

The BOISI CENTER Report

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THE BOISI CENTER FOR RELIGION AND AMERICNA PUBLIC LIFE

JANUARY 2003

FROM THE DIRECTOR

This fall was the most exciting semester in the life of the Boisi Center since we began our activities almost three years ago. The visit of our Muslim scholars provided an opportunity to combine scholarship, public outreach, and diplomacy at one and the same time. I am sure that our visitors learned a great deal about American religion, but so did I. The opportunity to hear experts on all the world's religions from throughout the Boston area gave me a chance to enjoy the intellectual riches of the area. Boston truly is a great city for the study of religion and we are pleased to be part of it.

The State Department program also enabled us to engage in a bit of (amateur) diplomacy. I do not think we should be telling other countries how to run their affairs, but I also think that, when it comes to living with religious diversity, America has

much to offer the world. Separation of church and state is not always well understood. Religious pluralism is a difficult idea to put into practice. Yet at a time of significant population movements, we have a pretty good record, especially compared to societies in Europe, such as France, Holland, and Denmark, who have significant anti-immigrant movements. There is no backlash against Muslims in the US comparable to that of Jean Marie Le Pen. Europeans are right to criticize the US for its fascination with capital punishment. But we can challenge them to live up to the promise of religious tolerance better than they have.

Finally, our program continued our efforts at outreach. I traveled with the scholars to LA and worked with two other institutions, Fuller Seminary and the University of Southern California. The scholars met with two rabbis in the LA area with great success. I was able to write an

article on their visit for The Chronicle of Higher Education. The State Department wants the results of the program to be more widely known, and I am only too happy to oblige.

Of course we did other things this year, including our lunch colloquia. The project on school choice reached its conclusion and the resulting volume, *School Choice: The Moral Debate*, will be published in January 2003 by Princeton University Press. My own research and writing continue apace and I have submitted another manuscript, *The Transformation of American Religion: How We Actually Practice Our Faith*, to the Free Press. It will appear in the fall of 2003.

We look forward to an equally intense spring that will involve our usual program of events as well as planning for the possible repeat of the State Department program in the summer of 2003.

~ Alan Wolfe

Boisi Center Hosts Fulbright Seminar For International Muslim Scholars

In a program funded by the public diplomacy branch of the U.S. Department of State, the Boisi Center hosted a month long Fulbright seminar this fall titled "Religion in Contemporary America: Church, State and Society." The program brought 13 Muslim scholars from Muslim majority countries to Boston College for an intellectually rigorous program examining the political, social, and cultural roles that religion plays in America. In addition, the program sought to illuminate the ways in which religious tolerance can be fostered in a multi-faith society. From September 14th through October 12th, these scholars, largely from the Middle East and South Asian countries, along with two from Africa and one from Turkey, lived at the Walker



Center for Global Mission and Ecumenical Exchange, and met at the Boisi Center for lectures, discussions, and social events under the direction of Alan Wolfe and Patricia Chang.

The thirteen scholars, who were chosen by the U.S. Consulates in their countries, included: N.P. Hafiz Mohamad from India, Mun'im

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Former Senator Gary Hart Speaks on the Restoration of a Jeffersonian Republic

On September 18th former U.S. Senator Gary Hart gave a public lecture on ideas presented in his new book *Restoration of the Republic: The Jeffersonian Ideal in 21st Century*



America (Oxford 2002). In his talk, he offered his view of the current crisis in the United States and possible structural changes that

could address them. Hart argued that globalization has brought important changes in the world, cit-

ing the decline of nation-states, the rapid spread of information, and new forms of conflict as examples of these changes.

Hart focused on terrorism as a new issue we must confront, not only from abroad, but also from domestic sources. Reminding the audience that terrorism is not just an international issue, he cited the Oklahoma City bombing as an example of domestic terrorism that we need to protect against as well. The solution, from Hart's view, is that Americans need to recognize that this country was formed as a republic and that it needs to return to ways that encourage the participation of

citizens as a key to the continued success of the nation. He cited activity in town meetings, participation in schools, voting, and serving in the National Guard as examples of republican behavior that needs to be nurtured in local communities. Hart recalled Jeffersonian ideals of citizen participation, civic virtue, and the common good and argued strongly that a strengthening of these ideals is what our nation needs to succeed in the new century. Hart argued that Jefferson's republic, if fully implemented in the United States, would better help the U.S. to deal with the challenges it faces now and in the future.

Inter-Religious Dialogue in Action: Muslims and Jews Engage Scripture at Hebrew Union College, L.A.

One of the many high points of the Church, State, and Society Seminar occurred on the afternoon of Tuesday, October 8th, when our Muslim guests were invited to join faculty and students in their weekly Torah study under the direction of Rabbi Reuven Firestone at the Hebrew Union College in Los Angeles. Director of the Louchheim School of Jewish Studies, Rabbi Firestone is also a scholar of early Islam, focusing particularly on Islam's relationship with Jews and Judaism. Rabbi Firestone invited our Muslim guests and his Jewish students and colleagues to engage the story of Noah both in the Hebrew and Qur'anic texts.

"As people of the book," Rabbi Firestone explained using a phrase to describe the common heritage of the Abrahamic religions, "we should be able to sit down and engage one another's texts." At small tables, groups of four or five were instructed to read and discuss the texts describing the story of Noah and the flood. Each table was given the Old Testament texts in both Hebrew and English translation, along with the original Arabic and English translations of the parallel stories from the Qur'an.

The mood was exciting, for many reasons. Certainly, after three weeks of dialogue about non-Muslim religions, the visiting scholars were thrilled to engage the Qur'an with North Americans, especially Jews. Moreover, the Jewish students were excited to read and hear about Noah and his particular significance to the Muslim faith. For nearly everyone in the room, this was the first opportunity to sit down with a member of the other faith and dialogue about their scriptural traditions. After the English translations of the stories were read aloud at each table, the participants were invited to discuss what about each story seemed distinctive, what points of contact the stories



shared, and where the narratives diverged significantly.

Interestingly, many of the Jews found the character of Noah in the Qur'anic story to be more interesting than the Torah account. They valued Noah's passionate concern for the other humans who would be killed by the impending flood. Similarly, many Muslims were fascinated by Noah's righteousness and obedience to God's will in the Genesis account. In this small way, people of both faiths came to a new relationship both with their own

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Boisi Center Hosts Lived Religion Workshop for Younger Scholars

From June 14th through the 16th the Boisi Center hosted a workshop for younger scholars working on the theme of "Lived Religion." This label is used increasingly to distinguish ethnographic research that focuses on the everyday "lived experiences" of religious practitioners. The workshop, which included senior scholars Nancy Ammerman and Marie Griffith, brought together advanced graduate students and junior scholars working in different contexts in order to facilitate a sharing of experiences amongst researchers who are typically immersed in the context of a single congregation or group. The research engaged in by participants ranged across a diverse spectrum of religious tastes and themes including Lesbian-Bisexual-Gay and Transgendered congregations, bi-racial congregations, Lutheran congregations in Anupiac villages, and AIDS activism. The discussion sought to bring the scholars together across this diversity by focusing sessions on the themes of identity, worship, witnessing, and doctrine.

The theme of the workshop was inspired by research Professor Wolfe is pursuing in his latest project on the religious practices of contemporary Americans which draws insights from a cross reading of published ethnographic materials on how religion is actually practiced, as opposed to how theorists, journalists, and public intellectuals typically characterize religion. Professor Wolfe challenged participants to think outside a narrow academic audience when writing up their research for publication, and to pay more attention to the narratives of experience rather than the theoretical frames in their writing. He also encouraged them to think about the implications their research might have for public debates about religion, and exhorted them to become more deeply involved in the public discourse about religion.

Boisi Center Hosts Fulbright Seminar For International Muslim Scholars

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Ahmad Sirry from Indonesia, Mehmet Pacaci from Turkey, Barakat Hasan from the Palestinian Authority, Adnan Mahmoud Assaf from Jordan, Kamarul Mat Teh from Malaysia, Fareed Mohammed Hadi Abdulqader from Bahrain, Md. Akhtaruzzaman from Bangladesh, Ahmed Mohsen Al-Dawoody from Egypt, Munib-ur Rehman from Pakistan, Saida Yahya-Othman from Tanzania, Ibrahim Mu'azzam Maibushira from Nigeria, and Carmen A. Abubakar from the Philippines. These scholars were selected for their scholarly interest in religion, and for their ability to translate what they learned in the US to audiences in their home countries.

While at the Boisi Center, the group heard from a number of prominent speakers from the faculty of Boston College and from other institutions in Boston and across the country. The program focused on four themes: the separation of church and state, the relationship between democracy and religion, the problems of tolerance in a pluralist society, and the relationship between religion and policymaking. The program also included a trip to Los Angeles where the scholars stayed at the Fuller Theological Seminary, the largest evangelical seminary in the US, and had an opportunity to meet with various religious groups on the West Coast. Further details about the full program of the Fulbright seminar can be viewed at our Center's website www.bc.edu/boisi.

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Five of the Muslim Scholars Visit Religion and Politics Seminar Focusing on Islam

On Monday, September 30th, five Muslim scholars who were participating in the Church, State and Society seminar visited Professor Wolfe's class, *Religion and Politics*, to answer student's questions about Islam and current world events. This was a timely conversation given that the class had recently read Bernard Lewis' *Islam and the West* and had discussed issues related to religion and violence with respect to Islam. Students' questions ranged widely, from the feasibility of Islamic practice in the United States to why Muslim countries are predominantly non-democratic and how they view the foreign policy of the US. The scholar from Bangladesh tried to give a brief outline of the history of Islam in India, Pakistan, and Bangladesh as a primer in the ways that Islam and politics intersect. However, this immediately led to the discussion of another dichotomy—the separation between nationalism/ethnicity and religion. The Pakistani scholar was clearly displeased with the story that the scholar from Bangladesh presented and was quick to rebut each point, perhaps reflecting the current political clashes between these two nations.

With this exception, the scholars seemed unwilling to be confrontational about the issues raised in the class discussion. As guests of the United States and as representatives of their respective countries, they appeared reluctant to present views which could be construed as critical of Islam. Thus they were unwilling to

express strong opinions on the controversial lobbying by Turkey, a democratic country with a 99% Muslim majority, to join the European Union. Moreover, when pressed by a student about why there is so much hatred towards Americans by those abroad, the scholars only went so far as to express displeasure with our foreign policy.

Perhaps the most interesting discussions occurred around the subject of terrorism. The scholars quickly denounced any tie between terrorists and Islam, arguing that true Muslims know terrorism to be wrong. None of the scholars approved of terrorist acts and supported this view by quoting from the Qur'an. The scholar from Pakistan stated that "when you kill one person, it is just like killing all peoples." However, they acknowledged that terrorist groups such as Al Qaeda are actively recruiting in their countries. The scholar from India recalled that he had recently experienced one of his students coming to him for help in trying to resist the strong recruitment measures that terrorist organizations used. He cited the use of brainwashing and other tactics that he witnessed terrorists employing to persuade new members. The scholars agreed that neither Islam nor nationality had a role in terrorism and that these groups were extremists misrepresenting the Islamic faith. [This article was written by a member of Professor Wolfe's class, and Boisi Center student intern Zachary Stanley].

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.

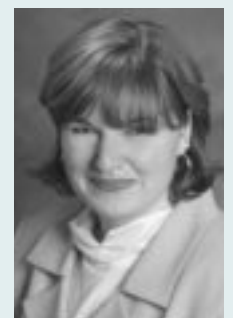
Professor Wolfe taught Religion and Politics in the fall and will be teaching Religion and the American Culture Wars in the spring.

Patricia M.Y. Chang serves as the assistant director for 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; serving for five years as the Department Administrator for the sociology department.



Panel Discusses the Muslim Experience in America

On September 18th the Boisi Center hosted a panel on “Varieties of Muslim Experience in America” featuring the Reverend Don Muhammad of the Nation of Islam (NOI); Mohammad Ali Salaam whose faith journey has led him from Christianity, to membership in the NOI and finally to Sunni Islam; and Mohammad Louzanni, a member of the Islamic Society of Boston, an upper middle class suburban mosque in Wayland. Together, these panelists offered a spectrum of Muslim experiences in the United States. Louzanni spoke of his experience as a foreign born Muslim who consciously made the decision to live in the US. He spoke of the difficulties of living faithfully in a secular



society that is not oriented around God, yet was also critical of Muslims in the United States who “act like they are a majority, even though they are a minority.” Salaam spoke positively about his work with the Islamic Society of Boston in Cambridge, its rapid growth through conversion, and the ethnic and cultural diversity of its membership. Muhammad, a local leader of the NOI, spoke of how the Nation of Islam has brought empowerment to African Americans in the US and spoke of how their national leader Louis Farrakhan was traveling through Africa and the Middle East and trying to encourage Muslims to work together.

Many of the Muslim scholars were familiar with the Nation of Islam and had the impression that the NOI represented the experience of American Muslims. They also believed that the African American experience portrayed by Farrakhan was the experience of all Muslim-Americans. The views expressed by the panel members caused many of our visitors to rethink this perspective. Many found it heretical, for example, that the NOI teaches that Elijah Mohammad, the founder of the NOI, is a messenger of God and is sometimes referred to as the prophet Elijah. The visitor from Nigeria claimed that the NOI’s statement of belief, which had been provided in their packet of readings, was inconsistent with the teachings of the Qur’an. This panel was one of many opportunities the group had to interact with American Muslims during their stay and helped to broaden their perspective of American Muslims.

Richard Burkholder and Andrew Kohut Present Polling Data on Views of Muslims

On September 24th Richard Burkholder, head of international research at Gallup, delivered a presentation based on an extensive survey Gallup International had conducted in nine Muslim countries including Lebanon, Turkey, Kuwait, Saudi Arabia, Iran, Pakistan, Indonesia, Morocco, and Jordan. Among other topics, Muslims were interviewed on their views of the U.S. after the September 11th bombing. Surprisingly, with the exception of Turkey (43%), the majority of people in these countries did not believe the news reports that Arabs were responsible for the 9/11 attacks. Although there was no consensus as to who might have been responsible, many believed that the USA itself, Jews/Israel, or non-Muslim terrorists may have been responsible. Overall, the Gallup report showed a surprisingly wide gap in the worldview of Americans and those in Muslim countries on religious, moral, and political issues. The majority of Muslims, again with the exception of Turkey (35%), found the US military action in Afghanistan to be morally unjustifiable. Generally less than 1/3 of the populations in these countries felt that western societies showed great concern for the Islamic/Arabic world and were not hopeful that a better understanding between western and Islamic worlds would ever occur.

The discouraging view Muslims have of America was in sharp contrast to the positive view Americans appear to have of Muslim Americans according to a survey conducted after 9/11 by the Pew Center for Religion and the Press. In these polls, presented by Andrew Kohut, the Director of the Pew Center, 54% of Americans who were surveyed have a favorable view of Muslim-Americans. While Kohut admitted that this attitude has



eroded somewhat over time, the poll data did serve as a counter weight to the many reports the scholars had heard about the persecution of Muslims in America after 9/11.

“After the attacks of 9/11, one question my students frequently asked was ‘Why do they hate us?’ I think the Gallup poll is a sobering reality check, and shows that while many Muslims may like Americans as individuals, collectively they may see us as arrogant and ill-informed” commented assistant director Patricia Chang. More information on the Gallup and Pew polls can be viewed on their websites www.gallup.com and www.pewforum.org.

Jay Dolan Speaks on “In Search of An American Catholicism”

On October 22nd, Jay Dolan, Professor of History at Notre Dame, gave a talk at the Boisi Center from his new book *In Search of An American Catholicism: A History of Religion and Culture in Tension* (Oxford, 2002). The talk offered a timely historical perspective at a time when grass roots movements calling for the greater empowerment of the laity are gathering momentum. Dolan’s book addresses the contemporary and historical conflict between American democratic values and the authoritarianism of the Catholic Church. In trying to understand how American Catholicism has been shaped by the cultural context of the United States, Dolan has written an “interpretive essay” focusing on the intersection of Catholicism and culture in five areas: democracy, religious liberty, devotion, national identity, and gender.



Dolan focused his talk at the Boisi Center on the theme of democracy and how it has impacted the Catholic experience in America over its history. Beginning with the story of how the first bishop in the US was actually elected by the clergy in the 18th century, Dolan traced the shift towards a more European model with the influx of Irish and Italian immigrants in the 19th century. An audience member also pointed out that the United States was long seen as a missionary church by the Vatican, and thus more directly under Papal authority than Catholic churches in other countries which had more autonomy. Yet Dolan feels that “democracy is bubbling up” in American Catholics again, citing the Voice of the Faithful as an example, and going on to speculate that this trend could continue and change the relationship between the Church and America.

Church, State, and Society Seminar Visits Hartford Seminary

On Thursday, September 19th, Muslim scholars participating in the Boisi Center’s Church, State, and Society seminar visited the Duncan Black Macdonald Center for the Study of Islam and Christian Muslim Relations at Hartford Seminary in Hartford, Connecticut for a day of panel discussions. In the morning, the scholars met with Professor Ibrahim Abu-Rabi, co-director of the Macdonald Center; and Professor Ingrid Mattson, Professor of Islamic Studies. Abu-Rabi, a Palestinian citizen, began with a brief overview of the Macdonald Center’s history, after which Dr. Mattson spoke about the benefits of pursuing Islamic studies at a non-Muslim institution. She highlighted the freedom of thought available to Muslim thinkers, a freedom which allows one to transcend the usual terms of debate in the Muslim world (e.g., secularism v. orthodoxy). This relative freedom is embodied in Mattson herself, who was elected as the first female

vice president of the Islamic Society of North America, a group dedicated to helping Muslims live an Islamic way of life in North America. Mattson also addressed some of the problems of being a Muslim in America, remarking that balancing American freedom with the ethical requirements of Islam is a challenge; for her, “everything is a test.” For example, America’s freedom and affluence can encourage an un-Islamic indifference toward the poor. Abu-Rabi expressed concern that the terrorist threat is leading Americans to view Islam and Muslims as enemies.

In an afternoon panel, Professor David Roozen, co-director of the Hartford Institute of Religious Research and Professor Jane Smith, co-director of the MacDonald Center, presented the findings of a survey they had conducted of American mosques. They pointed out that the number of mosques in the US increased 42 percent between 1990 and 2000, compared with 12 percent for evangelical Protestant denominations. Moreover, Roozen remarked that more than 93 percent of U.S. mosques are attended by more than one ethnic group, suggesting that they are more multi-ethnic than would typically be found in other American religious groups or in most Muslim countries. One of the scholars from Malaysia, Kamarul Mat Teh, was so impressed by this survey research that he expressed a desire to undertake a similar kind of survey in Malaysia.

Inter-Religious Dialogue in Action: Muslims and Jews Engage Scripture at Hebrew Union College, L.A.

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scriptures and with people of another, often misunderstood, religion. Performatively, Jew and Muslim sat side by side, engaging each other on a meaningful level; hopefully, the fruit of this engagement was a new and helpful perspective from which to view one another.

At the end of the scripture study, Rabbi Firestone presented each of the visiting scholars with his book *Children of Abraham: An Introduction to Judaism for Muslims* (Ktav, 2001), which was written as a companion to Khalid Durán’s *Children of Abraham: An Introduction to Islam for Jews* (Ktav, 2001). Secondly, Rabbi Firestone explained that one of the best ways to engage another religion is to “roll your sleeves up” and to come in direct contact with it. “Have any of you ever seen or touched a Torah?” he queried. He then retrieved the Torah scrolls from the ark where they are kept at Hebrew Union College and invited the Muslim scholars to come forward to look at the Hebrew text and to touch the fine leather upon which it is printed. The visitors met this final gesture with great enthusiasm—they crowded around the Torah, delicately touching it with both curiosity and deep reverence. “This,” recalls Alan Wolfe, “is surely what the State Department had in mind when it sought out scholars who would promote mutual understanding between the United States and the Muslim world.”

Members of Muslim and Jewish Lobbies Discuss Their Role in US Politics

As part of the Church, State and Society seminar, the Boisi Center organized a number of panels addressing the theme of religion and democracy. This included two separate panels of religious lobbyists. The first, on



September 25th, featured Keith Weissman of the American Israel Public Affairs Committee (AIPAC), and Rob Leikind of the Anti-Defamation League (ADL) and was moderated by David Little, the Dunphy Professor of Religion and International Affairs at Harvard. Many Muslims believe that America's foreign policy towards the Middle East is largely engineered by American Jews and this session was a unique opportunity for the group to directly address these issues in an intellectual setting. Weissman explained that lobbying is one way that Americans have of making their interests known to their government officials but that it can never guarantee outcomes. He acknowledged that AIPAC is considered one of the most effective lobby groups in Washington DC and that some reports claim that American Jews contribute 50% of the Democratic party's budget and close to that percentage to the Republican party.

Rob Leikind presented another aspect of the Jewish lobby, explaining that the ADL was founded in 1913 in response to the lynching of a Jewish man in the South. Since this time, the ADL has fought to support the Jewish community in America by protecting constitutional freedoms for all groups, not just Jews. Leikind described how his organization combats anti-Semitism on a national level by promoting general goals of human rights

and tolerance. This has led the ADL to make common cause with a number of underrepresented groups including the poor, labor, and ethnic minorities on a wide range of issues. Leikind attributed the success of the ADL to its support of broad based principles rather than narrowly Jewish interests, yet both lobbyists stressed that their main job is to mobilize the Jewish population in America to fight for rights of Jewish citizenry at home and abroad. While there was clear disagreement around the table over the handling of recent events in the Palestinian Authority, the conversation was respectful as well as lively and contin-



ued over food and drinks at a reception following the panel.

The following day, Jason Erb of the Council on American-Islamic Relations (CAIR), Eric Vickers, the Executive Director of the American Muslim Council (AMC) and Sohail Hashmi, a professor of International Relations and Islamic ethics at Mount Holyoke College, convened in a second panel on the "Muslim Lobby in the U.S." Professor Hashmi gave an overview of the political mobilization of Muslims in the US (see our website for a copy of his paper) and Erb and Vickers spoke on the activities of their organizations, which have largely been involved in anti-discrimination advocacy and support for the civil rights of American Muslims. When asked about the issue of Palestine, both lobbyists explained that perhaps 10% of their agenda was focused on international issues. In part this is because of ethnic and national differences among the Muslim population in the United States, which make political mobiliza-

tion difficult to achieve. Mobilization around issues related to Palestine has also lagged because most Muslims in the US are not from the Middle East and have differing views of the politics in that region. Both lobbyists focused on the need for Muslims to unite and form a strong political base as a minority within a majority, much as Jews have done. Erb stressed that Muslim lobbies were only formed in the last 10-12 years, but have started to have a larger political influence both in respect to direct lobbying, and in voter turnout. Vickers advised that Muslims need to develop their political influence by forming alliances with other groups so that the Muslim voice could be better heard in the political arena. He used the ADL as a model that American Muslims would do well to follow and pointed out that the AMC has collaborated with the ADL on a number of social justice issues.

Hashmi spoke on more general themes related to the political experience of Muslims in the United States. He spoke of an anti-Muslim stereotype that he felt existed in America that keeps Muslims out of political life. He also said that the beliefs of Muslims

"...MUSLIM LOBBIES WERE ONLY FORMED IN THE LAST 10-12 YEARS, BUT HAVE STARTED TO HAVE A LARGER POLITICAL INFLUENCE BOTH IN RESPECT TO DIRECT LOBBYING, AND IN VOTER TURNOUT."

also make it harder for them to mobilize within the existing two party system. Muslims do not have a natural home in either major political party as they tend to be conservative on cultural and moral issues but liberal on economic and social justice issues. Nonetheless, all three speakers expressed an optimism about the growth of the Muslim lobby in America.

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Calendar of Events

January

22 Qamar Ul Huda, Theology
"Unholy War In Islam"
12-1:15pm
The Boisi Center, 24 Quincy Road

February

5 Paul Osterman, Sloan School,
MIT, "Gathering Power; The Future
of Progressive Politics In America"
12-1:15pm
The Boisi Center, 24 Quincy Road

25 Steven Prothero, Religion,
Boston University, "Christian and
Plural: Toward a New Paradigm in
American Religious History"
12-1:15pm
The Boisi Center, 24 Quincy Road

To attend any Boisi Center Lunch Event please RSVP Susan Richard at 617-552-1860 or richarsh@bc.edu.
For calendar updates please see our website: www.bc.edu/boisi

March

12 John Makransky, Theology
"How the Buddhist Doctrine of
Skillful Means Supports Trans-
national Buddhist Expansion and
Adaptation."
12-1:15pm
The Boisi Center, 24 Quincy Road

26 Grove Harris, Harvard Divinity
School, "The Pluralism Project:
Research and Opportunities"
12-1:15pm
The Boisi Center, 24 Quincy Road

April

10 Richard Mouw, President,
Fuller Theological Seminary Annual
Prophetic Voices of the Church lec-
ture, "Evangelical Protestants in the
American Public Square: Drawbacks
and Opportunities"
Gasson 100, 7pm

29 John McGreevy, History,
University of Notre Dame,
"Catholicism and American
Freedom: A History, from Slavery
to Abortion"
12-1:15pm
The Boisi Center, 24 Quincy Road

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