My interest in social justice and thinking closely about how the law affects people, particularly people who tend not to have a voice, goes directly back to my parents and their involvement with the Civil Rights movement and their constant reminder to us of the obligation to give back.

Part of that was because my father, and mother too, took risks at the time. My father took a risk [leading a Civil Rights sit-in in Baton Rouge] that got him jailed but [the notoriety of his case] led to a job with a Civil Rights organization called CORE and eventually to Harvard Law School. Also because they were devoted to changing social structures that they thought were inequitable.

banking deregulation. That had a tremendous impact on

about what is going to happen to those structures and institutions that allow us to work together and work in common [on the other extreme]. Who is speaking for the common good in our public life?

You know how we have arguments about health care reform or whether or not public employees should be able to form unions. Why do we demonize attempts that people make to create coalitions to work together in favor of saying, "Well, it's always better if you make your own choices if we do things independently and the government doesn't tell us what to do"? There's got to be a way to balance those two things and to speak of the importance of individual dignity…without forgetting that there is no one who operates completely autonomously. We need to pay attention to community and to how institutions and structures and communities affect us and enable us. There are a lot of very important positive outcomes from that. And that's what Catholic social teaching tells us, that the person doesn't exist without the community. A lot flows from that.

I route that back to key aspects of Catholic social teaching. A Jesuit education looks at a whole student as a person who has a number of needs, but a person situated in something larger than him or herself. That famous Jesuit phrase, "men and women for others" says exactly that in a very few words. And what could be more important than keeping that message front and center as you are developing a young lawyer? Because a lawyer is often in a position, if focused on his or her own needs, to do a lot of harm. A good lawyer is behaving as a professional who understands commitments she or he has to the profession, to the client, to ethical principles.

If you educate a lawyer as a technician, as a pure advocate, or in a purely adversarial way, you are not only robbing the lawyer of an appropriate type of development situated in a professional and a community life, but you are also robbing the community of lawyers who understand how incredibly weighty their role is, who understand the amount of power they wield, and who have a real understanding of justice in the broad sense.

Another important part of Jesuit and Catholic education is how it gives content to concepts like justice. Justice understood as justice between people, as social justice, economic justice. All these different understandings of justice that are so richly developed in the Catholic tradition can be more fully explored and expressed in the context of a place like Boston College Law School and in the context of a profession that's supposed to be focused on justice. That full understanding of human beings and their place in communities, and that rich understanding of justice, provide a setting for learning about the law that's incredibly rich and important.

You don't come to BC and say, "I'm getting my law degree, getting out of here, and getting a job." If that's all that's on your mind, then we're not doing what we need to be doing to make this institution meaningful. I need to send a message to a student who wants to come to BC that they're entering into a much richer and deeper experience: an experience of community, an experience of formation, and an experience that they're not going to enter into alone. What I hope would distinguish Boston College as a Jesuit and Catholic institution is that we show students a range of things they can do that keeps them rooted in a sense of responsibility to the profession and to others, and particularly to those in need: the poor, the marginalized, those who suffer injustice. No matter what kind of law a student practices, I hope he or she knows that if they come from this law school, they have those obligations.

The Catholic church is a universal church; it reaches out to people around the world. We should be able to form communities in our institutions that send a message to all people who are interested in the learning we offer that they are welcome. As we look forward to what kind of institution we want to

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Works in Progress: With E. Joan Blum, Mary Ann Chirba, and Elisabeth A. Keller. "What Legal Employers Want…and Really Need." (forthcoming 2011).

Activities: Conference planner and panel moderator, Biannual Conference of the New England Consortium on Legal Writing, BC Law in Dec.

PAUL R. TREMBLAY
Clinical Professor

Drinan had become a lawyer after his Jesuit training, earning both a bachelor's and master's in law from Georgetown Law School. He was ordained in 1953, studied in Florence, Italy, for the period of tertianship, and in 1955 began his career at Boston College Law School, becoming dean in 1956.

Father Drinan's fourteen-year deanship was a period of tremendous growth for Boston College Law School because of the initiatives he undertook. He strongly believed that lawyers were "the moral architects of the nation" and wanted to instill that message in his students. He took a small local law school and turned it into a nationally respected institution, one which is known to this day as "Father Drinan's law school."

It is said that "God works in mysterious ways," and perhaps that was the case with Drinan. In the late 1960s, he sought the presidency of Boston College but lost out to a safe choice, Father Seavey Joyce, SJ, the uncharismatic dean of the management school. The 1960s and 1970s were also the period of the Vietnam War, a war Drinan felt was immoral. So, when a group of peace activists in Newton approached him about running for Congress to represent the Third Congressional District, he was intrigued.

But the decision would not be his alone. He had to get permission from Father William Guindon, the New England provincial of the Society of Jesus, which he did. The Secretary General of the Society of Jesus, then Father Pedro Arrupe, was reluctant to give permission because of his belief, not uncommon in Rome, that clergy should not be involved in partisan politics. Father Guindon, however, wrote a seven-page letter to Father Arrupe arguing that for Rome to interfere with an American Jesuit running for Congress "would appear as ecclesiastical interference with the American democratic process." Father Guindon sought and received the support of other Jesuit provincials in the United States. At one point, the provincial rejected the idea coming from Rome that Drinan consider a "qualified exclaustration," meaning a temporary leave of absence from the priesthood, to run for office.

Drinan supporter Vincent O'Keefe, SJ, Arrupe's special assistant and former Fordham University president, invited Father Drinan to Rome to meet with Father Arrupe and explain, in person, the reason for his running. Father Arrupe acceded to p

Our 'Moral Architect'

Congress, Drinan responded, "Not much." For his part, Cornell thought of Drinan as "not a nice person. He never smiled."