



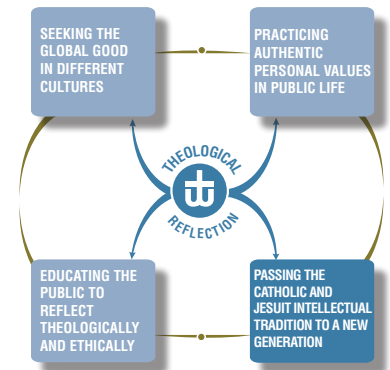
# WOODSTOCK REPORT

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Georgetown University

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## A Conversation Among Peers

THE WOODSTOCK THEOLOGICAL CENTER LIBRARY BRIDGES CONVERSATIONS PAST, PRESENT, AND FUTURE

By Leon Hooper, S.J.

If it weren't for the fifteenth-century Inquisition, the Society of Jesus would not now exist—or at least not in the form that we have it today. Ignatius's first impulses were quite Franciscan (and ever so slightly macho). He initially attempted to live as near to absolute poverty as he could, and chose the most stringent form of apostolic engagement he could think of: begging his way to the Holy Land to convert the resident "Saracens" (Muslims). When the Franciscan guardians in the Holy Land prudently sent him home, Ignatius continued pursuing his practices of poverty, but was forced to look for new outlets for his apostolic zeal. The first new outlet was simply talking about the things of God with people he met on the street: children, workers, traders, prostitutes, lenders, and anyone else who might pause and be willing to talk.

Ignatius's talking, while certainly about the things of God, was not didactic or preachy. He was not a soapbox orator. His style was more a form of conversation that involves both listening and compassionate engagement. The exchange could lead to advice and even stringent judgment, but it retained the type of mutuality that is often lacking in preaching (and is impossible in many forms of witnessing). All this was rather civil—even gentle—

given Ignatius's military background. However, it was particularly the acts of judging and advising that caught the inquisitors' ears. When Ignatius and his original followers were brought before the Inquisition they were told that they had no right, no power, and



Woodstock Theological Center Library Director and Senior Fellow, Leon Hooper, S.J., teaches students about the tradition of conversation in Jesuit history.

no standing to talk publicly about God, to advise, or to offer judgment. It was those inquisitorial challenges that forced Ignatius back to school, first in Salamanca then in Paris. And with those moves, as they say, the rest is history.

So, without the Inquisition there would most likely be no educated original Jesuits, no subsequent Jesuit colleges or universities, and no Woodstock Theological Center or Center Library. Still, the willingness of Ignatius to submit himself as a relatively old man to higher education did not

entail any major conversion in terms of how he understood his own path for making known the Word of God. His style remained more conversational than preachy. As the Society of Jesus spread through Italy, then into Northern Europe, and to Ethiopia, India, Japan, and China, conversational methods were embedded into and developed by just about everything Jesuits wrote and, therefore, into about every monograph that is held within the Woodstock Library. The style or method showed up in two distinct literary forms.

The first was in the letters and reports sent home by Jesuits on the move, by which they reported what they found, and asked for advice. The first and foremost examples of this style are the letters that Francis Xavier exchanged with Ignatius, characterized throughout by their tone of mutual respect, love, and trust. It was this style of conversation among brothers in Christ that continued, whether from North or Latin America, from Germany, Southeast Asia, or China, and was brought together in the massive *Monumenta* series that remains the major source of information on 16th- and 17th-century European expansion to this day.

The second literary form came as a surprise to some Jesuits and to many

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## FROM THE DIRECTOR'S DESK



In a recent conversation, a good Jesuit friend mentioned a little book called *Into the Silent Land*. I found this gem on the shelves of the Woodstock Theological Center Library and a phrase in the book leapt out at me: “we are built for contemplation.” The author, Martin Laird, O.S.A. (an Augustinian!), is helping me to explore what it means to be a contemplative in action in the 21st century. The words of a person I may never meet catapult me into the future because they remind me that we are “hard-wired” for deep reflection.

This *Woodstock Report* expounds on the idea that the kind of reflection related to contemplation is essential to human flourishing. We invite you to consider two aspects of a transformed and hopeful future: depth of communal memory and breadth of communal participation. In “A Conversation Among Peers”, Director of the Woodstock Theological Center Library and Senior Fellow, Leon Hooper, SJ, describes the library as a privileged venue to encounter the depth of our communal memory and to build on it creatively in a shared future. As we move into new ways of doing this we called upon Richard Brown, Director of the Georgetown University Press, for insight into how technological changes present us with new opportunities and responsibilities in “Where is Reading Going?” Father Eugene Rooney, SJ, supplements these contributions by reflecting on practical ways the library is responding to those changes by expanding access and sharing resources in service of the “theological apostolate.”

A major part of the breadth of communal participation in the theological enterprise is surely the increasingly significant and active role of lay theologians. Two excellent theologians, Kathleen Dolphin and LaReine-Marie Mosely, lead us in cogent reflections in celebration of Monika Hellwig, “The People’s Theologian.” Her heritage—one that points to the future—has been celebrated both by the Woodstock book and symposium held in September 2010 and by the October 2009 conference at St. Mary’s College in Notre Dame. Woodstock Senior Fellow Dolores Leckey addressed this theme in her panel presentation on December 5th, 2010 at St. Joseph’s University on “Future of the Church: Signs of Hope.”

Woodstock is increasingly engaging younger people as they enter into theological conversation and have an impact on it, sometimes leading the conversation in unanticipated directions. As Father Leon Hooper eloquently says in his essay, Woodstock carries the Jesuit conversational method that keeps tradition alive and vigorous.

Thank you for all you have done to make this work possible. If being in conversation with us has been meaningful to you, we hope that you will continue not only to support us in the weeks and months to come but also to keep the conversation going by sharing Woodstock with your friends.

Yours gratefully,

Gasper F. Lo Biondo, S.J.,  
Director

## LIBRARY



As a historian of medieval and early modern Christianity, I consider the Woodstock Library one of the most precious scholarly gems on campus. It is certainly one of the best specialty libraries for the History of Christianity that I have worked...I repeatedly find monographs and use periodicals in its collection that are difficult to find elsewhere. The staff is friendly, competent, and helpful; and the atmosphere in the reading room is erudite and collegial. It is one of the first places I send my graduate students and undergraduate seminar students for study and research. I regularly recommend it to colleagues, who likewise come to value it as one of Washington’s most choice scholarly resources. As a Jesuit I’m proud and grateful that the great tradition of learning cultivated by Jesuits in the last two centuries at the seminary in Woodstock, Maryland continues through the intellectually vibrant library that is now to be found on the campus of Georgetown University.

FR. DAVID J. COLLINS, SJ,  
Georgetown University History Department



In the five years since I came to Georgetown I have become an enthusiastic fan of the Woodstock Library and scarcely a week goes by that I do not spend many hours working in it. It has several outstanding collections.... I can honestly say that without the Woodstock Library I would be unable to pursue the research I am interested in. With it I feel as if I am in scholars' heaven.

**FR. JOHN O'MALLEY, SJ,**  
Georgetown University Theology Department



Woodstock library is a hidden jewel in this university. The collection is fabulous—without it, I simply would not be able to do my research in historical theology. . . . the pristine condition of the books and the serene work space with natural light. . . . [the staff] will go out of their way to help me track down a needed source.

**JULIA A. LAMM**  
Georgetown University Theology Department

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Roman Catholics (including inquisitorial types). Traveling Jesuits brought with them, of course, their own legacies, their own loves, and their own notion of God. The last—their notion of God—was deeply formed by an image that features prominently in Ignatius's *Spiritual Exercises*. The Trinity looks down on a fragile and suffering world with compassion, and chooses to walk among the peoples of that world, to send the Son to embody God's love. The peoples whom the Jesuits envisioned as recipients of God's compassionate gaze were initially, of course, European. They talked of God working in their own European past as demonstrated by, among other things, the sciences that could predict the time of solar eclipses and could accurately determine the date of Easter. What they found among those other peoples, though, sometimes surprised these missionaries. At their best, they recognized and proclaimed to Europe that God had been working in Africa, in China, in Brazil long before the Jesuits' or Westerners' own arrivals. They became appreciative observers of God's marvelous working among the alien. They grew in a faith that God would continue to work, as alienation and strangeness gave way to understanding. One example of the Jesuit attempts to find new ways that God might be working in the mixing of vastly different cultures is Mateo Ricci and the Chinese rites.

The Woodstock Library is a repository of the conversations that took place on street corners and across continents, among traveling brothers in Christ, and among civilizations newly recognized as not entirely lost (actually, from whom we could learn something).



The Woodstock Library is a repository of the conversations that took place on street corners and across continents, among traveling brothers in Christ, and among civilizations newly recognized as not entirely lost...

Woodstock's special collections contain the best 15th through 19th century techniques for preserving and passing on that conversation: the printed book. Even now, this centuries-old technology continues to allow us to be part of that conversation. Woodstock holds the first printed edition of the *Spiritual Exercises* (1540) and many subsequent editions. It contains the works of Robert Bellarmine and Athanasius Kirchner, of James Shall and some materials by Mateo Ricci. But it also contains the works of Copernicus (2nd edition) and Galileo, critical studies

of the teachings of Confucius and critical Arabic editions of the Qu'ran. On hand is also a first edition of the Book of Mormon, because Jesuits were well established in northern New York State when Smith published the prophet/angel Moroni's revelation.

For centuries, these texts were important for the self-understanding of Jesuits, for fundraising efforts, and for the encouragement of new missionaries. They are now important to us Jesuits as we recapture our original inspiration, responding to the call of Vatican Council II to return to our roots. And these texts were also important sources of knowledge for the European Enlightenment. The strange wonders that Jesuits wrote home about ironically sparked challenges to established Western Christianity. They gave some within the Enlightenment, who were often recipients of Jesuit education, clubs with which to bash the Christian religion in general and the Jesuits in particular. For a time the Jesuits walked reasonably well between the rock of St. Peter and the hard place of anticlericalism. But eventually the Society was suppressed, beginning with the Spain and Portugal, continued by France and the papacy, capitulated to by the Germans, and resisted only by Russia's Catherine the Great. Many of the books that embodied past Jesuit conversations were destroyed, but some

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were preserved in out-of-the-way places such as the gradually forming United States, a new nation that backed away from either establishing or suppressing religion.

In old English the word “conversation” designated a frequent abode common to a people. It also at one time was a euphemism for a sexual encounter. But its Latin roots suggest what conversation at its best can mean: a *turning around with*, or a *changing with*. It is an action within a group out of which a community is built, especially a civic community, a city. Jesuits have mostly been people of the city and of the written word, a people of conversation.

At times we Jesuits have forgotten earlier conversations. The first and classic case of such forgetfulness concerned Jesuit attitudes toward the Jewish converts (*conversos*) who made up a significant number of the early Jesuits. As recently described by Thomas Cohen, Ignatius gladly accepted into the Society’s ranks Jewish converts, including Diego Lainez (our second Superior General) and Ignatius’s secretary Juan de Polanco.<sup>1</sup> However, forty years after Ignatius’s death, the Society capitulated to Spanish demands that the blood of potential Jesuits be tested. This entailed a turning away from the earlier conversations Ignatius maintained with Lainez and Polanco—a turning away that reached its worst after the restoration of the Society in some God-awful Jesuit anti-Semitic writings, prior to the Holocaust.

Jesuits as rabid anti-Semites is not an image that today we want to foster, but it

is one to remember. Among other things, it reminds us to look back to our sources for examples of what conversations are possible, what are grace-filled. Woodstock Library holds examples of conversations, and of our refusals of



As these technologies and media change, however, it is necessary to keep in mind the type of conversation we are looking for—reflecting and witnessing to a God who is merciful and just.

conversation, that we ought not forget.

Technologies change. The type of conversation eventually practiced by Ignatius would have been impossible, not only without the written word but even more without the printed word. Woodstock has been religious, as they say, in its collecting and maintaining journals of theological conversation. And now it appears that neatly bound paper journals will soon be replaced by digital-only publications. Figuring out ways to make the conversations that journals have embodied be both critically peer-reviewed and publically available is a problem we are only beginning to address. A similar situation exists for Woodstock’s monographs. We are at this point only stocking one copy of undergraduate and graduate monographs, hoping that digital copies will supply the difference.

And in some cases, we are obtaining only digital copies.

As these technologies and media change, however, it is necessary to keep in mind the type of conversation we are looking for—reflecting and witnessing to a God who is merciful and just. Coming out of graduate school I wrote a book entitled *The Ethics of Discourse*. It dealt with John Courtney Murray, S.J., and the conversations in which he participated (and from which, for six years he was forcibly removed) on his way to becoming a main contributor to the Vatican II *Decree on Religious Freedom*. Murray used an earlier version of the Woodstock Library in his own research. From its volumes and from those of heretics and atheists with whom he eventually conversed, he learned that conversation has

its own moral and theological roots, especially for a religion the God of which is triune. And those foundations place on participants requirement that only surface in conversation, not least a presupposition of fundamental equality among participant. Murray did not start with such presuppositions; he learned them at Woodstock as he entered into the conversations that Woodstock’s journals and monographs embody.

We are trying to keep that tradition of conversation alive.

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*Leon Hooper, S.J., is a Woodstock Senior Fellow, Book Review Editor of Theological Studies, Director of the Woodstock Theological Center Library. He has published numerous books including The Ethics of Discourse: The Social Philosophy of John Courtney Murray (1986); Religious Liberty: Catholic Struggles with Pluralism (ed.) (1993); Bridging the Sacred and the Secular (ed.) (1996).*

1. Thomas Cohen, “Jesuits and New Christians: The Contested Legacy of St. Ignatius” *Studies in the Spirituality of Jesuits*, Vol. 42, No. 3.



Fr. Leon Hooper provided a marvelous introductory tour of the library, which included an opportunity to look at antique manuscripts and first editions, and I look forward very much to doing research for my book-in-progress, “Conscience in Context: Vocation, Virtue, and History,” in the months ahead.

ANNE E. PATRICK, SNJM

William H. Laird Professor of Religion and the Liberal Arts, emerita, Carleton College (Northfield, MN)

# If Not Now, When?

Catholic Laity Addressing the Needs of a Church in Crisis

by Kathleen Dolphin



As a virtue, patience has much to commend itself. On the other hand, an inordinate amount of patience in a dysfunctional situation perpetuates the dysfunctionality. Caught in such a dilemma, one might even begin to experience the troubled situation as “normal” as time goes on. Then perhaps something happens that jolts the person into a new perspective on the situation. “No. This is not how things should be. Enough!” There may follow a sudden awakening. A dramatic breakthrough. Or a more gradual, slow but steady, dawning.

For many Catholics, the Second Vatican Council (1962-1965) was the dawning of a new era in the Church. Pope John XXIII walked into the room, turned on the lights, and opened the windows. It was a new day. Indeed, it was a very new day for Catholic laity because one of the most important outcomes of the Council was a renewed emphasis on the sacrament of baptism as the foundation and font of the Christian vocation of all members of the Body of Christ—clerical, religious, and lay people alike.

In their book, *The Emerging Laity*, (1986) James and Evelyn Whitehead describe what happened: “Lay Catholics were being drawn beyond a too well learned passivity toward greater responsibility for their own religious lives. Communities were experiencing anew the ancient riches of religious maturity—the adult strengths of conscience and charism.”<sup>1</sup>

As the Council directives were implemented, this faithful revolution produced a great flourishing of dedicated lay life and a general maturing of faith communities as notions of authority and power were realigned to incorporate lay people into various dimensions of church life—its intellectual, institutional and liturgical/spiritual life.

In the process, individuals emerged who were exceptional exemplars of what the Second Vatican Council had in mind about the lay state. One such person was Monika K. Hellwig (1929-2005), lay theologian, professor, author/poet, colleague, mentor, single mother, friend, administrator, and parishioner. And Catholic to the core. She has been called “the people’s theologian” because of her intentional commitment to her vocation as a lay woman. Her work as a theologian is a valuable resource for lay people struggling with the current situation of the Catholic Church.

Forty-five years after the conclusion of the Council and the beginning of the reforms, the Church is going through a rough patch. The Church continues to be engulfed in the tsunami of the sex abuse scandal. And now another troubling trend is emerging: Catholics are leaving the church in significantly high numbers. In 2008, the Pew Forum on Religion and Public Life’s U.S. Religious Landscape Survey, based on interviews with a representative sample of thirty-five thousand adult Americans,

reported that one out of every three adult Americans who were raised Catholic have left the church.<sup>2</sup> While few question the symptoms, the remedies proposed are divergent. Some believe the Church will flourish only if it returns to the practices of an earlier era while others point to the slow pace of change as the root of the problem.

Meanwhile, intelligent and faithful Catholic women are becoming increasingly less patient with limitations embedded in the institutional structures of the Church. Women “hold up half the sky”<sup>3</sup> in the Church as well as in other domains. Would not the horizon of the Church be expanded if women and men (who hold up the other half) had serious, honest, and practical discussions not only about what to do in the ultimate, but also what to do next in the current ecclesial climate?

Peter Steinfels addresses directly this question of “what to do next,” as he itemizes the key issues that need immediate attention. We need, he says, “a quantum leap in the quality of Sunday liturgies, including preaching; a massive, all-out mobilization of talent and treasure to catechize the young, bring adolescents into church life, and engage young adults in ongoing faith formation; and regular, systematic assessments of all these activities—as well as theologically more complex and controversial matters like expanding the pool of those eligible for ordination and revisiting some aspects of the church’s teaching on sexuality.”<sup>4</sup> One could imagine concerned Catholics “on both sides of the main aisle,” so to speak, finding ways to address these issues together. The future of the institutional church depends on the Spirit-guided efforts of the laity to do so.

The Church, as a community of disciples of Christ, would do well to tap into the enormous amount of faith-filled energy and competence of women, both lay and religious, in a more strategic way than ever before. Women such as Monika Hellwig have paved the way. Renewing the Church is our task now. It’s time. If not now, when?

## END NOTES:

1. James D. Whitehead and Evelyn Eaton Whitehead. *The Emerging Laity: Returning Leadership to the Community of Faith* (New York: Doubleday & Company, Inc.), 6.
2. <http://commonwealmagazine.org/further-adrift>
3. Nicholas Kristoff and Sheryl WuDunn. *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*. (New York: Alfred Knopf, 2009).
4. <http://commonwealmagazine.org/further-adrift>

*Kathleen Dolphin, PBVM, Ph.D. is the Director of the Center for Spirituality at Saint Mary’s College in Notre Dame, Indiana. She has lectured locally, nationally, and internationally on various topics related to theology, spirituality, ethics, and ecclesiological issues.*

# Seeking Possibilities

## in the face of Austerity

When the ball dropped in Times Square at the stroke of midnight 2011, we began a new decade. The start of new years, new decades, and new millennia prompt all kinds of reflections on the past, the present, and the future. Many have heard the quote: “Yesterday is history. Tomorrow a mystery. Today is a gift, that’s why it’s called the present.” Rather than being discrete moments, yesterday, tomorrow, and today are intertwined in ways we rarely recognize. Yes, we are people of our time, but we are likewise people of our history. We also attempt to make responsible decisions in the here and now, so that the legacy we leave our children is one marked by possibilities.

For many, 2010 was a year of limiting possibilities. Merriam-Webster, Inc. declared “austerity” the word of the year. Austerity certainly describes the severe budget cutbacks put in place in Greece and throughout the European Union as well as budget cuts that we will undoubtedly see in the United States as we try to reign in the debts of our states and entire nation. During this Great Recession many of us have come to understand in a new way how economies of the world are linked. The ups and downs of the market in Japan and in Germany influence the market of our northern neighbors in Canada and other countries around the world. As economies of the world financially recalibrate and attempt to prepare for the future, a similar call, from the perspective of faith, beacons each one of us.

On January 20, 1993, poet, author, and playwright, Maya Angelou recited her poem written on the occasion of the inauguration of William Jefferson Clinton, “On the Pulse of Morning.”<sup>1</sup> It began with images of “A Rock, a River, a Tree”, prodding humanity into the future:

*But today, the Rock cries out to us, clearly, forcefully,  
Come, you may stand upon my  
Back and face your distant destiny,  
But seek no haven in my shadow.*

These words are a graceful invitation to stand and face our linked future, confident that our experience of God keeps us balanced, expectant, and hope-filled.

The articles in this edition of The Woodstock Report are likewise full of possibilities. One need only look at the life of “The People’s Theologian,” Monika Hellwig to see a woman who celebrated possibilities and found God in each one. Hellwig’s life as a single mother, a theologian, and a parishioner reveal her immersion in the nitty-gritty parts of ordinary life—spending herself for her children, her faith, and the integrity of the theological vocation. Each dimension of her life was filled with possibilities, possibilities for each of her children, the possibilities of a world Church, and the possibilities of an educated and engaged laity.



*LaReine-Marie Mosely is an Assistant Professor of Theology at Loyola University Chicago. Her areas of interest include Christology, womanist theology, black theology, black Catholic theology, theologies of Mary, and the theology of Edward Schillebeeckx. She is presently working on a manuscript entitled, *Toward a Sankofa Soteriology: African American Women and Christian Salvation*.*

1. Maya Angelou, *On the Pulse of Morning*, 1993, <http://etext.lib.virginia.edu/toc/modeng/public/AngPuls.html>

# terity

By LaReine-Marie Mosely

Yes, Monika Hellwig was a Vatican II woman. She lived and worked in Rome during the Second Vatican Council. Hellwig knew what was at stake, and I suspect that she followed the agenda of each day and pondered what the spirit, documents, and decrees of the Council could mean for the future. This undoubtedly animated Hellwig and filled her mind with countless possibilities.

*Across the wall of the world,  
A River sings a beautiful song,  
It says come rest here by my side*

Kathleen Dolphin's piece, "If Not Now, When?" captures the pulse and urgency of this moment. Forty plus years after the closing of the Council, some are grumbling and suggesting retrenchment from the spirit and direction of the Second Vatican Council. Others still believe and are committed to its vision.

The laity and their universal call to holiness are a significant part of this vision. So many of the People of God have benefited from the laity's varied expertise, experience, and knowledge. These have clearly been gifts to the Church. By calling the question, "If Not Now, When?" Dolphin is giving notice that now is the time.

*I am that Tree planted by the River,  
Which will not be moved.*

In October of 2009, Dolphin collaborated with Dolores Leckey, senior fellow at Woodstock and planned the conference, *Monika Hellwig: The People's Theologian* at Saint Mary's College in Notre Dame, Indiana. During this gathering, those who had contributed to the book of the same name explored Hellwig's life, faith, and gifts, and celebrated her gracious embrace of her lay vocation in the spirit of the Council.

Hellwig, Leckey, and Dolphin, are three strong women whose presence, gifts, and contributions have kept alive the spirit of the Council. Where others saw roadblocks, these women have seen possibilities. Hope springs eternal.

*I, the Rock, I the River, I the Tree  
I am yours—your Passages have been paid.  
Lift up your faces, you have a piercing need  
For this bright morning dawning for you.*

## The People's Theologian Forum

On September 29, 2010—the eve of the fifth anniversary of her death—a full house of Monika Hellwig's friends, colleagues and admirers gathered to honor this "people's theologian." Eight panelists explored her life and work as teacher, scholar, mentor, adoptive parent, friend and faithful Christian, the first woman to serve on the theology faculty at Georgetown University, a talented executive director of the Association of Catholic Colleges, and a Woodstock Senior Fellow.

The evening colloquium was based on the newly-released *The People's Theologian: Celebrating the Life and Work of Monika K. Hellwig* (edited by Dolores R. Leckey and Kathleen Dolphin, PBVM, and published by Liturgical Press). It combined the quality of a living festschrift, a memorial remembrance, and a celebration of a woman who embodied Vatican II's vocational mandate to incarnate the virtues of wisdom, courage and humility. The book is an important first biography for a wide readership because Hellwig gives us a living picture of how the lay life can be lived in response to the teachings of the Second Vatican Council.

The panelists reflected on various aspects of Hellwig's life, giving bone and sinew to her remarkable contribution and evidence for the claim: "lives matter." Each presented something related to the chapter he or she had contributed to the biography. Gerard Sloyan shared details from his chapter, "A Friend for Life." William C. McFadden, SJ, presented "Monika as Colleague." Evelyn Haught discussed Monika's "Affinity to the Uprooted and the Deprived". Rosemary P. Carbine recalled "Memories of Monika as Professor and Mentor." Lee Nelles Leonhardy spoke on "Christian Life Communities at Georgetown University." John C. Haughey, SJ, talked about "The Catholicity of Monika Hellwig."

The colloquium was preceded by an a gathering of ten women who were invited to establish a Women's Advisory Council for the Woodstock Theological Center in response to the Jesuit commitment to include women in their mission as full collaborators. Its inaugural meeting included reflection on various projects participants were involved in, longstanding challenges, possibilities for creative engagement, and sources of hope. This gathering was a first step in sharing Monika Hellwig's story with wider and more varied audiences.



Monika Hellwig lecturing in the Woodstock Theological Center Library in 2003

# Where is Reading Going?



By Richard Brown



Richard Brown, PhD, is director of Georgetown University Press and president of the Association of American University Presses.

John Haughey SJ's recent book, *Where is Knowing Going? The Horizons of the Knowing Subject*, has inspired me to think seriously about where *reading* is going. It is a difficult question to answer, given the dizzying array of digital formats and platforms and pedagogical expectations that are only just now beginning to emerge in the brave new world of letters. Rather than trumpet confident convictions I would like to offer a few intuitions about all of these developments. I emphasize that these are intuitions because I think Clay Shirky, a guru of social media, is right: for all of our technological progress, we are absolutely terrible at predicting our own technological future. And that includes the future of reading.

The quiet, solitary joy of getting lost in the world of a printed book, the tactile experience of gripping a smooth jacket wrapped around firm boards and fingering fresh and beautifully designed pages, is something close to a human good. It is occasionally breathtaking, often life-changing, and there is no real reason to believe that this medium, the printed book, will wither away and die any time soon. But publishing technology is evolving in astonishing ways, creating significant enhancements for learning and reading and transmitting knowledge, and publishers have financial and even moral responsibilities to ensure that these enhancements evolve and expand. Some among us warn of the apocalypse: "Digital or Die: Inventing Our Future" is the theme of this year's annual meeting of one scholarly publishing association. While there is a great deal of truth in the proposition that publishers (and readers) must adapt to electronic formats and delivery, I am not so certain that "inventing our future" is the best way to go about that. I prefer to focus on what works and go from there, and in that spirit I will briefly discuss three activities that may help us see where reading might be going: aggregation, sharing, and universal access.

We have begun moving into an age of aggregated content, with "content" serving as a catch-all term for scholarship that can appear in books and journals and databases in a variety of platforms and on a variety of devices. Journal publishers, including nonprofit organizations such as JSTOR and Project MUSE, foresaw possibilities several years ago when they began offering hundreds of searchable journals via library subscriptions. At the same time commercial entities such as NetLibrary and Ebrary began offering tens of thousands of aggregated books also based on a library subscription model. The benefits of aggregated content for research are obvious and impossible to overestimate. Bringing together thousands of authors and potentially millions of pages of generally reliable content, segmented by subject area, accompanied by enhanced research tools, potentially updatable on a regular basis, is an evolutionary lurch in the search for knowledge. Today several publishing organizations, including Johns Hopkins University Press and Oxford University Press and Cambridge University Press and Ithaka (which merged with JSTOR in 2009) are offering digital platforms for aggregated monographs—their own, along with those from a wide variety of other publishers—that ultimately will be integrated with journal content. All of this content will be available, before long, on tablets and other portable readers.

This, it seems to me, is at least one direction reading is going: subject-specific libraries at one's fingertips, with multiple indexes and search features to simplify and expedite research.

Aggregated content has numerous advantages over the solitary journal or monograph. But this mode of reading and learning remains an individual affair, a static activity in which the reader responds to texts and knowledge is transmitted in only one direction. An alternative to this tradition is reading and responding: a practice of immediately sharing information and knowledge and insight among and between others with similar intellectual interests. Social theorist Etienne Wenger refers to *communities of practice*, groups of people engaged in a process of collective learning. While all of us are involved in many different kinds of communities, from universities to neighborhoods to sports fandom, communities of practice are sharply focused and involve three characteristics: a) shared interest and competence b) regular interaction and c) a highly developed repertoire of resources. Placing the reading experience within a community of practice, facilitated by online communication, could lead to remarkable advances not only in creativity and the dissemination of knowledge but in the building of intellectual and social relationships. This is an educational model of reading together, of learning together,

of participating together, of solving problems together. Social media provides tools for these kinds of exchanges, which I think of as social reading, and these tools will only increase in scope and sophistication in the years ahead.

A third direction for the future of reading, one that moves far beyond aggregation and sharing, is aspirational: universal access. There are roughly 130 million books in the world; Google has scanned 15 million thus far. While publishers and authors and lawyers can (and do) debate Google's methods for digitizing library holdings, and equitable compensation for orphan works, it is hard not to be enthused by the prospect of all of the world's great works being made available in digital format—whether by a commercial entity or, as Harvard librarian Robert Darnton has argued, through a federally funded initiative. This is where reading should go: the goods of the earth are intended for the benefit of all, John Paul II wrote in *Sollicitudo rei socialis*, and the written word is no exception. Of course there are some obvious shadows clouding this vision: According to the UN's most recent statistics 13 nations, all of them in Africa, have adult literacy rates of under 50 percent, not to mention the problem of equipping poor libraries in poor nations with adequate technology to house digital libraries. But it is part of our charge as educated, global citizens to work toward this aim, to enable universal access, to ensure that reading, wherever it goes, does not remain the practice of a privileged few.

These are three intuitions that seem plausible, at least to me: aggregation, sharing, and universal access. They begin with the individual, move to community, and end in justice.

# Woodstock Theological Center Library: Instrument of Research

By Eugene Rooney, S.J.

Just as Christians strive to be instruments in the hands of God, so Christians themselves need to have tools for their vocations within the mission of the Church. For scholars, especially theologians in a theological center, there is a need for tools and other instruments that will serve them in scholarly research. Books and libraries serve an important function within the theological apostolate.

For libraries, there is a trend toward open access—a phrase that signifies attempts to make library materials more widely available for research. Open access is enhanced through acquisition policies that look to future possibilities in the research field, especially with the help of the scholars themselves.

The problem of open access these days is the impossibility of keeping pace with the sheer volume and price of scholarly literature. Budgetary limitations exist in any library. Even for a specialized library of theology such as Woodstock, acquisition of all essential materials for theology and its allied fields is unfeasible.

The development of liberation theology is an instructive example. A number of Woodstock Fellows have published various books treating important aspects of liberation theology. Naturally their research was hardly completed in the WTC Library since much was done through interviews and private research. While it might have been possible to assemble the essential texts in the 1970's, in the intervening years the field of liberation has so broadened that additional sources are needed, especially in periodical journals not available in the United States.

Though not immune to the problem, the WTC Library makes every effort to provide open access for its Fellows, visiting scholars, and others in the region. In the field of theology, the best national and foreign theological journals are on the list of subscriptions and are carefully bound to preserve important research articles for consultation. Woodstock shares resources with neighboring Universities through interlibrary loan and is increasingly connected to other Jesuit research universities, enabling Woodstock to move into sources not available in its own collection such as the collection of the Weston Theologate at Boston College.

The Woodstock collection has excellent resources in Jesuit history and spirituality, ethics, Catholic Education, and Inter-religious dialogue that provide background for the various forums the Woodstock Theological Center sponsors. It has been the privilege of the WTC Library to serve a clientele of serious scholars working to apply theology to the problems of our day. It is the aim of the Library to offer the best of tools as instruments in their intellectual apostolates so its staff are continually looking for other ways to promote open access for its scholars.

In addition to open access, the library also provides trained personnel to help guide scholars in their research. Each library has its own system of subject headings and classification in specialties and so someone must be available for guidance. Over the years at WTC Library trained librarians and theologians have been on hand for this service.

Happiness in the library is when scholars are helped in their research. When this happens, gratitude for the staff—as well as for the scholar—is assured.

*Eugene M. Rooney, S.J., is a former director of the Woodstock Theological Center Library and currently the Province Archivist and Consultor for Technical Processing in the Library of Universidad Alberto Hurtado in Chile.*



Photo credit: Christopher Connell



## 2010-2011 INTERNATIONAL VISITING FELLOWS

This year, the Woodstock Theological Center welcomes four International Visiting Fellows. Each fellow has proposed a research project that engages in theological and ethical reflection on topics of social, economic, business, scientific, cultural, religious, and political importance. Visiting fellows present their research and engage the Woodstock community in discussion at occasional mid-day sessions in the Woodstock conference room.



### **JOHANNES HARYATMOKO, SJ (INDONESIA)**

*September 1, 2010 – May 31, 2011*

Fr. Haryatmoko is a Lecturer of Theology at the University of Sanata Dharma in Yogyakarta, Indonesia. He received two doctorates in 1996: one focusing on anthropology and the history of religions from the University of Sarbonne,

Paris and the other from the Institut Catholique de Paris with a concentration in social moral theology.

#### **PROJECT: *Government Ethics: In Favor of the Disadvantaged Members of Society***

Giving rise to the awareness of ethics is the first step to an eradication of corruption. His research focuses on government ethics by providing tools of analysis and collecting lessons from practices in improving efficiency and equity in public services provisioning and strengthening institutions of accountability in governance. Each section of the materials includes definitions, ethical issues, a description of the ethical dilemmas and some tools of ethical analysis. The materials are intended to provide elected officials, businessmen, NGO's activists and ordinary citizens with common ethical questions that may emerge in the course of public business.



### **MANUEL REUS, SJ (SPAIN)**

*September 1, 2010 – May 31, 2011*

Fr. Reus is a Professor of Theology, University of Deusto SJ Bilbao, Spain. He entered the Society of Jesus in 1980 and was ordained in 1993. He received his Ph.D. from the University of Innsbruck, Austria in 1995.

#### **PROJECT: *The Public Dimension of the Faith in Catholicism in the USA Today***

This project centers on debate in the American Catholic Church and other Christian churches today, as well as the theological production on the problems of the public dimension of the faith in open democratic societies. The project focuses on detecting the most fundamental debates, diagnosing problems, possibilities, limits and risks. In addition, it aims to understand the teaching of the North American Episcopal Conference on these issues. The author's hypothesis is that post-liberalism debate has altered the Vatican II doctrine on these matters, which may be a cultural rather than political problem. Post-modernism has changed the public dimension of the faith.



### **YIU SING LUKE CHAN, SJ (HONG KONG CHINESE)**

*January 1, 2011 – May 31, 2011*

Fr. Chan entered the Society of Jesus in 1993 and was ordained in 2006. He received his Ph.D. in Theological Ethics at Boston College in July 2010.

#### **PROJECT: *The Decalogue from Christian and Confucian Perspectives: A Virtue Ethics Approach.***

Both the Beatitudes and the Decalogue enjoy wide acceptance in being the two biblical texts that have been particularly conducive and foundational for Christian ethics. Following the method I developed in my dissertation on the construction of a Scripture-based ethics, using specifically the Beatitudes, I turn in this project to the Decalogue. I aim to understand the biblical text exegetically and to interpret it through the hermeneutics of virtue ethics so as to identify the virtues it espouses. I examine how these virtues are analogous to virtues in Confucian ethics. I believe that this method will further the dialogues between biblical and moral theologians as well as between Christians and Confucians.



### **ATAULLAH SIDDIQUI, PH.D. (ENGLAND/INDIA)**

*February 1, 2011 – May 31, 2011*

Dr. Siddiqui is a Reader in Interfaith Relations and Religious Pluralism at Markfield Institute of Higher Education and a Visiting Professor in the Department of Education at the University of Gloucester, England. Dr. Siddiqui received his Ph.D. from the University of Birmingham, England in 1994.

#### **PROJECT: *Changing Perceptions of Islam: Christian Theology and Theologians since 1900***

In this research Dr. Siddiqui hopes to examine some of the major questions for Christians in relation to Islamic beliefs. Particularly a) What to make of Islamic monotheism, the Muslim understanding of the oneness of God; b) What to make of the post Biblical Prophet, the centre and horizon of Islamic ethics; c) What to make of Islam's Revelation (i.e. the Quran) and the role of secular-historical scholarship in shaping its meanings in future; and d) What to do with dialogue so that it can address these issues in future inter-faith relations.

WTC offers both short-term and long-term fellowships to lay scholars, Jesuits, and members of other religious organizations whose home is outside of the United States for those with a doctorate or equivalent education. The application period for the 2011-2012 academic year has now closed. To inquire about fellowships for the 2012-2013 academic year, please contact [wtc-vf@georgetown.edu](mailto:wtc-vf@georgetown.edu) or (202) 687-3564.

## ACTIVITIES OF THE FELLOWS



**SR. ILIA DELIO, OSF** continues her work on the Transhumanism Project and interviewing faculty for her project on education and ecology. She was moderator for a forum on Food and Ecology at Georgetown University and participated in a forum on the same topic at St. Ignatius Parish in New York. She is overseeing the student fellows' DVD project on Food and Ecology. Her recent presentations include Teilhard de Chardin and Transhumanism at the University of Santa Clara, a paper on Teilhard and Ecology at St. Ignatius Parish in Baltimore, a talk on the Ecology of Peace Making at St. Francis Parish, Raleigh NC and one on Prayer and Social Action at St. Bartholomew's Parish in Bethesda. She also gave a retreat at the Franciscan Monastery on "the Mystery of God in Advent Time". Recent writings include an article for *America* magazine on Religion, Science and the Academy and an article for Joseph Bracken's festschrift on "The Divine Dimension of Being: Whitehead and Teilhard de Chardin".



**JOHN C. HAUGHEY, S.J.** convened two colloquia of the eight-person Transhumanism Project which is exploring the relationship between nature and "human aspiration to transcend limitations" via science and technology. He spoke to the Deans of Jesuit Business Schools at St. Joseph's University and led faculty workshops at Loyola University Chicago, Benedictine University, Springfield, IL, and Seton Hall University. Great Falls Montana University is consulting with him about curriculum revisions in light of "Where is Knowing Going." He was named a Montini Fellow by Saint Mary's College of California for his contributions to Catholic Higher Education and was interviewed by the literary journal *Quiddity* and for a NPR radio program on the epistemology of catholicity.



**REV. RAYMOND B. KEMP** is teaching "Struggle and Transcendence" examining God in the experience of African-Americans using Bernard Lonergan's theological method. He made a presentation at the Future of the Church forum at St. Joseph's University. He led a film discussion with Rosemary Kilkenny, Georgetown University Vice President for Institutional Diversity and Equity and led a Martin Luther King Jr. Spiritual Service with J-Glenn Murray, SJ. He conducted a Day of Reflection for Georgetown Campus Ministers and met with visiting students from the Washington Jesuit Academy. He celebrated his 70 birthday on February 11 and is planning a March 15 forum at Georgetown University, "Faith in the City: Believing You Can Make a Difference".



**DOLORES LECKEY** made a presentation at the Future of the Church forum at St. Joseph's University. She wrote an article for *Faith Alive* (Catholic News Service) and began writing regular scriptural reflections for Liturgical Press. She led a workshop for a faith community on "Art and Interiority". Her work on the "Called to Holiness Series" was celebrated in *America* magazine. She is engaged in planning for the next meeting of the Women's Advisory Committee to be held on April 8, 2011 in Washington DC and is working with Dana Greene on establishing Monika Hellwig's archives in the Woodstock Library. And she is helping a Woodstock Student Fellows with her project on human trafficking.



**DANIEL A. MADIGAN, S.J.** participated in the launch of a large new international research project entitled "Contending Modernities: Catholic, Muslim and Secular." He is on its steering committee and regular contributor to its blog. He presented a paper on Qur'anic interpretation at the American Academy of Religion, and was the main presenter in the first two of a series of seminars at Oxford University on Christianity and Islam. In Indonesia in January he taught in a program on Muslim-Christian relations for Jesuit students from Asia-Pacific. His three-year project on Christian Theologies Responsive to Islam begins this month at Campion Hall, Oxford, and brings together Christian scholars from many parts of the world. He is presently teaching a graduate seminar entitled "The Qur'an and its Readers," and the undergraduate senior seminar on Religious Pluralism.



**THOMAS REESE, S.J.** made a presentation at the Future of the Church forum at St. Joseph's University. He attended the USCCB meeting in Baltimore. He gave a series of talks at Blessed Sacrament Church in December and gave a talk at Holy Trinity on the Eucharist and Justice in January. He continues to be quoted extensively in the media and recently appeared on the front page of *Instituto Humanitas Unisinos* in Brazil.

**WOODSTOCK FORUM**  
theological reflection on the human problems of today

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## WOODSTOCK THEOLOGICAL CENTER MISSION STATEMENT

The Woodstock Theological Center is an independent, Jesuit-sponsored, non-profit institute located at Georgetown University that engages in theological and ethical reflection on topics of social, economic, business, cultural, and political importance.

The Center's purpose is to provide a method of inter-disciplinary reasoning and reflecting on human problems from a Roman Catholic Faith perspective, so that public policy makers, the business community, religious groups, educational institutions, other research centers, and the media may better contribute to a greater understanding of the global common good and deeper solidarity with those in need.

It distributes the products of its work through publishing books and articles, conducting conferences and seminars, and using other channels of communication designed to appeal to persons of all ages, including the young.

Its work is interreligiously and ecumenically open and promotes the contemporary mission of the Society of Jesus: the service of faith through the promotion of justice in a pluralistic and globalized world.

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WOODSTOCK  
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R. M. Keelan Downton, Editor