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# The Boisi Center Report

THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE AT BOSTON COLLEGE

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VOL. 8 ❖ NO. 1 ❖ JANUARY 2008

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## *From the Director*



*The highlight of the Fall 2007 season at the Boisi Center was our conference on “Gambling and the American Moral Landscape.” There is a good deal of coverage of the conference elsewhere in this newsletter. I just wanted to add that, when we began planning for this event, we had no idea it would become a major issue in Massachusetts. Our conference stands in my mind as a near perfect model of what we try to do here at the Boisi Center, which is to address important matters in American public life by bringing academic experts together to talk about them. Their voices were heard by a diverse audience, including senior members of Governor Deval Patrick’s cabinet, state house representatives and other business and advocacy groups. It was a thrill to see so many distinguished scholars in theology, law, the humanities and the social sciences having an impact on such an important issue for our state.*

*The 2008 presidential election offers another opportunity for the Boisi Center to work in the area between academic scholarship and public affairs. Former Massachusetts governor Mitt Romney’s Mormonism has made religion central to the news once again. I was able to participate in a conference at Princeton on Mormonism along with many experts in the field which, coupled with my own interest in the subject, made it possible for me to talk to the press about the issue. We will learn a good deal from this election about Mormonism and its place in American life. For people who work on questions of religion and politics, it is a fascinating process.*

*My other major event in the fall was a September trip, sponsored by the U. S. State Department, to London, where I delivered a lecture on American religion at the British Library in conjunction with their exhibition on “The Sacred.” I then spoke in Belfast on the same subject. It was a singular honor to speak at the British Library, one I will always remember.*

*We are having a particularly good year here because of the presence of three superb graduate assistants and three visiting scholars. The place is exceptionally lively, as if our good fortune is somehow marching in step with BC’s success in sports. But, then again, everything in Boston sports seems to be going well this year. It is good to know, then, that things are going well in the religion and public life business also.*

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## GAMBLING AND THE AMERICAN MORAL LANDSCAPE

The Boisi Center's biggest event of the fall semester was a major conference on "Gambling and the American Moral Landscape" held at Boston College, October 25-26, 2007. The culmination of two years of planning, the conference fortuitously coincided with political discussion over Massachusetts Governor Deval Patrick's proposal for three casinos to be built in this state. The conference consequently drew significant media and public attention, as well as a well-informed and passionate audience representing various policy advocacy groups, casinos, state and local governments, and academic disciplines. Audio and video links to the presentations and discussion sessions can be found on the conference website ([www.bc.edu/gambling](http://www.bc.edu/gambling)), along with numerous resources for those interested in learning more about gambling. Boisi Center director Alan Wolfe and assistant director Erik Owens are hard at work editing a volume of these papers, which will be published in book form in 2009.

### The New Politics and Policy of Gambling

The conference kicked off with a panel addressing policy and political issues associated with gambling. This wide-ranging panel included discussion of political rationales used to justify a state's implementation of a lottery, the continued expansion of state lotteries, the lack of federal control of lotteries and the moral implications of tribal



Michael Nelson

sovereignty and socioeconomic depression in many Indian communities. Kenneth Himes, O.F.M. (Boston College) chaired the session, which included Charles Clotfelter (Duke University), Michael Nelson (Rhodes College) and a joint presentation by Kathryn R.L. Rand and Steven A. Light (University of North Dakota). The respondent, R. Shep Melnick (Boston College), discussed these papers in light of the contradictory interests of the public in lower taxes and more social services. Gambling revenues (and thus tax receipts from these revenues) are disproportionately provided by the poorest Americans, who also tend to vote less. So in an important sense, Melnick argued, government expansion of gambling allows states

*Continued on page 3*



Conference participants

Continued from page 2

## GAMBLING AND THE AMERICAN MORAL LANDSCAPE

to increase government services to voters who do not themselves pay the price.

### Individual Behavior, Social Impact

Thursday's second panel focused on individual behavior and the social impact of gambling. The panelists, Rachel Croson (University of Texas, Dallas), John Hoffmann (Brigham Young University) and Marc Potenza (Yale University), offered presentations on the psychological, social and physiological aspects of gambling. Some highlights of the panel included evidence that what people actually do—as empirically observed—frequently



William Stuntz

conflicts with what they *should* do to improve their welfare; general agreement that while only 1.5% of people who have gambled become pathological gamblers, these people can have a disastrous impact on their families,

friends and colleagues; and descriptions of cutting edge brain imaging research on behavioral addictions such as gambling. Joseph Quinn (Boston College) chaired the panel, and discussant John Dombink (University of California, Irvine) adeptly wove the various arguments together and recounted his own experience with bingo in the Catholic church.

### Theology, Gambling and Risk

Judith Wilt (Boston College) chaired Friday's first panel, which focused on theological concerns about gambling. William Galston (Brookings Institution), Kathryn Tanner (University of Chicago) and William Stuntz (Harvard University) presented wide-ranging papers that explored the Jewish commitment to work, creativity, contemplation and the concerns of practicality; the curious gamble inherent in "Pascal's wager" about the existence of God; and a shift in American law, as influenced by Protestant Christianity, away from mercy toward retribution as response to vice. Dwayne Carpenter (Boston College) responded to the papers in part with a considerable contribution of his own about the role of gambling in Jewish history. Together the panelists demonstrated that gambling has often been understood as compatible with

religious belief and practice, contrary to today's prevailing opinion.

### Gambling in American Culture

The phenomenon of gambling in American culture was addressed in the final panel of the conference, chaired by David Quigley (Boston College). Economist Richard McGowan, S.J. (Boston College) outlined the curious inverse relationship between the fates of the American cigarette and gambling industries in the last fifty years. T.J. Jackson Lears (Rutgers University) described the long-standing tension in American culture between visions of "the self-made man," who thrives on the "culture of control" and eschews the easy money of gambling, and "the confidence man," who thrives on the "culture of chance" by relying upon luck and the gullibility of others to get ahead. "How different is the stock market day-trader from the lone gambler?" Lears asked, and is the former best understood as a self-made man or a confidence man? The Boisi Center's Alan Wolfe argued that gambling has never risen to the forefront of the culture wars alongside abortion and gay rights in large part because it has widespread support, and thus has never become a topic of national debate or controversy. Discussant Steven Light (University of North Dakota) concluded the panel by arguing that well-informed public discourse and public policy about gambling requires much more sophisticated analysis and awareness than is common today.



Left to right: Richard McGowan, T.J. Jackson Lears, Alan Wolfe, Steven Light

Conference organizers and participants agreed that the event was a great success, and we would like to thank the many people who made it happen. For details about all the speakers and their presentations, please visit the conference web site ([www.bc.edu/gambling](http://www.bc.edu/gambling)). Stay tuned for updates in this newsletter about the edited volume of conference essays; we will announce the book's publisher soon. ■

## BOISI CENTER HOSTS VISITING EUROPEAN SCHOLARS

The Boisi Center offices are bustling this academic year with the addition of three visiting fellows from European Universities. We are delighted to have them with us and especially encourage our readers in Boston to get to know them during the spring semester.

Grete Brochmann is a professor of sociology and director of the Institute for Social Research at the University of Oslo. Her primary research project this year is entitled “The Nordic Welfare State and Its ‘Others’: Immigration, Citizenship and Governance in Norway, Sweden and Denmark 1945-2005.” The project is collaborative, involving four Nordic researchers in addition to

Brochmann. It deals with the genesis of the specific Scandinavian approach to immigration policies: a strict entry regulation combined with generous extension of welfare rights. In particular, the questions it addresses are: How do welfare states with high ambitions and a strong sense of egalitarianism, such as the Nordic ones, cope with the pressures of immigration and the challenges to national unity presented by growing immigrant populations? On the other hand, how can immigration highlight the strengths and weaknesses of the general welfare policy? Professor

Brochmann will be discussing her research at a Boisi Center lunch colloquium on Thursday, April 10; see the “Public Events” section of our web site for more details.

Martin C. Putna, an associate professor at Charles University in Prague, is an historian of European literature in religious context. He is studying at the Boisi Center as a Fulbright fellowship recipient. His research project explores what he calls “the other religious America,” namely the culturally creative and socially progressive forms of American Christianity that fail

to receive the coverage among European media that Christian fundamentalists and other conservatives receive. Putna’s research explores recent American Christian theology, fiction and cultural criticism, which he then hopes in turn will create a more nuanced and positive understanding of American Christianity to his fellow Czechs.

Paulina Napierala is a Ph.D. candidate in American Studies at Jagiellonian University in Krakow, Poland, where she won a Fulbright fellowship to study in the United States this year. Her research explores a variety of issues concerning relations between religion and politics



*Left to right: Grete Brochmann, Martin Putna and Paulina Napierala*

in the United States, with special attention to the role of the Religious Right in American political life. At the moment her research is concentrated on the controversial topic of the constitutionality and effectiveness of faith-based initiatives.

More information about all three fellows can be found on the Boisi Center website in the About > Visiting Fellows section. ■



## A THEOLOGY OF PUBLIC LIFE

On October 11, the Boisi Center hosted an “Author Meets Critics” panel discussion about a provocative and important new book by Charles Mathewes, entitled *A Theology of Public Life* (Cambridge, 2007). Mathewes, a professor of religious ethics and the history of Christian thought at the University of Virginia, was joined by two of the most eminent practitioners of “public theology” today: David Hollenbach, S.J., the University Professor of Human Rights and International Justice at Boston College, and Ronald Thiemann, Bussey Professor of Divinity at Harvard Divinity School. Erik Owens, assistant director of the Boisi Center, moderated the lively discussion.



*Left to right: Ronald Thiemann, David Hollenbach and Charles Mathewes*

Mathewes began with an overview of his book, which, he noted, asks not “What does God have to do with politics?” but rather “What does politics have to do with God?” This distinction hints at the important difference he sees between a “public theology” (which becomes self-destructively accommodationist when it focuses too much on its non-Christian audience) and a “theology of public life” that is more completely rooted in Christian theology. Indeed, Mathewes’ book articulates a “theology of engagement” in public life based upon “a distinctively Augustinian account of God and God’s relation to the world.” An Augustinian theology of public life condemns the many forms of escapism—from God, neighbor and nature/creation—that are widespread in modern culture, and highlights the grace that properly orients people toward their neighbors and toward God.

In this sense, Mathewes argued, Christians should understand citizenship as a type of liturgy, the collective act of a community. The theological virtues of faith, hope and love can help Christians participate in public life in ways that are both distinctively Christian and fruitfully civic.

In his response, David Hollenbach praised Mathewes’ understanding of public life “as a mediation of divine grace” by which citizens can encounter God through their neighbors in the public sphere. And he commended Mathewes for his awareness that an overvaluing of public life can become a form of totalitarianism in which the

political takes over the whole of life. Hollenbach’s chief critique focused on what he saw as Mathewes’ conflation of the natural (i.e., the political) and the supernatural (the religious) due to an erroneous reading of Thomas Aquinas, who in fact differentiated the realms without separating them.

For his part, Ronald Thiemann commended Mathewes for meditations on the political and public aspects of faith, hope and love that are “rarely articulated with such beauty and power.” But he challenged the distinction between “public theology”

and a “theology of public life” that gives the book its title, arguing that they appear to do much the same work. To the extent that the approaches differ, Thiemann argued that public theology takes a more sympathetic and nuanced view of its audience; people can move between belief and unbelief, or religious and secular approaches, and Mathewes’ exclusively Christian arguments fails to address this movement.

The event concluded with a vigorous discussion among panelists and the assembled audience. For more information about public theology, or to view streaming video of this panel discussion or read transcripts of the speakers’ opening remarks, please visit the Public Events > Fall 2007 section of our web site. ■

## PROPHETIC VOICES LECTURE: “FAILING AMERICA’S FAITHFUL”

The seventh annual Prophetic Voices of the Church lecture featured politician, professor and prominent Catholic layperson Kathleen Kennedy Townsend. Townsend is the author of the recent book *Failing America’s Faithful: How Today’s Churches are Mixing God with Politics and Losing Their Way* (2007). Her November 7 talk elaborated on the many ways in which the Catholic church had fallen short of its own values. The eldest child of Robert Kennedy, Townsend wove several stories from her childhood into her talk. She recounted her father’s exhortation to remember how fortunate she was and to understand that such privilege always comes with the responsibility to serve others.

Townsend explained that her family and her church instilled in her the social and political values of community and compassion that are in danger of being lost in an individualistic, inwardly focused American society. We have reached the point, she argued, that even churches—traditionally the most important institutions in a community—have lost their focus and narrowed God’s word to little more than opposition to gay marriage, abortion and stem cell research. Myopic focus on these isolated social issues “blinds us to the 2,500 passages in the Bible that tell believers to care for the sick and the poor.”



*Kathleen Kennedy Townsend*

She called for proactive participation by the laity in the Catholic church and called on the Church hierarchy to abandon its fear of women and issues of sexuality. “Reform comes from the bottom up, not the top down,” she said. “It is up to us to help change the church.” ■

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## “CIVIL RELIGION” AFTER THE VIRGINIA TECH MASSACRE

On the morning of April 16, 2007, Virginia Tech student Cho Seung-Hui shot dozens of fellow students at close range, killing thirty-two, and then himself. Five months later, former



*Jerome Copulsky*

Virginia Tech religious studies professor Jerome Copulsky (now at Goucher College) visited the Boisi Center to discuss the process of grief and memorialization that followed the widely reported incident.

Two communal responses struck Copulsky as particularly noteworthy. The first was an interfaith service of mourning held the day after the shootings. The 10,000 seat basketball arena and adjacent football stadium overflowed with people watching politicians, local religious leaders (of several

faiths) and university administrators reflect on the previous day’s events. Each speaker solemnly spoke of grief and loss and faith until professor and poet Nikki Giovanni rose to enthusiastically perform what has become an iconic poem, ending with the declaration: “We will prevail. We are Virginia Tech!” Rousing cheers of “Let’s go Hokies!” erupted in a manner much more common to sports fans than mourners. University administrators quickly began to employ this common language of collegiate athletics in their communications about the massacre.

The second communal response Copulsky described was an impromptu memorial of thirty-two stones (one for each victim) set up by students on a campus quadrangle shortly after the shootings. One student quietly added a thirty-third stone to commemorate Cho. A campus-wide debate ensued about whether the killer ought to be memorialized alongside his victims. The university administration ultimately rejected the thirty-third stone when it built an official memorial (which, incidentally, displayed the phrase “We will prevail. We are Virginia Tech!”).

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## DEPORTATION AND CITIZENSHIP

As the national debate on immigration reform continues into the presidential election year, the usual political arguments for widespread deportation of “illegal immigrants” lack a basic awareness of the American deportation policy, argued Boston College law professor Daniel Kanstroom at the Boisi Center’s October 17 lunch colloquium. Kanstroom is the author of the recent book *Deportation Nation: Outsiders in American History* (Harvard, 2007), which chronicles the large, unnecessarily complicated and comparatively harsh system of laws, courts and enforcement mechanisms related to deportation. American deportation policy, he argued, challenges some of our most strongly held social values, including our self-image as a “nation of immigrants” and our faith in the rule of law.



*Daniel Kanstroom*

Kanstroom explained that deportation serves two functions in the United States: extended border control and post-entry social control. If border control is about choosing who can legally enter and stay in this country, extended border control enforces these decisions after people have already entered the country. This is the most obvious reason sovereign nation-states wield the power of deportation. The problem, however, is that this form of deportation is neither dominant in the current debates nor on the horizon of conversation.

The latter function—post-entry social control—is on the rise today as the government uses the threat (and reality) of deportation to punish or silence foreign-born dissidents inside the United States. This threat is intense in part because defendants in deportation cases lack basic civil liberties: they are not allowed lawyers or jury trials, and they can be punished retroactively (and deported) for laws that criminalized certain behavior well after the

defendants undertook it. Kanstroom worried about what this deportation policy will do in the future—not only to immigration policy more broadly, but also to legal policy in general. A more sensible and honorable approach to deportation policy, he argued, would re-align it with immigration policy once again, rather than making deportation a form of social control.

Ultimately, Kanstroom argued, deportation should be placed under the rule of law. It should be dealt with on a case by case basis, it should be more in tune with other forms of criminal law and it should not be retroactive. It is the clear lack of balance between immigration and deportation policy, and more specifically between post-entry social control and extended border control, which Kanstroom addressed in his book and in his talk. ■

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*Continued from page 6*

### “CIVIL RELIGION” AFTER THE VIRGINIA TECH MASSACRE

Copulsky closed his remarks with the observation that these two ways of memorializing the victims and the tragic event itself can be understood as forms of civil religion. In this context, a civil religion that blended

political, athletic and religious language provided a source of healing for the campus as a whole. Copulsky raised questions about whether this civil religion left more traditional religious questions unanswered. ■

## Student Advisory Panel

Over the course of the semester, the Boisi Center's Student Advisory Panel (SAP) met frequently to discuss developments in politics and religion and to help the Center promote its events in these areas. In a terrific event related to the Center's conference on gambling, the SAP organized and hosted a debate on the question: "Is gambling good for Massachusetts?" SAP members Tim Mooney (A&S '09) and Joshua Darr (A&S '09) squared off in a spirited debate moderated by SAP member Kacey Seawell (LSOE '09). The audience voted on the resolution before and after the debate, revealing a small but significant shift toward the affirmative position. The event was a great success, and we hope to have other student-sponsored events in coming semesters. ■



Left to right:  
Tim Mooney and Joshua Darr

## THE CULTURAL PRODUCTION OF EVIL

Evil has been a theological concern for Emilie Townes since her childhood in the American South, when the frequent sermons she heard about God's universal love seemed to conflict with the harsh reality of racial segregation. Today, as the Andrew W. Mellon Professor of African American Religion and Theology at Yale Divinity School and president of the American Academy of Religion, the distinguished theologian has a lifetime of experience and training to draw upon, but the implications of evil in the world are no less disturbing or challenging. Indeed her most recent book, *Womanist Ethics and the Cultural Production of Evil*, returns to the central question of theodicy: how can we say that God is good and just when evil exists in the world?



Emilie Townes

For Townes, who visited the Boisi Center in October to discuss her work, the first step in answering that question is to rephrase it. Christians should no longer ask: "Why does God allow evil to happen?" Townes said that instead the question should be: "Why do we create suffering for each other?" She noted that ethicists and theologians strive mightily to parse these questions in treatises on injustice and inequality, but real social change is painfully slow. The reason, she argued, is that the powerful role of the imagination is too often ignored as a contributor to the structures of evil in the world. The imagination holds things in place within the subconscious in ways we cannot even appreciate, even as it helps shape our belief and behavior.

Part of her project, then, as a womanist theologian is to question the way we think about basic categories of our experience—race and gender chief among them—as they relate to the structures of evil in the world. (For more about womanist theology, see the transcription of an interview with Professor Townes on our website.) These structures will persist, she argued, as long as persons fail to see one another in a more sincere and genuine way—as particular persons of flesh and blood, not as universalized "social projects." ■



## RELIGIOUS DIVERSITY AND THE COMMON GOOD



Left to right, back row: Thomas Boland, Jeffrey Kurtz, Chris Beneke, David True, Miguel Martinez-Saenz, Lance Laird, Jerome Copulsky, Thia Cooper. Left to right, front row: Alan Wolfe, Rick Livingston, John Crowley-Buck, Elizabeth Agnew, Sandra Lopez, Jeanne Petit, Lisa Diller, Leah Hochman, Karin Fry and Erik Owens

Over a six-week period during the summer of 2007, Alan Wolfe and the Boisi Center hosted a seminar for college professors from across the United States on the topic “Religious Diversity and the Common Good.” The fifteen participants were selected from a large pool of applicants as part of the National Endowment for the Humanities’ series of summer programs in higher education. Meeting each week for six hours of formal discussion and another two hours of informal lunch conversations, the group delved into the seminar themes from a wide variety of perspectives.

The first four weeks were dedicated to philosophical, historical, sociological and legal approaches to religious diversity and the common good. Participants discussed Alasdair MacIntyre’s *After Virtue* alongside Stanley Fish’s *The Trouble with Principle* and Amy Gutmann and Dennis Thompson’s *Democracy and Disagreement*. They analyzed Will Herberg’s *Protestant, Catholic, Jew* and asked whether Diana Eck’s *A New Religious America* represented an updated model of American religion. They examined Alan Wolfe’s sociological work in *The Transformation of American Religion* and discussed Michael Sandel’s *Democracy’s Discontent*. In the final week, they used Philip Hamburger’s *Separation of Church and State* to guide the discussion of an array of controversial Supreme Court cases. A more thorough overview of the themes of the course is available in the “Courses and Seminars” section of the Boisi Center’s web site.

Five guest speakers joined the seminar at various points to discuss their work, including a number of their books and articles assigned to the seminar: government professor Michael Sandel of Harvard University, law professor Jay Wexler of Boston University, theology professor David Hollenbach, S.J. of Boston College, First Amendment scholar Charles Haynes of the First Amendment Center in Washington, D.C. and political science professor Jytte Klausen of Brandeis University. Participants took advantage of the speakers’ expertise by posing challenging questions and drawing out numerous themes for future consideration.

The participants themselves brought a wealth of experience and knowledge to the conversation along with a diversity of backgrounds and perspectives. Coming to the seminar from a variety of academic fields—religious studies, history, philosophy, sociology and communications, to name a few—helped to foster a deeply interdisciplinary conversation. Many of the participants presented their own work in progress and welcomed constructive criticism from their peers. Outside of their academic setting, the group also took advantage of the New England summer, with outings to Cape Cod, the Museum of Fine Arts, a local mosque and Fenway Park—another of Boston’s sacred spaces. We were delighted to host the participants for the summer and wish them all the best in their future endeavors. ■

## BOISI CENTER LAUNCHES NEW WEB SITE

In an effort to improve the content, style and usability of our web site, the Boisi Center launched a major site revision in September. While enhancements will continue well into 2008, here are a few of the updates we've completed:

### Expanded Content

Since 2006 we have been audio/video-recording nearly every event for broadcast (via streaming audio or video) or download (via podcast) on the internet. We have also been creating and posting unique content for every event we host, including transcripts of short interviews with speakers, links to further reading or resources discussed at the event and photographs of the events themselves. All of this content is accessible from the "Event Resources" box located at the top right margin of every event page.

### New Home Page Layout

Boston College has adopted a new "look and feel" for its web presence, and the Boisi Center's new home page reflects these stylistic considerations. Our new layout accommodates more frequent updates—which occur almost daily during the semester—and provides space for quick lists of new and frequently-used links. By the end of the spring semester we will have completed

another major home page upgrade to a new template that provides much more flexibility with graphics and text layout.

### Streamlined Interface and Structure

To improve usability we have reduced the number of top-level categories to five (About, Public Events, Publications, Courses/Seminars and Browse By Topic), which can be seen on the left-hand navigation panel. These menus expand when you click them to reveal hierarchies of additional sub-categories and pages. Beneath this main navigation panel is a cluster of frequently used pages with contact information and maps, information for the media, and direct links to our mailing list sign-up page. A special "search this site" link does just what it promises, providing filtered search results from the university's search engine. "Breadcrumbs" at the top of every page let you know where you are in the site, and a university-wide reference bar at the top allows for quick return to other BC sites.

We hope the new site's dynamism and rich content reflects the energy and intellectual contributions of the center itself. If you haven't visited our site lately, we encourage you to do so—and to send us your feedback at [publife@bc.edu](mailto:publife@bc.edu). ■



The new Boisi Center home page



Event page for Daniel Kanstroom's lunch colloquium

## STAFF NOTES



**ALAN WOLFE** is professor of political science and director of the Boisi Center. This semester he delivered lectures at the British Library in London, Trinity College Dublin, Princeton University and Fuller Theological Seminary. Over the summer he also spoke at the Aspen Institute and at a conference in Vienna. He has recently published a number of essays and op-ed pieces in the U.S. and Europe, including much-discussed articles on gambling in the *Chronicle of Higher Education* and on political philosopher Russell Kirk in *The New Republic*. In the spring he will teach a seminar (PO 358) on “The American Culture War” in the political science department.



**ERIK OWENS** is assistant director of the Boisi Center and adjunct assistant professor of theology. In the fall he taught the theology course “Ethical Issues in Economics and Business” (TH 210); in the spring he will teach “Ethics, Religion and International Politics” (IN 600/TH 563) in the International Studies program. With Alan Wolfe, he is editing a volume of papers from the Boisi Center’s recent gambling conference, to be published by a major academic press in 2009.



**SUSAN RICHARD** has served as the Boisi Center’s administrative assistant since 1999. In addition to being Alan Wolfe’s assistant, she serves as office manager, administers the budget and grants, and updates the Center’s web site. A graduate of Johnson and Wales University, she also plans the Boisi Center’s many events. If you would like to attend these events, particularly the lunch colloquia, please email her at [susan.richard.1@bc.edu](mailto:susan.richard.1@bc.edu).

The **BOISI CENTER** for  
RELIGION and AMERICAN PUBLIC LIFE

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**SPRING 2008 EVENTS**

**Muslims in the United States**

Peter Skerry, Boston College  
Wednesday, January 30, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**The Unbearable Lightness of Christian Legal Scholarship**

David Skeel, University of Pennsylvania  
Wednesday, February 6, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**Assessing the 2008 "Super Primary"**

Alan Wolfe, Kay Schlozman and Marc Landy, Boston College  
Wednesday, February 13, 2008  
4:30-6:00 PM • Location TBA

**Mormons in American Politics**

Clayton Christensen, Harvard Business School  
Thursday, February 14, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**Just Schools**

Martha Minow, Harvard Law School  
Wednesday, February 27, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**What Do We Owe the Iraqis?**

Rev. Bryan Hehir, Harvard University / Archdiocese of Boston  
Andrew J. Bacevich, Boston University  
Rev. Paul McNellis, S.J., Boston College  
Tuesday, March 18, 2008  
5:00-6:30 PM • Gasson Hall, Room 305

**Advances in Stem Cell Research**

Dr. Ole Isacson, Harvard Medical School  
Thursday, April 3, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**Immigration and the Scandinavian Welfare State**

Grete Brochmann, University of Oslo  
Thursday, April 10, 2008  
12:00-1:15 PM • Boisi Center  
(RSVP required)

**Gay Marriage in Theology, Law and Politics**

William Stacy Johnson, Princeton Theological Seminary  
David Blankenhorn, Institute for American Values  
Kerry Healey, Former Lt.-Gov. of Massachusetts  
Cheryl Jacques, Civil Rights Activist / Lawyer  
Tuesday, April 22, 2008  
4:30-6:30 PM • Higgins Hall, Room 300