



THE BOISI CENTER

VOL. 2 NO. 2

THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

MAY 2002

is as we usually discuss public square at the Boise Center, a discussion of student oral reports at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the Catholic Colleges and Universities. The former talk as of the topic "Religion in Campus" involved a discussion with the authors of a recent book on the topic. For the latter event, I discussed the same subject in a Catholic-like self-referential talk which will eventually be published, and also about its publication in the letter.

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

several weeks featured a discussion of Jesus and the American public square at the Boise Center, a discussion of student oral reports at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the Catholic Colleges and Universities. The former talk as of the topic "Religion in Campus" involved a discussion with the authors of a recent book on the topic. For the latter event, I discussed the same subject in a Catholic-like self-referential talk which will eventually be published, and also about its publication in the letter.

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

week featured a discussion of Jesus and the American public square at the Boise Center, a discussion of student oral reports at each College Illinois (a conservative Protestant institution), and a talk at Iola College in Indiana on religious diversity and the Catholic Colleges and Universities. The former talk as of the topic "Religion in Campus" involved a discussion with the authors of a recent book on the topic. For the latter event, I discussed the same subject in a Catholic-like self-referential talk which will eventually be published, and also about its publication in the letter.

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

Ala Wile



Debating the Role of Jews in the Public Square

The rabbinic tradition of scholarly investigation and oral disputation proved to be alive and well at the annual meeting of the American Jewish Theological Seminary in Washington, D.C. in 1999. The topic of the meeting was "The Role of Jews in the Public Square." As part of a broader program sponsored by the Center for Jewish-Christian Dialogue, the meeting was a rare opportunity for religious traditions to be heard in a public square. The event featured a presentation by David Olovson, a rabbi at the University of Toronto, and a panel of four rabbis from Harvard University, including the rabbi-in-chief of the Harvard Haskalah, Rabbi David Saperstein, and the rabbi-in-chief of the Harvard Haskalah, Rabbi David Saperstein.

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 speaker argued that the Jewish people as a whole, and not just the rabbis, are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people."

The rabbi-in-chief of the Harvard Haskalah, Rabbi David Saperstein, argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people."

For the rabbi-in-chief of the Harvard Haskalah, Rabbi David Saperstein, argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people." The speaker argued that the Jewish people are responsible for the state of Israel, because "our unaltered political culture makes it difficult for us to give a Jewish voice to the Jewish people."

BOISI CENTER RELIGION & AMERICAN PUBLIC LIFE

240 University of Idaho
Crest Hill, Boise, ID 83726
(617) 552-1860 • Fax: (617) 552-1863
E-mail: publiclife@boisi.edu
Website: boisi.edu/publiclife

Boisi Center Staff

- Alana Wolfe, Director
- Patricia Cagg, Assistant Director
- Atina C. Ater, Assistant Director
- J. Douglas Creed, Assistant Director
- Robert Lockwood, Assistant Director
- USA Jewish Archives, Assistant Director
- Adriana Egan, Assistant Director

Advisor Board Members

- Alan Auerbach, Haifa, Israel
 - Barbara Baer, New York, USA
 - Paul Bauer, Cambridge, MA
 - Anna Greig, Queen's University, Kingston, Ontario, Canada
 - Rev. J. Brahm, Houston, Texas, USA
 - Glen Lourie, University of Chicago
 - Rev. J. Donaldson, Chicago
 - Cullen Murphy, The Atlantic Monthly
 - Karl L. Campbell, Boston, USA
- The Board of Advisors is published twice a year. Please visit our website at boisi.edu/publiclife to be added to our mailing list.

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*, *Disorderly: The Story of the 1968 Election*, *The Savage and the Wild*, and *Confessions*. Professor Wolfe is a contributing editor of *The New Republic*.

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 "coordinated" to be sure that these symbols of the world would be captured; it is as if all parts of the world were plotted to defeat the United States that he believed as America's slave to technology.

Sells suggests to have a sense of the ongoing revolutionary radical Islamic groups, and to contrast these movements with the broader Islamic cultural tradition that is often identified with 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 z 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 t o 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 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 ics at t e
 i versit of i ipeg, detaile
 is curre t researc pōgra at
 a lu cō prese tatp e t̄itle
 "Eō o ists 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 s
 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 o u s o r d e r " t a t e o o i s t s
 r e o g z e i u a s o c i e t , a d b t e o r g a i c i s d e e p l
 i p 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 i 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 p 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 r o b 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 o 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 o 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 o 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 i 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 . ✚ c 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 e d c o n 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 i 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 i 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 i 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 o i s i u n 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 i 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 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 f 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 .



✚ d d l 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 r 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 p 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 .