buddha, Jesus, Krishna, Moses, Muhammad, Zoroaster, The Bab, and Baha’u’llah Himself, all of whom brought the Word of the one true God and are Bearers of the love and knowledge of one God.

Central teachings of the Baha’i Faith include the oneness of God, the unity of religions, and the inherent quality of the races and sexes. Social laws call for the elimina-

tion of extremes of wealth and poverty, the need for universal education, and the recognition of the fundamental harmony between science and religion. Laws directed at personal conduct uphold the necessity of chastity, monogamy, daily obligatory prayer and an annual period of fasting. The Baha’i Faith has no clergy or ritualism, rather the administration of the Baha’i community is carried out by elected bodies at local, regional, national, and international levels. Baha’is are enjoined to achieve a better understanding of the Word of God through a process of individual investigation, study, daily prayer and meditation.

The issues of race and gender equality play a critical role in the vision of the Baha’i Faith for America. Baha’is believe that the race issue in America is its most critical impediment to progress, “its most Vital and Challenging issue.” Furthermore, Baha’is believe that a lasting peace cannot be realized until women achieve equal status with men in all arenas of human endeavor and decision-making.

One of the fastest growing of the world religions, the Baha’i Faith has, during its 163-year history, grown from an obscure movement in the Middle East to become the world’s most geographically widespread religion after Christianity. To Baha’is this signifies the truly world embracing messages of Baha’u’llah and the applicability of Baha’i principles to the current global situation. The world governing body of the Baha’i Faith and many of its holy sites are in and around Haifa, Israel. Today there are over 5 million Baha’is in over 130,000 localities worldwide. More than 155,000 Baha’is reside in the United States. And more than 155,000 believers of this religion currently live and serve in the greater metropolitan Chicago area.

The Church of Jesus Christ of Latter Day Saints. . .

The foundational tenet of The Church of Jesus Christ of Latter-day Saints is that God, the Father, sent His Son, Jesus Christ to be the Savior of the world: through the atonement of Jesus Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel.

The Church of Jesus Christ of Latter-day Saints was founded in 1830 when God the Father and Jesus Christ appeared to a young man named Joseph Smith, Jr. in New

York State. Like Abraham, Moses, and Isaiah of old, Joseph was called by God and Jesus Christ as a prophet, through whom revelation, priesthood authority, and living scripture would become available to all mankind. Among Joseph’s earliest prophetic efforts was the translation of the sacred history of some ancient American peoples, now published as the *Book of Mormon—Another Testament of Jesus Christ*. It is regarded by Latter-day Saints as companion scripture to the Bible.

The Church operates with a lay ministry—religious activities throughout the world are led by male and female volunteers from among the local church membership. As in ancient times, a prophet and twelve apostles preside over the Church.

Faithful Latter-day Saints live by covenant; thus, children are not baptized prior to the age of eight years, the age of accountability; tobacco, alcoholic beverages, caffeinated hot drinks and illegal drugs are not used; chastity is practiced outside of marriage and fidelity within; members give one-tenth (the biblical tithe) of their income for the support of Church functions worldwide.

Among the most sacred of covenants made by Latter-day Saints is that of marriage between a man and a woman in one of the Church’s 123 worldwide temples (distinct from meeting houses, of which there are several thousand). Latter-day Saints believe that the family is central to God’s plan for his children and that sacred ordinances available in these temples make it possible for individuals to return to the presence of God as families.

Since 1830, the Church has grown to a current membership of 12.5 million people in over 162 countries. Membership in the United States is more than 5,600,000. (In Metropolitan Chicago it is approximately 32,000.)

Tufts University

*University Chaplaincy
Goddard Chapel
Three The Green
Medford, MA 02155*

*Phone: (617) 627-3427
Fax: (617) 627-2447*

*Chaplaincy Staff
Linda Karpowich, Chaplaincy Coordinator
Edith Stead, Secretary*

**RENEW YOUR MARRIAGE
VOWS!**

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

**(EXCEPT MAY, WHICH WILL
BE MAY 19TH)**

**CALL GODDARD CHAPEL TO
MAKE ARRANGEMENTS** ▾

(617) 627-3427

We're on the Web!
www.tufts.edu/chaplaincy

Tufts University
Goddard Chapel
3 The Green
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