



T BOISI CENTER R

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is as we usually discuss public square at the Boise Center, a discussion of student oral for at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the good. I also spoke at the event, which took place in the David, as a special offering, as I received a honor doctorate from the University of Idaho. I discussed the relationship between Catholic intellectual tradition and the talk will eventually be published, and I also published a book on the subject.

The week in particular stands out as I think about the past

seester. I also featured a discussion of Jesus and the American public square at the Boise Center, a discussion of student oral for at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the good. I also spoke at the event, which took place in the David, as a special offering, as I received a honor doctorate from the University of Idaho. I discussed the relationship between Catholic intellectual tradition and the talk will eventually be published, and I also published a book on the subject.

October, in the book, the Boise Center will be organizing a conference in June on lived religion. As a result, I will be organizing a group of advanced graduate students and beginning assistant professors who are engaged in ethnographic studies of American religious practice.

Finally, the . . . state Department has asked us to submit a proposal for a rotating residence center for fifteen scholars from outside countries next fall, which would lead seminars and discussions on American religious pluralism and the separation of church and state. If we receive the grant, I will have more to say about this in the next letter.

Ala Wile



Debating the Role of Jews in the Public Square

The rabbinic tradition of scholarly investigation and oral disputatim proved to be alive and well in the arc of a great scholar's career at Boston College. Reflecting on the role of Jews in the public square, as part of a broader program sponsored by the Center for Jewish-Christian Dialogue, the rabbi wrote a paper on religious tradition and the role of Jews in the public square, titled "The Role of Jews in the Public Square: A Response to the Debate." The paper was published in the Harvard Journal of Law and Public Policy, and is available at the Harvard Law School website.

One argued that the central problem for Jews in the public square is the lack of clarity in the issues of biblical and rabbinic law. The so-called "religious" issues are not the same as the "secular" issues, and the state of Israel, because "our" law-creating political system is a rabbinic law system. Give that the Jewish tradition is a rabbinic law system, it is not a rabbinic law system. The so-called "religious" issues are not the same as the "secular" issues, and the state of Israel, because "our" law-creating political system is a rabbinic law system. Give that the Jewish tradition is a rabbinic law system, it is not a rabbinic law system.

The rabbi also presented a strikingly different perspective on the role of Jews in the public square. In his view, Jews have not served their purpose, but it does not obligate Jews to bring their influence to bear on the world. Social issues, too, are relevant to Jews, and their role is not to be defined by them. A practical political system is dictated by the support of social policies that are ethically opposed to Jews, but which preserve their values essential for Jews' flourishing in society. For example, although public assistance programs are provided, it is not the Jewish role to support them as a sufficient replacement for the role of the state. The support of legislative and judicial practice as a matter of upholding the larger values of freedom of religion and the rule of law.

For the rabbi, the central question is whether religion—a Jewish particular—should be a force for or against the American public life. The rabbi's answer is that Jews have a valuable role to play in the return of religion to the public square: let the applauded role of the rabbi be as a vice president of the public religion, and let the return of Christianity be a pluralist of traditions. For Jews, the rabbi's role is to be secularist in the public square as well as large advantage. Moreover, the rabbi's role of secularist as well as a benefactor for the good of a rabbi is "the role of public life." The rabbi argued that the rabbi's role is to be a "quasi-religious" call to action, and that it is the role of the rabbi to support the Jewish community.

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Alan Wolfe serves as the director of the Bill Center and is a professor of political science at Boston College. Professor Wolfe is the author or editor of several books, including *One Nation, After All*, *Disobedience*, *Moral Failure: The Search for Virtue in a World of Greed*. Professor Wolfe is a contributing editor of *The National*.

Sells Reflects on "The Struggle for the Soul of Islam"

Islamic scholar and professor of religion at Haverford College, asserted in a recent lecture at Boston College that the alternative to a moderate conservative Islamic movement are really fighting a war against the West, and that it represents: a culture of global advertisement and technology of images. It is so accurate, he argued, that the September 11 attacks were "a coronation of the sure that these symbols are going to be the world's center of gravity; it is as if the world is as all parts of a single body; the September 11 attacks are the defeat of the West that is believed as America's slave to technology.

Sells suggests to have a sense of the development of radical Islamic groups, and to contrast these movements with the traditional Islamic cultural tradition that is often identified as its

A cōrdi g b Isla ic scolar A b lkarī o n o u s , At e d i s t i c t i v e l u a c a p a c i t b r e a s o i s i t i a t e l ω e c t e d b f r e e b — i f a c t , “ t e o l f r e e t i g i t e o r l d i s r e a s o . A e t t e c a p a c i t b r r e a s o i s a l s o i t e s p i t o t e r i p o r t a t a s p e c t s o f u a e p e r i e c e — r e v e l a t p , r e v o l u t p , a d b v e . o n o u s , a v i s i t i g p r o f e s s o r t i s e a r a t H a r v a r d D i v i i t c o o l , e p b r e d t e s e t e s p s o f r e a s o i a l e c t u r e a t B o s t C o l l e g e a r c 25 .

As a c a l l e g e b r e v e l a t p , o r r e l i g i o u s e p e r i e c e , r e a s o a s a i d e p e d e t u a a c i e v e e t i s e p i b z e d i t e c a s e o f G a l i l e o a d i s o f l i c t i t t e C u r c i t e I 6 t c e t u r . F o r o n o u s , t i s t e s p r e a i s i t r a c t a b l e , a d “ I s l a a s b u d o b e t t e r s o l u t p s t a C r i s t i a i t b t i s q u e s t p . A

e t e s p b e t e e r e a s o a d r e v o l u t p , o t e o t e r a d , a s i l l u s t r a t e d s t r i k i g l b r o n o u s i t e I r a j a e v o l u t p o f 1979 , a d s t i l l p l a s a n o l e i I r a b d a . e v o l u t p s , b e c a u s e t e i v o l v e t e “ e r u p t p o f e o t p s , A a r e “ v e r f a r f i o r a t p a l i t . A p o p l e t a k i g p a r t i r e v o l u t p e e d b b e g u i d e d b

f i d a b a l a c e b e t e e r e a s o a d e o t p , a d o n o u s s e e s t i s a s t e t a s k o f i t e l l e c t u a l s .

F i a l l , o n o u s b o k s b t e g r e a t u f i s t i c u i b e e p l i f t e t i r d g r e a t e s p — b e t e e

Banuazizi Proposes a Typology of Political Islam

C , ' , z a ' 1

u c o v e e t s a r e a c t u a l l e i I s l a ; b r o s t o f i t s i s b r , I s l a i c r u l e a s b e e c a r a c t e r e d b a s e p a r a t p o f s p i r i t u a l a d p o l i t i c a l r u l e . v l i t e 1960 s a d 70 s d i t e i d e a o f a I s l a i c s t a t e d e v e b p .

i l e j u s t i c e i s t e o v e r r i d i g i d o b g i c a l g o a l o f t e s e o v e e t s , e a c t l a t e a c e a s b j u s t i c e (i g e r a l a d a s i t p e r t a i s b o e) i s q u i t e d i f f e r e t : t e l i b e r a l s , b r e a p l e , u d e r s t a d j u s t i c e i t e r s o f t e F r e c o d e l o f e q u a l i t b e b r e t e l a a d e s p o u s e a f a i r l o d e r a t e v i e o f o e s f r e e d a d s o c i a l n o l e s . e v o l u t p a r i e s , o t e o t e r a d , i t e r p r e t j u s t i c e a s e s s i a i c , i v o l v i g t e e q u a l d i s t r i b u t p o f r e s o u r c e s b a l l , a d e s p o u s e a o r r e s p d i g l e g a l i t a r i a v i e o f o e s p l a c e i s o c i e t . F i a l l , o s e r v a t i v e s e s p o u s e a A r i s b t e l i a o t p o f j u s t i c e a s i p a r t i a l a d i v o l v i g t e p r o p r t p a t e t r a t e t o f u e q u a l p a r t i e s ; i t i s s c e e , o e a r e i a i f e r p r p o s i t p a d t e r e b r e r e c e i v e d i f f e r e t t r a t e t t a e u d e r t e l a .

B a u a z i z i o t e s t a t t e t p o b g o u t l i e d a b o v e c u t s a c o s s t e t r a d i t p a l u i / i i t e d i v i d e i I s l a ; a t t e s a e t i e , i t d o e s o t i c l u d e t e a o - p o l i t i c a l o r i e t a t p s i I s l a , r a g i g f i o t e o r l d - d e i g u f i s b o r d i a r , a p a t e t i c A u s l i s . e t p o b g a l s o a k e s t e s t u d o f t e r r o r i s o r e o p l e , b e c a u s e i t d e o s t r a t e s t e d i f f i c u l t o f f i t t i g t e r r o r i s t o v e e t s i b a o e c a t e g o r . B u t o t e o l e , t e r r o r i s t g r o u p s t e d b b e p e r i p e r a l i I s l a i c s o c i e t i e s , a d t e i r e t o d s a r e r e j e c t e d b o s t I s l a i c g o v e r e t s .

B a u a z i z i a r g u e s t a t l i i t i g t e s p r e a d a d i f l u e c e o f s u c t e r r o r i s t g r o u p s d e a d s a t o - b l d p o l i t i c a l s t r a t e g . F i r s t , t e d e b a t e b e t e e p o l i t i c a l g r o u p s i t e u s l i o r l d e e d s b b e a l b e d b f b u r i s . A t t e s a e t i e , t e i t e d t a t e s a d i t s a l l i e s s o u l d p r o o t e d e o c r a t i c i s t i t u t p s i I s l a i c s o c i e t t o u g a e a s u r e d p r o c e s s o f i f l u e c i g g o v e r e t s a d e u c i a t i g t e . . v a l u e s o f p l u r a l i s a d b l e r a c e .

Waterman Asks if Economists are Human



✚ Ja uar 30, e Boisi
 ✚ Ce ter s pri g 2002 vīsīt-
 i g scolar A. .C. ater a ,
 P rofessōrof Eō o jcs at t e
 i versit of i ipeg, detaile
 is curre t researc pōgra at
 a lu cō prese tatp e t̄tled
 "Eō o jsts versus Hu a
 Be i gs?" ater a e plai ed
 t at i s i volve e t i t public
 pōlic ad vocac i t e Ca adja
 A gli ca C urc i t e 1970 s
 pōug t b i s atte t p a gap
 p et ee t e et o b gical presuppō s i t p s a dōrie -
 tatp of C r i s t i a s c i a l t i k i g a d t o s e o f i s o
 v o c a t p a s a e o o i s t . a t e r a p r o p o s e s i
 r e s e a r c , a c r i t i q u e o f C r i s t i a s c i a l t i k i g t a t
 o e s j u s t i c e b o t b t e " s p o t a e u s o r d e r " t a t e o o
 j s t s r e o g z e i u a s c i e t , a d b t e o r g a i c i s
 d e e p l i b e d d e d i C r i s t i a e c c l e s p b g .
 A s p a c k g r o u d b i s p r o j e c t , a t e r a
 e p l a i e d t a t t e d i v i d e p e t e e " e o o j s t s " a d
 " u a b e i g s " f i r s t a n s e a t t e b e g i i g o f t e
 i g t c e t u r i t e o r k s o f u o a s a l t u s , o a r g u e d
 t a t s c a r c i t o f r e s o u r c e s i t e o r l d p o s e d f u
 d a e t a l p o p l e s i c c a l l e d i b q u e s t p t e g o d e s s o f

God's creatp . u b s e q u e t o r k i p o l i t i c a l e o o
 p r o c e e d e d o t e a s s u p t p o f a e t o b b g i c a l i d i -
 v i d u a l i s i c d e i e d t e p o s s i b i l i t o f r e o g z i g a
 " e o o g o d " o r o l l e c t i v e l o p t i a l o u r s e o f a c t p ,
 b u t s u c a u d e r s t a d i g o f u a s c i e t a s i o -
 f l i c t i t C r i s t i a s c i a l t i k i g s u d e r s t a d i g o f t e
 o r l d a s a o r g a i s o r " B o d p o l i t i c k " o d e l e d o t e
 p a u l i e o t p o f s c i e t a s t e s t i c a l b o d o f C r i s t .
 u s a t e r a t r a c e d t e o s t i t o f C r i s t i a s c i a l
 t o u g t b a r d s t e s c i e c e o f p o l i t i c a l e o o b t e
 f u d a t p o f e o o j c s a s a o d e r s c i e c e .
 D u r i g i s t i e a t t e B o i s i C e t e r , a t e r a
 p l a s b l e a r o r e a b o u t o A e r i c a C r i s t i a s
 t e s e l v e s u d e r s t a d t e i r t r a d i t p s o c i a l t e a c i g s
 s o t a t e c a a c o u t f o r o t o l t e s o c i a l t i k i g o f
 t o s e i t e p u l p i t , b u t a l s o f t o s e i t e p e s .
 e e a s e s t a b l i s e d a t e a c t l i s C r i s t i a s c i a l t i k i
 i g b d a a o g s t b o t c l e r g a d t e l a i t , e p l a s b
 s u b j e c t t e o c t r i e f i r s t b t e c r i t i c a l e a i a t p o f t e
 c a o s o f e o o j c s , a d s e o d l , b t r a c e i t s d e p a r -
 t u r e s f i o t e t r a d i t p a l C r i s t i a s c i a l t i k i g o f t e
 19 t C e t u r . l t i a t e l , e o p e s b d i s o v e r i f t e
 C r i s t i a t r a d i t p o f i q u i r o c e r i g s o c i a l q u e s t p s
 c a l e a r f i o t e o d e r s c i e c e o f e o o j c s , o r i f
 t e t o v e r s p o f i q u i r u s t u l t i a t e l b e i o f l i c t .

Davidman Discusses "Unsynagogued" Jews

ere; o s i s t s t e s e l f i d e t i t o f s e c u l a r " u s a -
 g o g u e d " A e r i c a J e s ? L D a v i d a ,
 P r o f e s s o r o f J u d a i c s t u d i e s a t B r o i s i v e r s i t a d b r -
 e r i s i t i g c o l a r a t t e B o i s i C e t e r , a d d r e s s e d t i s
 a d o t e r q u e s t p s r e l a t e d b e r c u r r e t s o c p b g i -
 c a l o r k o J e s b u t s i d e t e s a g o g u e . " D a v i d a
 a s o c l u d e d t a t t e s e l f i d e t i t o f s e c u l a r J e s
 o s i s t s o r e i v i e i g t e s e l v e s a s b t e r " i
 o p p o s i t p b t e p r e v a l i g c u l t u r a l i d e t i t i e s i
 o d e r A e r i c a t a i v i e i g t e s e l v e s a s u i t -
 e d i s u p p o r t o f a s p e c i f i c c u l t u r a l t r a i t . H e r
 r e s e a r c , b a s e d o i d e p t i t e r v i e s i t 30 u s -
 a g g u e d J e s , b c u s e s o t e i r l i v e d r e l i g p i
 e v e r d a l i f e b a a l z i g t e a s t a t J e i s i d e -
 t i t i e s , p r a c t i c e s a d e a i g s a r e e s t a b l i s e d o u t s i d e
 o f i s t i t u t p a l s e t t i g s .
 P r o f e s s o r D a v i d a b u d t a t t e r e l i g p u s
 t r a d i t p s o f u s a g g u e d J e s e r e r e l a t i v e l t i :
 s e r e o u t e d t e s b r i e s o f J e s o a d r e t u r e d
 o e b r q u a s i - t r a d i t p a l s e d e r s t a t f e a t u r e d p a s t a
 a d o t e r o l o s e r d i s e s . I f s u c t r a d i t p s e r e
 t i i t r e s p e c t b r e l i g p u s o t e t s e r e a s e d t e
 p e r a p s t e r e e r e o t e r t r a i t s a n o u d i c s e c u l a r
 J e s a d p r e s e r v e d t e i r i d e t i t i e s .



adl e o u g , e r i t e r v i e s s u g g e s t e d t a t
 a J e s b c a t e d t e i r c u l t u r a l i d e t i t i o c e p t s s u c
 a s " r a c e , " i c i t e a f t e r a t o f t e H b b c a u s t a d
 t e " F i a l o l u t p " s e e e d p a r a d i c a l . B u t u p f u r -
 t e r p o b i g , s e l e a r e d t a t
 i f a c t s e c u l a r J e s e r e t e
 " f i r s t p o s t - o d e r " p o p l e o
 d e i e d a s o r t o f e s s e c e b u t
 i s t e a d d e f i e d t e s e l v e s b
 a t t e e r e o t . u s
 e r e a s v r t o b J e s (o
 D a v i d a a d p r e v p u s l s t u d -
 i e d a d o c u e t e d i e r
 1991 b o o k T a , a R ,
 W i : W , T , O , u
 J , a) d i d o t i d e t i f t e -
 s e l v e s p r i a r i l i o p p o s i t p
 b t e p r e v a l e t A e r i c a
 a i s t r e a c u l t u r e , u s a -
 g o g u e d J e s d i d . D a v i d a
 s u g g e s t e d t a t t e s o u g t b
 e b r a c e J e i s i d e t i t — i t i t s p r o u d e r i t a g e a d
 i s b r — b u t i s e d b r e j e c t t e a u t o r i t o f r a b i s o r
 r e l i g p u s o f f i c i a l s .