

GODDARD TALK

THE GODDARD CHAPEL NEWSLETTER
Tufts University

Volume 7, Issue 1

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From The Desk of The Chaplain

Greetings & Happy New Year!

I am very happy to report that our Interfaith Center, which was designed by J. Stewart Roberts Associates, Inc., Architects, has now won many awards. The Interfaith Center won the Boston Society of Architects Small Firms/Small Projects 2008 Design Award. The Interfaith Center also won the Faith and Form Magazine and The Interfaith Forum on Religion, Art, and Architecture 2008 Design Merit Award for Religious Renovation. The many student religious groups that use the Interfaith Center are very pleased with this great new building. The Interfaith Center is a great resource and beautifies the Hillside neighborhood of Medford.

Our year-long Goddard Chapel Forum on Religion and International Relations has been a huge hit on campus. Two of the outstanding presentations are reproduced for your reading pleasure: Ambassador Grover Rees III and Dr. Kathryn Coughlin. You are invited to attend all of the remaining lectures in this series in the coming months. Please see inside for the dates and topics of our Goddard Chapel Forum on Religion and International Relations.



Tufts University Interfaith Center
 Medford, Massachusetts

Many thanks to our own Director of Music at Goddard Chapel, Dr. Janet Hunt, FARGO, for the excellent Noontime Concerts. Janet also put together a wonderful Christmas Concert bringing in members of Saint John Seminary School of Theology Schola. We also had students of the Tufts Wind Ensemble and Janet's own talented organ selections. Students, faculty, staff and neighbors all enjoyed the Christmas Concert. The schedule for the Noontime concerts is inside. Please circle the dates for a musical treat.

Looking ahead for the semester, do remember the opportunity to Renew your Marriage Vows at Goddard Chapel the month of your wedding anniversary. Also, during the Reunion/Commencement Weekend in May the same opportunity to renew your vows exists.

Finally, thank you to the many folks who have sent in a donation to the Friends of Goddard Chapel Society. All funds help the Chaplaincy put on needed programs for all the many faith/spiritual traditions at Tufts.

If I can be of service to you or to your organization for a presentation or a talk, please give a call to schedule it.

Pax et Lux,
 Fr. David O'Leary, S.T.L., D.Phil.
 University Chaplain &
 Senior Lecturer in
 Religion & Medical Ethics



St. John Seminary School of Theology Schola

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**CHAPLAIN'S TABLE
RELIGION AND SOCIAL JUSTICE"
SPRING 2009**

**Dewick Dining Hall - MacPhie Conference Room
Thursdays, 5-7 PM**

January 29	Ben Tousley Folksinger, Storyteller and Chaplain "Music as Prayer for Our World"
February 5	Overview of Program Reverend David O'Leary, University Chaplain
February 12	La Tayna Purnell, Ph.D. Educational Leadership Policy Studies Indiana University "Feminism and Religion"
February 19	Reverend Hank Peirce Unitarian Universalist Church, Medford
March 5	Najiba Akbar and Shai Fuxman Pathways for Peace "Faith and Social Action: How Faith Inspires Activism"
March 12	Lynn Cooper, Catholic Chaplain "Catholicism & Justice"
March 26	Rev. Jeffrey VonWald, Protestant Chaplain "Emergent Church & Social Justice"
April 2	Wendy Cook, Director Kurukulla Center in Medford "Buddhism and Social Justice"
April 16	Naila Baloch, Muslim Chaplain "Islam and Social Justice"
April 23	Alexandra Nesbeda, Tufts Christian Fellowship "Spiritual Transformation and Social Justice"
April 30	Wrap-Up Discussion

**Assistant Professor Elizabeth Prodromou
Department of International Relations
Boston University
2009 Russell Lecturer
1 April 2009**

**GODDARD CHAPEL FORUM ON
RELIGION & INTERNATIONAL RELATIONS**

SPRING 2009

6 PM

February 4	Reverend Raymond G. Helmick Dept. of Theology, Boston College <i>"Talking with Adversaries"</i>
March 4	Imam Talal Eid, Th.D., Commissioner United States Commission on International Religious Freedom
April 1	Elizabeth Prodromou, Assistant Professor Department of International Relations Boston University 2009 Russell Lecturer

Cosponsored by The Chaplain's Office, the Fletcher School,
and The International Center
Tufts University, Medford, MA 02155
(617) 627-3427
Website: www.tufts.edu/chaplaincy

GODDARD CHAPEL—NOONTIME CONCERTS

SPRING 2009

Thursdays, 12:30 PM

January 22	Janet Hunt, organ
February 5	Emil Altschuler, violin
February 19	Stephanie Budwey, organ
March 5	Noralee Walker, viola
March 26	Lee Ridgway, organ
April 16	Sarah Takagi, piano
April 23	Janet Hunt, piano

**Late Arrivals Welcome
Goddard Chapel, Tufts University, Medford, Massachusetts 02155,
(617) 627-3427
Website: www.tufts.edu/chaplaincy
Wheelchair Accessibility via Tower Door**



Naila Balouch, Muslim Chaplain
Tufts University/Interfaith Center
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NAILA BALOCH, MUSLIM CHAPLAIN

I am very excited to have just finished my first semester at Tufts! This semester the Muslim Chaplaincy continued its regular Friday prayer services for the community. This year saw a new initiative of students taking the primary responsibility for delivering Friday sermons with an aim towards grooming young leaders to cultivate a public voice, and to bridge the gap between religion and everyday life in the academic setting.

November saw the start of regular Sufi services to explore alternative ritual and spiritual practices. The emphasis of Sufi practice is to purify the heart, and awaken its connection to the Divine in all of its manifestations, regardless of religious affiliation and practice.

In December, we started a monthly Sacred Circle for Women to explore feminine spirituality, and celebrate feminine aspects of the Divine. This is a multi-faith circle without religious bound that invites all women to come and find sacred space and spiritual community.

One of the main concerns of the Muslim Chaplaincy this year is to have spaces for worship and exploration of religion, faith and personal, spiritual life for all kinds of Muslims, with a diversity of beliefs and practices, and we hope to explore opportunities for this in more depth.

GODDARD CHAPEL FORUM ON RELIGION & INTERNATIONAL RELATIONS

KATHRYN COUGHLIN, Ph.D.

Global Research and Analysis, Inc.

By Jeremy White, Daily Editorial Board

November 6, 2008

Kathryn Coughlin detailed the diversity of Islam and its potential as a vehicle of progressive social change. At the Goddard Chapel event, Coughlin, the president of the non-profit organization Global Research and Analysis, began by saying her lecture would discuss “success stories from the Muslim world.” These include “situations where you have a successful transition to democracy” or where governments of Muslim nations expand their citizens’ civil rights, Coughlin said. She said that such stories do not receive attention from the mainstream press here because “they’re not stories that will sell papers or sell media space.” This often leaves people asking “Where are the Muslim moderates?” she said.

Coughlin underscored the gap between the realities of the Muslim world and its portrayal in the media by comparing coverage of fatwahs, or religious edicts, condemning author Salman Rushdie or condoning the attacks of Sept. 11, 2001, to a conspicuous lack of attention given to more progressive fatwahs such as those stating that discrimination against people with AIDS is “something that would be condemned by Allah on the day of judgment.” The world’s Muslim population numbers nearly 1.3 billion, inhabits six continents and is divided into dozens of sects., Coughlin said. She argued that this often forces a narrow or monolithic perception of Islam as a whole. “Most do not have the resources to adequately promote a tolerant pluralistic worldview, which happens to be the worldview of most Muslims,” she said.

Coughlin said that Saudi Arabia is able to leverage its considerable oil-generated wealth to fund conservative Muslim missionary activity and build schools in other Muslim nations, which the result that the strictly orthodox Wahhabi strain of Islam appears more prominent. This has “defined the discourse for what it means to be Muslim,” Coughlin said, urging those in attendance to “not confuse the loudest voice with the most authoritative or the most representative.” Many of the ideas that the West associates with Islam come as outgrowths of a specific strain, according to Coughlin, who noted that the iconic veil for women is not a universal prescription but one interpretation of the Koran’s ethics on modesty.

In nascent post-Soviet-era nations such as Mozambique, Bosnia and Albania, an influx of Saudi funding allowed the Saudis to dictate “what it means to be Muslim” for nations struggling to forge an identity, Coughlin said. As a result, Wahhabi-funded mosques and madrassas, or school, in countries that lack the resources to build such infrastructure contribute to “the global discourse . . . being dictated by one very narrow interpretation,” Coughlin said.

Coughlin added that three events in 1979 — the overthrow of the Shah in Iran, the Soviet invasion of Afghanistan and the seizure by Arab radicals of Saudi Arabia’s sacred Grand Mosque — solidified a particular sense of Muslim identity. “In 1979, there rises a great Muslim global consciousness and a sense of what it means to be Muslim,” Coughlin said. Later, Coughlin pointed to developments that indicate more progressive Islamic leanings.

She pointed out that in 2006, the United States ranked 69th in the world in percentage of women elected to its lower legislative chamber. Pakistan, Sudan, the United Arab Emirates (UAE) and Afghanistan all ranked higher. She said that the UAE also swore in its first woman judge last year, a crucial step in legislating for gender equity. “If you’re going to see a shift in gender roles and empowerment, that has to start with women making laws,” Coughlin said. In an instance of Muslim women organizing across ethnic and sectarian divides, women in Iraq’s parliament who were consistently marginalized walked out in response to representative’s statement that “women make poor leaders because they’re easily distracted by worries their husband might take a second wife,” Coughlin said.

As a result, the legislative process ground to a halt because the body lacked enough members to reach a quorum. It could not begin again until an apology was issued. Coughlin said that “one of the most exciting initiative I’ve seen” is occurring in Indonesia, where women are establishing independent madrassas that move away from conventional Koranic interpretation. “They’re teaching Islam from what they believe is a more gender-neutral point of view,” Coughlin said. Coughlin also pointed to an AIDS prevention program in Iran that offers free anonymous testing and distributes condoms and syringes to prison inmates. “Why is it that they would have one of the most enlightened, progressive and well-funded AIDS awareness programs not only in the Middle East, but in the whole world?” she asked.

GODDARD CHAPEL FORUM ON RELIGION & INTERNATIONAL RELATIONS
AMBASSADOR GROVER JOSEPH REES III

October 1, 2008

PARTIAL TRANSCRIPTION OF SPEECH:

Thank you Father, and thank all of you for giving up part of your evening to hear about religion and, you know, if international relations, the word, doesn't put people to sleep, the term multilateral does. Thinking about the topic and what I was going to say about the broader topic about religion and international relations, it occurred to me that, I work in international relations all the time, and religion and various phenomena that are motivated by religion or have something to do with religion is part of my everyday life; and oddly enough, until I'm asked to speak about it, I don't always think about it in an analytical way and so this was a useful exercise for me because it helped me to say ok, if I have to explain religion and international relations and the relationship between those two things, how do I do it? And, of course, the first thing that comes to mind is that analyzing religion and international relations isn't very different at all than analyzing the intersection of religion and public policy within a country. International relations are, after all, public policy and politics at the international level. And the same kinds of issues come up in analyzing our own domestic politics, how does religion intersect with politics? with public policy? those same kinds of issues that come up in the international sphere.

Just as when people talk about religion and politics, religion and government domestically, they usually are about to say something bad about it. I sort of had the idea that if I'm going to speak about religion and international relations, people would expect me to say something bad about that, and I will. But first I want to dismantle or disassemble the matrix that makes people think that way about it. People who think at all about the intersection of religion and public policy tend to think in terms of a series of vignettes. They don't think about it analytically, they think about a series of times when things didn't work very well or when it worked badly. Where there were excesses, where religion was misused or distorted. Or maybe it wasn't misused or distorted but the issue didn't come out the way they wanted and so they said that was religion and politics and that was wrong. And, of course, we do have our own constitution limitation on the way that religion and politics can interact. We're not allowed to have in the United States an established church; we have to have freedom of religion. We can't have one church that is designated as the church of the United States. Or, in the interpretation the courts have given to that constitutional provision, in any state, no state in the United States can say the Episcopal Church is going to be our established church, even if they are willing to let other religions exist, they are not allowed to do that. So there clearly are limitations.

But one thing our constitution doesn't do, and that international human rights laws and international law generally does not do, is to say that it's improper for religion to be, for religious thought, for religious ideas, for religious motivations, even for religious movements, to play a role in public policy and in politics. And I want to suggest before I get to some of the ways where it can work badly, I want to suggest that if we did try to do that, if we tried to subtract religion to exclude religion, religious ideas, religious people, religious movements from public policy, whether it was at the domestic level, or at the international level, that would on balance be a terrible mistake. It might get you out of some of the excesses that I'll talk about in a moment, but a lot of what you'd be subtracting, and Lord knows international relations had enough morality subtracted from it already, you'd be subtracting morality and ethics, and leaving strategic interests and leaving balance of power. I don't mean to say that the only ethical viewpoints come from religion, but a lot of them do. And even a lot of those people who may not be religious, and who don't think of themselves as espousing religious ideas, they would look at the history of their own ideas; they would find that those ideas had their history in religious movements.

We talk about human rights, we all remember the Universal Declaration of Human Rights which was adopted in 1948; well, the notion that there could be any human rights is a corollary, internationally recognized human rights, is a corollary of many centuries thinking about natural rights and before that of natural law.

In the 18th and 19th centuries, thinkers have come up with non-religious, non God-centric ways of justifying natural law and natural rights, and I'm glad they have. Because if they are not going to believe in God, I'm glad they still believe in rights. But the origin of the idea that we had responsibilities, that we had absolute inalienable rights and corollary obligations to treat people in certain ways, came from the idea that God gave us those rights and those obligations. And he gave them to us because every human being was sacred, was, in the Christian tradition, created in the image and likeness of God. When you subtract that, you have to come up with another basis for this sanctity, for the absolute nature of human rights. And it isn't easy. So, if you were all together to say that you can't have religious ideas in public policy, think of the things you'd lose. You would have lost the anti-slavery movement. Some of you may have seen the movie "Amazing Grace", about William Wilberforce and the anti-slavery movement in England in the 19th century in Britain. The anti-slavery movement in the United States while not as expletively and perhaps not as overwhelmingly religious based as the movement in England, many of the great anti-slavery people were motivated by religion and were very expletive. Even Thomas Jefferson, a slave owner, famously said, speaking of slavery "I tremble for my country when I think there is a just God, and his justice cannot be held at bay forever."

I've been involved with some human rights movements in the United States in the 90's, I was working in Congress and I had the privilege of being able to help draft the United States law against trafficking in human beings – "The Trafficking Victims Protection Act" – and the coalition of organizations, it was a broad coalition of organizations that came to use and said that there is this terrible thing – women, children are being sold into prostitution, and it's happening everywhere and the United States is against it but what are we doing about it. And so we made it a cornerstone in our foreign policy. And it was a bipartisan coalition that did that. But the reason that bipartisan coalition was able to do it was because this coalition of organizations, not all of which were religious groups, some of them were feminist organizations, for instance, but it included everyone from the Action Center for Reform Judaism to the Catholic Conference and the Salvation Army, The National Association of Evangelicals – they had this coalition. And there were lots of people against the trafficking law. It involved sanctions against other countries for not doing enough to stop human trafficking. And there are a lot of people in the business community in the United States who have powerful connections in both parties who are very much against any kind of economic sanctions or even foreign assistance limitations, and we managed to prevail in part because of this great moral outpouring that was led by religious leaders, and that's only been within the last few years. . . .

Role of Women/Men in Religion and in Political/Civic Economic & Family Life

By Mona Abo-Zena, GIFT Fellow

What is outside a frame is often as telling as what is inside the frame. When framing the role of women in political and civic life, it is important to acknowledge other aspects of life outside the frame. Specifically, it is important to acknowledge the inter-related nature of the role of men, women, and children and to recognize that a broader frame includes economic, family, and social life. An analysis that forefronts the role of women builds on three assumptions:

1. That to identify women in political and civic life, one must know where and how to look. From a related example about women in art history, people felt women were under-represented as great artists until contributions to quilting, cooking, and other folk art were better recognized. While there may not be as many prominent female figures in political and civic life historically, this gap may be indicative of other patterns in terms of the type of political and civic engagement women have been engaged in, as well as how it has been recorded.
2. That all domains of life are inter-related. For example, if women are occupied generally with child rearing, then they have fewer available resources to participate in widely recognized manners in other aspects of life, particularly political life.
3. That people (all men, women, and children) in a community are inter-related and that their actions affect each other. The saying that behind every great man is a great woman begs the follow up question, which woman?

This analysis explores the connections between women, religion, and political/civic life and is built on three principles:

Principle 1: Religions set rules and guidelines for many aspects of engagement, including civic and political involvement. Religious doctrines often provide explicit guidelines on individual development and how people should co-exist in society and how individuals should relate to the Divine. This developmental system is often a gendered one and there is tremendous variation across and between religion.

Principle 2: Religiously defined rules need to be studied in context. Religion needs to be studied from the perspective of the respective teachings of that religion, so that behaviors and values are not studied out of context. Instead, religious norms need to be studied within the context of the comprehensive belief system.

For example, the gender segregated worship of women in Orthodox or conservative service groups in Islam and Judaism may be construed as limiting women's participation in civic or political life. Alternately, from the perspective of a religious adherent where conservative religious dress and gender-segregation is normative, such behavior is perceived as promoting women's capacity to engage in civic society in a meaningful way. Reduced interactions between men and women and dress and behaviors that promote modesty and reduce illicit sexual behavior are thought to protect the family unit and promote the possibility of women participating as equals in civic contexts.

Principle 3: In religious contexts, the domains of life such as professional and personal are inter-related and that may be construed as part of the background of the frame or the foreground. For example, according to Islamic guidelines many Muslim women maintain their maiden name after marriage so that they can more readily maintain connection to any property or goods under their name (e.g., the married identity should not infringe on the woman's economic or legal identity).

As background agents, countless women as wives, daughters, and mothers have been the nameless faces behind acts of good and evil. In the foreground, in official and unofficial capacities, women have been leading agents in many of the civic issues in the U.S. including the suffragist and abolitionist movements. Humanitarian initiatives have been championed by women with a particular religious mission and values, including Mother Teresa, Dorothy Day, and Jane Addams. Across the U.S. countless classrooms and extracurricular activities have enriched creativity and efforts of women, such as through organizations such as Parent Teacher Organizations.



LYNN COOPER, CATHOLIC CHAPLAIN

First and foremost, I want to say that it is a great honor to be working here at Tufts as the Catholic Chaplain. I graduated from Tufts in 2002 with a double major in Comparative Religion and English and it has been quite a gift to return to campus with the distinct purpose of working with students and talking with students around issues of faith and social justice. During my graduate work at Harvard Divinity School, I focused my study on the intersection of religion, gender and culture. In returning to Tufts as a chaplain, it is my hope to live and work at these kinds of physical and ideological intersections and to connect with students across lines of difference, working at the crossroads, defining and celebrating different ways of being Catholic, different ways of being religious, different ways of finding and making meaning in our lives.

We have an exciting spring semester, which will include some great opportunities for spiritual growth and community building. In February, all first year students are invited to join us for an Emmaus Retreat at a retreat center in Leominster, Massachusetts. This will be a great opportunity to step away from the hectic on-campus pace of life and to take personal inventory of where you are in your college experience thus far. Some other retreat opportunities will mark a coming together of different student faiths. In this effort, we hope to celebrate our commonalities and to gain insight into each other's experience of religious and spiritual life.

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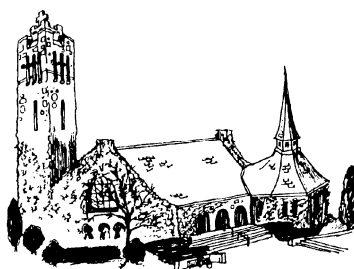
Father David O'Leary, University Chaplain
Linda Karpowich, Chaplaincy Coordinator
Laura Pizzotti Manion, Staff Assistant

ARCHDIOCESAN BLACK GOSPEL CHOIR CONCERT

**Sunday
January 25, 2008
3 PM
Goddard Chapel**

ALL ARE WELCOME

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



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3 The Green
Medford, MA 02155