

Boston College  
 Boisi Center for Religion  
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# The BOISI CENTER Report

VOL. 2 NO. 1

THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

JANUARY 2002

## FROM THE DIRECTOR

When we started the Boisi Center for Religion and American Public Life two years ago, we knew that issues of religious faith would play an important role in American politics. We did not know that they would also involve the United States in a war against a terrorist organization that claims religious belief as one of its primary motivations for action.

It was therefore natural for the Boisi Center to play a role on the Boston College campus in public educational efforts after September 11. We were able to help bring to campus such experts as the Rev. J. Bryan Hehir, Professor Martin Marty, and author Jack Miles to explore these questions with students, faculty, and staff. We hope that our efforts have helped contribute to the thoughtful response of the Boston College community to those events.

As the Center's director, I have been active in the public realm as well. In a chapter in a book called *How Did This Happen?*, organized by the editors of *Foreign Affairs*, I wrote about the domestic front in the aftermath of September 11, explaining the ways in which American religious diversity and separation of church and state differ so strongly from the vision of those with whom we are at war. And in early November, I was pleased to accept an invitation from the U. S. Department of State to visit Denmark, where I gave interviews, appeared on television, attended meetings with Muslims and Christians, and used these opportunities to explain the ways in which American religion works.

Not everything we do at the Center is, however, directly tied to September 11. We have continued our series of luncheon programs and talks, open to the Boston College community, with presentations by Peggy Levitt, David Roozen, Lucas

Swaine, and Phillip Cunningham, among others. With the support of the Center's staff, I was able to finish an edited manuscript on the moral and normative aspects of the school choice debate. This volume, which draws from the Boisi Center's conference on school choice last year, will be published by Princeton University Press in a year to eighteen months.

My current research, now that my book *Moral Freedom* is published, examines the way religion is actually practiced in the United States. In developing this research theme, the Boisi Center will sponsor a workshop next June on lived religion in America, led by sociologists Nancy Ammerman and R. Marie Griffith.

In our second year, we at the Boisi Center continue to flourish. It is a pleasure to be able to bring an account of our activities to you.

~ Alan Wolfe

## Calendar of Events

### January

23 Professor Ali Banuazizi, Psychology. "Reflections on Political Islam After September 11" Boisi Center 24 Quincy Road 12-1:15

### February

6 Professor Lisa Cahill, Theology "Genetics, Religion, and Social Ethics" Boisi Center 24 Quincy Road 12-1:15

20 Professor Ray Helmick, Theology "Northern Ireland: Inclusion or Exclusion in Promoting a Culture of Lawfulness." Boisi Center 24 Quincy Road 12-1:15

### March

Professor Michael Sells, Haverford College, "The Struggle for the Soul of Islam: Inclusive and Exclusive Tendencies in the Wake of September 11" Date, time and place TBA

6 Professor Lynn Davidman, American Civilization and Judaic Studies, Brown University "Beyond the Synagogue Walls" Boisi Center 24 Quincy Road 12-1:15

12 "Jews in the American Public Square" A dinner and panel featuring Professors David Novak, Michael Broyde, Michael Gottsegen and Kevin Hasson Gasson 100, Buffet 6:30. Panel 7:30-9:30.

### April

2 Professor Paul Schervish, Sociology. "The New Physics of Philanthropy: Money, Meaning, and Motives." Boisi Center 24 Quincy Road 12-1:15

11 Professor Andrew Delbanco, Comparative Literature, Columbia University "The Place of Market Values in American Life" Gasson 100 7:30 Co-sponsored with the Lowell Lectures

### June

14-16 Lived Religion Workshop with Professor Nancy Ammerman (Hartford Seminary) and Professor R. Marie Griffith (Princeton University)

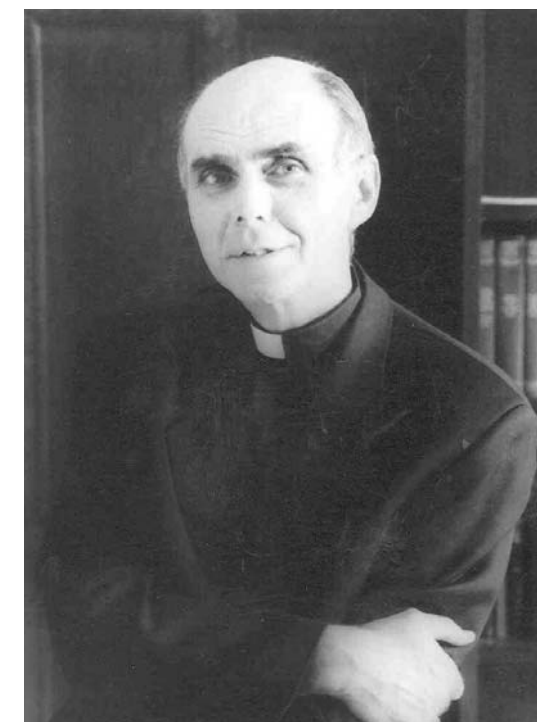
13 Professor Guido Dierickx S. J., Political Science, University of Antwerp, Marquette University. "Religion in a Deliberative Society: What Really Happened to Us in the Era of Secularization." Boisi Center 24 Quincy Road 12-1:15

20 Professor Benjamin Braude, History. "The Abrahamic Attitudes Towards Racism and Slavery: Is Religion Moral?" Boisi Center, 24 Quincy Road 12-1:15

25 Dr. Abdolkarim Soroush, Visiting Professor, Harvard Divinity School "Faith, Reason and Democracy in Islam" 7:30, Room TBA

To attend any Boisi Center Lunch Event please RSVP Susan Richard at 617-552-1860 or richarsh@bc.edu

The BOISI CENTER Report produced by CMIT, Boston College. Designer, Jennifer Connor. Art Direction, Mike Swanson. Photography, Stephen Vedder, Brad Olsen



## Hehir Speaks on "Order, War and Terrorism: Drawing Moral Lines"

On November 1, 2001, The Reverend J. Bryan Hehir, Chair of the Executive Committee of Harvard Divinity School and noted scholar in the field of international relations and Catholic social teaching, offered his perspective on the United States' response to September 11 to an audience at St. Ignatius Church. In a lecture entitled "Order, War, and Terrorism: Drawing Moral Lines," Father Hehir stressed the need for foreign policy to take more seriously the role of religion in international politics, and noted that the phenomenon of terrorism represents a new challenge for understanding the ethical dimension of war.

Part of the challenge posed by the events of September 11 is that they raise anew the question of religion and its connection to politics—but it is a question that current foreign policy institutions are ill-prepared to answer. With a secular focus stemming perhaps from the reaction against religious wars of the 16th and 17th centuries, modern western foreign policy operates on the assumption that it is possible to understand the world without understanding religion. Hehir pointed out that virtually no foreign-relations textbook published in the U.S. has even one chapter on religion, and that foreign ministries lack designated positions for experts on religious issues. Yet, as Hehir asserted, the idea that one

could understand the collapse of communism in Europe without considering a Polish Pope in alliance with Solidarity, or the struggles in Latin America without reference to the Catholic Church,

Continued on page 5

## Martin Marty Explains the Logic of Fundamentalism

On October 31, Martin Marty, a noted scholar of religion and the Fairfax M. Cone Distinguished Service Professor Emeritus at the University of Chicago, came to St. Ignatius Church at Boston College to give a talk on "The Logic of Fundamentalism: Responses to September 11." In his talk, Marty drew on insights from the six-year Fundamentalism Project he directed for the American Academy of Arts and Sciences from 1987-1993. One of the results of the project, which studied fundamentalist groups in 23 different religions, was that it became possible to understand fundamentalism itself as a distinct kind of movement that is in part a reaction to modernity.

How fundamentalists experience modernity, and its attendant pluralism and relativism, can be characterized, said Marty, in terms of a number of particular features. Central to fundamentalist movements is their self-definition as "the old time religion," a return to a pure past before the intrusion of modernity. Fundamentalist movements do not usually develop out of liberal societies or liberal religions, but are founded in traditional societies or existing orthodox religious movements. At the same time, fundamentalists can be very inventive with the tools, if not the culture of modernity. Marty cited the door-to-door salesmanship of the millennialist Moody Bible Institute and websites promoting Amish tourism as examples of this element. Using these tools is a way to do battle—Marty called it doing "judo with modernity." The principle is to take an opponent's force and turn it around to one's advantage. The efforts of fundamentalist groups to create their own media outlets are examples of this strategy.

*Continued on page 7*



## Cunningham Addresses Changes in the Catholic Understanding of Judaism



*Shalom: The Calling of Christians and Jews by a Covenanting God* (Paulist Press/Stimulus Books 2001). Cunningham shared his work at a lunch seminar at the Boisi Center on October 10, at which he claimed that changes in the Catholic understanding of Judaism, as represented in the Vatican II Council document *Nostra Aetate*, need to be realized at the practical level, specifically in the training of ministry students.

Is it possible to retell the Christian story in a way that avoids presenting it as a triumph over and replacement of the Jewish covenant? This was the task Philip Cunningham, Director of Boston College's Center for Christian-Jewish Learning, set for himself in writing his new book, *A Story of*

Cunningham stated that key requirements for telling the Christian story in a "Post-Supersessionist Church" include: 1) affirmation of Judaism's continuing relationship with God and the validity of Jewish self-understanding, 2) the use of historical-critical methods of scriptural interpretation, 3) operation within a contemporary historical consciousness that also respects scientific insights, especially evolutionary theory, and 4) the promotion of Christian discipleship.

One participant raised the question of whether Christian theology recognizes Jesus as Jewish. Although Cunningham believes "we've got a long way to go" in this regard, he noted that the recent Vatican document *Dominus Iesus* is promising in that it emphasizes the work of the Logos through the human person of Jesus, who is undeniably a Jew. Another questioner asked whether this retelling of the Christian narrative might have implications for Christianity's dialogue with other faiths as well. For Cunningham, the Jewish-Christian relationship is unique, and needs to be more fully worked out before its implications for other religious dialogues can be understood.

## Martin Marty Explains the Logic of Fundamentalism

*Continued from page 2* The stance of fundamentalism, Marty continued, is one of reaction to a total threat, a threat that endangers both personal and social identity. Fundamentalists have to be ready to take action if called, and to see themselves as an agent of the divine. There is no middle ground. As Marty put it, fundamentalists hate moderates more than they hate infidels. Such a view can explain why a historian at Bob Jones University would say that Billy Graham is the most dangerous man in America, or why most Islamic fundamentalists are battling Islamic moderates, not the West itself.

Marty argued that fundamentalism involves a selective retrieval of those aspects of the tradition considered most central. Often those fundamentals are "scandalous and offensive," chosen in part because the difficulty of adhering to them will help to insure the full commitment of members who remain. But the down side of such selective retrieval is that it tends to distort the larger tradition; many people feel that "bin Laden and Al Qaeda have hijacked Islam," just as the Ku Klux Klan distorted Protestant Christianity.

Thus, Marty concluded, it is important that our response to the current situation be one of openness and dialogue. He believes we need to do "what no fundamentalist can do," namely, "converse with, listen to, understand, and work with the other who is different" as part of a pluralistic community.

## The Challenges of Theocracy for American Liberalism

On September 25, 2001, Lucas Swaine of Dartmouth's Department of Government led a luncheon discussion on a timely subject—the challenge of theocracy for liberal political societies. In light of the events of September 11, Swaine argued that the real threat to the U.S. and other liberal democracies is neither terrorism nor Islam per se, but rather "religious enthusiasm" as embodied in theocratic visions of the good. The task for liberal governments, Swaine asserted, is to find better ways to communicate with theocratic groups and to justify government actions and policies that limit such groups in ways that they will find convincing. Rather than continuing to claim that all public reasons have to be framed in solely secular terms, liberal governments ought to affirm the prudential, theological and conciliatory components of the reasons they give

to theocrats. Put simply, liberalism needs to affirm religiosity, not just tolerate religion.

In the lively discussion that followed, participants raised a number of issues relating in particular to Islam. For example, in proposing increased efforts at rational dialogue with theocratic groups, one participant asked whether Swaine was anticipating a kind of "conversion" of these groups, an "Islamic Reformation." He further asked if all religious traditions have the resources to engage in the rational discussion Swaine envisions. Swaine and others were quick to note that Islam, like other religious traditions, has substantial internal religious divisions, and that militant theocracy represents only one interpretation of Islam. In addition, it is important to recognize the dynamics of power, rather than faith, operating in fundamentalist, theocratic movements.

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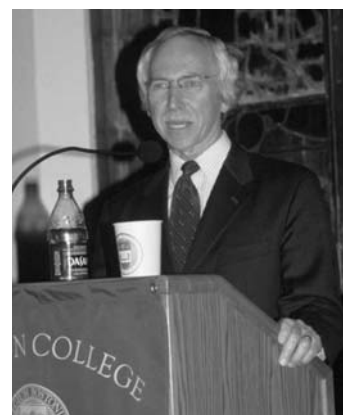
## Miles Imagines the Life of God

For Jack Miles, the events of September 11 changed not the content of his new book, *Christ: A Crisis in the Life of God*, but rather his explanation for writing it. As Miles told an audience in Gasson Hall on November 15, events like those of September 11 lead people to look back on their own lives and the history of their country, and to focus on what is most important. For Miles, that process involved reflecting on how the experience of war as a child and young man had shaped his world view and influenced the course of his life.

After leaving a career in Old Testament studies and moving into publishing, Miles found his interest in the story of the Bible rekindled in the early 1980's when he heard a performance of St. Matthew's Passion, whose opening chorus features the startling paradox of Christ as both bridegroom and sacrificial lamb. Miles wondered what it could mean that the God of Israel, who was often described as Israel's bridegroom, but also as a lion and warrior, could so radically reverse His behavior and become a sacrificial victim.

The search for the answer to this question became the heart of Miles' new book. Miles surmised that something must have happened to provoke the change in God—some crisis or war. He concluded that

the trouble was that God hadn't kept his promise to the people of Israel to make them a great nation, that God



foresaw the Roman Holocaust that was to decimate his people in the year 70 C.E. and resolved to atone for that broken promise by becoming human himself and undergoing human suffering. Miles calls this novel approach to the Bible "theography" to distinguish it from theology. It's the old-fashioned "character criticism," which

treats characters in a work as if there is more to them than what is on the page, but which does not add new events to the story. Miles asserts that his role as author is to assist in the telling of the story, but he doesn't presume to theologize or speculate on the meaning of the text. Instead, he wants to provoke both theologians and psychologists to think more deeply about their fields. Miles' initial foray into this genre won him the Pulitzer prize for biography in 1996 for his book *God: A Biography*.

## Staff Notes

**Alan Wolfe** serves as the director of the Boisi Center and is a professor of Political Science at Boston College. Professor Wolfe is the author or editor of more than ten books, including *One Nation, After All* and most recently, *Moral Freedom: The Search for Virtue in a World of Choice*. Professor Wolfe is a contributing editor of *The New Republic* and *The Wilson Quarterly*. He also writes frequently for *The New York Times*, *Commonweal*, *Harpers*, *The Atlantic Monthly*, *The Washington Post*, and other publications. Professor Wolfe has been a Fulbright Professor of American Studies at the University of Copenhagen. In addition to directing the Center, Professor Wolfe is



currently teaching American Social Criticism and will be teaching Religion and Politics in the spring.

**Patricia M.Y. Chang** serves as the assistant director of the Boisi Center and is an associate research professor in the Sociology Department at Boston College. Professor Chang specializes in research that examines the organizational aspects of religion. Her past work has focused on the institutional aspects of gender inequality among Protestant clergy. She is currently working on a book that examines how theological understandings of authority affect practices of democratic participation



in Protestant denominations. In addition to her work at the Center, Professor Chang teaches a course in the Sociology of Religion in the fall and The Institutional Ecology of Faith Based Organizations in the spring.

**Susan Richard** serves as the Center's administrative assistant. Prior to coming to Boston College in September 1999, Susan worked at Boston University for eight years; the last five years she served as the Department Administrator for the Sociology Department. Susan is taking classes in the Program of Higher Education through the Lynch School of Education.



## Hollenbach Discusses *The Common Good* Against a Background of Tragedy

On the morning of September 11, the Boisi Center received a phone call relating the news that a plane had crashed into the World Trade Center in New York City. As the morning progressed, we watched in horror as news of the attacks on the World Trade Center Towers and the Pentagon unfolded on our television screen. As the time for our lunch seminar approached, we decided to go ahead with our planned discussion of David Hollenbach's forthcoming book *The Common Good and Christian Ethics* (Cambridge University Press, 2002). As David Hollenbach noted, the morning's events made the need for a normative framework for a global community even more relevant. The discussion of the book also provided a way for us to gather as a community and think positively about the ethical challenges that lay before us as a nation, and as a leading member of a global community.

Hollenbach argued that the common good needs to be understood as something like the good of a clean environment: one person's possession of it does not mean that there is less for others, and if one person has it, then everyone has it. The common good is also relational — it can be measured in a society in terms of the active participation of all its members. The real problem that Hollenbach sees in the U.S. and in the world today is not so much intolerance as social isolation, marginaliza-

tion, and the inability of certain groups (or nations) to participate fully in society, both as beneficiaries of and contributors to the larger good. In addition, Hollenbach claimed that the pursuit of justice is an essential prerequisite for the realization of the common good. He is committed to the idea that there are universal norms of justice, as encoded in the Universal Declaration of Human Rights for example, that ought to be pursued on a global scale.

Asked if he saw any hopeful signs in the world today of efforts toward building the sort of relationships and solidarity upon which the common good is predicated, Hollenbach offered both domestic and international examples. In the U.S.,

where he feels strongly that the funding of public education ought not to be linked to local property taxes, he noted that a number of states, New Jersey being a controversial example, have made efforts to restructure the funding of education to insure greater equity. Internationally, he noted the recent success of the grassroots movement in South Africa to convince pharmaceutical companies to reduce the cost of their AIDS drugs. That such drugs, even when sold at cost, are still too expensive for AIDS patients in many parts of Africa points to the persistence of the problem of distributing health care equitably throughout the world.

*“The common good... can be measured in a society in terms of the active participation of all its members...”*

### Lived Religion Workshop at Boisi Center

On June 14-16, 2002 the Boisi Center for Religion and American Public Life will gather together a dozen young scholars who are currently working on ethnographic studies of various faith traditions in America. Participants will discuss such themes as the role of doctrine in every day life, how tradition is defined in daily practice, and what denominational identity means to typical church members. By bringing together scholars who are working in different faith traditions, the goal of the workshop is to help scholars to develop a sense of the larger practices that characterize American religion, as well as gain a better sense of the particularities of various traditions. The workshop will be led by Professor Nancy Ammerman (Hartford Seminary) and Professor R. Marie Griffith (Princeton University).

### Graduate Student Reading Groups

The Boisi Center invites proposals for interdisciplinary, inter-institutional graduate student reading/writing groups on themes related to the study of religion and public life. In order to facilitate interdisciplinary conversation and community, we will offer limited support to reading groups in various forms. Proposals for support should include a brief outline of the group's theme and reading list, a list of members, and a list of activities it would like the Center to support (e.g., speakers, photocopying subsidies, books). To submit a proposal or for further information, contact Patricia Chang at [changpc@bc.edu](mailto:changpc@bc.edu).

## Kathleen Norris Visits the Boisi Center

As part of its sponsorship of the second annual Belief and Non-Belief Symposium, “Evil: The Artist’s Response,” the Boisi Center invited author and poet Kathleen Norris to a luncheon discussion on the subject of hope. Joined by other writers and faculty from the English, Political Science, Sociology and Theology departments, Norris led a lively conversation about the nature of hope in American society, particularly in light of the events of September 11.

For Norris, the consequences of September 11 for hope had a lot to do with the nature of people’s hopes. Those accustomed to depending solely on themselves, seeking to be in control through wealth and status, would find those hopes shattered or sorely questioned by the terrorist attacks. On the other hand, people whose hopes were directed outward, toward a community or a religious faith, would have the kind of resilience expressed in the Psalms: “they hear evil news and do not fear.”

Participants agreed that it was important to make the distinction

between hope, a deep spiritual virtue, and optimism, a more fragile kind of expectation dependent upon externals. Many felt that September 11 had challenged America by stripping away a naïve, “blind” optimism and forcing this “culture of distraction” to learn to concentrate and to take more notice of the global community. At the same time, the terrorist acts revealed a deeper foundation in American society, as expressed in the outpouring of care and concern, the resistance to stereotyping and scapegoating, and the capacity to respond calmly to crisis. This response contrasted sharply with the aftermath of Pearl Harbor, which saw the institution of martial law and the internment of Japanese Americans as “enemy aliens.”

Another participant pointed out that for many Americans, particularly those young people caught up in the “eternal present” of Wall Street, the events of September 11 have been transformative. They have introduced a sense of time—before and after—which is a necessary foundation for hope in the future, and they have



Kathleen Norris and Prof. Dennis Taylor

brought people together in acts of worship that allow for reflection and deepening ties of community.

So, is the American response to September 11 an indication that hope resides in this society? The metaphors of Lower Manhattan may offer an answer: the Twin Towers, symbols, perhaps, of a naïve optimism about ever-increasing wealth and power, are gone. But just across the river, the symbol of America’s standing offer of freedom and opportunity to the “huddled masses,” the Statue of Liberty, remains.

## Wolfe Speaks on “What America is Fighting For”

On October 16, 2001, Boisi Center Director Alan Wolfe participated in a panel organized by Marc Landy of the Political Science Department at Boston College to address the question of American war aims and purposes in light of the September 11 attacks. Joined by Thomas Hibbs and Paul McNellis of the Philosophy Department, Wolfe focused his comments on redirecting the kinds of questions that were being asked.

Rather than looking to America itself for root causes of the terrorist attacks or to American foreign policy or American corporations and their responsibility for global inequalities and poverty, Wolfe challenged the audience to take a hard look at Osama bin Laden and his terrorist network. As one of the wealthiest men in the world, a member of the economic elite, bin Laden’s very existence depends upon maintaining the poverty of people in his part of the world. Wolfe argued that if Afghanistan were engaged in the normal process of economic development, with an emerging middle class and increasing prosperity, there would be no room for the likes of bin Laden and his network.

Wolfe also reminded the audience that bin Laden is an adversary not only of the United States, but also of moderate Islamic regimes in the Middle East despite his

rhetoical statements about the Arab-Israeli conflict. In fact, what bin Laden and his organization hate most about America, asserted Wolfe, is “what we Americans should most love about ourselves,” namely, the openness and freedom of our liberal, democratic society. And this society “is precisely what we are fighting for.” Wolfe argued that the opportunities in the United States for women and for people of diverse religious backgrounds to participate fully in society stands as an affront to the values bin Laden holds dear: “We, in other words, are a living insult to him.”

For Wolfe, the American response to September 11 has been “remarkable” in its gravity and maturity. President Bush’s decision to take military action was supported by “an overwhelming majority of Americans,” but undertaken nonetheless in an atmosphere open to healthy debate and dissent, as evidenced by lively discussions occurring on college campuses and in the pages of national newspapers. While he expressed some concern about the extent of new administration policies restricting civil liberties, Wolfe remained confident that Americans value their liberties enough “to make sure that we will find the right kind of balance.”

## Hehir Speaks on “Order, War and Terrorism: Drawing Moral Lines”

Continued from page 1

or the situation in Jerusalem as simply an issue of political boundaries, is plainly misguided. The events of September 11 emphasize even more strongly the need for a radical rethinking of the way foreign policy understands religion. In outlining the international political and moral framework in which the events of September 11 and the current U.S. response are taking place, Hehir emphasized key changes in the international order in the last 50 years. Between the 16th and early 20th centuries, the dominant model of international order was founded on the concept of sovereignty, in which states were seen as independent and self-determining actors who entered into relationships with other states. One of the key assumptions governing this order was the absolute right of each state to protect its sovereignty by going to war. The last 50 years, Hehir argued, have seen the emergence of the United Nations as a structural framework above individual states. There have also been challenges to sovereignty in the form of human rights claims against states and the deepening integration of national economies into a larger international economy (globalization). Finally, the rise of transnational actors—as exemplified by IBM, the World Bank, and the Jesuits—has changed the terms of international order.

Hehir next addressed the question of ethics and war, and focused on the just war tradition as a way of thinking that seeks to place war inside the moral order. In contrast to pacifism and realism, both of which, for different reasons, place war outside the moral order, the just war tradition seeks to influence public policy debate about the use of force by providing moral guidelines and to offer individuals a personal framework of conscience. While the tradition grants that some uses of force are acceptable,

it seeks to limit that use in terms of purpose, method, and intention. In the 20th century, the just war tradition has faced a number of challenges: 1) nuclear weapons, which raised the question of unlimited catastrophic violence and the related question about the morality of threatening such violence, and 2) humanitarian intervention, which posed the problem of whether it was just to violate sovereignty in order to prevent genocide. Terrorism poses a third challenge to just war deliberation, in that it involves not states but transnational actors guided by religious or secular ideologies. Of particular concern is that these agents consciously violate a sense of the limits of force by targeting civilians.

According to Hehir, the decision of the United States to take military action in response to the events of September 11 highlights the challenges terrorism poses to ethical reflection about the use of force. In spite of his conviction that there is just cause in this case, Hehir expressed some reservation about the intentions behind the effort and the methods being used to pursue it. Talk of “revenge,” for example, or “ending terrorist states” falls outside appropriate moral categories and represents a disproportionate response. For Hehir, questions about risk to civilians and the morality of destroying infrastructure need to be constantly at the forefront of military deliberations. Moreover, it is just as important to make the distinction between terrorist organizations and the states in which they operate, as it is to have concern for the civil society in states that are widely considered terrorist. In sum, Hehir asserted that in the present “War on Terrorism,” the cause is clear but the means need constant review.

### Student Paper Competition

*The Boisi Center for Religion and American Public Life is pleased to announce an annual competition for the best student paper (Graduate and Undergraduate) on a theme related to the activities of the Boisi Center.*

*This year the theme of the paper competition is Religious Freedom in American Society. Papers are welcomed from any disciplinary background and must deal with a theme related to religious freedom in American society. Possible topics include the appropriate relationship of church and state in a democratic society, problems associated with the maintenance of a common morality in the face of religious diversity, issues related to religious pluralism, the moral or normative aspects of specific policies that affect religious diversity, and analyses of religious persecution or favoritism.*

*Papers should include an abstract of no more than 100 words on a separate page, and run no more than 2000 words in length excluding figures and bibliography. Three copies of the paper, plus a cover letter should be submitted to the Boisi Center for Religion and American Public Life, 24 Quincy Road, Chestnut Hill, MA 02467 by February 1, 2002.*

*The winning essay will receive a prize of \$200 for the undergraduate competition and \$400 for the graduate competition.*

*Questions can be directed to Professor Patricia M.Y. Chang at the Boisi Center for Religion and American Public Life. (617) 552-1861 or changpc@bc.edu.*