BEAR!NGS

for the Life of Faith

Autumn/Winter 2010

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Editors' Note

Not long ago a reporter asked a U.S. political leader about his willingness to work with the opposition party. "We'll be happy to work with anyone who agrees with us," he responded. It was a refreshingly, and probably unintentionally honest admission concerning the limits of bipartisanship. That, or the politician failed to grasp the meaning of the word opposition.

But it's human to seek others of like mind. Most of us prefer to work with, talk with, and socialize with those who "agree" with us—those with whom we share affinities and affections. Politically, it has become increasingly easy to inhabit carefully constructed communication bubbles where we find our views confirmed, our heroes extolled, and our enemies denounced. Observers of the market place of American religion have long observed that Americans tend to join communities that agree with them, from the words spoken from the pulpit to the conversations over coffee.

Yet all those people who don't agree with us are still out there, learning about the world through their favored information loops and participating in their own communities of preference. In the words of an old Cole Porter song, Americans are becoming adept at living so near, and yet so far. It's more than a little alarming, then, to realize that what we think we know about each other may bear scant resemblance to what is actually the case. Such concerns inform the offerings of Parker Palmer, Peter Huff, and Margaret O'Gara in this issue of *Bearings*. Each, explicitly or implicitly, encourages those who don't agree to make an effort to get to know one another precisely because they see things so differently.

For Palmer the health and endurance of American democracy is at stake in these encounters. For Huff and O'Gara it is the unity of the body of Christ, affirmed in scripture, contradicted in fact. For all three, simply to be "happy to work with anyone who agrees with us" is an insufficient response to the stark challenges of our times.

BEARINGS

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An interview with Parker J. Palmer

PHOTO BY SHARON L. PALMER

The Heart of Politics

Bearings: The book you're currently working on takes you into the world of politics. Are you sure you want to go there? Televised attack ads alone are enough to discourage all but the most partisan infighters.

Parker J. Palmer: As an old community organizer I'm accustomed to some of the rough stuff. But it is very sad that appeals to some of our baser emotions such as fear and distrust get so much traction in American politics—more traction than issues, for sure.

B: The title of your new book will be *Healing the Heart of Democracy*, and one of the concepts you're working with is "the politics of the brokenhearted." Why are you approaching politics from the perspective of the heart, broken or otherwise?

PP: I've long been fascinated with the French intellectual Alexis de Tocqueville who traveled around America in the 1830's then went home to write what is, arguably, still the best book ever written on American democracy, *Democracy in America*. In that book he argues that democracy's future depends in part on the "habits of the heart" that American citizens develop. As early as 1835 he saw that this deep "pre-political" layer of our lives—the level of the human heart—is going to make a huge difference, because that's ultimately where democracy will thrive or die. I should note that Tocqueville and I use the word *heart* in the same way, to point to that core place in the human self where *all* of our faculties converge—not only the emotions but intellect and will, intuition and memory, and so forth. The heart isn't only about our feelings—it's about who we are as whole persons.

B: In some ways, with the words *heart* and *pre-political*, you seem to be referring to matters that precede what we typically think of as political activity. Aren't you talking about social bonds and social practices necessary to becoming well-formed citizens of a democracy?

PP: Yes, that's right. I believe that the pre-political and the political can't be separated.

You can't have politics—at least politics in a democracy—without addressing the human heart. The focus of my book is not on Washington D.C. because I don't think that's where the real action is. Politics isn't merely about what happens on Capitol Hill or in the White House. More fundamentally politics is about what happens in local life—in our pre-political lives in families, neighborhoods, voluntary associations, schools and churches. The question for me is what can we be doing in these places to develop and put into practice the habits of the heart necessary to activate the kind of citizenship that makes democracy thrive. My question, in a way, is "Where have 'We the People' gone, and how can we get us back?"

You can't have politics without addressing the political heart.

Let me tell a quick story that illustrates what I'm talking about. I grew up in suburban Chicago and started down a pretty typical white male, individualist track. I went to an elite college, completed a Ph.D. in sociology at Berkeley, then worked for five years as a community organizer. I cared about community, but had never been immersed in one. So I started visiting various intentional communities with my family, hoping to find one where we might spend a year or so. We ended up at Pendle Hill, the Quaker community near Philadelphia, but one of the places we visited was Koinonia Partners in Americus, Georgia, the birthplace of Habitat for Humanity.

One Sunday when we were there a friend took me to an independent black church out in the country. We went early so we could attend the adult Sunday school. It was a tiny church whose members were essentially sharecroppers—African Americans who had come from a long line of people who had suffered from racism and who were living in real poverty. There were only three members in Sunday school that day. I don't remember the biblical topic they were discussing, but I'll never forget the way they were running the class. They were running it by Robert's Rules of Order. One of the members was the chairperson, the second was the recording clerk, and the third was the sergeant at arms—in case either of the other two got out of line, as I supposed. I was utterly baffled. After the church service, my friend and I had a chance to talk with the pastor. I told him I just didn't understand it: "Why on earth would a Sunday school class of three be run according to Robert's Rules of Order? Why couldn't they just talk to each other?"

"Well," he said, "if you don't understand that, there's a lot you don't understand," which really got my attention! He said that the members of his church had only recently been able to climb over immense hurdles to claim full citizenship in this society. What he wanted now was for his congregation to move out into the world of American politics—and in order for them to do that, they had to understand how business is done in those settings. He wanted his parishioners to be able to walk into a hearing or a formal proceeding of any sort and to have the skills—I would say the habits of the heart—necessary to participating in a meeting with people unlike themselves, who would likely be using rules that weren't a normal part of the black church's habits and practices.

"The members of this congregation are already wonderful citizens," he said. "They take care of each other in community. They welcome strangers. Look how we welcomed you.

What we need to do now as a church is help all our members gain experience and develop skills that allow them to claim a voice in the larger society." Well, that left a huge impression on me.

B: Why do you use the phrase "the politics of the brokenhearted" to name what you are doing in this book?

PP: I think that there are a lot of broken hearts these days, broken on the left and on the right over the conditions of modern life. I think "the politics of rage" is really about heartbreak, and that if we could explore what breaks our hearts, we might find common ground. There are at least two ways for the heart to break. There's the heart that's been shattered, usually by some external event, and we're left to pick up the pieces on the way to recovery. But there's another way to think of a broken heart, as suggested by the words of a Sufi master, Hazrat Inayat Kahn, who said, "God breaks the heart again and again and again until it *stays* open." In Christian tradition we talk about the way a "hardened heart" is broken open so that new life can enter in, so that the heart's capacity can be increased—its capacity for joy, for real sorrow, for compassion. Back to that small congregation in Americus, Georgia, for a moment. Here was a small group of people who were brokenhearted by a long history of oppression and cruelty in a country dedicated to the notion that all men are created equal. But instead of letting that history shatter their hearts into a million shards, they had opened their hearts to a desire to participate as creative members of a larger community. Their heartbreak led to a largeness of heart rather then to an explosion. We all need to practice those "habits of the heart" that allow us to break open to greater capacity and compassion rather then explode in attitudinal, verbal or physical violence.

B: Now that we have cable stations that cater to every political niche, and continually confirm us in our views, isn't it getting harder in the political realm for hearts to be broken open in a positive sense?

PP: To be sure. The human heart does not, as some people have claimed, possess an unyielding desire for democracy. There is a lot in the human heart that desires totalitarianism. There's a part of us that wants a "strong man" to take over and resolve the tensions that beset us, a fascist shadow inside us that wants to blame "them"—Jews or the blacks or young people—somebody, anybody—for all of its problems. That desire of the human heart can lead us down the path of evil. But I side with the writer Terry Tempest Williams, who suggests that "the heart is the first home of democracy" in the sense that the heart is where we wrestle out all of democracy's key questions, such as (in her words): "Can we be equitable? Can we be generous? Can we listen with our whole beings, not just our minds, and offer our attention rather than our opinions? And do we have enough resolve in our hearts to act courageously, relentlessly, without giving up—ever—trusting our fellow citizens to join with us in our determined pursuit of a living democracy?"

The human heart does not possess an unyielding desire for democracy.

B: But, it's precisely trust that seems to elude us. There's a lot of money to be made, and political gain to be had, from encouraging distrust and enmity.

PP: Absolutely. Media personalities get rich and famous by sowing the seeds of distrust, and politicians manipulate the relationship between trust and fear. The two go hand-in-hand. There's no denying that American politics are suffused with fear-based politics and the politics of rage. I argue, though, that to treat these problems properly everything depends on the right diagnosis. If it's really rage that we're talking about then that diagnosis leads to one kind of treatment. But I believe that behind the rage and behind the fear is a lot of broken-heartedness that we don't talk about. When we go beneath to symptoms to the underlying condition we discover a lot about what we have in common—even among people who distrust one another.

American politics are suffused with fear-based politics and the politics of rage.

The question is, How do we get at the underlying conditions? How do we overcome the immense barriers of distrust, pain, and rage? I'm committed to the power of telling stories, and I know that the Collegeville Institute has long shared that commitment as a way to build bridges across faith traditions. Here's an example. One of the most contentious issues in our society is abortion. Some politicians manipulate the daylights out of that issue because they know that by punching that button they can line people up and get votes. But I know of bridge-building programs that bring together for a day people who have very different positions on abortion. Until the final hour of the gathering, participants are forbidden from informing each other about their position on the issue. Instead, they are invited to tell stories of the experiences that led them to whatever positions they've taken—after being coached in the art of story telling. These stories, of course, are stories of heartbreak. Very few people have come to a deeply held opinion on this issue, or any other, without some personal experience that, in their mind, justifies it. At the end of the day, when people have discovered how much they have in common at the level of personal stories, they realize that similar stories have led different people to two different conclusions that seem 180 degrees apart. Participants develop a greater capacity to hold diversity and divergence in a compassionate, understanding way because they understand the lives out of which those divergences have come.

B: It seems that the kind of story telling you're talking about allows people to see one another as human beings and individuals rather than as stereotypes.

PP: Absolutely. Here's something we all understand on some level: the better you know other people's stories the less possible it is to dislike or distrust them, let alone hate and abuse them. The kind of story telling I'm talking about can happen in classrooms. It can happen in congregations. We can teach people that it's possible to get the news from sources other than the media—we can get the news from the human heart. We can get the news from each other. We can get it from poetry. We can get it from prayer. We can get it from great literature. It's news of a deeper, more hopeful, and more lasting sort than news of some preacher in Florida who wants to burn Qur'ans.

When we start by debating our positions we often end up at a dead end. If somebody be-

lieves that Scripture was literally dictated by God with no human mediation; that there is a clear unambiguous meaning to every passage of scripture; and that everything in it applies with as much force today as it did when it was written, then that person and I will simply go around in circles if we debate one another. But I'm betting that the two of us would have a lot to talk about regarding the life journey that has shaped our religious convictions—and that we would arrive at a deeper understanding of one another if we could have that conversation. In many ways the question is, "What are we in this conversation for?" Is our primary motivation to change each other's minds? If that's the case, I'm generally not interested, because in most cases I don't think that's going to happen. However, if we are in conversation to discover whether we have a human bond on which we might build something larger—including some sort of personal transformation—that's a conversation I'd really like to join.

B: So you would have no hesitation about engaging in such conversations with a self-designated fundamentalist?

PP: I'd surely want to try. In a society in which fundamentalism is a powerful force, it's essential to do so. I suspect that in an extended conversation a fundamentalist believer and I might find that we share a broken heartedness over the conditions of modern life. We might grieve the crudity of modern culture, as in the way sexuality is used in an exploitative manner in advertising and elsewhere. We might share grief over our culture's indifference to suffering and death. Might it be possible for us to stand together on this small but important patch of ground called the shared experience of a broken heart and see if there is something more for us to talk about? It would be a tremendous and tragic irony if those of us who claim to be open-minded and open-hearted—and say we are eager to engage "the other"—fail to try to be in conversation with that form of otherness we liberals call fundamentalism.

When we start by debating we often end up at a dead end.

My liberal friends say that we can't be in dialogue with those who don't want to be in dialogue with us. Perhaps. But I don't think we'll know that for certain until those of us who are not fundamentalists make a sustained effort to open our hearts to those who are. Here I'm advocating what I call "standing and acting in the tragic gap" between reality and possibility. Do I believe that fundamentalist believers are going to accept my vision for American society any time soon? No. Do I believe it's possible for fundamentalists and non-fundamentalists to live together in a way that strengthens our common democratic society? Yes. But only if we learn to hold tensions between what is and what could be without trying to resolve that tension prematurely. To go back to Terry Tempest Williams, can fundamentalists and non-fundamentalists trust one another to pursue life together in a democracy, in a state of tension, despite uncertainty and pain? And can that trust begin where it must, with us, with me?

B: I'm sure some readers might find your views on healing the body politic somewhat quixotic. Millions upon millions of dollars are spent each year to move American politics this way or that and you're proposing that people talk with one another.

PP: Guilty as charged, and proud of it! I'm in good company, I think. Abraham Lincoln appealed to "the better angels of our nature" and his appeal was genuine and deeply felt. I'm arguing for pretty much the same thing. Americans need to pursue what I call "soul work"—work on our inner lives. If we write off soul work as nothing more than dewy-eyed romanticism we ignore not only human history but significant objective data as well. To cite one example, two highly regarded scholars, Anthony Bryk and Barbara Schneider, have demonstrated that in schools with high degrees of relational trust between administrators, teachers and parents, students will do better academically than students in schools where relational trust is low. They found relational trust more important to learning outcomes than money, curriculum, teaching technique, etc. (Their book is called *Trust in Schools*.) So what makes it possible to develop relational trust? Soul work. I mean things like getting the ego under control, learning forgiveness, learning how to deal with anger. These scholars present us with compelling evidence that relational trust makes a significant difference in institutions as complex—and in some cases as dysfunctional—as public schools. If we want to restore and strengthen our democratic institutions we need to take soul work seriously, the kind that makes relational trust possible.

Let me give you another example of the power of "soul." One of my favorite stories along these lines is the story of John Woolman, a Quaker tailor who—100 years before the Civil War—said to his Quaker confreres in colonial New Jersey, "It has been revealed to me that God wants us to free our slaves." To make a long story short, his fellow Quakers—who made decisions by consensus, not by majority rule—wrestled and wrestled with Woolman's call, and could not reach consensus. But neither could they dismiss the issue. They couldn't simply take a vote on it and get it over with. So they said to Woolman, "We don't agree with you, but we do not doubt your integrity when it comes to listening for God's will. So we will help support your family while you travel among us preaching your word, and we will see what happens." Now *that's* relational trust! For the next 20 years Woolman traveled up and down the east coast until the Quakers finally reached consensus on freeing their slaves. They were the first religious community in the United States to do so—and they did it 80 years before the Civil War.

When people say that soul work and consensus sound nice but are inefficient, I like to point to this example. Quakers acted on what is arguably the greatest moral issue of American history—they ended slavery in their community, without violence—and they did it *80 years before the Civil War!* What's "inefficient" about that? And, I should add, this is also a good example of work on the pre-political level moving up to the political level in a very powerful way—because in 1787, Quakers petitioned the U.S. Congress to correct the "complicated evils" and "unrighteous commerce" created by the enslavement of human beings. (You can see the document online at the National Archives site.)

I'm advocating standing and acting in the tragic gap between reality and possibility.

I don't have any fantasy that we're going to make decisions by consensus in national, state or local politics, or that somehow we're

all magically going to just "get along." On the level of national politics, we're always going to have to vote up or down in terms of electing people, passing bond issues and so forth. I do believe, however, that in the these pre-political settings I'm writing about in the new book (schools, colleges and universities, churches and other voluntary associations) there are enormous opportunities to help us develop democratic habits of the heart that can lead us to take each other seriously—to listen to one another not as adversaries but as persons—which is what is at the spiritual heart of consensual decision-making.

B: Woolman's, and the Quaker's, example would seem to speak to the church as well as the body politic.

PP: It grieves me when I see churches make decisions by majority rule. We take our short attention spans into a meeting, start talking about some issue, and within 30 minutes we realize we're pretty badly divided on the matter. But somebody does a silent head count and figures out that if they call the question now they can win this vote for their side. So we call the question, we vote—and we get a decision made "efficiently" without ever counting the cost. The cost, of course, is an alienated minority—and the development of a habit of the heart that says we don't need to listen to each other very deeply or very long. We only need to figure out where power lies and use it to our advantage.

That's not good citizenship. And that's *certainly* not good church. I've always said that the purpose of decision-making in a church is not to get a decision made but to up build the Body of Christ. I deeply believe that. I also believe that if you build up the Body of Christ you're eventually going to make a better decision about whatever is at hand. Can we live with the tension between the real and the possible for as long as it takes to break open hearts so that a new creative synthesis can be reached between quite divergent positions? That's a question for churches and for anyone who cares about American democracy. □

Parker J. Palmer, best-selling author and educator, is founder and senior partner of the Center for Courage and Renewal. The Center's mission is to nurture personal and professional integrity and the courage to act on it. As a gifted teacher, speaker, and writer, Parker is widely recognized as a singular voice in American letters whose work illuminates, as Henri Nouwen once said, "the relations between interior search and public involvement." His influential books have unpacked key notions around themes involving personal wholeness, public life, community, teaching and education, the spirituality of work, and vocation. He is currently at work on a book titled Healing the Heart of Democracy. *During his time as a Resident Scholar at the Collegeville Institute (1980-81), Parker completed his book* The Company of Strangers: Christians and the Renewal of America's Public Life, *and wrote a first draft of* To Know As We Are Known: A Spirituality of Education. *Since that time, he has authored numerous books and articles, including* Let Your Life Speak: Listening for the Voice of Vocation. *He received his B.A. in philosophy and sociology from Carleton College; and his M.A. and Ph.D. from the University of California at Berkeley. Among Parker's awards and honors he was most recently named recipient of the 2010 William Rainey Harper Award, "given to outstanding leaders whose work in other fields has had profound impact upon religious education." Named after the first president of the University of Chicago, the award has been given only ten times since its establishment in 1970 by the Religious Education Association. Previous recipients include Marshall McLuhan, Elie Wiesel, Margaret Mead and Paulo Freire. Parker and his wife Sharon live in Madison, Wisconsin.*

Photography in this issue is by ***Rosemary Washington****. Rosemary was born in southeastern Minnesota, grew up on a farm, and graduated from the University of Minnesota with a degree in English literature. She currently lives in Seattle, Washington with her husband and daughter. Her approach to taking photographs is to discover beauty and mystery in the familiar, to delight in ordinary things, to seek with new eyes, and to express gratitude to creation by paying attention. She sees little things that might otherwise be overlooked, and likes to photograph things that stir her soul. Rosemary attended* Praying with Imagination*, a retreat co-sponsored by the Collegeville Institute and the School of Theology·Seminary in summer 2010. You can visit her website at: www.rosemarywashington.wordpress.com.*

Fundamentalism

The Final Frontier for Interreligious Dialogue

Peter A. Huff

The rise and apparent triumph of fundamentalism surprised even the most astute of the 20th-century's culture watchers. We now recognize fundamentalism as an enormously important development in modern experience. At present it energizes millions of people in their religious commitments, identities, and aspirations, and it is a potent shaping factor in every branch of the two-billion-member Christian family. According to some observers, it offers a reliable glimpse of Christianity's global future.

Fundamentalism also serves as a transforming force in virtually every other major religious tradition. Since the Iranian Revolution of 1979, Islamic fundamentalism has had such a tremendous impact on the world scene that no one can afford to ignore it. The terrorist attacks of September 11, 2001 drove that fact home with brutal clarity. Other global fundamentalisms are also dramatically reordering once familiar patterns of power and allegiance, transforming them into unpredictable networks of ambition, revenge, and sacred rage. Fundamentalism in all its varieties could well be the most significant religious movement of the 21st century. Future generations may look back on our era and call it the age of fundamentalism.

Despite fundamentalism's imposing presence in the contemporary religious landscape, it is one of the least understood movements around. The term itself is one of the most contested in contemporary usage. The English word "fundamentalist" was coined in 1920 to self-define a conservative party within U.S. Protestant denominations, opposed to modernism in the churches and sec-

ularism in society. Today the term is applied, often indiscriminately, to a wide variety of cases in a broad spectrum of contexts. Both renegade Mormon polygamists and fugitive Taliban warriors are described as fundamentalists. So are middle-class Pentecostals and home-schooling Opus Dei Catholics. Fundamentalism is so amorphous a concept—and so heavily freighted with ill will—that some specialists in religious studies have dropped it entirely from their lexicon. What may be one of the English language's most versatile terms of insult deserves no place in either the civil classroom or the scholarly monograph, they insist.

For the majority of scholars who maintain that the term "fundamentalism" can be utilized with integrity, it means different things. Some scholars—especially historians of American religion—limit the term exclusively to a certain type of antimodernism found among disenfranchised North American Protestants during the first decades of the 20th century, and to the varieties of conservative evangelicalism fostered by that antimodernism. Mainstream biblical scholars use the term to describe a method of scriptural interpretation that is out of step with contemporary historical-critical approaches to the Bible. Systematic theologians, when they do not ignore it altogether, view fundamentalism as a fossilized form of grassroots orthodoxy, which scratches out a meager existence in the "corners of cultural life, sterile and ineffective," as Paul Tillich once put it.

Still other scholars—most often comparativists in the social sciences or the history of religions—detach fundamentalism from its original American Protestant milieu. They employ the word as a technical term signifying neotraditionalist and restorationist movements, which are restructuring major religions around the world. Scores of studies argue for the existence of Catholic, Jewish, and Islamic fundamentalisms, which are parallel to the original Protestant prototype. Many find evidence for fundamentalist strains in Hinduism, Buddhism, Sikhism, and other non-Abrahamic Asian traditions. For these scholars, the concept of fundamentalism exposes "family resemblances" that unite religious protest movements across the globe. Most serious scholars of the international phenomenon agree that fundamentalism represents a stance in opposition to key elements of modernity or postmodernity.

The growing trend in academic circles is to employ the term in a purely descriptive fashion. It is also becoming increasingly common to use an awkward but accurate plural form of the term: fundamentalisms.

Fundamentalism offers a glimpse of Christianity's global future.

The final frontier for comparative fundamentalism studies may well be full engagement with fundamentalists in interreligious dialogue. The Catholic-Evangelical dialogue has already reinvigorated a stagnant Christian ecumenical movement. The new Mormon-Evangelical dialogue holds similar promise for intra-Christian understanding. Opening ecumenism to the fundamentalist "other," will, I believe, revolutionize ventures in interreligious encounter.

My plea for such dialogue was greeted with enthusiasm by participants at the 1999 Parliament of the World's Religions in Cape Town, South Africa. Five years later at the Parlia-

ment meeting in Barcelona, several large sessions, including one featuring author Karen Armstrong, demonstrated that many non-fundamentalists in the international interfaith community sincerely wish to explore these uncharted waters. From their own testimonies, representatives from more traditional and conservative perspectives, previously excluded from the inner circles of dialogue, have made it clear that they are ready to open a historic new chapter in the story of interreligious exchange.

In recent years some of the world's "great souls" have begun to press toward this expanded dialogue. Pope John Paul II's unprecedented World Day of Prayer for Peace (Assisi, 1993) effectively demonstrated how solidarity among religions could be promoted without surrender of principle or sacrifice of confessional identity. Former Iranian president Mohammad Khatami's call for an alternative to the "clash of civilizations" paradigm dramatically sparked an on-going conversation probing the potential for a genuine "dialogue among civilizations."

Future generations may look back on our era and call it the age of fundamentalism

THREE QUESTIONS FOR PETER A. HUFF

Q: For many of us the idea of an ecumenical encounter between fundamentalists and non-fundamentalists seems like a contradiction in terms. Aren't fundamentalists precisely those who are opposed to the kind of openness required by ecumenism?

A: The historical record shows that fundamentalists from the beginning have desperately wanted honest and fair dialogue with other parties in their religious communities, and with the larger culture. The famous set of pamphlets called The Fundamentals (1910-15), whose release signaled the genesis of the Protestant fundamentalist movement, can be seen as an earnest call for unhindered dialogue on major questions arising out of modern experience. What fundamentalists object to is not dialogue as such but an intellectual climate of relativism or indifferentism that, from their perspective, forecloses the very possibility of genuine dialogue. The modern ecumenical movement in Christianity and the broader enterprise of interreligious dialogue began as exercises in self-definition, the self-definition of individuals and groups who believed that mutual understanding was compatible with and even depended upon belief in ultimate and absolute truth.

Q: Critics of ecumenism, some of them fundamentalists, accuse ecumenists of advancing precisely such a hidden agenda of relativism and modernist secular humanism. How do you, as someone who wishes to further ecumenical exchange with fundamentalists, respond to this charge?

A: Here, fundamentalists have a valid point. Colleagues frequently ask me, "How can we get fundamentalists to join us?" The point is not to attract fundamentalists to events already committed to a vision of religious pluralism or a particular theory of the unity of religions. Fundamentalists do not want to lend support to a meeting that promotes indiscriminate multi-faith prayer or worship, just

England's chief rabbi Lord Jonathan Sacks has argued eloquently for the creation of new strategies in global dialogue to boost interfaith relations to a new level. "It is religion not so much in its modern but in its countermodern guise that has won adherents in today's world," he observed in *The Dignity of Difference*, "and it is here that the struggle for tolerance, coexistence and nonviolence must be fought." Muslim philosopher Seyyed Hossein Nasr, in a special issue of Parabola magazine dedicated to the theme of fundamentalism, has called the crossing of previously closed religious boundaries "the only exciting intellectual adventure of our times."

Pioneers in interfaith dialogue's last frontier hold the key to more than just the future of comparative religious studies. Fundamentalism is an enduring and emblematic feature of life in the troubled modern world. In an age of fundamentalism, the fulfillment of the Enlightenment's dream of universal toleration depends on dialogue with modernity's God-intoxicated discontents. 

Peter A. Huff holds the T. L. James chair in religious studies at Centenary College of Louisiana. He is on leave from his home institution and is currently the Besl Family Chair in Ethics/Religion and Society at Xavier University in Cincinnati, Ohio. The ideas presented in this essay are elaborated in Peter's book What Are They Saying About Fundamentalisms? *(Paulist Press). Peter was a Resident Scholar at Collegeville Institute, fall 2007.*

as non-fundamentalists would never imagine participating in a program that endorsed a patriarchal worldview or an exclusivist approach to salvation. We blithely say that willingness to change must be a precondition for dialogue. But what non-fundamentalist would ever enter dialogue prepared to shed her non-fundamentalism?

We have learned the hard way that the pluralism of the contemporary interfaith establishment harbors an exclusivism of its own. In some cases, what unites communities and individuals in interfaith harmony today is actually a shared anti-fundamentalism, an anti-fundamentalism usually out of touch with the best scholarship on fundamentalism. Interreligious encounter needs to be recreated. We need a "naked ecumenical square" that will allow each religious voice to be heard on its own terms.

Q: Isn't it possible that ecumenism isn't for everyone, and that's OK—just as many are now entertaining the thought that democracy may not be for everyone?

A: Ecumenism of a certain kind is not for everyone. A few decades ago, mainstream Christian ecumenism seemed to suggest that Christian unity would have to be purchased at the expense of particular doctrinal loyalties or cherished denominational identities. The new ecumenism sparked by Evangelical, Pentecostal, and Latter-day Saint experiments in dialogue suggests that we will have to adjust to an evolving interdenominational culture shaped by a pluralism of ecumenisms. For its part, interreligious dialogue, freed from the mandate for unity that burdens Christian ecumenism, may ironically offer more dialogic space for fundamentalists.

Dialogue with fundamentalists will dramatically reacquaint us with both the risks and the rewards of dialogue.

Along Chapel Trail to Stella Maris

—for Shahnaz Habib

Damp sand, an open door to walking
amid ox-eye daisies, purple larkspurs.
Your map gilds the lake path
strewn with smooth rocks—grey, rust—color
of pilgrimage. We pocket your prayer beads,
my rosary; reach
the concrete bridge, its sunrise curve.
Landing ducks, geese break ripples. Second bridge,
stone over lily pads.

The third floats the mantra
of our pace toward what draws us:
statue of a girl deep into pregnancy.
Fire in her womb.
Cross of prediction. By the chapel wall,

two workers uproot weeds stalk by stalk, trade stories:
an ivied boathouse; kayaks
trusting cracked ice on Sagatagan.
Hawks circle the trail back. You trust me to walk
the silence this day teaches:
muffled dance of firs, oaks; drift of dragonflies.
Horizon clouds stack in shelves.
Herons snag black bullheads
under curtains of reeds swaying in shallows.
Salaam, your eyes say. *Pax tecum*, mine.

Martha Vertreace-Doody

Martha Vertreace-Doody is Distinguished Professor of English and Poet-in-Residence at Kennedy-King College, Chicago, IL. Martha attended Collegeville Institute's summer 2010 writing workshop Believing in Writing.

The Economy's Bad. Take a Deep Breath.

Fr. Kevin McDonough

There is a "smog" across our country, and quite likely across much of the world. I am not referring to airborne inversion layers over certain cities, but rather to a generalized sense of unease. It is tangible in relationships large and small, from gritty tension in many families to the strained rhetoric of the Tea Party movement.

Like those more physical inversion layers, this smog seems to come from everywhere and from nowhere. It does not arise from a single individual's actions, although at any given moment one might blame it on one or another person—a spouse, a president, a boss. Rather, the smog is a cumulative effect of the economic crisis of the past two years. Even if one's personal life is stable, the second or third circle of one's relationships almost certainly includes someone who is struggling—a family member unemployed for months; a neighbor's house foreclosed on; co-workers laid off.

The smog I'm speaking about has at least five effects. First, one may experience a sense of personal dislocation: I am not secure at work, comfortable in my neighborhood, or even at home in my own skin. Friends talk of trouble sleeping, of diminished motivation for work or exercise, of loss of appetite or unhealthy indulgence of appetites. These are of course symptoms of depression, and more of us than usual are struggling with acute depression. For most however it is something low-grade, often just below the radar of awareness.

Dislocation can lead to a second effect, questioning our own basic competence: Why just before the crash came did I trust the loan officer at the bank? Or vote for this or that politician? Or agree to take on a new job, or a risky investment, or a bigger home? We look backwards and see the obvious signs of an economic bubble, and we wonder why we were so blind to them. This can lead to morose reflections on our possible character defects: I am too trusting, too impulsive, too slow to face consequences.

While ruminating on such supposed defects, other character flaws that are less-easy-to-face are operating in ways we try to ignore. This is

the third effect of the smog—the waning of discipline. We procrastinate at work. We drink and eat too much. We stop listening, and then respond to others with defensiveness or attacks. The questioning of our own competence does not lead most of us to a thoroughgoing review and reform of our lives. Instead it disempowers us to such a degree that our lives become even more disordered.

Were we to turn to our good friends and wise advisors, many of us would find a way through. But in this miasma, we are more likely to isolate ourselves from our support networks. So as a fourth effect of the smog we avoid real conversation at the dinner table. We find excuses not to see friends. We skip AA meetings. We miss our book group. We stop attending church as frequently as we do normally, or quit going at all.

And there is a fifth and final effect. It is that we turn against "our own." Marital partnerships become disrespectful and resentful. Parents and children have an even harder time talking to each other. Co-workers sabotage each other's projects or reputations, hoping that others will take the fall and they will remain employed.

In the midst of this smog, we have to choose strategies that help us not only survive, but to find the energy to live daily with gratitude and hope. We can be contributors to the common good, even in the smog. We can strengthen family life and friendships in the midst of the fraying. Here are four strategies for breathing during the smog.

Have patience with ourselves and others.

The root meaning of the word "patience" is captured in its synonym "long-suffering." Of course no one likes to experience irritation and pain, but it seems that we have become irrationally intolerant of anything but good feelings in our lives. Several decades of a culture of immediate gratification have conditioned many of us to believe that all pain should be avoided. By contrast a patient person recognizes, and even expects, that he or she will be rubbed raw by life from time to time. This is an unpleasant reality, but not necessarily a destructive one. Patience during this smoggy time allows us to accept that neither we nor our closest family members and friends will always be on our A game. We practice tolerance. We "suck it up" a little more, especially when listening is hard and we are short on empathy. And we remind ourselves to "take it easy." Many of the problems that surround us have no simple solution, and are likely to be with us for months or even years to come.

In this miasma we are more likely to isolate ourselves from our support networks.

Pay attention to what can be predicted, and plan accordingly.

Those of us who live in northern climes are accustomed to "winterizing" our cars. We change the oil, put a shovel and blanket in the trunk, make sure the tires have good tread and plenty of air. There is a kind of winterizing needed for the present crisis as well. Some ways to winterize the human person include these: Develop good calendar discipline, writing down appointments and giving yourself time to get to them. Carve out space

for family and friends. Attend to the health of your body, eating healthily and sleeping and exercising on a regular cycle. Set aside regular time for prayer.

Our American culture prizes spontaneity, which is often a mask for impulsiveness. As a result, many of us were already in need of greater routine in our lives before the summer of 2008. During this smog, however, regularity of life is an important tool for maintaining sanity.

We can be contributors to the common good, even in the smog.

Practice solidarity when the unpredictable occurs.

In the midst of crisis, chaos is the rule, and no amount of planning on our parts can render life predictable. In the smog, breakdowns and collisions are more frequent. Formerly reliable people miss meetings or fail to follow through on commitments. And our own usually dependable personal skills—memory, personal charm, physical health—abandon us at the wrong moment. Our mistrust of self and others is magnified. We wonder who will fail us next. When that happens we have to fight the temptation to isolate ourselves from others.

We can't take on our own shoulders the responsibility to save the whole world—even our own individual world. There is no solution for much of what we are currently facing except the passage of time. And so it's important that we identify our key relationships, our support people, our oldest and best friends, and that we rely on those relationships.

Intercede for those most deeply harmed.

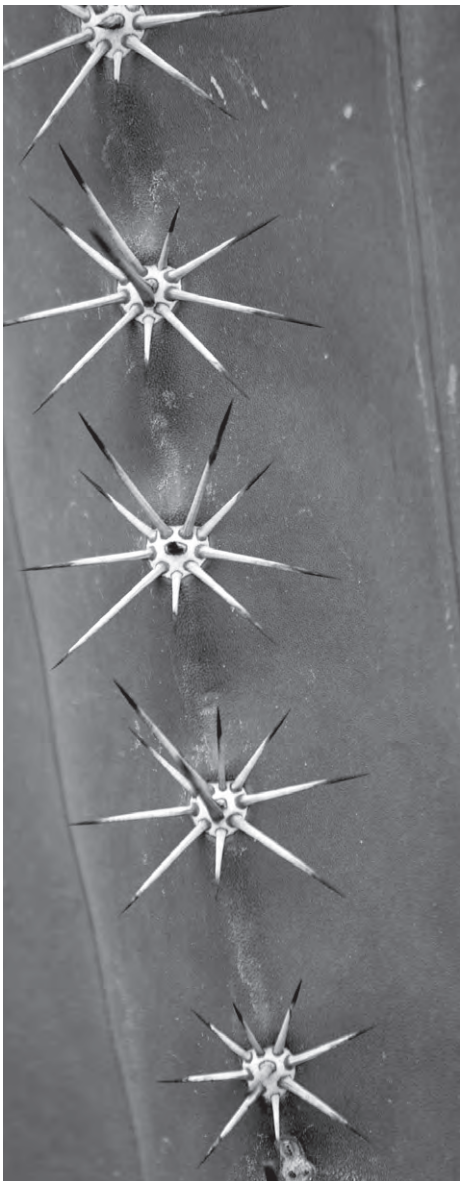
Many people of faith are too quick to spiritualize this crisis, adopting the rhetoric of God's "mysterious ways" of acting for our benefit. They fall back on the good old days of the Great Depression, when many families pulled together. But certain as God's providence is, we must be careful not to romanticize this time. Some of the people around us will be permanently harmed, losing their economic security, their closest relationships, their physical health and even their lives.

It is important to pray every day for those who in this life will never recover from this crisis. Of course we pray for a full "economic recovery" in heaven, for only in God's final reign will every tear be wiped away. But in the meantime, we seek God's special strength in the midst of the smog.

In the words of Augustine of Hippo, *"Breathe in me, O Holy Spirit."*

Fr. Kevin McDonough is pastor of the Church of St. Peter Claver in St. Paul, as well as the Delegate for Safe Environment of the Archdiocese of Saint Paul and Minneapolis. This essay is from an address originally given to the National Catholic Council on Alcoholism in July 2010.

When Are You Coming Back? I'm Getting Tired of Waiting.



The grief counselor tells me I have to let you go,
that I will eventually have to let you go.
As if you have things to do now, people to meet.
I don't like to hear that. No.
I don't like that at all.

The grief counselor says I must work on myself.
That is why I'm lonely, I must find my self.
It's my life now. Only mine. Today
is what I have now. Listen: I am never
lonely when I can imagine you.

Consider your forehead. In frown,
in pain, knitted. When you raise your left
eyebrow, your forehead clears of wrinkles,
it's wide and smooth, interested, following
each word. The forehead as in love.

When the right eyebrow lifts, you're
about to make a point: *I don't want
you to get the idea* . . . the forehead as in
direction, lying just north, just a glance
up from the clear brown eyes mine could

easily fall into, and then I'm lost
from my original intention. I,
the liberated, independent woman,
turn into a clinger, a grasper.
And I'm to let you go? Like some balloon?

The grief counselor says yes.
She tells me yes.
Quietly yet firmly, yes.
I raise my chin
and say nothing.

Sharon Chmielarz

Sharon Chmielarz is a poet and author from Brooklyn Park, Minnesota. Her latest books are Calling *and* The Sky is Great, the Sky is Blue. *She attended Collegeville Institute's summer 2006 writing workshop* Believing in Writing.

On October 20, 2009, the Vatican announced that it would make it easier for Anglicans to convert—in effect reaching out to those who are disaffected by the election of women and gay bishops to allow them to join the Catholic Church. Pope Benedict XVI approved a new church provision that allows Anglicans to join the Catholic Church while maintaining many of their distinctive spiritual and liturgical traditions. In the past, such arrangements had only been granted in a few cases in certain countries. The new church provision is designed to allow Anglicans around the world to access a new church entity if they want to convert. The Vatican's move raised questions especially among ecumenists. David Richardson, representative in Rome of Rowan Williams, Archbishop of Canterbury, called the Vatican's decision "surprising," given that the Catholic Church in the past had welcomed individual Anglicans in without creating what he called "parallel structures" for entire groups of converts.

Old Wine, New Wineskins

Margaret O'Gara

When Pope Benedict XVI announced a new structure created to receive groups of Anglicans into full communion with the Catholic Church, it seemed like putting old wine into new wineskins. To many, the old wine already tastes like vinegar.

It's old wine, not new. The special provision for disaffected Anglicans to join the Catholic Church is really not ecumenism: it simply builds on something already possible for all churches. Just as some Roman Catholics leave their church for another, so in this case Anglicans wishing full communion with the Roman Catholic Church are made welcome. Nothing new here.

But the old wine of welcome is being put into new wineskins, crafted specifically for this occasion. A novel structure has been created to welcome disaffected Anglicans as a group. Rather than joining Roman Catholic parishes, former Anglicans will be able to come into full communion with the Catholic Church by joining a kind of non-territorial diocese where a Vatican-approved Anglican liturgy will be celebrated.

This quasi-diocese (called a"personal ordinariate") will be headed by an Anglican priest or bishop, now newly ordained in the Catholic Church and reporting directly to the Vatican. He will cooperate with, but not belong to, the local Roman Catholic diocese. Formerly Anglican priests who are married will be eligible for Catholic ordination to serve in the parishes in this new structure, but celibacy will be the norm for its future priests.

The new Anglican personal ordinariates do bring one piece of good news for ecumenism. They allow Anglicans to "maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church." These traditions are described as "a precious gift" and "a treasure to be shared" in the document (*Anglicanorum Coetibus*) which establishes the new structure. A press release accompanying the document says that "legitimate diversity" is part of the expression of the common faith, certainly a good reminder that unity with the Catholic Church need not mean absorption.

But there's the rub: little else here shares this ecumenical vision. Since the Second Vatican Council, ecumenical dialogue has encouraged repentance and a change of heart among all the churches as they painstakingly seek to overcome their divisions. The diversity within unity that characterize a Church healed of its divisions should mean the confession of a common faith and the reconciliation of whole churches with each other, not just the return to Rome by some disaffected members of one church. But where are the big moves of repentance and change by the Roman Catholic Church in this plan? Instead, the plan takes a shortcut past the demanding work of dialogue and simply invites disaffected Anglicans to become Catholics--though admittedly inviting them to carry their liturgical and spiritual treasures with them.

The plan takes a shortcut past the demanding work of dialogue.

The new plan is not really ecumenism; it is simply pastoral-business-as-usual with a new corporate structural option now available. But the new structure could suggest that the Roman Catholic Church has abandoned its commitment to ecumenism and is reverting to a pre-Vatican II understanding of "return to Rome." It could also suggest some back-pedaling on Vatican II's emphasis on local churches. How happy will a Roman Catholic bishop feel about having no jurisdiction over a once-Anglican-now-Catholic-parish, geographically but not juridically in his diocese?

A novel structure has been created to welcome disaffected Anglicans as a group.

The plan is in fact a pastoral response to groups that broke off from the worldwide Anglican communion as long ago as the 1990s because of their dismay over the ordination of women and, more recently, over the issue of same-sex relationships. These groups have repeatedly asked the Vatican for accommodation, and now the Vatican has agreed to welcome them as a group.

This makes the new structure a kind of sheep in wolf's clothing. While crafted as a pastoral response to requests from disaffected Anglicans, the new plan looks like a wolf raiding the Anglican communion, just at a time when that communion is deeply divided and suffering internally. This vulnerable moment for the Anglican communion is just when Roman Catholics should be talking even more with Anglicans, while at the same time holding the Anglican communion in prayer. When friends

are in trouble, we don't abandon them, and we certainly don't raid them, either; rather, we double our efforts to help them. We certainly shouldn't offer them vinegar.

In the long run, despite causing a lot of concern, the new plan may not actually cause many changes. Though sending mixed messages about the Catholic commitment to ecumenism, the new structure may provide a church home to a limited number of Anglo-Catholics who have already left the Anglican communion. Of course it could lure some others out of the Anglican communion, but few evangelical or broad-church Anglicans will have a strong desire for full communion with the pope until they see more change in the structure of the papacy itself.

Meanwhile, those who long for the real unity of the whole church will continue their work—slowly but steadily *Harvesting the Fruits* of the last 45 years of ecumenical dialogue, as Cardinal Walter Kasper's latest book puts it. They are crafting the new wineskins that the unity of the Church demands. But as a Roman Catholic working hard for the harvest, I wonder when we will be able to serve new wine, not old. □

Margaret O'Gara is a Roman Catholic who teaches in the Faculty of Theology at the University of St. Michael's College, Toronto. A member of the board of the Collegeville Institute, she also is appointed to one international and two national ecumenical dialogues. She is a member of the board of Bridgefolk, a dialogue group of Mennonites and Roman Catholics, and the author of Triumph in Defeat: Infallibility, Vatican I, and the French Minority Bishops *(1988) and* The Ecumenical Gift Exchange *(1998). She served as a consultant to the delegation from the Canadian Conference of Catholic Bishops to the 2001 world bishops' synod in Rome.*

Ceremonies

I light the prayer herbs
in a tribal burner.

Benedictine blessings mingle with Lakota colors.
Northern cedar
sweet grass
bitter root
sage
imported from South Dakota.

With every opportunity
for faith there is more than a chance.

Jane Hoogestraat

Jane Hoogestraat is Professor of English at Missouri State University, specializing in 20th century poetry, literary theory, and creative writing. Jane attended Collegeville Institute's summer 2009 writing workshop Believing in Writing.

Ancient Grief

Sometimes my lower lip begins to tremble
from grief so old
the sadness is senseless.
Twenty years ago,
it made me insensible,
when my cool cheeks flushed hot
with disbelief
and then were cooled again
where I lay against the red tiled floor
on the third and a half floor,
Three Rue Chabrier.
It's never predictable
always catches me unaware
and renders me speechless, if not senseless
now, when memories are dimmed
almost invisible
in the shadow of ancient grief
somehow recalled
at a stop light
just after smiling.

Lisa Durkee Abbott

Lisa Durkee Abbott is a mother, teacher and pastor. She is the daughter and granddaughter of clergy, and serves the United Church of Christ tradition. She lives in Gardner, Massachusetts. Lisa attended Collegeville Institute's summer 2010 writing workshop Writing and the Pastoral Life.

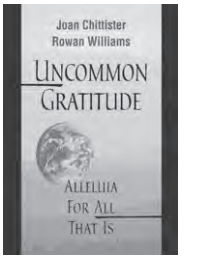
News of Institute Residents

Dorothy C. Bass (2005/06) co-edited (with Susan R. Briehl) *On Our Way: Christian Practices for Living a Whole Life* (Upper Room Books, 2010). Twelve authors who come from a variety of backgrounds and Christian denominations open the door to Christian practices for living a whole life in response to God. Look for Jonathan Wilson-Hartgrove's (Summer 2008) chapter on *Living as Community.*

Regina Bechtle, SC (Spring 1996) received the St. Elizabeth Seton Medal in October 2009 from the College of Mount St. Joseph in Cincinnati, Ohio. The medal recognizes the contributions of women in theology. Her latest publications include "The Impact of Women Religious on the Church of New York" (*Review for Religious*, 2009), and "Spirit Guides and Table Companions: Saints as Models for Lay Ecclesial Ministers" in *Lay Ecclesial Ministry: Pathways Toward the Future* (Rowman and Littlefield, 2010). Regina currently serves her religious congregation, the Sisters of Charity of New York, as Charism Resource Director. Regina writes, "Memories of my spring '96 stay are as sharp and sweet after 15 years as if it were yesterday. One of my hopes in the years to come is to participate in one of your summer writing workshops. They sound wonderful."

Arthur Paul Boers (Summer 2007 and 2010) began a new position at Tyndale Seminary in Toronto, Canada, where he has been named to the R.J. Bernardo Family Chair of Leadership.

Lucy Bregman (2000/01) edited *Religion, Death, and Dying: Perspectives on Dying and Death* (Praeger Publishers, 2009), a three-volume, 34 chapter anthology that compares and contrasts the ways diverse faiths and ethical perspectives contemplate the end of life. It includes the work of 31 distinguished contributors, representing a variety of religious traditions and ethical viewpoints. The work explores contemporary topics including Jewish medical ethics, religion and AIDS, and American Hindu funeral rites. Lucy continues to teach full-time at Temple University in Philadelphia.



Joan Chittister, OSB (Summer 1976) has written *Uncommon Gratitude: Alleluia For All That Is* along with the Archbishop of Canterbury, Rowan Williams (Liturgical Press, 2010). Together they offer a comprehensive list of things and circumstances to be grateful for—things for which we can sing "alleluia" or "praise and thanks be to God."

Margaret Feinberg (Summer 2009) in *Scouting the Divine: My Search for God in Wine, Wool, and Wild Honey* (Zondervan, 2009) takes readers on a spiritual adventure that moves from reading the Bible to entering stories that can be touched, tasted, heard, seen, smelled, and savored. The stories' characters help bring fresh insights to familiar Scriptures—ancient messages for a modern life.

Gilbert (Budd) Friend-Jones' (Summer 2006, 2007, 2008) new book *When Easter Interrupts: Reflections on the Meanings of Lent and Easter* is now available on Amazon (www.amazon.com).

James Leo Garrett, Jr. (Summer 1977) is the author of *Baptist Theology: A Four-Century Study* (Mercer University Press, 2009), published in the year of the Baptist quadricentennial. It is a comprehensive history of Baptist confessions of faith, major Baptist theologians, and major Baptist movements and controversies.

Lisa Hickman (Summer 2008) shares an 'A-Ha' moment that came from a viewing of *The Saint John's Bible* at a local monastery in western Pennsylvania. The essay is called "Shepherd Girls." You can access it under the February 2010 tab at: www.youngclergywomen.typepad.com/the_young_clergy_women_pr.

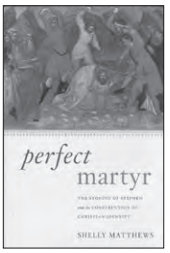
Mary Ann Hinsdale (Spring 2008) wrote the foreword for *From the Pews in the Back: Young Women and Catholicism* (Liturgical Press, 2009), an exploration of the identity of young Catholic women.

Peter Huff (Fall 2007) has accepted a three-year appointment to the Besl Family Chair in Ethics/Religion and Society at Xavier University in Cincinnati, Ohio. During this period he will be on leave from his home institution, Centenary College of Louisiana in Shreveport, Louisiana.

Karen M. Kennelly, CSJ (Spring 1988) published two books in 2009: *The Religious Formation Conference: 1954-2004*, and *Speaking the Language of Love: Sisters of St. Joseph of Carondelet in Japan* (Good Ground Press). She reports that research, writing and travel related to these publications, as well as coordination of the conference on the History of Women Religious, have made her retirement from leadership in her congregation a rewarding time.

Janet Kirchheimer (Summer 2010) received Honorable Mention in the 2010 Tiferet Journal Poetry Contest. Her poem, "Taut," will appear in the 2011 issue of *Tiferet*.

Beth Kissileff's (Summer 2010) story, *Willing Donor*, was published in a new online journal, *JewishFiction.net.* It can be accessed at: www.jewishfiction.net/indix.php/volume-1_-issue-1.



Shelly Matthews (2004/05) published *Perfect Martyr: The Stoning of Stephen and the Construction of Christian Identity* (Oxford University Press, 2010). It places the story of Stephen, the first Christian martyr, within the conversation of early Christian martyrdom.

MaryAnn McKibben Dana's (Summer 2010) essay, "Leaning In" received Honorable Mention in a writing contest sponsored by *Writing it Real.*

Cyndy McRae (Fall 2009) received a Fulbright specialist's grant to travel and teach at Uganda Christian University in Mukono, Uganda, from January to mid-February 2010. She taught Career Counseling to students in the Masters in Counseling program and assisted the faculty with research methodology and development.

John C. Merkle (1976/77, Summer 1977) was named director of the Jay Phillips Center for Interfaith Learning, which is co-sponsored by Saint John's University (Collegeville, MN) and the University of St.

Thomas (St. Paul, MN). The center sponsors a host of interfaith activities, including courses and programs for college and high school students, workshops for clergy and religious educators, and art exhibits and lectures for the general public.

Carol Neel (1992/93, 2007/08), along with Ambrose Criste, OPRAEM, translated Anselm of Havelberg's *Anticimenon: On the Unity of the Faith and the Controversies with the Greeks* (Liturgical Press, 2010). It is part of the Cistercian Studies Series.

Susan Noakes (2009/10) was awarded a $70,000 grant from the University of Minnesota's Imagine Fund, which supports arts, design, and humanities scholars pursuing innovative ideas related to global problem-solving. Susan's project, "Globalization of the Middle Ages," involves collaboration with international scholars to make the events of Middle Age civilizations more accessible to all.

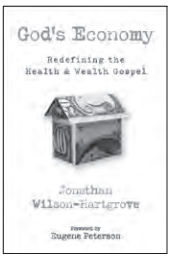
Angela O'Donnell's (Summer 2008) first collection of poems, *Moving House,* was published by Word Press in 2009.

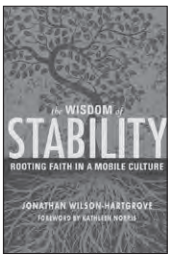
R. Kevin Seasoltz, OSB (1973/74) received the fourteenth Frederick R. McManus award at the National Meeting of the Federation of Diocesan Liturgical Commissions in October 2009. Another former scholar, **Kathleen Hughes** (1979/80, Fall 1997, 2005/06, 2006/07), received the award in 2004.

Ann Marie Stock (Fall 2005, 2006/07) gave a lecture at the College of Saint Benedict entitled "*On Location in Cuba: Young Audiovisual Artists Film an Island Nation in Transition."* She spoke about how documentary filmmakers today in Cuba are exploring their national identity, as it is uprooted and dislocated by migration and globalization. She is the founding director of the non-profit Cuban Cinema Classics, which disseminates Cuban documentaries in the United States.

Mary van Balen (2008/09) is writing a blog on her website: www.maryvanbalen.com.

Krista Tippett's new book, *Einstein's God: Conversations About Science and the Human Spirit* (Penguin, 2010), speaks with leading scientists and educators about a world in which "ethics, theology, and 'spiritual genius' claim their place alongside and in collaboration with the wondrous capacities of science." Krista is a former Institute board member.





Jonathan Wilson-Hartgrove (Summer 2008) has published two recent books: *God's Economy: Redefining the Health and Wealth Gospel* (Zondervan, 2009) and *The Wisdom of Stability: Rooting Faith in a Mobile Culture* (Paraclete Press, 2010). **Kathleen Norris** (1991/92, 1993/94) wrote the foreword for the latter. Jonathan also recently finished a DVD project (along with Lauren Winner) entitled "Discovering Christian Classics" (Paraclete Press, 2010).

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Push to unify American Orthodox Christians

If a group of Orthodox Christians who met in Salt Lake City in mid-October has its wish, future generations of Greek, Serbian, Russian and other ethnic faithful will all worship together in a single American church. A unified church would "honor and celebrate the multicultural Orthodox community here," says Bill Souvall, president of Orthodox Christian Laity (OCL), which organized the meeting. "It would give us a powerful presence in America. Spiritual seekers and searchers would find us."

There are currently 14 Orthodox jurisdictions in America, each with its own bishop in the country of origin. Each has its own language, although the liturgy and doctrines are the same, Souvall says. "The churches of America should be American. They shouldn't have all these separate archdioceses."

However, this push for unity is not universally accepted. Some bishops look to Europe for leadership and are not eager to displease their superiors, Souvall said. Older members also worry about losing their language, culture, and identity, and their ties to their home countries. Immigrants built their American parishes "with their nickels and dimes," says George Matsoukas, OCL's executive director. They have always been "the force that guided the church."

Each Orthodox group that emigrated to the U.S. looked to its home nation for ecclesiastical guidance. After the Russian Revolution in 1917 the Russian Orthodox Church split between those who left and those who stayed. By the 1970s the Russian Orthodox Church allowed its American wing to become independent and is now known as the Orthodox Church in America.

The OCL began pushing for greater involvement in church governance then, and clergy and lay members have been talking about unity off and on ever since. Last year, more than 60 bishops held an Episcopal Assembly of North and Central America. Matsoukas says they discussed the spiritual and legal issues confronting a move to unify the diverse groups.

Those gathering in Salt Lake City hope to advance the conversation, Matsoukas says. They will continue to study the legal and structural obstacles to unity that remain. "Orthodox Christianity in America is at a crossroads," he adds. "Our bishops may be stuck in a groove, but the young people are asking for this. We all need to work together—clergy, hierarchy and laity—in love and fellowship, for the good of the church and of the nation that we live in and are a part of."

Critics of the country's largest Lutheran denomination and its more open stance toward scripture and gay clergy formed a new Lutheran church this past summer at a meeting of a conservative activist group. The overwhelming voice vote by members of the Lutheran Coalition of Renewal created the North American Lutheran Church, a small denomination of churches formerly affiliated with the Evangelical Lutheran Church in America. By early August, 199 congregations had cleared the hurdles to leave the ELCA for good, while 136 awaited the second vote needed to make it official.

Head of WCC addresses Evangelical gathering for first time

The head of the World Council of Churches has addressed a global gathering of Evangelical leaders, saying that Christians of different traditions need to learn from each other to participate together in God's mission. "We are called to be one, to be reconciled, so that the world may believe that God reconciles the world to himself in Christ," Olav Fykse Tveit, the WCC general secretary, said on the opening day of the 3rd Lausanne Congress for World Evangelization.

This was the first time a WCC general secretary had addressed a congress of the Lausanne Movement, which takes its name from the Swiss city where the first such gathering was held in 1974. "This historic invitation is a sign that God has called all of us to the ministry of reconciliation and to evangelism," Tveit said to the Congress' more than 4,000 participants meeting in Cape Town in October.

The WCC and the Lausanne Movement have often been seen as representing divergent strands in Christianity—the WCC focusing more on social action, and the Lausanne movement known for its promotion of evangelism.

The 1974 International Congress on World Evangelization held in Lausanne resulted from an initiative by the U.S. evangelist, Billy Graham. It produced the "Lausanne Covenant," a statement of beliefs adopted by the participants.

"Although not intended to be simply a reaction to the World Council of Churches," the Congress "did serve as an evangelical counterpart to the ecumenical WCC by establishing and fostering an international network of evangelical leaders," the Lausanne Movement states.

Tveit, a Lutheran theologian from Norway, and a former Resident Scholar at the Collegeville Institute (1999), said that he had read the Lausanne Covenant for the first time when he was 15 years old. "I was struck by the clarity of its vision: We are called to share the gospel of reconciliation with all," he said.

He noted that the congress is taking place in Cape Town, the city where Nobel Peace Prize laureate Desmond Tutu was Anglican archbishop during the struggle against apartheid. He recalled that Tutu once said, "Apartheid is too strong for a divided church." Tveit added, "The needs of the world for reconciliation with God, with one another, and with nature are too big for a divided church."

America's Eastern Orthodox parishes have grown 16 percent in the past decade, in part because of a settled immigrant community, according to new research. Alexei Krindatch, research consultant for the Standing Conference of the Canonical Orthodox Bishops in the Americas, said the 16 percent growth in the number of Orthodox parishes is "a fairly high ratio for religious groups in the United States."

Zaytuna College, the first Muslim college in the U.S., opened in late August in Berkeley, California. Zaytuna's founders hope the school will gain accreditation and become the country's first official, four-year Muslim liberal arts college—a school of higher learning with an Islamic identity, open to all faiths. The college will seek accreditation from the Western Association of Schools and Colleges, and founders hope to graduate students who can work in any profession, including serving the Muslim American community as imams, nonprofit managers and Islamic school teachers.

Amy Goldman

Roman Catholic—Minneapolis, Minnesota—Board Member since 2008

"I learned about 'the little gem that Collegeville Institute is' through another board member, Mary Bednarowski," says Amy Goldman. "When Mary and others invited me to become a part of the board, I knew it would be an enriching experience."

As chair and executive director of the GHR Foundation, Amy initiated an interfaith project called Common Action. Amy says, "Common Action brings together people of different faith traditions, especially Christians and Muslims, to engage them in substantive interfaith understanding and transformational work around our nation and our world. I see many intersections between interfaith work and ecumenical work, and hope that the various projects funded by Common Action can broaden the impact of all that's being done through the Collegeville Institute."

Deeply involved with philanthropy, Amy says that the economic decline of recent years has changed the way foundations work with grantees. "Best practices are out the window, and now foundations must help organizations experiment and find new ways to sustain themselves," says Amy.

Amy received a B.S. in Foreign Service from Georgetown University, an M.A. in Law and Diplomacy from Tufts University, and a Masters in Political Science from the University of California at Berkeley. She has completed her coursework and comprehensive exams for a Ph.D. in Political Science at Berkeley. On the political front, Amy believes that "dramatic changes in technology have brought us to a different world, a world that is moving toward a global balance of power."

During her graduate work, Amy did extensive research on Korean and East Asian economics and politics. She has worked as an instructor of English, East Asian Economics, and Political Theory at UC Berkeley, as well as Sogang University and Yongsei University, both in Korea. She has also worked as an advisor to U.S. and multinational companies regarding market access issues in international trade. Amy has studied in Paris, and is fluent in French.

She serves on the boards of the Better Way Foundation, the University of St. Thomas (UST), the International Leadership Program at UST, and St. Thomas Academy.

Although Amy jokes that with three kids at home—Nicholas, Julia, and Nadia—she has very little time for hobbies, she savors any day when she has an opportunity to read. One of her favorite authors is C.S. Lewis, and two of her favorite books are *The Quiet American* by Graham Greene and *Crossing to Safety* by Wallace Stegner. While living in Croatia she and her husband Philip enjoyed sailing on the Adriatic Sea. These days they content themselves with setting sail on Lake Superior. They take pleasure in an annual ski vacation with their children, and have spent time at Whistler Ski Resort, the official alpine skiing venue for the 2010 Winter Olympics. Amy's greatest passion is international traveling.

Bruce W. Robbins

United Methodist Church (UMC)—Minneapolis, Minnesota—Board Member since 2009

"Ecumenism is my passion and career," says Bruce Robbins, the senior pastor at Hennepin Avenue United Methodist Church in Minneapolis. As an ecumenist through-and-through, Bruce has a great appreciation for the mission and work of the Institute, and knows many past resident scholars as both colleagues and friends. Invited to become a board member by board chair Gary Reierson, Bruce finds it exciting to be involved with an institution that is theologically compatible with his own thinking and embraces the same zeal for ecumenism as he does.

Prior to Bruce's current position, he served as General Secretary of the General Commission on Christian Unity and Inter-religious Concerns of The United Methodist Church. He has held leadership positions in numerous ecumenical and inter-religious organizations, including the World Council of Churches (WCC), the National Council of Churches, and the World Methodist Council. In addition, he served on the international Methodist/Anglican dialogue and also moderated the first international WCC-Pentecostal dialogue.

When asked about his professional highlights, Bruce notes his participation at the World Council of Churches' Assemblies, of which he has attended the last five. The first assembly he attended was in Nairobi, Kenya in 1975. At the 1998 assembly in Zimbabwe, Bruce recalls meeting "one of my great heroes, Nelson Mandela, at a special dinner."

As a leader in the ecumenical arena, Bruce believes the ecumenical movement has provided both "challenge and opportunity" to Christians around the world, and has exemplified the "power of both cooperation and a recognition of agreement on the essentials." One essential, Bruce believes is that "we've been divided, but the reality is that we are *all* authentically seeking Jesus Christ." He notes, "We are a world-wide Christian family coming out of a common root."

Born in Brooklyn, Bruce graduated from Oberlin College with majors in English and Spanish literature. He is fluent in Spanish, and has spent many years living in Spanish-speaking countries. He earned a M. Div. from Union Theological Seminary (NY) and a Ph.D. in church history, specializing in Latin American Protestantism, from Southern Methodist University. He was ordained by the United Methodist Church in 1974, and now serves as a full member and elder of its Minnesota Annual Conference.

In his spare time, Bruce enjoys a variety of hobbies. He sings bass in the Minnesota Chorale, Minnesota's preeminent symphonic chorus, and is a runner. He also enjoys reading and has several favorite authors and books, including John Philip Newell's *Christ of the Celts,* Annie Dillards's *Pilgrim at Tinker Creek*, and poetry by William Blake and Anne Sexton.

Bruce has two adult children, Adam and Casey. Adam serves as the project director of the Committee on Global Thought at Columbia University. Casey is a student at Brown University in Providence, Rhode Island.

In Memoriam

Rev. George Daniel Little

Long-time Collegeville Institute board member and friend, Rev. George Daniel (Dan) Little died on November 16, 2009 after a 19-month struggle with brain cancer. He was 79 years old.

Dan graduated from Princeton University in 1951 with a bachelor's degree in Philosophy, and in 1954 received his graduate degree from McCormick Theological Seminary in Chicago. He married Joan McCafferty in 1953.

Following his ordination in the United Presbyterian Church USA (UPCUSA), Dan and Joan spent two years in London, England. This was followed by a move to Pittsburgh, PA. In 1962 Dan assumed a position with the UPCUSA's Board of National Missions in New York City. At that time he and his family settled in Ridgewood, NJ, where they lived for the next 22 years. That year he was also arrested and jailed with other clergy participating in a civil rights march in Albany, GA. Dan's national service to the UPCUSA culminated with his appointment in 1977 as the Executive Director of the General Assembly Mission Council, the church's highest executive office.

Dan returned to parish ministry in 1984 when he was called to serve First Presbyterian Church in Ithaca, NY. At the conclusion of nine years in Ithaca, Dan served in several significant interim positions—as Interim President of McCormick Theological Seminary in Chicago, and as Pastor-in-Residence at both Village Presbyterian Church in Prairie Village, KS, and Westminster Presbyterian Church in Minneapolis, MN.

In 1999 Dan and Joan retired to Madison, Wisconsin. Throughout his life he remained committed to social justice and to the struggle to secure civil rights for all. He also tirelessly sought new ways to think, new ways to discern what is possible, and new ways to apprehend, to appreciate and to live into God's truth. He served on the Collegeville Institute's Board of Directors for 17 years.

A tribute by Institute Board Member and Former Resident Scholar ***Cynthia M. Campbell*** *(Fall 2003)*

"Those who wait upon the Lord shall renew their strength; they will mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." —Isaiah 40:31

When I think about Dan Little, one of the many words that comes to my mind is energetic. He was a man with great enthusiasm for many things—for ideas and learning; for family and friends; for good food, great music, and lively theater; for the church and faith; and, above all, for conversation. Dan was a seemingly tireless conversationalist. He talked a lot, but he also listened with deep and abiding care.

Where did he get all that energy? I asked myself that question more than once. What reservoirs of strength enabled him to go to endless meetings and still have fresh insights and real imagination? What drove his curiosity about other people? What enabled him to face times of real challenge with profound confidence that he could deal with whatever came?

Simply put, I think his life is a witness to the truth expressed by the prophet—those who wait for the Lord renew their strength—because that is where true strength, courage, energy, and hope come from. Dan was deeply rooted and grounded in God. He was not perfect, but his life was evidence of what "waiting on the Lord" looks like. It looks like life abundant and joyful and creative and full.

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