

**NEJS/Soc 171b. Religions in Greater Boston**  
**Brandeis University**  
**Spring 2011**

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Class Meetings: Mondays, 2:10–5 PM

Location: Mandel G03 (the auditorium)

### **Course Description**

This course focuses on analyzing religious diversity in greater Boston and asking how religious practices and beliefs unite and divide communities. Through their architecture, engagement with sacred texts, religious laws, and forms of worship, we investigate how religious communities express human connection with the divine and with one another. We pay particular attention to how sacred space and sacred objects are created and connect individuals with their spiritual ancestors and their ancestors' geographical and cultural traditions in Boston and beyond. At the core of the course is the comparative study of religious symbols and space and how they are amended when traditions come to Boston in the architecture of buildings, in home altars, and in daily practices. We examine Jewish, Christian, Unitarian-Universalist, Muslim, Native American, Buddhist, and Spiritual traditions separately and also consider how practitioners negotiate with one another in shared spaces such as universities. This class is being taught as one part of programming in the Mandel Humanities Center related to questions about the relationship between the human and the inhuman.

Religion is at the heart of cultural expression and identity, binding people together and distinguishing them from others. In the high-tech world of greater Boston, it shows no sign of disappearing. Boston has long been a city in flux, but sharp increases in the number of immigrants living in Boston since the 1965 Immigration Act has made the city

much more religiously diverse. Immigrants seeking to maintain transnational cultural and religious ties mingle with established residents on a spiritual path that echoes New England Transcendentalism. Non-religious secularists and those wishing to participate in immigrants' own religions share public spaces and sidewalks. In a world of machines that extends into the human body itself, people continue to seek the groundedness and rootedness of sacred space and religious community in Boston and beyond.

In greater Boston, as in other urban centers, the high level of religious pluralism leads both to cooperation and conflict. Inter-faith collaborations address social injustice, racism, poverty, and the environment. At the same time, international conflicts impinge on local communities, as when a lawsuit was filed to prevent the construction of the Islamic Society of Boston's Cultural Center in Roxbury. Local hospitals, prisons and universities decide whom to hire as chaplains to serve their religiously diverse populations, and public schools and negotiate which, if any, holidays to recognize on their yearly calendars. We investigate this diversity in this course with particular attention to the ways people engage with religious architecture, sacred texts, religious laws, and forms of worship as they seek, individually and in groups, to develop connections with the divine and with one another in Boston.

### **Course Learning Objectives:**

By the conclusion of this course students will:

- Be familiar with a range of religious traditions and the places and ways in which they are practiced in the greater Boston area
- Be able to compare and contrast, verbally and in writing, the ways members of different religious traditions conceptualize sacred space, mark it as sacred, construct it, and interpret it.
- Be able to identify sacred texts from a range of traditions and describe how traditions differently approach text, interact with it, treat its physical embodiment, and use it liturgically.
- Be able to articulate and point to examples of how differences are negotiated when individuals or religious institutions come into conflict around questions of cooperation and coexistence.
- Be able to articulate a range of arguments on how best to balance claims of the free exercise of religion in a religiously pluralistic society with other claims.

### **Course Readings:**

The following required books are available in the bookstore.

- Bender, Courtney. *The New Metaphysicals: Spirituality and the American Religious Imagination*. Chicago: University of Chicago Press, 2010.
- Cadge, Wendy. *Heartwood: The First Generation of Theravada Buddhism in America*. Chicago: University of Chicago Press, 2005.

- Nelson, Louis. Ed. *American Sanctuary: Understanding Sacred Spaces*. Bloomington: Indiana University Press, 2006.

These books are also on reserve in the library. All other required course readings are available through LATTE except for those listed with web addresses that can be located on the web.

### **Course requirements:**

1. Attendance is required. Please be on time out of respect for us and your fellow classmates. Your class attendance counts as 5 points towards your final grade. If you miss zero or one class, you will receive 5 points. If you miss 2 classes, you will receive 2 points. If you miss 3 or more classes, you will receive 0 points. The only absences that will not influence your grade are those for religious holidays that you email us about at least once week in advance. We will take attendance by having you sign the attendance sheet that will be passed around during each class session. It is your responsibility to make sure you sign this sheet. Signing the attendance sheet for someone else is a violation of your academic integrity (and the related Brandeis policies) and will be treated as such.
2. Reading. All course readings must be done before coming to class each week. The class will be divided into three groups (A, B and C). Each week, the people in one of these three groups will be required to post a response to the readings that is 200–250 words. This response must be posted on the LATTE site by Friday at 3:00 PM the week before the relevant class discussion (i.e., if your group is to post responses for class on February 7, your response must be posted by 3 PM on February 4). Each posting should demonstrate that you have read and understood at least three of the readings for that week (or three chapters from one book for the weeks we are focusing on individual monographs). You should summarize and synthesize the readings noting common themes and differences as well as raise questions for discussion. You may wish to tie the readings of the week into readings from earlier weeks and class discussions. Everyone in class is required to read all of these postings before coming to class each Monday. You will be assigned your group (A, B or C) on the first day of class. By the end of the semester, you will have posted 4 responses to the LATTE site on your assigned dates. You will receive 4 points for each LATTE post that is thorough and posted on time for a total of 16 points.
3. Class Participation / Engagement is required. Although this is a large class, there will be ample opportunity for discussion and participation. You will get out of this class what you put in, and the course will be more enjoyable for all of us if you are actively engaged. If you do not feel comfortable speaking in class, we encourage you to talk with us about class materials during office hours, send related news articles to the class through the class email list, and otherwise creatively engage with this material. You will receive 9 points if you are regularly

engaged in class. Feel free to check in with either of us at any point during the semester if you are concerned about this part of your grade.

4. **Written Assignments:** You will write two papers (4–6 double spaced pages each, in Microsoft Word format) in response to detailed assignments we distribute well in advance of the paper deadlines. The first paper assignment will be distributed on January 31<sup>st</sup> and is due to be posted on LATTE on February 24<sup>th</sup>. The second will be distributed on February 28<sup>th</sup> and due on March 24<sup>th</sup>. Your paper should be uploaded to the LATTE site by 5 PM on the day it is due. Each paper is worth 20 points. You will lose one full letter grade (2 points) for each 24 hours after the due date the assignment is turned in (i.e., if you would have received an 18 but your paper is turned in within the first 24 hours after it is due, you will receive a 16, etc.). We only give extensions in the event of personal or family emergencies. If you are facing such a situation, please notify us and your class dean (<http://www.brandeis.edu/acserv/advising/>) so we can make arrangements and be sure you are getting the support you need. We expect you to properly cite and reference any books or articles you refer to when completing your paper. We will talk in detail about this when the first paper assignment is distributed. If you have any questions at any point, please do not hesitate to ask. You are encouraged to visit the Writing Center for additional support and guidance: <http://www.brandeis.edu/programs/writing/writingcenter/index.html>
5. **Final Exam.** You will have a take-home final exam. The exam will be designed to assess what you have learned in discussions and course readings and to see how well you can apply what you have learned to new questions and problems. You may use your lecture notes and course materials when completing the exam. The final exam will be distributed on April 27<sup>th</sup> and due to be posted on LATTE on May 6<sup>th</sup> by 5 PM. Your completed exam can be no more than eight double-spaced pages (12-points, Times New Roman in Microsoft Word format). The final exam will be worth 30 points.
6. **Final grades** will be based on your class attendance (5 points), class participation (9 points) and LATTE postings (16 points), first paper (20 points), second paper (20 points), and final exam (30 points). You can add up your points at any time during the semester to see how you are doing. Letter grades will be assigned as follows:

94–99	A	74–76	C
90–93	A-	70–73	C-
87–89	B+	67–69	D+
84–86	B	64–66	D
80–83	B-	60–63	D-
77–79	C+	<60	F
7. **University Policy on Academic Accommodations:** If you are a student who has academic accommodations because of a documented disability, please contact

Professor Cadge or Professor Brooten and give her a copy of your letter of accommodation in the first two weeks of the semester. If you have questions about documenting a disability, please contact Beth Rodgers-Kay in the Undergraduate Academic Affairs Office (x63470, brodgers@brandeis.edu). Accommodations cannot be granted retroactively.

8. University Policy on Academic Integrity: Academic integrity is central to the mission of educational excellence at Brandeis University. Each student is expected to turn in work completed independently, except when assignments specifically authorize collaborative effort. It is not acceptable to use the words or ideas of another person—be it a world-class philosopher or your lab partner—without proper acknowledgment of that source. This means that you must use footnotes and quotation marks to indicate the source of any phrases, sentences, paragraphs or ideas found in published volumes, on the internet, or created by another student. Violations of University policies on academic integrity, described in Section 4 of *Rights and Responsibilities* (available at: <http://www.brandeis.edu/studentaffairs/srcs/pdfs/rr2010.pdf>), may result in failure in the course or on the assignment, and could end in suspension from the University. If you are in doubt about the instructions for any assignment in this course, you must ask for clarification. This policy also applies to your LATTE postings.

## Course Outline

### I. Introducing Concepts and Thinking about Central Questions

#### January 24. Introductions

In class we will together read:

- “Adding Eid” Case Study Materials Parts A and B, The Pluralism Project, Harvard University. (copies distributed in class)
- “In observing Muslim holiday, Cambridge notes its diversity.” *The Boston Globe* Editorial. October 14, 2010. (copies distributed in class)
- We will visit the Brandeis chapels as a class with Brandeis Chaplains Rabbi Elyse Winick and Rev. Walter Cuenin.

Reading (after class, if you are not able to do it beforehand; we will also refer to these readings later in the semester):

- Nehemia 8 (Bible: read online at <http://www.mechon-mamre.org/p/pt/pt35b08.htm> or <http://bible.oremus.org/>).
- Fishbane, Michael. “A Note on the Spirituality of Texts.” *Etz Hayim: Torah and Commentary*. Ed. David L. Lieber, Jules Harlow, et al. New York: Jewish Publication Society of America, 2001, 1503–1504.

#### January 31: How are Sacred Spaces Used? How Do We “Read” Them?

LATTE postings by Group A

Reading:

##### *Overviews*

- Orsi, Robert. Ed. *Gods of the City: Religion and the American Urban Landscape*. Bloomington, IN: Indiana University Press, 1999, 1–13, 40–51.
- Nelson, Louis P. Ed. “Introduction” in *American Sanctuary: Understanding Sacred Spaces*. Bloomington: Indiana University Press, 2006, 1–13.
- Chidester, David and Edward Linenthal. Eds. “Introduction” in *American Sacred Space*. Bloomington: Indiana University Press, 1995, 1–43.
- Williams, Peter. “How to Read a Church,” in *Art and the Religious Impulse*. Lewisburg PA and London: Bucknell University Press, 2002, 42–61.

##### *New England*

- Williams, Peter W. *Houses of God: Region, Religion, and Architecture in the United States*. Urbana, IL: University of Illinois Press, 1997, 1–10, 16–23, 28–30.
- Buggeln, Gretchen. “New England Orthodoxy and the Language of the Sacred.” In *American Sanctuary: Understanding Sacred Spaces*. Bloomington: Indiana University Press, 2006, 17–36.
- Chiat, Marilyn J. *America’s Religious Architecture: Sacred Places for Every Community*. Indianapolis, IN: Wiley, 1997, 21–22, 45–47, 49–51.

Guest Speaker:

Charles McClendon, Sidney and Ellen Wien Professor in the History of Art,  
Brandeis University (first half of class)

*Paper Assignment 1 Distributed*

February 7: How are Sacred Texts, Objects and Liturgical Speech Part of Religious Traditions? How Do We “Read” Them?

LATTE postings by Group B

Reading:

- Graham, William A. *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion*. New York: Cambridge University Press, 1987; paperback edition, 1993, 155–171.
- Bell, Catherine. “Scriptures—Text, and Then Some,” in *Theorizing Scriptures: New Critical Orientations to a Cultural Phenomenon*. Piscataway, NJ: Rutgers University Press, 2008, 23–28.
- Genesis 1–3, 16, 21 (the latter two Sarah, Hagar, Abraham; Bible, read online at <http://www.mechon-mamre.org/p/pt/pt0101.htm> or <http://bible.oremus.org/>).
- Paul’s Letter to the Galatians 4:21–31 (Sarah, Hagar; Bible: New Testament: read online at <http://bible.oremus.org/>).
- Qur’an 14:37 (traditionally thought to refer to Hagar; read online in three different translations at <http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/quran/014.qmt.html>).
- Riffat Hassan. “Islamic Hagar and Her Family,” in *Hagar, Sarah, and Their Children: Jewish, Christian, and Muslim Perspectives*. Ed. Phyllis Trible and Letty Russell. Louisville, KY: Westminster John Knox, 149–167. (This article contains texts from Islamic tradition on Hagar.)
- Nehemiah 8 (Bible: read online at <http://www.mechon-mamre.org/p/pt/pt35b08.htm> or <http://bible.oremus.org/>).
- Fishbane, Michael. “A Note on the Spirituality of Texts.” *Etz Hayim: Torah and Commentary*. Ed. David L. Lieber, Jules Harlow, et al. New York: Jewish Publication Society of America, 2001, 1503–1504.
- Example of a text from Buddhism: Dhammacakkappavattana Sutta (<http://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html.a>)
- Swearer, Donald K. “The Popular Tradition: Inclusive Syncretism” In *The Buddhist World of Southeast Asia*. Albany: SUNY Press, 1995, 5–34.

In class we will view “Finding God in the City of Angels” (2010) a documentary comparing the uses of scriptures in religious communities in Los Angeles. For more information see: <http://www.findinggodinthecityofangels.com/>.

February 14: Boston’s Religious History and Demographics

## LATTE postings by Group C

### Reading:

- Walsh, Andrew. "Religion in New England: Reckoning with Catholicism." In *Religion and Public Life in New England: Steady Habits, Changing Slowly*. Ed. Andrew Walsh and Mark Silk. Lanham, MD: Altamira, 2004, 11–19.
- Prothero, Stephen. "The Demographic Layout: A Tale of Two New Englands." In *Religion and Public Life in New England*, 23–41.
- Terris, Daniel. "Jews and African Americans: Holding Down the Fort." In *Religion and Public Life in New England*, 123–138.
- Eck, Diana L. *A New Religious America: How A "Christian Country" Has Become the World's Most Religiously Diverse Nation*. San Francisco: HarperSanFrancisco, 2001, 26–48.
- Please look at the short essay about Interfaith Initiatives in Greater Boston: [http://pluralism.org/files/wrgb/interfaith/Interfaith\\_Essay.pdf](http://pluralism.org/files/wrgb/interfaith/Interfaith_Essay.pdf).
- Please look at the Mayor's Office's Recent Report on New Bostonians: [http://pluralism.org/files/wrgb/civic/New\\_Bostonians\\_2009.pdf](http://pluralism.org/files/wrgb/civic/New_Bostonians_2009.pdf).
- Please read the background materials posted on LATTE about the "Pork and Shellfish incident" at Brandeis.

### Guest Speakers:

Imam Dr. Talal Eid, Muslim Chaplain, Brandeis University (first half of class)

Alex Kern, Protestant Chaplain, Brandeis University

February 21 no class

*February 24, 5 PM: First paper to be uploaded to LATTE*

February 28: Religious Groups Negotiating Shared Space: An Example

## LATTE postings by Group A

### Reading:

- Cherry, Conrad, Betty A. DeBerg, and Amanda Porterfield. *Religion on Campus*. Chapel Hill: University of North Carolina Press, 2001 (Introduction, 1–11, and Conclusion, 275–297).
- Read the short report and look at the photos of five Boston area campuses here: <http://pluralism.org/wrgb/initiatives/interfaith>.
- Kazanjian, Victor H., Jr. "Towards a Multi-faith Community at Wellesley College." In *Building the Interfaith Youth Movement: Beyond Dialogue to Action*. Ed. Patrice Brodeur and Eboo Patel. Landham, MD: Rowman and Littlefield, 2006, 109–124.
- Kazanjian, Victor, James P. Keen and Peter Laurence. "Building a New Global Commons: Religious Diversity and the Challenge for Higher Education." Posted on [www.irdialogue.org](http://www.irdialogue.org).



- Riess, Jana. 2008. A Chapel for the 21<sup>st</sup> Century.” *Wellesley College Magazine*. Fall 2008.
- <http://www.wellesley.edu/rellife/>.

As a class today we will visit Wellesley College to learn about the programming and physical facilities devoted to religious and spiritual life on campus. We will leave Brandeis promptly at 2:10 PM by bus and will return by 5 PM. Meeting location at 2:10 PM TBA.

*Paper 2 Assignment Distributed*

## **II. Religions in Boston**

March 7: Buddhism in Greater Boston

LATTE postings by Group B

Reading:

- *On Common Ground: World Religions in America*. 2009. “Introduction to Buddhism.”  
[http://pluralism.org/files/wrgb/buddhism/OCG\\_Buddhism\\_Introduction.pdf](http://pluralism.org/files/wrgb/buddhism/OCG_Buddhism_Introduction.pdf).
- Timeline of Buddhism in Greater Boston:  
[http://pluralism.org/files/wrgb/buddhism/Buddhism\\_Timeline.pdf](http://pluralism.org/files/wrgb/buddhism/Buddhism_Timeline.pdf).
- Overview of Buddhism in Greater Boston:  
<http://pluralism.org/pages/wrgb/resources/buddhism/essay>
- Browse through: <http://pluralism.org/wrgb/traditions/buddhism>.
- Cadge, Wendy. *Heartwood: the First Generation of Theravada Buddhism in America*. Chicago: University of Chicago Press, 2005.

If you are interested in more general background information about the Buddhist tradition or Buddhism in America, consider consulting the following:

- Prebish, Charles. *Luminous Passage: The Practice and Study of Buddhism in America*. Berkeley: University of California Press, 1999.
- Rahula, Walpola. *What the Buddha Taught*. Rev. ed. New York: Grove, 1974.
- Seager, Richard Hughes. *Buddhism in America*. New York: Columbia University Press, 2000.

For information about immigrant Buddhist groups in Boston see the following about Cambodian-American Buddhists as an example:

- Smith-Hefner, Nancy. *Khmer American: Identity and Moral Education in a Diasporic Community*. Berkeley: University of California Press, 1999.

Guest Speaker:

Narayan Liebenson Grady, Guiding Teacher, Cambridge Insight Meditation Center (first half of class)

## March 14: “Spirituality” in Cambridge

LATTE postings by Group C

Reading:

- Bender, Courtney. *The New Metaphysicals: Spirituality and the American Religious Imagination*. Chicago: University of Chicago Press, 2010.
- Please read one or more of the responses to this book written by scholars on the Social Science Research Council’s Book Blog: <http://blogs.ssrc.org/tif/the-new-metaphysicals/>.
- Also bring an artifact about one of the groups Bender describes in Cambridge (i.e., a newspaper, blog posting, description of a group meeting from the web, etc.) to class. The more interesting the artifact the better!

## March 21: Islam in Greater Boston

LATTE postings by Group A

Reading:

- GhaneaBassiri, Kambiz. *A History of Islam in America: From the New World to the New World Order*. Cambridge: Cambridge University Press, 2010. (Introduction, chapter 7, and chapter 8).
- *On Common Ground: World Religions in America*. 2009. “Introduction to Islam.” [http://pluralism.org/files/wrgb/islam/OCG\\_Islam\\_Introduction.pdf](http://pluralism.org/files/wrgb/islam/OCG_Islam_Introduction.pdf)
- Timeline of Islam in Greater Boston: [http://pluralism.org/files/wrgb/islam/Islam\\_Timeline.pdf](http://pluralism.org/files/wrgb/islam/Islam_Timeline.pdf).
- Islam in Greater Boston: <http://pluralism.org/pages/wrgb/resources/islam/essay>.
- Browse through: Browse through: <http://pluralism.org/wrgb/traditions/islam>.

In preparation for our class visit to the Islamic Society of Boston Cultural Center please also review the following:

- Overview of the controversy surrounding the building of the mosque: <http://www.pluralism.org/pages/wrgb/resources/islam/isbcc>  
[http://pluralism.org/files/wrgb/islam/ISBCC\\_Controversy\\_Timeline.pdf](http://pluralism.org/files/wrgb/islam/ISBCC_Controversy_Timeline.pdf).
- The webpage of the people who will be leading our tour: <http://masboston.org/live/>.

If you are interested in more general background information about the Muslim tradition or Islam in America, consider consulting the following:

- GhaneaBassiri, Kambiz. *A History of Islam in America: From the New World to the New World Order*. Cambridge: Cambridge University Press, 2010.
- Rouse, Carolyn. *Engaged Surrender: African American Women and Islam*. Berkeley: University of California Press, 2004.
- Smith, Jane. *Islam in America*. New York: Columbia University Press, 2009.

As a class today we will visit the Islamic Society of Boston Cultural Center (also known as the Roxbury Mosque) to learn about the building, the basic tenets of the religion, its practices, etc. We will leave Brandeis promptly at 2:10 PM by bus and will return by 5 PM. Meeting location at 2:10 PM TBA.

*March 24, 5 PM: Second paper to be uploaded to LATTE*

### March 28: Judaism in Greater Boston

LATTE postings by Group B

Reading:

- Discussion of “Sign of Division,” a case study developed by the Harvard Pluralism Project on the Middle East conflict and inter-religious relations in Sharon, MA, <http://pluralism.org/casestudy/SignCaseA.pdf>.
- Sarna, Jonathan D. “The Jews of Boston in Historical Perspective.” In *The Jews of Boston*. Ed. Jonathan D. Sarna, Ellen Smith, and Scott-Martin Kosovsky. 2d ed. New Haven, CT: Yale University Press, in collaboration with Combined Jewish Philanthropies, 2005, 3–20.
- Orsi, Robert. “Introduction: Crossing the City Line” in *Gods of the City*. Bloomington: Indiana University Press, 1999, 1–13, 40–51.
- Cousineau, Jennifer. “The Urban Practice of Jewish Space.” In *American Sanctuary*. Ed. Louis Nelson, 65–88.
- Meitner, Erika. “The Mezuzah: American Judaism and Constructions of Domestic Sacred Space.” In *American Sanctuary*. Ed. Louis Nelson, 182–202.

If you are interested in going more deeply into the history of Jews in Boston, read further essays in *The Jews of Boston*. Ed. Jonathan D. Sarna, Ellen Smith, and Scott-Martin Kosovsky. 2d ed. New Haven, CT: Yale University Press, in collaboration with Combined Jewish Philanthropies, 2005. The essays by Ellen Smith focus on specific historical periods. Ellen will likely join us for part of class today.

### April 4: Christianity in Greater Boston: Ancient Traditions, Contemporary Adaptations

LATTE postings by Group C

Reading:

- Targoff, Ramie. *Common Prayer: The Language of Public Devotion in Early Modern England*. Chicago: University of Chicago Press, 2001, 14–35. (Targoff focuses on the theology that led to the Anglican Book of Common Prayer, later used by Anglican Bostonians; as you read, consider not just the specific historical period, but also the more general issues about liturgy that Targoff raises: ancient language versus the vernacular, and individual spiritual devotion versus words spoken in unison.)

- Taylor, Richard. "How to Read a Priest." In *How to Read a Church: A Guide to Symbols and Images in Churches and Cathedrals*. London: Rider, 2003; Mahwah, NJ: HiddenSpring, 2005, 225–233.
- "The Order of the [Roman Catholic] Mass," <http://catholic-resources.org/ChurchDocs/Mass.htm>.
- McRoberts, Omar M. *Streets of Glory: Church and Community in a Black Urban Neighborhood*. Chicago: University of Chicago Press, 2003, 81–99. (McRoberts critically analyzes the "religious district" of Four Corners, an impoverished African American neighborhood in Roxbury and Dorchester with a high concentration of churches [29 in 1999] that are not necessarily closely connected with the neighborhood.)

As a class today we will visit the Vilna Shul, the African Meeting House on Beacon Hill, the Old West Methodist Church, and the Old North Church. We will leave Brandeis promptly at 2:10 PM by bus and will return by 5 PM. Meeting location at 2:10 PM TBA. We will be joined by Ellen Smith, Associate Professor and Associate Director, Hornstein Jewish Professional Leadership Program, Brandeis University.

#### April 11: Christianity in Greater Boston continued

LATTE postings by Group A

Reading:

- Troy Perry's account of the founding of the Metropolitan Community Church: <http://ufmcc.com/overview/history-of-mcc/>.
- Ferraiuolo, Augusto. "Boston's North End: Negotiating Identity in an Italian American Neighborhood." *Western Folklore* 65:3 (2006) 263–302 (available on Academic Search Premier through the Brandeis library Web site; Ferraiuolo analyzes Roman Catholic festivals that create ephemeral communities).
- Linette Martin. *Sacred Doorways: A Beginner's Guide to Icons*. Orleans, MA: Paraclete, 2002, xv–xvii, 1–5 (available on google books).
- Pelikan, Jaroslav. *The Illustrated Jesus through the Centuries*. New Haven, CT: Yale University Press, 1997, 1–7, and selected images.

If you wish to go into greater depth on the North End, see Ferraiuolo, Augusto. *Religion's Festive Practices in Boston's North End: Ephemeral Identities in an Italian American Community*. Albany, NY: State University of New York Press, 2009.

Guest Speaker:

Mark Jordan, Richard Reinhold Niebuhr Professor of Divinity, Harvard Divinity School (first half of class). He will speak about, "Ethnography and Ethics: How to Write Spirituality and Sexuality at the Metropolitan Community Church."

April 18 and April 25 no class

April 27: Native American Religions in Greater Boston

## LATTE postings by Group B

### Reading:

- Pluralism Project Cape Wind Project case study (posted on LATTE)
- Brooks, Lisa. *The Common Pot: The Recovery of Native Space in the Northeast*. Minneapolis: University of Minnesota Press, 2008, 198–218, 307–310. (In this chapter, Brooks analyzes how early 19<sup>th</sup>-C. Pequot orator and writer William Apess used the language of European Americans to subvert European supremacy and to promote Native American rights.)
- Garrouette, Eva Marie. *Real Indians: Identity and the Survival of Native America*. Berkeley: University of California Press, 2003, 99–152 (on conflicts over who may claim an identity as an Indian).

If you wish to read about Native American religion in the news, we recommend:

[www.indiancountrytoday.com](http://www.indiancountrytoday.com)  
[www.newsfromindiancountry.com](http://www.newsfromindiancountry.com)  
[www.indianz.com](http://www.indianz.com)

### *Symposium on Native American Religion in New England (second half of class)*

- Bettina Washington, Tribal Historic Preservation Officer, Wampanoag of Gayhead (invited)
- Lisa Brooks (Abenaki), Harvard University

### *Distribute Final Exam*

## May 2: Unitarian Universalism in Greater Boston and Wrap Up

## LATTE postings by Group C

### Reading:

- Unitarian Universalist Association of Congregations, <http://www.uua.org/>.
- William F. Schulz. *Finding Time and Other Delicacies*. Boston: Skinner House, 1992, front page, 41–43, 82–98, 108–112. (Schulz is past president of the Unitarian Universalist Association and of Amnesty International, U.S.A., and present president of the Unitarian Universalist Service Committee.)
- Review: Peter W. Williams. *Houses of God: Region, Religion, and Architecture in the United States*. Urbana and Chicago: University of Illinois Press, 1997; paperback edition, 2000, 1–10, 16–23, 28–30.
- Browse the webpages of the Old Ship Church, First Parish in Hingham--the oldest wooden building in the United States used continuously for ecclesiastic purposes.
- Other reading, a film, and a possible guest speaker to be announced.

*Final Exam Due by 5 PM on May 6th.*