



Director's Message

Photo: Justin Knight



Rabbi Or Rose and CSWR director Francis Clooney at a panel discussion in honor of Interfaith Awareness Week.

EARLIER THIS SPRING, April 14 through 16, the Center hosted “The Song of Songs: Translation, Reception, Reconfiguration,” the first in a new series of annual conferences convened by the Center. As noted elsewhere in this newsletter, it was a gathering of respected scholars in diverse fields, brought together by a love of the Song and the possibilities inscribed in its rich history.

The Song is, we expected, a brilliant starting point for the interdisciplinary conversations we ambition at CSWR, as it has been productive of the best of interpretive and spiritual writing for millennia; so it proved during our conference. There were supporting reasons, too, why we picked the Song as our text. My Harvard Divinity School

colleague Stephanie Paulsell had recently published a commentary on the Song for preachers, on which we had hosted a conversation at the Center; our friend Paul Griffiths (Duke University) had just published his commentary, a theological one; and Marilyn Goodrich, a local artist who had come to the Paulsell book discussion, turned out to have done an amazing series of illuminations of the Latin text of the Song. Entitled *Transformations*, the work is held in the Houghton Library, and she shared parts of it with us during the conference.

It seemed to us as if everyone is thinking about the Song these days—including myself. My inaugural lecture as director, on October 10, 2010, had the title “Studying Our Religions in the Particular and Meaning Something by It.” While my scholarship is distinguished in large part by my sustained interest in classical Hindu traditions read from a Christian perspective, I brought my comparative work directly into my lecture, not wanting my research interests and ongoing writing to slip away. I talked about the “micro” nature of my then-current project on the songs of the lovers’ separation in the Hindu and Srivaisnava text, *Tiruvaymoli*, read along with the several scenes of separation and loss in the Song

of Songs, in turn read in light of the sermons of Bernard of Clairvaux, Gilbert of Hoyland, and John of Forde. In my lecture I told the larger story of the Center and my hopes for its progress during my term of office, but insisted that its real progress would occur only by way of our specific and more passionate scholarship, writing, teaching, studying. Our small projects, such as my work on the Song read with Hindu poetry, are where the larger goals of understanding amidst many religions put down deeper roots: go to ground, so to speak, stay with the specifics that inspired your intellectual and spiritual curiosity in the first place, and build from there a conversation that draws scholars local and from afar.



Pages from *Transformations*, illuminations of the Song of Songs by Marilyn Goodrich.

In This Issue

News and Notes | Awards and Grants
CSWR Then and Now | Events

Director's Message continued...

The Song conference is a stellar instance of my hope that the more broadly relevant arises from the particular, and augurs well for where we are going in a more notable way. We may follow it up with a volume of essays and responses, and there has been some talk of a "Song II" conference several years from now.

It is fair to say that over the past three years the Center has been all about these crucial smaller conversations that add up to the larger one. Some people look at our schedule of events and wonder how we can do it all. "Isn't there too much going on?" we are asked. But I always point out that our many different programs reach different constituencies: faculty of HDS and Harvard's Committee on the Study of Religion, doctoral students, MTS and MDiv students, the community of those residing at the Center, and the still wider array of people from around

the University and the neighbors of Cambridge who share in some way or another our commitment to the study of religions today. Since these conversations, sometimes thematic, overlap, there is a broad network of small, interlocked conversations. But there is no overarching theory of religion operative here, and designedly so; I do not believe such a theory to be possible or desirable today. So the Center flourishes in many small ways, to the good of us all.

In that same October 2010 address, I expressed my intention that one of the Center's six ongoing commitments would be "scholarship in a world of suffering," and some of our programming has indeed focused on issues of greater social moment. But by an unwanted and unsettling coincidence, our Song conference's single public session was scheduled for 4 PM on April 15, Boston's Marathon Day—just an hour after

the tragic bombing that scarred that day. If you have organized events, you can imagine the difficulty of such a moment, with breaking news and uncertainty regarding how to act: people are arriving, some having heard the news, others not. Shall we go ahead? Shall we cancel? We went ahead with the event, well attended, but with a more acute sense both of the fragility of academic conversation in the midst of a world of suffering, and also of the importance of carrying on with a certain intensity and purity of heart the conversations that bring us together across cultural and religious boundaries. It is with such an awareness and sense of responsibility that the mission of the Center will be truly realized.



Francis X. Clooney, S.J.

CSWR Welcomes Anne E. Monius as Interim Director

WE ARE PLEASED to announce that Anne E. Monius, Professor of South Asian Religions, will be stepping in as CSWR's interim director for the 2013–14 academic year. Professor Monius is a historian of religion specializing in the religious traditions of India. Her research interests lie in examining the practices and products of literary culture to reconstruct the history of religions in South Asia. The Center looks forward to working with Anne to plan programming, convene conversations, and continue pursuing the Center's mission while director Francis Clooney is on sabbatical.



2013–14 Advisory Committee

THE CSWR IS FORTUNATE to have the following faculty serving as its Advisory Committee: Luis Girón Negrón, Professor of Romance Languages and Literatures and of Comparative Literature; Michael D. Jackson, Distinguished Visiting Professor of World Religions; Anne E. Monius, Professor of South Asian Religions; Diane L. Moore, Senior Lecturer in Religious Studies and Education; Ahmed Ragab, Richard T. Watson Assistant Professor of Science and Religion; and Charles M. Stang, Associate Professor of Early Christian Thought. The Committee meets regularly throughout the year to provide guidance and feedback on the Center's work. This year's Committee has kindly agreed to serve a second term and will continue its work in the 2013–14 academic year.

CSWR Awards Announcements

Faculty Grants: *Giovanni Bazzana and Dan McKanan*

The CSWR Faculty Grants have been awarded to Giovanni Bazzana, Associate Professor of New Testament, and Dan McKanan, the Ralph Waldo Emerson Unitarian Universalist Association Senior Lecturer in Divinity.

Professor Bazzana's project is titled "Translating the Bible: Theory and Practice." The CSWR grant will support Professor Bazzana in bringing together a few distinguished scholars to talk and reflect about the theoretical significance and the ideological stakes involved in the practice of translating biblical texts. Professor Bazzana writes: "The ideological and socio-political stakes involved in the translation of biblical books remain too often unacknowledged and certainly under theorized, while, at the same time, the market of biblical translation is literally bursting with an ever-increasing offering of new publications in which always renewed creative efforts are on display. This [project will] tackle the issue by bringing together translation theorists who do not work on the Bible, and actual practitioners who have been engaged in projects addressing different religious audiences and animated by different socio-cultural goals. The study of translation offers the opportunity to develop international and interdisciplinary exchange and learning, while exploring the themes of religious beliefs and practices within the contemporary diverse and globalized world."

Professor McKanan's research project is titled "Worldly Magic: Bringing Esoteric Economics and Ecology into the Ethical Conversation." The CSWR grant will help support Professor McKanan's research during his 2013–14 sabbatical when he will be exploring economic and ecological practices within esoteric or magical spiritual traditions. Professor McKanan writes: "One part of my research will be historical and textual: I plan to trace esoteric elements within American socialism from the utopian movements of the 1840s to the collapse of the Socialist Party in the middle of the twentieth century. . . . The other part of my research will focus on contemporary movements. . . . I am particularly interested in the social "initiatives" inspired by Anthroposophy, a Christian esoteric tradition that broke away from the Theosophical Society in the early twentieth century."



Giovanni Bazzana



Dan McKanan

Greeley International Internship Awards:

Jared Oubre and Johannah Murphy

The Greeley International Internship awards have been awarded to Johannah Murphy and Jared Oubre. Johannah is a first year MDiv student and will be an intern at the Asha Institute in New Delhi, India. Her project is titled "Building One's Own: Creating Self-Sustaining Women's Networks in New Delhi." Jared, also a first year MTS student, will be an intern with the ProNica Organization in San Marcos, Nicaragua. Jared will be working with the children of the Los Quinchos orphanage outside the capital city of Managua. The title of his project is "Humbling Myself: Learning from Nicaraguan Street Children."



Jared Oubre and Johannah Murphy

Undergraduate Summer Research Grant: *Rachel Horn*

The CSWR Undergraduate Summer Research Grant has been awarded to Rachel Horn, a third-year undergraduate who is seeking a bachelor of arts in the comparative study of religion. The title of her project is "The Experience of Nineteenth-Century Catholics in Boston Compared with Contemporary Muslim Experience in Western Europe." Rachel's research will explore the extent to which Muslims in contemporary Europe face concerns similar to those faced by Catholics in nineteenth-century America, and evaluate the two groups' responses to these concerns. This summer, Rachel will travel to Brussels to conduct ethnographic research among this city's Muslim population in preparation for writing her thesis.



Rachel Horn

2014 Spring Conference Grant: *Anne E. Monius*

The 2014 Spring Conference Grant has been awarded to Anne E. Monius, Professor of South Asian Religions. The conference is titled "Studying Religion across the Disciplines," and its goal will be to initiate a lasting conversation among scholars who study religion across the disciplines of the humanities, social sciences, and cognitive sciences.

Through the Windows of the CSWR: *Kit Dodgson*

I WAS FORTUNATE to have some time recently with my dear friend Narges Moshiri (MTS '88), who served on the staff of the Center for the Study of World Religions from the late 1980s through the late 1990s. As was bound to happen, we reminisced about the CSWR and the many people who had come through its doors who had, in one way or another, made a significant impression on us. We spoke also of the Center courtyard garden, of its continuing evolution and of those who have tended it over the years. Though the New England spring had yet to break through a stubborn and lingering winter, I tried to describe for Narges how beautiful the garden now is.

For most of the years I worked at the CSWR, my office looked out onto the courtyard. Anyone familiar with the building knows that the office windows, though tall, are extremely narrow. To have even a slight view of the garden, it was necessary to lean at a dramatic angle, or even to get up out of my chair. This, though, was the allure: the thin sliver of light and color hinted at much more to be seen and experienced. Depending on the degree to which I tilted to look out the window, I would have completely different perspectives of the garden. Each of us with windows on the courtyard had slightly different vantage points from which to appreciate the garden; but, if we put them all together, we arrived at a more complete picture of the whole.

When I joined the CSWR staff in 1992, I looked forward to continuing on my path as an editor, with much of my time devoted to manuscripts by authors from other parts of the world. I intended to pursue my interests in language, in



Kit Dodgson now (above left) and in her CSWR office circa 2001 (above right). The CSWR courtyard continues to delight today (below).

Kit Dodgson retired from HDS in 2013 after over 30 years of distinguished service at Harvard. She joined the CSWR staff in 1992 and was an integral member of the community until 2004 when she joined the HDS communications office, serving as associate director and then director.

Each of us with windows on the courtyard had slightly different vantage points from which to appreciate the garden; but, if we put them all together, we arrived at a more complete picture of the whole.

how people express the thoughts and ideas that matter to them—how they tell their stories. What I didn't fully realize at first was that I had joined a fairly unusual community—one that, according to Robert Slater,

might “be described as essentially an experiment in communication.”

I was perpetually homesick for India, my birthplace and childhood home, but it was not simply that the CSWR community included graduate students,

Resident Profile: *Rory Lindsay*

RORY JOINED THE CSWR community in 2009 when he moved from Toronto, Canada, to begin his PhD in Tibetan studies at Harvard's Department of South Asian Studies. Rory had spent years living in cooperative residences while completing his BA and MA in Buddhist studies at the University of Toronto, and was attracted to the CSWR's diverse resident body and commitment to academic dialogue. After a memorable first year, Rory traveled to Kathmandu, Nepal, for the summer to live at a Tibetan Buddhist monastery where he conducted interviews with the great-nephew of Lama Lodrö Gyatso, a twentieth-century Tibetan master whom Rory had researched during his MA.

Rory returned to the CSWR in August 2010 as proctor and began organizing resident events with fellow proctor Charlie Carstens. Having played sitar and sarod since 1996, Rory formed a musical trio with residents Matthew Lyons and Michael Klinger, and performed at the opening ceremony of the newly created CSWR meditation room, as well as HDS's Seasons of Light celebration. Rory also served as a student

organizer of the Harvard Buddhist Studies Forum that year, and co-organized with Professor Francis Clooney a CSWR lecture delivered by Professor James Robson on the historical context of Zen meditation.

After serving as summer proctor and completing Harvard's intensive summer Chinese program, Rory left to study abroad on a Canadian doctoral scholarship. He spent the academic year studying Tibetan, Sanskrit, and Chinese in Nepal and India, and began his research into the life stories of the founding masters of the Sakya school of Tibetan Buddhism and their reformulation of Tibetan funerary rites. He also had the great fortune of spending two weeks in Addis Ababa, Ethiopia, a highlight of his time abroad.

Rory returned to the CSWR as summer proctor in 2012, and continued on as a proctor for the 2012–13 academic year, facilitating resident events and assisting resident Konchok Tsering in her Junior Fellowship lecture series "Studying Religions in the Minority." In his spare time, Rory took up playing the Turkish saz (pictured here),



which he received from friends as a gift. While this will be Rory's last year as a CSWR resident, he looks forward to contributing further to the CSWR's academic programming next year and beyond.

faculty, and residents who had connections to India that made me feel at home. If there was any commonality at all among those at the CSWR, it was that everyone was different, and almost everyone embodied a blend of traditions and backgrounds. Each member of this community, through the chosen field of study, through personal relationships, through family ties and upbringing, bridged cultural divides and crossed ethnic and national boundaries. Many, like Narges, lived in at least

two, if not more, cultures, bringing to each tradition the languages and experiences of the others. All this helped illustrate for me that how we talk to each other, how we express ourselves in writing, how we listen to others is vital to our well-being. It made it clear that our assumptions and perspectives need constantly to be adjusted and reevaluated—looked at through someone else's window—so that our individual cultural and language idioms don't lead to irreconcilable misunder-

standings, and so that comparative thinking (whether about texts, belief, dress, food, philosophies, traditions) might truly be comparative, and not weighed down with cultural biases.

In these days just after the Boston Marathon tragedy—with attention on the isolation or alienation of the uprooted that leads to seeing no way out, on the lack of nurturing communities that allow for a variety of perceptions—such "experiments in communication" seem ever more important.

Faculty Colloquia

THE CENTER PROVIDES venues for sustained conversation throughout the year, on themes and texts of faculty choosing. Accordingly, the Center hosted two faculty colloquia and two reading groups during the 2012–13 academic year. Dan McKanan led a year-long colloquium, “Ecology, Sustainability, and the HDS Curriculum,” and most notably, as part of this conversation, invited Starhawk, contemporary witch, permaculturist, and author of numerous books. Giovanni Bazzana and Francis Clooney convened “On Translating Sacred Texts,” collaborating for a spring session with Harvard’s Mahindra Humanities Center’s translation colloquium. The spring topics ranged from the Mishnah (Shaye Cohen) and Tamil devotional poetry (Anne E. Monius and Francis Clooney), to translating the Qur’an into the Azerbaijani language (Nariman Gasimoglu, Weatherhead Center) and the Arragel Codex, translating the Hebrew Bible into Old Spanish (Luis Girón Negrón). Anne E. Monius led a reading group on the works of Michel Foucault, while Charles Stang convened a group on Giorgio Agamben’s “Homo Sacer.” These colloquia and reading groups are, it should be noted, open to graduate students and HDS staff as well. Although they often run for just one year, it is possible that any given colloquium or reading group will continue over several years.



Interfaith Awareness Week

Panel Discussion: “My Neighbor’s Faith”

AS PART OF this year’s Interfaith Awareness Week at Harvard University, the Pluralism Project and the CSWR co-sponsored a panel discussion on February 5 based on the essay collection *My Neighbor’s Faith: Stories of Interreligious Encounter, Growth and Transformation*.

My Neighbor’s Faith collects 53 stories of these encounters, from ministers and academics, chaplains and non-profit workers, to form a fascinating look at the past, present and future of interfaith dialogue in American society. The inspiration for this collection of essays came from an interfaith conference convened by book editors Jennifer Peace and Greg Mobley of Andover Newton

Theological School and Or Rose of Hebrew College which was organized not around academic papers but rather first-person accounts of the participants’ lived experiences in interfaith work and dialogue.

During the panel, two of the book’s contributors expanded on their own essays. Professor Ali Asani, chair of Harvard’s Near Eastern Languages and Civilizations department, spoke of his first encounter as a Harvard College student with a Sunni Muslim professor who, upon hearing that Asani was Ismaili Muslim, said to him, “*la hawla wa la quwwat illa billah*,” an invocation of divine protection against evil. This moment of “othering”



A panel discussion with editors Jennifer Peace and Or Rose, contributors Ali Asani and Janet Cooper Nelson, moderator Diana Eck, and respondent Francis Clooney was followed by a lively reception at CSWR.



“Interfaith work at its heart is consciousness-raising work.”

- Jennifer Peace

Photos: Justin Knight

challenged Asani’s religious identity and set him on a path of contemplation about how to develop religious dialogue within Islam. Janet Cooper Nelson, chaplain for Brown University, addressed the topic of interfaith marriage, describing a marriage between a Muslim and a Congregationalist Christian that she officiated in 1983, a marriage to which the husband’s Pakistani mother was adamantly opposed. Comparing this to another Muslim-Christian marriage within her own family—that

of her Algerian great-grandfather and her French great-grandmother—Cooper Nelson pointed out not only the difficulties interfaith marriages face but also the necessity of acknowledging those difficulties and supporting individuals who choose to marry across religious borders.

“Interfaith work,” editor Jennifer Peace said, “at its heart is consciousness-raising work.” Within these personal stories, these narratives of self, which Rabbi Or Rose pointed out exist “to orient us

morally, ethically and spiritually,” opportunities to engage in interfaith dialogue begin to open. These human experiences offer moments of theological reflection not only within our own traditions but also with those we encounter. Respondent Francis Clooney of the CSWR noted that these stories should raise questions for us, questions of who we are ourselves and to each other and how we can respond as we listen to each other’s stories, honoring and respecting the truth of one another’s experiences.

Albert and Vera List Lecture: “To Forgive is Human: Jewish Reflections on the Meaning and Practice of Forgiveness” presented by Louis Newman



Louis Newman delivers the 2013 Albert and Vera List Fund for Jewish Studies lecture.

ON APRIL 4, Louis Newman, John M. and Elizabeth W. Musser Professor of Religious Studies and director of Judaic studies at Carleton College, gave this year’s Albert and Vera List Fund for Jewish Studies lecture.

In his lecture, “To Forgive is

Human: Jewish Reflections on the Meaning and Practice of Forgiveness,” Professor Newman examined the topic of forgiveness, and the diversity of contexts in which it arises, from the perspective of the Jewish tradition. Having framed forgiveness as a moral gesture, he sketched the two seemingly contradictory stances of conditional and unconditional forgiveness which together comprise the Jewish moral landscape. Conditional forgiveness, he argued, is a justice-driven, restorative act understood to operate within a legal framework, encouraging moral accountability and reinforcing social norms. Conversely, unconditional forgiveness is a primarily merciful act predicated on the theological understanding of God’s loving and forgiving nature, for which we become agents when we extend forgiveness unilaterally.

Professor Newman contends that the choice between the two is

not arbitrary, and that the temptation to homogenize these two perspectives misrepresents the diversity of Jewish thought and the complexity of the issue at hand. In his analysis, the underlying issues of justice and mercy are primary to understanding what’s at stake between the two opposing models. In a world where we both hurt and are hurt by others, these two ways of understanding our moral situation are held together in tension to provide a kind of moral balance. Both justice and mercy are necessary to sustain our world, and either alone would destroy it. Forgiveness then, paradoxically, must be both conditional and unconditional. He concluded his lecture with a spirited question and answer session, at which point the audience realized there were quite a few Carleton alumni in the room, all of whom had come out to hear their former professor.

Faculty Book Discussions

A REGULAR FEATURE of the Center’s calendar is conversation around new books by HDS faculty and faculty from the wider University working in some area of religion. These are occasions to honor each other’s writing through critical conversations, and to learn across the boundaries of our various fields of research in interdisciplinary exchange. The Center hosted three such events during spring 2013:

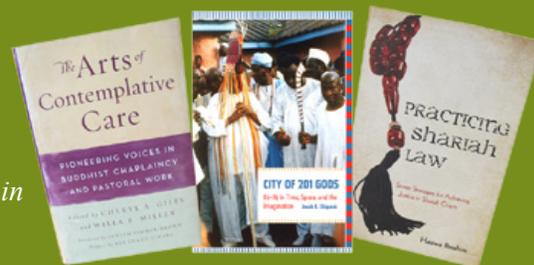
- *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work*, coedited by Cheryl A. Giles, and

Willa Miller (PhD candidate), with responses from Harrison Blum (MDiv ’12) and John Makransky (Boston College);

- *City of 201 Gods: Ilé-Ifè in Time, Space, and the Imagination*, by Jacob Olupona, with responses from Laura Grillo (Pacifica Graduate Institute) and Nimi Wariboko (Andover Newton Theological School);
- *Practicing Shariah Law: Seven Strategies for Achieving Justice in Shariah Courts*, by Hauwa Ibrahim (Visiting Lecturer on Women’s Studies and Islamic Law),

with responses from Ousmane Oumar Kane (HDS) and Naz K. Modirzadeh (HLS-Brookings Project on Law and Security).

As new faculty books appear in print, events will be scheduled for the 2013–14 academic year.



CSWR 2013 Spring Conference:

“*The Song of Songs: Translation, Reception, Reconfiguration*”

EACH YEAR THE CENTER is committed to hosting a small conference, usually in the spring, that fosters and furthers our commitment to interdisciplinary work in the study of religion, theology, and related fields. “The Song of Songs: Translation, Reception, Reconfiguration,” held April 14 through 16, was the first in this new series. It brought together a notable group of scholars, domestic and international. The following papers were given:

- Michael Fishbane (University of Chicago), “Biblical Hermeneutics and Philosophical Theology,” responded to by Richard Kearney (Boston College) and chaired by Peter Machinist (HDS);
- Philip Alexander (University of Manchester), “Is Reception-History governed by laws? The Case of the Targum of the Song of Songs,” responded to by David Stern (University of Pennsylvania) and chaired by Andrew Teeter (HDS);
- Joel Hecker (Reconstructionist Rabbinical College), “Love Letters: Foundations of Love in the Zohar on the Song of Songs,” responded to by Luis Girón Negrón (Harvard) and chaired by Jon Levenson (HDS);
- Colin Thompson (University of Oxford), “The Interpretation of the Song Of Songs in the Life Of Faith: From the Catholic Saint John of the Cross to the Protestant Isaac Watts (via a Polish Jesuit),” responded to by Gloria Hernandez (West Chester University) and chaired by Charles Stang (HDS);

- Paul Griffiths (Duke University), “The Song and the West’s Grammar of the Flesh,” responded to by Cheryl Exum (University of Sheffield) and chaired by Kevin Madigan (HDS);
- Francis Clooney (HDS), “His Hiding Place Is Darkness: A Hindu-Catholic Theopoetics of Divine Absence,” responded to by Michelle Voss Roberts (Wake Forest University) and chaired by Anne E. Monius (HDS).

One session was a public event: “The Song of Songs: Translation, Reception, Reconfiguration,” with presentations by Cheryl Exum, Michael Fishbane, Paul Griffiths, and Stephanie Paulsell (HDS). On Sunday evening local artist Marilyn Goodrich shared with us her *Transformations*, a series of illuminations of the Latin text of the Song; the original of her work is in Harvard’s Houghton Library (see page 1). About twenty other faculty and doctoral students from Harvard and the Cambridge/Boston area



Michael Fishbane and Paul Griffiths.

attended some or all of the conference’s various sessions. Currently participants are considering follow-up to the conference, either by way of an edited volume of papers, or a possible second conference on the Song and related receptions of it.

This year’s conference was planned collaboratively by Stephanie Paulsell, Andrew Teeter, and Francis Clooney. We are looking forward to next year’s conference, “Studying Religion across the Disciplines” planned by Anne E. Monius (see page 2).



The Center is grateful to Thomas B. Coburn, PhD (Center Resident, 1969–71, 1986–87) for this thoughtful gift from his personal collection. Kalachakra Thangka, Tibetan, 19th century.



Intellectual World of Meditation Series:

“Participation in the Divine Life” presented by Brother Geoffrey Tristram

ON MARCH 13, Brother Geoffrey Tristram, superior of the Society of Saint John the Evangelist here in Cambridge, presented “Participation in the Divine Life,” as part of the CSWR series “Intellectual Worlds



Photo: Society of Saint John the Evangelist



Photo: Society of Saint John the Evangelist



Brother Tristram with CSWR director Francis Clooney and Dean Hempton; Saint John the Evangelist’s refectory and guest house.

of Meditation.” Brother Tristram’s eloquence and gentleness bespoke a deep reverence for contemplative practice while revealing a piercing sense of humor. Born and raised in England, Brother Tristram said, “As you can tell from my accent, I’m from a *very* old Boston family.”

In his presentation, Brother Tristram spoke of his life in the monastery, and of silence, contemplation, and *lectio divina*, or holy reading, as instrumental to the cultivation of spirit and community. As he spoke of the monastery, Brother Tristram remarked that individuals from numerous faith traditions view the monastery as a sanctuary, “a space of encounter,” because it offers a refuge in which we can step away from the din of stimuli we’re exposed to daily and reflect on ourselves and our faiths.

Brother Tristram moved attendees through an imaginative tour of monastic life, focusing on daily practices of prayer, the brothers’ use

of icons, and their Ignatian approach to scriptural interpretation. Brother Tristram cited the practice *lectio divina* as one of the most crucial ways his order engages with sacred texts. Brothers perform *lectio divina* in their cells every day, and cherish the practice as a way of connecting to the divine. “Go into your cell and stay there,” Brother Tristram said.

“Your cell will teach you everything.”

“Your cell will teach you everything.” Within this practice, the act of reading becomes a ritual of anchoring oneself in the possibilities inherent in silence, where the meaning of scriptures can ring like “a bell sounding deep in your soul.”

Brother Tristram’s “Participation in the Divine Life” ultimately served as a reminder to cherish silence and reflection as potentialities that stand to reconnect us to self, community, and spirit.

Visiting Scholars

THE CSWR OCCASIONALLY welcomes visiting scholars whose work intersects with or contributes to the mission of the Center. This academic year, five scholars had office space at the Center and participated in Center events and conversations: Francisco Javier Fernandez Vallina, Professor in the Department of Hebrew and Aramaic Studies, University of Madrid; Dennis Hirota, Professor, Department of Shin Buddhist Studies, Ryūkoku University, Kyoto; Marcell Sass, Professor of Practical Theology, Philipps-University, Marburg; Ulrich Winkler, Associate Professor, Department of Systematic Theology and deputy director of the Center for Intercultural Theology and the Study of Religion, University of Salzburg, Austria; and Bronwen Catherine McShea, currently a part-time faculty affiliate of the School of Theology and Ministry at Boston College, who and will be joining Columbia University’s Department of History this summer as a 2013–15 ACLS New Faculty Fellow and Lecturer, with support from the Andrew W. Mellon Foundation.

2012–13 Junior Fellows

THIS YEAR'S JUNIOR FELLOWS made significant contributions to Center programming, and covered topics underrepresented at the Center and the Divinity School. The four Junior Fellows worked on three projects:

- Leslie Hubbard, “Beyond Words: Intersections of Meditation, Visual Art, and Sacred Music and Dance across Religious and Cultural Boundaries”
- Axel Takács, “Comparative Theology: Lectures and Conversations”
- Konchok Tsering and Rory Lindsay, “Studying Religions in the Minority”

Leslie Hubbard’s project brought a diverse group of poets, monks, dancers, and artists to the Center. In March, she hosted Jothi Raghavan, master Bharatha Natyam dancer, teacher, and choreographer and founder and artistic director of the Nrityanjali school of Indian classical dance. Jothi led the audience through the mystical and mythical path of Indian storytelling by way of a dance presentation and discussion of Bharatha Natyam, one of the most popular classical dance forms of India.

Axel Takács continued his work of bringing together scholars of comparative theology. In April, he hosted Michelle Voss Roberts, Assistant Professor of Theology and Culture at Wake Forest School of Divinity, for a fascinating lunch entitled “Bridging Impasses: From the Margins of Traditions and the Margins of a Discipline.”

The series led by Konchok Tsering and Rory Lindsay exposed the Center’s audience to many minority religions and traditions, such as Shinto and the Bon and Jonangpa traditions of Tibet (see below).



Konchok Tsering, Leslie Hubbard, Axel Takács and Rory Lindsay.



Jothi Raghavan demonstrates Bharatha Natyam, one of the most popular classical dance forms of India.

Studying Religions in the Minority: “A Buddhist Tradition on the Edge”

ON FEBRUARY 26, Michael Sheehy, head of the Department of Literary Research at the Tibetan Buddhist Resource Center and founder of the Jonang Foundation, delivered a lecture entitled “A Buddhist Tradition on the Edge: The Migration and Marginalization of the Jonangpa in Tibet.” This was the third event in CSWR Junior Fellow Konchok Tsering’s series “Studying Religions in the Minority.”

Professor Sheehy traced the cultural, intellectual, and geographical history of the Jonangpa Buddhist tradition, once located—in terms of

both influence and geography—at the center of the Tibetan cultural and religious world and since marginalized to its periphery. Interweaving his account with visual images of geographical sites, migration patterns, Buddhist art, and excerpts from Tibetan autobiographies, Sheehy provided rich descriptions of the historical trajectory of the Jonangpa, prominent Jonang figures, and evidence of the vibrant cultural and spiritual heritage of this tradition.

In tracing this history, Sheehy

demonstrated that the Jonangpa tradition is not extinct, as many have asserted, but rather has maintained an unbroken narrative that requires reconstruction as new information and evidence comes to light. Thus, despite being marginalized and no longer at the center of the cultural and religious life of Tibet, the Jonangpa remain a critical part of the Buddhist tradition, one which should not be dismissed or forgotten.



In the News: “The Papacy and the State of the Roman Catholic Church”



HDS photo/Jonathan Beasley

ON APRIL 2, the CSWR co-sponsored with HDS a conversation entitled “The Papacy and the State of the Roman Catholic Church,” featuring National Book Award-winning author and religious scholar, James Carroll and CSWR director, Francis Clooney. The discussion was moderated by journalist and host of Radio Open Source, Christopher Lydon.

In light of the recent selection of Cardinal Jorge Bergoglio as pope after the resignation of his predecessor, Clooney and Carroll offered remarks on the state of the Catholic Church in recent history and on the opportunities and pitfalls which lie in its path as it moves forward in a religiously, politically, and economically complex world. Though coming from different perspectives and offering differing points of view, Clooney and Carroll agreed that it is critical for the papacy and the Catholic Church to be actively engaged in the world and to respond to the changing and complex cross-sections of identity and community which exist in an



Audience members packed the Sperry Room to hear James Carroll, Francis Clooney, and Christopher Lydon discuss the selection of Cardinal Jorge Bergoglio as Pope Francis.



Photo: ©istockphoto.com

increasingly globalized context.

Other questions discussed included the balance between orthodoxy and imaginative openness; the local embodiment and life of universal truths and values; the relationship and tensions among rationality, intellect, and faith; the papacy as both a local—the seat of the bishop of Rome—and a universal office; and expectations regarding the first Jesuit pope, a topic on which Professor Clooney, himself a Jesuit, had much to say.

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