

It is a pleasure to be in the BC community, with its rich history and vibrant institutions. Two of the

most interesting things occur in the BC community. The first is the BC community's commitment to education. The second is the BC community's commitment to social justice.

The BC community is a rich and vibrant one, with a long history of excellence in education and social justice. The BC community is a place where people from all backgrounds come together to learn, grow, and make a difference. The BC community is a place where people can find a sense of belonging and purpose. The BC community is a place where people can make a difference in the world.

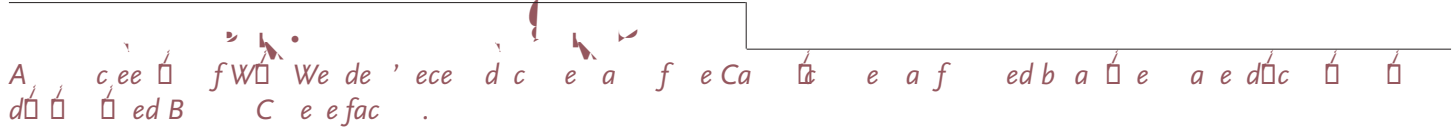
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From left to right: Jack Nuelle, Mary Ann Hinsdale, IHM, Theresa O'Keefe, and Peter Folan, S.J.
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It is often prompt knowledge
wink a no' romsa soa' consura rs
o cultur : utopi , in l' or ction, is
a lw ys l' a con' nt con' r' or, or
a 'ct p' cursor tp, 'ystopi . How e r,
G rist' n l' n' la a ll visting sh ol r
a the Boisi C' n' a n' 'ct or o l' . In-
stit' l' or Ecua n' a h n' l' s' ligious
'sa rh a the Un' rsity o T' n' n
in S' rma ny, a' s' s' l' tly 'i' e' nt
' w, or l' n' l, utopi n' l' n' g is
a l' a 'ya l' h roun' us. It is n' 'i' i' in
l' 'i' g' l' l' v' s' a n' i' soci l' n' i' ha t
'o' r' n' our l' s. I' h is S' p' r' r' d' t
l' n' k' on colloqu'uma the Boisi C' n' r,
l' n' k' h' 'ya l' a' e' i' m' 'i' a' un' l' r-
st n' i' n' g' o' utopi is o' w' y' to' a' n' a
politic l' l' o' g' y' a n' i' soci l' ust' .
l' n' k' l' p' a' e' 'i' ha t utopi sa e' l' l' y
t' d' 'e' a' nt o' e' n' i' n' g' rous' l' not



Christian Henkel outlines his project.
' i' m' 'i' a' . Utopi' s' a' n' s' a' sily 'om-
i' n' t' 'y' singul r' 'g' s' a' n' i' a' r' m' ul
i' l' o' l' o' g' s. B' t utopi' n' i' a' l' s' l' b' d' t
'o' o' a' n' 'ba' 'i' l' a' e' b' n' i' n' e' a' singly
a' c' c' o' m' p' l' i' s' 'a' l' m' o' s' t' w' i' t' h' o' u' t' n' o' t' e' ,
b' y' e' h' n' o' l' o' g' y. C' i' t' i' n' g' S' ul Al' i' n' s' k' y, R' u' h
C' h' e' n' a' n' i' C' o' r' a' l' W' s' t, l' n' k' l' p' u' l' s' 'i'

l' o' n' a' w, l' s' g' a' t' a' n' i' n' s' p' r' s' o' n' l'
u' s' o' our 'i' g' l' l' utopi' s. In l' n' k' l' s'
' w, 'i' g' l' l' z' 'o' n' a' n' i' i' n' community
o' r' g' n' i' z' i' n' g' l' p' w' i' t' e' l' i' g' i' o' u' s' 'u' a' t' i' o' n,
a n' i' o' s' i' r' e' a' h' u' n' a' n' e' d' t' i' o' n' i' p' s.
l' n' k' l' 'i' n' g' l' e' w' r' m' i' n' g' s' o' a' 'i' 'i' u' to-
p' i' s' a n' i' e' s' a' l' l' i' m' i' t' s, p' r' b' e' l' m' s' a' n' i'
' i' n' g' r' o' e' h' n' o' l' o' g' y, e' a' n' e' i' m' 'i' a'
l' e' s' 'i' g' l' l' l' utopi' s' i' n' w' y' s' l' a' t' e' t-
' e' r' o' u' r' u' s' o' l' e' m. A work' e' l' utopi'
a' n' n' o' t' o' n' l' y' the worl' s' i' n' u' s' t' e' s' a' n' i'
a' n' n' o' t' b' l' i' n' i' to' i' t' s' o' w' n' h' o' r' t' c' o' m' i' n' g' s.
I' n' k' e' n' i' , l' n' k' l' s' a' r' e' u' n' a' n' t' e' d' 'i' o' n'
' i' g' l' l' l' e' r' s' i' o' n' o' G' r' i' s' t' i' n' o' p' : utopi'
is poss' e' l' b' u' t' o' n' l' y' 'i' 'g' a' b' o' u' t' i' t' i' n'
e' s' p' o' n' s' o' r' e' h' i' a' l' a' n' i' u' s' t' w' y.

A recording of the colloquium and an
interview with Henkel can be found on the
event page.

www.bc.edu/boisi-henkel

'a' r' a' n' a' n' x' i' e' t' y' s' o' l' e' . A' n' a' r' i' a' n
p' b' l' i' c' s' p' e' c' i' a' l' l' y' e' t' r' 9/11. T' e' s'
a' n' x' i' e' t' y' s' i' n' c' l' u' d' e' a' t' i' o' n' l' e' s' s' u' r' i' t' y,
p' r' o' t' e' c' t' i' o' n' o' l' e' s' r' e' l' o' d' w' a' n' o' b' o' r' i' r'
e' c' u' r' i' t' y. l' e' s' a' n' 'i' l' l' i' a' t' 'u' r' i' n' g' t' i' m' e' s'
o' r' e' c' o' n' o' m' i' c' d' o' w' n' t' u' r' n' s' l' e' s' a' n' x' i' e' t' y' s'
a' e' x' a' c' e' b' a' t' e' .

T' e' d' i' s' c' u' s' s' i' o' n' o' b' o' r' i' g' i' n' s' t' u' r' n' e' d' t' o' s' k'
w' e' h' e' r' i' t' i' s' h' i' a' l' t' o' l' e' r' a' n' t' r' e' s'
a' t' h' e' b' o' r' i' e' r' . l' s' o, t' o' w' o' m' 's' p' i' n' o'
a' r' e' a' l' i' a' t' e' d' n' y' i' m' m' i' g' r' a' n' t' s'
e' n' i' a' r' e' b' a' s' e' d' o' n' l' i' e' r' a' e' a' n' i'
s' o' c' i' e' t' y' e' c' o' n' o' m' i' c' s' t' u' s' i' s' n' o' t' m' o' r' a' l' l' y'
e' r' m' i' s' s' i' b' l' e' ' e' h' a' e' a' n' b' l' i' g' i' t' i' o' n' t' o'
a' t' e' n' i' t' o' l' e' r' a' t' i' o' n' .

l' e' s' r' e' p' r' e' s' e' n' t' a' t' i' o' n' o' f' d' i' s' t' i' n' c' t' i' o' n' s'
a' e' s' s' e' s' s' y' t' e' m' l' p' e' r' i' a' l' y' l' e' s'
' i' s' c' u' s' s' i' o' n, d' i' s' t' i' n' c' t' i' o' n' s' l' i' k' e' h' a' t'
b' e' t' w' e' e' n' i' m' m' i' g' r' a' n' t' s' a' n' i' n' d' i' g' n' i' t' y' s' . T' e'

In his recent book, *Boisi's Best*, Boston College's Andrew Prevot outlines a colloquium covering questions growing out of his first publication, *Thinking Prayer: Theology and Spirituality Amid the Crisis of Modernity*.

Prevot opens by articulating a tradition of arguments in opposition to prayer: some claim that since an instructor has the task of encouraging students, citing models of religious violence as a negative example. Praying may in fact be a form of victimization, critics argue, especially when the victims are those who are not listening. In fact, prayer does not produce action or have any effect on the world. It is a waste of time and resources. Andrew Prevot responds to these arguments.

Andrew Prevot addresses concerns against prayer.

Prevot offers a different perspective. In a religion that has always prayed, prayer is not a negative example of violence: it is a negative example of violence only for victims in the world. It is not a negative example of violence in the world. It is to cultivate

known to play a critical role in the religion. It has a certain moral character in the tradition. More than a cross, the world. Martin Luther King, Jr., Dorothy Day and Dietrich Bonhoeffer have all famously testified to the importance of prayer in their lives.

Prevot concludes that the way to deal with the negative example of violence in the world is to cultivate

ditions, conversation on a tual
al w m y op. a m y a a w
p a ma rising from b a tion
he ology in conversation with the glba l
moy nts o the LBT community
a n the l tina n Bl ck L s M r
moy nts.

And the possibility, Ms h o s,
ma y a e p e n y n b t n
a a m i c h e o l o g n a n h e p p c y.
A r p b l i a t i o n o H u m a n a e V i t a e,
m a n y o h e h a r p o p o s i t i o n s t o
i t s a h i n g t

