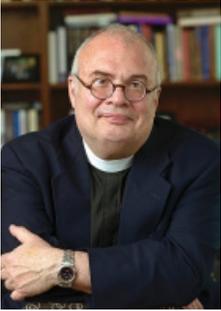


# BOISI CENTER REPORT



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## FROM THE DIRECTOR



Friends:

Even with an abbreviated semester due to the Coronavirus, the Boisi Center has had an exciting semester. We started off with a standing-room-only crowd on January 22 gathered

to watch Martin Doblmeier's newest award-winning documentary about Catholic Worker founder Dorothy Day, *Revolution of the Heart*. I think it is safe to say that the crowd in the seats, sitting on the windowsills, and crowded on the steps of the amphitheater where we showed the film, were electrified. After the fifty-five minute film, I interviewed the producer/director, and the conversation continued with comments by Professor Jeannine Hill Fletcher of Fordham University and Professor Brianne Jacobs of Emmanuel College, both of whom offered incisive observations from the standpoint of third generation feminist theory and cultural studies on the figure and work of Day. At that point, the conversation widened to include the audience, who—typical for Boisi audiences—asked perceptive and extremely informed questions. It was an evening of excitement and engrossing conversation. If you have not seen the documentary, look for it on your local PBS station or order it from Journey Films. I think you'll be as engaged as the audience present in January.

Three weeks later, the Boisi Center sponsored a conversation on February 18 with three leading scholars entitled "Is There a New Anti-Semitism?" Co-sponsored with the Center for Christian-Jewish Learning and Boston College's Hillel student group, whose president, Andrew Ritter, welcomed the capacity crowd and introduced the participants, the evening began with observations offered by Pro-

fessor Susannah Heschel of Dartmouth College, Professor Mark Silk of Trinity College Hartford's Greenberg Center, and Professor James Bernauer, S.J. of B.C.'s Center for Christian-Jewish Learning. While all three agreed that it was a new version of a much older prejudice, each of the three commentators offered a slightly different reading of the sources for the seemingly virulent (and much more violent) reappearance of what has been termed a "Christian heresy": debates over the state of Israel's political policies; popular culture in the U.S. which has seemingly "given permission" for people to say and do things that would have been considered "off limits" just a few years ago; the increased militance of the NRA, etc. It was a bracing evening of smart conversation.

Just a week later, the Center hosted a conversation on February 24 entitled "Race, Class, and Ethnicity in College Admissions: Deans Discuss the Harvard Case"—an event co-sponsored with B.C.'s Thea Bowman AHANA and Intercultural Center. Speaking before yet another capacity crowd, Deans Susan Gennaro of B.C.'s Connell School of Nursing, Vincent Rougeau of the B.C. Law School, and Stanton Wortham of B.C.'s Lynch School of Education and Human Development opened the evening by offering commentary on questions that were on everyone's minds who were present: how, and in what ways, does the Harvard case apply to Boston College? How does B.C.'s identity as a Catholic and Jesuit institution offer unique resources for addressing the question of admissions policy at an elite, highly selective university? How does an institution balance justice issues with academic qualifications for admission to a place known for demanding courses? What is the most important factor to weigh into admissions considerations at a place like Boston College: race? class? ethnicity? religion? Not surprisingly, all three panelists continued their conversation

with interested audience members who stayed for thirty minutes after the event to ask questions.

Our advertised 19th Annual Prophetic Voices Lecture had to be cancelled due to the Coronavirus outbreak, and will be rescheduled for this coming fall. Dr. Jonathan Lee Walton, one-time minister at the Memorial Church at Harvard University and currently dean of the Divinity School at Wake Forest University, was going to address us with a much-anticipated lecture, "Blessed Are the Rich: The American Gospel of Success," on March 11. We very much look forward to hosting him this coming fall, when I hope you will join us.

Our two ongoing faculty seminars—a lunch working group focused on "Catholic and Jesuit Education: B.C.'s Mission" and a dinner seminar focused on the person and writings of Dorothy Day, the latter of which was made possible through The Institute of the Liberal Arts here at B.C.—met from January through the beginning of March, before the university ordered students and faculty to work from home. I think I speak for all of the twenty-some faculty participating in both groups that our hours together were among the best parts of our semester, and we very much look forward to continuing our discussion.

All of us here at the Boisi Center wish you all the best for the spring that will see the end of the COVID-19 crisis, with very best wishes for the health and safety of your family and friends.

~ Mark Massa, S.J.

## REVOLUTION OF THE HEART: THE DOROTHY DAY STORY

*A documentary screening and panel discussion explored the life and influence of one of U.S. Catholicism's greats.*

On January 22, the Boisi Center hosted a screening of Journey Films' most recent documentary, *Revolution of the Heart: The Dorothy Day Story*. The screening was followed by a panel discussion featuring Martin Doblmeier, the filmmaker and president of Journey Films; Jeannine Hill Fletcher, professor of theology at Fordham University; and Brianne Jacobs, assistant professor of theology at Emmanuel College.

The film, covering the breadth of her life, featured a series of vignettes that served to tell the story of how Dorothy Day was drawn first into advocating for peace, workers' rights, and the poor. Later, she founded one of U.S. Catholicism's most significant outreach movements, the *Catholic Worker*. From her upbringing in a journalist's home, she, too, took up the occupation. It landed her on the front lines of events and protests influenced by Communists and Socialists, groups to which she was sympathetic. Her reporting led her into advocacy herself, which resulted in her being often jailed, first while demonstrating for suffrage in Washington, D.C. While in jail in D.C., she read the Psalms, just one example of her interest in religion, which would finally come to fruition in her becoming Catholic—but not before baptizing her daughter, Tamar, even before she herself was a member of the faith tradition. As a Catholic during the Depression, she wondered where the Church was taking up its biblical call to feed the hungry and clothe the naked and what her role might be in that. Her prayer was answered in Peter Maurin, who introduced her to Catholic social teaching and challenged her to view poverty as a gift to be taken up voluntarily. Under his influence, Day began the *Catholic Worker* newspaper, whose readership exploded in the early years of its publication. She was soon thereafter challenged by a reader of the *Catholic Worker* who, after showing up on her doorstep, asked why she wasn't feeding the hungry herself if that's what she wrote about—the birth of Houses of Hospitality immediately followed this encounter. Not without controversy—the *Catholic Worker* published articles challenging the justness of World War II and later Vietnam, which landed her under the watchful eye of U.S. intelli-



*Doblmeier (C) addressing an engaged crowd. Also pictured: Hill Fletcher (L) and Jacobs (R).*

gence for Communist activity as well as the recipient of the ire of more uncritically patriotic Americans—the *Catholic Worker* stood on its principles to grow from thirty Houses of Hospitality at her death in 1980 to 250 today. In 2000, Day was named “Servant of God” in the first step toward canonization as a saint—a title she emphatically resisted—and was recognized by Pope Francis as one of the four most influential persons in the U.S. in his 2015 speech to the joint meeting of Congress.

Following the screening, panelists engaged in a lively discussion. In it, Doblmeier discussed the challenge of filmmaking, especially in the Prophetic Voices series of which this film is a part, and the need to cater to a mixed audience of which some are completely unfamiliar with Dorothy Day while others know a lot but wish to know more.

Hill Fletcher commented on Dorothy Day's lasting influence and how she should inspire us to cross lines and surpass barriers the way Day did in her work for justice. Her potential canonization affirms this challenge, and it should draw our attention to the importance of charity in justice. Jacobs argued that Day provides a powerful witness to what it means, particularly as a woman, to say

yes to God and live in relation to God in the modern world.

Jacobs then asked Doblmeier what he might want viewers to reconsider about today's world in light of Day's story. He responded that the most relevant term he could think of was “authenticity.” He highlighted that in a world of hypocrisy, Day's authenticity should be an example.

Q&A with the audience followed the panel discussion, in which Doblmeier touched upon the connection he felt to Day's granddaughters while working on the film. Two of them appeared in the film. One is a writer and another a staunch activist. He remarked that, for him, they embody two important dimensions of Day's legacy—they are two sides of the “Dorothy Day coin.”

An audience member asked whether the panelists could explain Day's choice of Catholicism, as opposed to other faith traditions that might be more sympathetic to her involvement in the Church as a woman or to her work for justice. Jacobs noted in response that Day was likely drawn to Catholicism because of its image of the mystical body of Christ, which she profoundly experienced in the Eucharist and mirrored in her work. Through the Eucharist, Day found the inspiration to bring those around her together through service.

Finally, Doblmeier noted that being a biographer is a “humbling” experience. He shared that Day scares him because she challenges him to live with greater intensity. He also noted, however, that this was the goal of his work—he would not create any but the kinds of films that scare us into being the people we ought to be.

*More photos and additional readings can be found on the event page.*

[www.bc.edu/boisi-dorothydaystory](http://www.bc.edu/boisi-dorothydaystory)



*A capacity crowd engaging the evening's panelists.*

## IS THERE A NEW ANTI-SEMITISM?

*A lively panel discussion sought to answer an urgent question.*

On February 18, Gasson Hall's Fulton Debate Room was filled to the brim as faculty, community members, and several dozen undergraduate and graduate students filed in to hear James Bernauer, S.J., Susannah Heschel, and Mark Silk discuss the pressing question of whether there is a new anti-Semitism proliferating in the United States.

The question was, and is, an important one, as several recent instances of violence against Jews have rendered the American public fearful and concerned about this seemingly drastic spike in anti-Semitic sentiment. Mark Massa, S.J., the evening's moderator, began directly: "Is there a new anti-Semitism?"

The panelists seemed to reach a consensus that the anti-Semitism we are seeing today is new, in some ways, but also a continuation of a prior anti-Semitism, in other ways. To illustrate this point, Heschel explained that throughout history, bumps in anti-Semitism emerge any time society undergoes a major cultural or political shift. Much of the anti-Semitism today, she argued, is because we are in one of those shifts. But, she said, what's new today is the virulence and the intensity attached to this hatred of Jews. Anti-Semitism has become more widespread, accessible, and attached to the person, not the behavior. Whereas in earlier times, anti-Semitic sentiment often manifested itself as an opposition to a certain behavior of Jewish people, today it comes as a threat to the very life of the person. On a more positive note, Heschel insisted that, among other new elements, there is now broad solidarity with victims and outrage regarding anti-Semitism.

Silk added that, as is the case today, anti-Semitism has historically come from both the right and the left, referring to age-old and simultaneous accusations of Jews as communists and as capitalists. But, he argued, the two-sided anti-Semitism of today has new "twists"—the right-wing chants, "Jews will not replace us," tying the economic success of Jews to immigrant influxes, whereas the left-wing weaponizes Israel.

Bernauer segmented anti-Semitism into two "silos," claiming one to be old and the other to be new, but insisting that today's anti-Semitism is a combination of

both. The first he explained as "post-Holocaust" anti-Semitism, in which Jews are viewed as powerful, as conspiratory, and as having control over the economy. The second, "post-Israel" anti-Semitism, has reduced Jews from the "moral pedestal" upon which they once stood in the public's eye. Bernauer explained that Jewish involvement with the Civil Rights Movement, among other social justice movements, had once granted them a moral reverence, but linkage between today's Jews and Israel's politics has stripped the Jewish population of that prestige.

Building upon Bernauer's point, Massa asked the panel to discuss the role Israeli politics has played in modern anti-Semitism. Silk noted how Israel being viewed as a powerful force, plus concerns about Palestinian rights, has produced anxiety among the Jewish community. The right to the land of Israel is in the core of Jewish doctrine, so calling that into question has the potential to encroach on anti-Semitism, he explained.

Bernauer explained how some zealous, theologically-based views regarding Israeli politics has also contributed to the "backslide" of Jews from atop the so-called moral-hierarchy, which he feels has contributed greatly to anti-Semitism, particularly among the left.

Heschel added that, despite the creation of Israel being a decision made by the United Nations, its existence is so often weaponized in anti-Semitic arguments, taken far beyond a dislike of Israeli policy or its government.

The three panelists agreed that the prevalence of gun use in anti-Semitic violence

is cause for concern and action, and has contributed to the public's perception of the severity of anti-Semitism. Silk pointed out some interesting statistics, revealing that while anti-Semitic acts have not risen much, the public is under the impression that it has. In other words, frequency has not increased, but public attention has. Gun violence has much to do with this trend. Heschel added, "On the right, anti-Semitism comes with guns. On the left, it comes with words. But both are dangerous."

This segwayed into the age-old debate surrounding the classification of anti-Semitism. Is it a form of racism? A religious prejudice? The answer is a difficult one. Silk insisted on a religious origin, but Bernauer cited anti-Semitic tropes stemming both from doctrine and from fantasy. Heschel insisted that Jews cannot be placed into any one category, making anti-Semitism a beast of entirely its own nature. She explained that in anti-Semitic arguments, Jews are seen with power, which is a markedly different aspect from typical prejudice or marginalization that, instead, strips the victim of power.

The panel then opened up to the audience. Questions addressed matters such as the contributions of "infamous" Jews to anti-Semitic sentiment, the effect of the declining number of Holocaust survivors, and how college campuses can better address instances of anti-Semitism among students and faculty.

*A video recording of the panel and additional reading materials can be found on the event page.*

[www.bc.edu/boisi-newantisemitism](http://www.bc.edu/boisi-newantisemitism)



*Bernauer, Heschel, and Silk (L-R).*

## RACE, CLASS, AND ETHNICITY IN COLLEGE ADMISSIONS: DEANS DISCUSS THE HARVARD CASE

*Three BC deans discussed college admissions factors and the creation of diverse institutions.*



*Wortham, Rougeau, Gennaro, and Massa (L-R).*

On February 24, Boston College Deans Susan Gennaro, Vincent Rougeau, and Stanton Wortham gave their take on the recent lawsuit against Harvard and its implications for elite institutions such as Boston College.

By way of context, the case was brought by an organization called “Students for Fair Admissions.” They accused Harvard of discriminating against Asian applicants by holding the group to a higher academic standard than other racial groups. They asked the court to mandate that Harvard omit the consideration of race from its admissions process entirely. Though the court ruled in favor of Harvard and maintaining race-based affirmative action, the role race should play in college admissions processes has remained a topic of concern.

Moderator Mark Massa, S.J., began by asking the three panelists what they saw as the most important issues raised by the case, specifically in relation to Boston College. Rougeau (Law School) responded first by highlighting what he sees as the fundamental question at play in the case: Is there an appropriate use of race in college admissions? He explained that the deep division related to this question is because everybody cares about elite education—these arguments aren’t happening at lower-ranked schools.

Gennaro (Connell School of Nursing) interestingly noted the timing of this case alongside another infamous college admissions lawsuit, involving celebrity Lori Loughlin and a cheating scheme to get her daughter into a prestigious school. The common denominator, explained Gennaro, is that there is a capacity issue. These elite schools are

receiving too many applications with perfect SAT scores and perfect GPAs. They simply cannot use these scores as criteria for admittance—too many would qualify. Even if the number of valedictorians applying was just enough to fill a class, she argued, nobody wants an entire class composed of valedictorians. Thus, there is a need for additional criteria, including race.

Wortham (Lynch School of Education and Human Development) mentioned the thoroughness with which the judge ruled. Quotas are an inappropriate, illegal way to use race in forming a class, but using race as one of many factors considered to holistically evaluate students is beneficial and even necessary.

The panelists insisted, however, that the Harvard case failed to raise some important issues surrounding the debate of affirmative action. Rougeau explained that the root of the entire discussion is privilege. We want to believe in a meritocracy, but we can no longer pretend as if that is the case—the United States has reached record income disparity. The most important mechanism for mobility in society is education, which people access by way of ability, money, and athleticism. The argument against using race in college admissions is that it allows people who “don’t deserve it” according to those other metrics to access education, particularly at elite institutions. But, he argued, what is the difference between someone who accesses education in part because of their race, and someone who accesses education in part because of family wealth? Those who benefit from affirmative action are just the easy ones to target—they are new to the scene, perhaps with less economic power.

Gennaro chimed in, explaining that because of the long, deep history of racism in our country, the omission of race, class, and ethnicity from college admissions decisions would leave little more than grades alone as criteria, and schools would likely be left with a class entirely composed of the wealthiest, best-schooled, most-tutored applicants; in other words, no diversity whatsoever.

Wortham touched on the idea of “fairness” as the buzzword everybody is looking for in college admissions. But, he explained, people have wildly different experiences of access before they even get to college. Citing some previous research, for example, he explained the tremendous affect that K-12 education has on later performance but the extreme disparity in the quality of elementary schools, a disparity largely along racial lines. So, he concluded, fairness really needs to be about access: to be fair, one needs to consider all of the factors which shape who has the resources to get through the admissions system.

The conversation then shifted to how, if at all, different institutions should implement diversity goals, and the importance of diversity at educational institutions. Rougeau discussed an apparent difference between private and public schools. Public schools, he insisted, are created by and for the public, so there is a responsibility to serve the entire public for whom it was created. He sees private schools as having more flexibility. Many, such as Boston College, have a mission and thus can tailor their classes to fit this mission. But any mission is better achieved when there is a diverse body. Wortham elaborated on this point, highlighting some of the research that has been done on the benefits of diversity, the most important of which being the creation of an empathy that diversity sparks. As we begin to see humanity as heterogeneous, we gain a capacity to see things in a new way, honing the valuable skill of “reimagination.” Diversity is crucial to accomplishing this.

Gennaro touched on the difficulty of defining diversity. She also wondered about a religiously affiliated school’s right to maintain religious preferences in admissions. Rougeau added that he sees diversity as inherent to the Catholic mission. If humankind is created in the image of God,

surely a Catholic institution would want to embrace proudly all of the diversity possible as a fundamental way to understand humanity in all its forms. And Wortham added to Rougeau's point, citing some of his work involving the merging of two parishes, one composed of white parishioners and the other of recent immigrants from Mexico. While at first the merge was difficult, the pastor described it as a taste of the "Kingdom of God," in which all of humankind will some day be united.

Following this discussion, a lively Q&A only proved the complexity of the topic, as audience members asked how to best educate the public about the importance of affirmative action, how to improve the experiences of minority college students once they are through the doors, and how to come to terms with the fact that

affirmative action may never truly end as the upsetting reality is that oppression and inequality are deeply rooted in our society. It will take time, effort, and thoughtful policy to correct the injustice along racial, ethnic, and class lines, but

college admissions is a good place to start.

*Additional photos and further readings can be found on the event page.*

[www.bc.edu/boisi-harvardcase](http://www.bc.edu/boisi-harvardcase)



*Wortham offering remarks to the audience.*

## EVOLUTION AND INNOVATION IN LEGAL EDUCATION

*A discussion of the changing landscape of law schools.*

On February 19, the Boisi Center had the honor of hosting Vincent Rougeau, dean of Boston College Law School, for a lunch colloquium entitled "Evolution and Innovation in Legal Education."

In the past decade, the conversations surrounding legal education have addressed the successes and failures of the merits of going to law school. Rougeau began his presentation by providing the audience with a historical overview of legal education in the United States since World War

II. After the Second World War, higher education was perceived as the "great equalizer," pulling many Americans into the middle class. However, this rapidly changed with the advent of the 2008 global financial crisis. From 2010-2015, there was a precipitous decline in law school enrollment. Since then, enrollment has leveled off but has not reached its previous highs.

Why did law school enrollment drop so suddenly? A change in attitudes towards legal education. For decades, legal education did not change—it stayed relatively the same. This was because the original purpose of law school is to introduce students to a particular way of thinking. As a consequence of this goal, many law schools did not teach technical skills or basic training for the legal professions. At the time, it was law firms—or more accurately, their clients—that incurred the costs of training new law graduates. After 2008, clients refused to absorb the costs of training lawyers, which resulted in firms hiring fewer graduates and led to increased job insecurity. Moreover, firms began to expect graduates to enter the job market with more skills and requiring little-to-no on-the-job training. Ultimately, with less job security and increased student loan debt, many began to question the benefits of attending law school.

Although law schools have faced plenty of criticism in the past decades for the aforementioned reasons, many law schools have remained true to their mission while also making some important changes. At Boston College Law School, the main purpose of law school—to learn to think like a lawyer—has not been diminished or changed. However, administrators have responded to many student concerns and criticisms. One such example is focusing on thinking like a lawyer for the first year and shifting toward practical skills and how the legal profession fits into today's economy in the remaining two years. Accompanying this reorientation, B.C. Law also offers support for navigating the job search.

The Q&A session that followed included questions addressing the impact of globalization on the legal profession, the tensions in the relationships between law schools and firms, and the merits of working in public or private law. The luncheon concluded with a discussion on responses to mental health and addiction concerns that plague law schools and the legal profession.

*More information and an audio recording of the colloquium can be found on the event page.*

[www.bc.edu/boisi-rougeau](http://www.bc.edu/boisi-rougeau)



*Rougeau answering questions from the audience.*

## DEEP STORIES: NARRATIVE'S ROLE IN AMERICAN RELIGION AND POLITICS

### Tenth Annual Graduate Symposium on Religion and Politics

In her recent book, *Strangers in Their Own Land*, Arlie Russell Hochschild wrote, “A deep story is a feels-as-if story—it’s the story feelings tell, in the language of symbols. It removes judgment. It removes fact. It tells us how things feel. . . . And I don’t believe we understand anyone’s politics, right or left, without it. For we all have a deep story.” The tenth annual Graduate Symposium on Religion and Politics took the concept of “deep story” as its starting point as the graduate student participants began an exploration of the significant and decisive roles that narratives—familial, religious, social, historical, and political—play in our lived experience and our interpretation of the world around us.

In the first meeting, the graduate students gathered to frame the issue. The participants grappled more deeply with Hochschild’s “deep story” idea while considering other current examples of the blending of particularly religious narratives within political narratives articulated by politicians for the advancement of certain policies. But one of Hochschild’s central insights—that deep stories are not necessarily factual—was foregrounded as we looked, for example, at the voting habits of Catholics who, from a religious perspective, might be

presumed to share a common operative deep story—a fact uncorroborated in its effects at the polling booth.

The second meeting took up some of the psychological dimensions of narrative and further explored narrative’s relationship to truth. Drawing on a 2018 study in *Science*, the group considered the ease with which false news spreads compared to true news. Additional readings problematized any indictment that could be made about that by noting the centrality of narrative to self-identity, self-understanding, and conceptualizing reality around us. As such, narratives were essential to human persons as persons, even if they were ultimately detrimental due to factual deficiencies.

The conversation then turned to civil religion and the “American dream.”

Drawing on Christopher Chapp’s *Religious Rhetoric and American Politics: The Endurance of Civil Religion in Electoral Campaigns*, the participants explored the ways in which the language of the American civil religion reinterprets our denominational religion—it is through civil religion that our religious beliefs are sifted and tempered. But as formative as civil religion can be, especially the value system within the American dream, it leaves a vast number of Americans out,

especially people of color.

In the final meeting of the symposium, the graduate students dove more deeply into what was hoped to be the first of many particular identity categories to explore how religious and political narratives worked with and against one another in forming an understanding of the category. This first category was socio-economics. Using as points of reference Nancy Isenberg’s *White Trash* and J.D. Vance’s *Hillbilly Elegy*, the participants discussed how the meritocratic element of the American Dream played out not just in political discourse, but also in the religious realm in elements of the prosperity gospel movement. For the symposium participants, these two narratives were merely two sides of the same coin.

No solutions to this narrative puzzle were discovered, of course. But the magnitude of the problem was certainly recognized. And while the conversation was cut short due to the Coronavirus, it is certainly worth taking up again.

*More information and the reading packets for each meeting can be found on the event page.*

[www.bc.edu/boisi-narrativesymposium](http://www.bc.edu/boisi-narrativesymposium)

## THE NEW MINOR IN RELIGION AND PUBLIC LIFE

In the spring of 2019, the Educational Policy Committee of the Morrissey College of Arts and Sciences approved, and was confirmed at the Board of Trustees meeting in June 2019, the Boisi Center’s new minor, Religion and Public Life. Eleven students (recommended by theology professors who teach freshmen and sophomores) were invited to consider the minor, and seven sophomores and juniors accepted the invitation. The new minor consists of an intensive six course program that begins with a required seminar, Religion and American Public Life, followed by a sequence of courses worked out with the program director. The course sequence is organized around individualized areas of interest—religion and science, religion and politics, religion and public policy, religion and the arts, etc.—and

offers the kind of personal attention and access to faculty (*cura personalis* in the language of Jesuit tradition) that represents the best of the Jesuit intellectual tradition. We are very excited by the possibilities of enabling the Center to work more closely with B.C.’s talented undergraduate population.

*Additional information about the minor can be found on the Boisi Center website.*

[www.bc.edu/boisi-minor](http://www.bc.edu/boisi-minor)



*Boisi Center Director Mark Massa, S.J.*

## CATHOLIC AND JESUIT EDUCATION: B.C.'S MISSION

*The 2019-20 Boisi Center Faculty Seminar*

Over the course of the spring semester, fourteen faculty met monthly for lunch and lively conversation on the topic of “Catholic and Jesuit Education: B.C.’s Mission.” Very smart faculty colleagues rotated convening our meetings, which included Professors Boyd Coolman (Theology), Mary Crane (English and The Institute of the Liberal Arts), Kerry Cronin (Philosophy and Perspectives Program), Susan Gennaro (Connell School of Nursing), Maureen Kenny (Lynch School of Education and Human Development), Angela Kim Harkins (School of Theology and Ministry), Michael Magree, S.J. (Theology), Peter Martin (president’s office), Theresa O’Keefe (School of Theology and Ministry), Eve Spangler (Sociology),

Eileen Sweeney (Philosophy), Meghan Sweeney (Pulse Program and Theology), and Melodie Wytenbach (Roche Center for Catholic Education). The group discussed a range of topics, from the official mission statements of a range of Jesuit universities to dipping into the history of the Jesuit order’s famous *ratio studiorum* from the late 16th century, (the closest thing to) an official statement of how the Jesuits understood their educational institutions. All of us experienced the same sense of frustration when we realized that our monthly lunches would have to come to an end because of the pandemic. Hopefully we can continue our robust conversations next fall, when the university reconvenes.



*Graduate research assistant, R. Zachary Karanovich, welcomes the Boisi Center’s guests.*

## DOROTHY DAY

*2019-20 Boisi Center Faculty Reading Group*

This past spring eight B.C. faculty met regularly—over delicious dinners and pretty good wine, too!—to discuss the life and impact of Dorothy Day, co-founder of the Catholic Worker movement, whose “cause” (the canonization process toward the official status of “saint” in the Roman Catholic Church) has begun in the past few years. Professors Jeffrey Bloechl (Philosophy), Sheila Gallaher (Art History and Studio Art), Jacqueline Regan (School of Theology

and Ministry), and Liam Bergin, Catherine Cornille, Mark Massa, Stephen Pope, and Andrew Prevot (all of the Theology department), read a number of Day’s editorials, diary entries, and her famous spiritual autobiography, *The Long Loneliness*, as well as watched several films made about her. Day was famously called “the most interesting American Catholic of the mid-twentieth century,” and all of us came to agree with that assessment.

### THE BOISI CENTER FOR RELIGION AND AMERICAN PUBLIC LIFE

24 Quincy Road  
Chestnut Hill, MA 02467

TEL: 617-552-1860

FAX: 617-552-1863

EMAIL: [boisi.center@bc.edu](mailto:boisi.center@bc.edu)

[www.bc.edu/boisi](http://www.bc.edu/boisi)

### BOISI CENTER STAFF

**MARK MASSA, S.J.**

DIRECTOR

**SUSAN RICHARD**

ADMINISTRATIVE ASSISTANT

**R. ZACHARY KARANOVICH**

GRADUATE RESEARCH ASSISTANT

**JULIA BLOECHL**

**ZOE GREENWOOD**

**MONICA ORONA**

UNDERGRADUATE RESEARCH FELLOWS

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For complete information and resources on all of our events, including audio and video recordings, transcripts, photos, videos, bibliographies, and more, visit our website: [www.bc.edu/boisi](http://www.bc.edu/boisi).

All Boisi Center event photos by: Christopher Soldt  
MTS Photography.

## The Boisi Center for Religion and American Public Life

Boston College  
24 Quincy Road  
Chestnut Hill, MA 02467 USA

ADDRESS SERVICE REQUESTED

### STAFF UPDATES: WHAT'S NEXT?

Undergraduate research fellow and graduating senior, **Julia Bloechl**, will be traveling to Micronesia next year where she will spend a year teaching at Xavier Jesuit High School on the island of Chuuk. When she returns, she plans to begin the law school application process.

Undergraduate research fellow **Zoe Greenwood** will graduate this year from Boston College. Following graduation, she intends to work as an international development research assistant for a couple of years before pursuing a Master's in Public Policy.

Undergraduate research fellow **Monica Orona** has returned to her hometown of Austin, Texas to complete the semester and hopes to spend her summer interning in public policy or the tech field before returning for her senior year in the fall.

We are grateful for the outstanding work of our very talented undergraduate research fellows. We wish them well and look forward to seeing them excel in all their future endeavors!

### FALL 2020 EVENTS TBA!

*See our website for an updated  
schedule later this summer.*