

U.S. Catholic-Muslim Dialogue: History and Prospects. The 2007 Isaac Hecker Lecture.
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John Borelli

"The convincing reason for Catholic bishops in fall 1986 to fund a position at their conference so that interreligious relations could be addressed in a formal way was the dual recognition of the growth of the American Muslim community and the need for American Catholics to be in ongoing formal relationships with Muslims," said John Borelli, who spoke Jan. 26 at St. Paul's College in Washington. Borelli, special assistant to the president for interreligious initiatives at Georgetown University and former associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, along with Dr. Seyyed Hossein Nasr, professor of Islamic Studies at George Washington University in Washington, were the 2007 Isaac Hecker speakers at the college; Hecker was the Paulist order's founder. The theme of their lectures was "Catholic-Muslim Dialogue: Past Achievements, Future Prospects." (Nasr, who spoke from notes, discussed his experience of 50 years of dialogue with Christians, the frustrations he still feels about a lack of progress in the mutual theological assessment by Christians and Muslims, but also the many benefits of that dialogue, including the easing of hatred, the growing recognition of a Christian-Muslim partnership in the face of aggressive secularism and the achievements of mutual respect during the pontificate of John Paul II.) Borelli discussed the growth of a Muslim presence in the U.S. both in terms of population - such that the U.S. no longer can be described accurately simply as a nation of Protestants, Catholics and Jews - "and of organizations that represent Islam, as well as the potential of Catholic-Muslim dialogue on social and political questions, as well as on spiritual and moral matters. "We know from our experience here in the United States that Catholics and Muslims ... can have theological discussions that do not turn into polemics," Borelli said. He commented, "As Islamic organizations have grown and changed in the United States, so do the opportunities and circumstances for cooperation and dialogue." Borelli's text follows.

It is a distinct pleasure to be asked to deliver the 2007 Isaac Hecker Lecture and still another pleasure to do so in conversation and dialogue with Professor Seyyed Hossein Nasr. His first book of many books, *Science and Civilization in Islam*, was published in 1958, the year he completed his doctorate at Harvard, and was a monumental study in itself. His personal dialogues as an interlocutor with Christians and internalized dialogue as a scholar of the two grand realms, which we so clumsily define as "Islam and the West," extend to more than 50 years ago, as he has studied the thought traditions at the roots of Western civilization along with his own Persian and Islamic heritage.

He has lived and witnessed much in the exchanges between Christians and Muslims, and identified the perennial aspirations and truths of those who have sought wisdom, not just for themselves but for the whole of humanity. For us in the United States, Seyyed Hossein Nasr is a pioneer and explorer, not unlike your founder for whom this lecture is named.

I know that it is preaching to the Paulist choir tonight to say that Isaac Hecker (1819-1888) was a pioneer in the annals of American Catholicism. An intellectual, a genius in his particular ways and a visionary, he discerned in the mid-19th century the steps that Catholics needed to take to become the significant American religious force that they were to become in the mid-20th century. He was puzzled, if not troubled, by the European contours of debates within the church

based upon "pre-occupation with the past" and "old trials," and based upon factionalism and a dominant reactive spirit at Vatican I (1869-70), which he experienced firsthand.(1) In extraordinary ways, his Paulist Fathers, a century later, would be placed at the center of the spirit of renewal, updating and dialogue of Vatican II (1962-65).

Father Thomas Stransky is the first Paulist I can remember meeting. The occasion was in 1981 at an institute on ecumenism which he co-facilitated with Father John Hotchkin, who eventually was my supervisor for 14 years in ecumenical and interreligious relations at the USCCB. Father Stransky, one of the original staff members of the Secretariat for Christian Unity, assisted the bishops at Vatican II in composing the foundational documents on ecumenical dialogue, interreligious dialogue and the dialogue between church and state; he truly represented the Paulist spirit of the 20th century. Many of his fellow Paulists have embodied that same spirit in their various ministries over the past 45 years.

Naturally, then, it was a special joy to me to be part of the initiative at Georgetown University, where I now serve as special assistant to the president for interreligious initiatives, to bring Father Stransky to campus last fall to deliver four lectures on the act of Vatican II that has had the greatest impact on my work - *Nostra Aetate*, the 1965 declaration on interreligious dialogue.(2) It is not untrue to say that Paulist Father Stransky was the main craftsman of *Nostra Aetate*. He knew the text best in 1965, providing the first English translation days after it was completely approved, and is the reigning expert on the text in 2007. His book on the document, which he and I are devoting this year to completing, will become the fundamental volume on this significant act of Vatican II. It will represent the historical record.

How many of you here tonight realize that Isaac Hecker had a significant encounter with Muslims? Remember that in 1858 when the order was founded it would have been very difficult to find Muslims in the United States. There were Muslims among the slaves, but knowing how many requires considerable research and still a fair amount of guesswork. Even in our largest cities it was difficult to meet a Muslim. The large populations of immigrant Muslims were yet to come after 1965, not 1865 and the end of the Civil War, which occurred in Isaac Hecker's lifetime.(3)

During a particularly difficult time in his life, in 1873, when suffering from physical and emotional ailments, Father Hecker undertook a several-months trip up the Nile and then traveled on to Jerusalem. His biographer, David O'Brien, describes Hecker's observations as "peculiarly innocent." Hecker was impressed by the manner in which Islam filled the lives of the Muslim sailors on his vessel and the people in the villages along the shore.

"The Arabs have a gift for prayer," Hecker wrote. "We Christians might learn from them a lesson on this point and not a small one either. For prayer," he asserted, "is the beginning of all other graces." His journal indicates that he was reading the Quran while on the trip into Egypt. How extraordinary, because few in the West read the Quran in the 19th century! Father Hecker also noted how many in the West had an ingrained dislike of Arabs: "For these Arabs whom we have learned to despise pray at all times, in whatever they do, whether in the shops, or on the vessel, or in the streets, or on the banks of the river; anywhere and at all times you will see them kneel down, rise, prostrate their foreheads against the earth or floor, sit on their heels with their arms resting on their knees and their faces turned toward Mecca and their eyes up to heaven."

After painting this picture of Muslim prayer, Hecker makes three exclamations: "The very picture of abstraction and interior recollection of a saint!" "These Muslim Arabs have a gift of vocal prayer!" and "Let those explain it who can!"

Despite the quiet and repose of the Nile trip, Father Hecker wrote to Father Augustine Hewit, who was managing the order back in New York, that even a few days of responsibilities would lead him to a breakdown and becoming a burden to others. These times of physical and mental fatigue and stress were also the occasions for Hecker to receive his "lights," grace-filled insights, and on this occasion he experienced himself becoming separated from the particular mission of the order and awaiting new challenges from the Lord.

One wonders if this prolonged, pleasant and instructive encounter with Muslims and his reading of the Quran expanded Father Hecker's concerns to more global issues. He would not have used that language. He might have spoken of the "Oriental mind" or the "East-West" dichotomy, expressions gaining favor through "Orientalists" and Oriental societies, and becoming more widely disseminated on the American scene after the Chicago Parliament of Religions in 1893. I am told there were Paulists at this 1893 event in Chicago, along with Cardinal Gibbons of Baltimore and several other bishops, who would later receive a reprimand for their Americanist ways, especially these sorts of mixed religious assemblies.

Sixty years later on the eve of Vatican II in the United States, most Americans, I would bet, when they would hear the term "Muslims" would have first thought of "Black Muslims" or the Nation of Islam. By the time *Nostra Aetate* was promulgated Oct. 28, 1965, in the final six weeks of Vatican II, Malcolm X or Malcolm Shabazz, having recently returned to New York from the transformative hajj or pilgrimage to Makkah, had been assassinated the previous February. It would be another 10 years before Elijah Muhammad, the movement's leader, would be dying and the reins of the Nation of Islam would be placed in the hands of his son, Wallace Deen Mohammad or Warith Deen Mohammad as we know him today. Imam Mohammad then began the reconstruction of the movement out of its separatist, reactive and irregular ways into mainstream Islam with the same corrective insights that he shared with Malcolm X.

I was present that day in the spring of 1997 when Chiara Lubich, the Catholic woman who founded the new ecclesial movement Focolare, spoke at the Masjid Malcolm Shabazz on 116th Street in Harlem. Her talk on the dialogue of love was broadcast on loudspeakers throughout the neighborhood - a lyrical voice speaking in Italian, followed by another soft English voice in translation. That was one of those moments when I pinched myself. Is this really happening and am I here experiencing it?

Completely by an accidental convergence in Baltimore in August 1995, Imam Warith Deen Mohammed met both Cardinal William Keeler of Baltimore and Cardinal Francis Arinze, at the time president of the Pontifical Council for Interreligious Dialogue, the office that was created to implement *Nostra Aetate* throughout the Catholic Church. Cardinal Arinze had agreed to speak about relations with Muslims at Catholic Relief Services' headquarters in Baltimore, and in the course of inviting Muslims to attend we were informed that Imam Mohammad would be in Baltimore that same day. He attended Cardinal Arinze's lecture in the morning, and that afternoon he met Cardinal Keeler at his residence on Charles Street.

From this beginning, we continued a conversation with Imam Mohammad's associates over the next few months, and in October 1996 Imam Mohammad and these associates joined Cardinal Keeler on a visit to Rome. That is when Imam Mohammad met Chiara Lubich and members of the Focolare Movement, a relationship Cardinal Keeler discerned would be significant if promoted.

Chiara Lubich spoke at the mosque in 1997, and exchanges between associates of Imam Mohammad and members of Focolare continued. In October 1999, at the interreligious assembly convened in Rome by Cardinal Arinze as a preparatory event for the celebration of the Great Jubilee Year 2000, Imam Muhammad offered prayers on the steps of St. Peter's Basilica during the closing service. I was told that it was the first time that a Muslim offered a prayer in any formal way in the precincts of St. Peter's. An American Muslim prays in a public service at the central spot in the Vatican. I was pinching myself again.

The transformation of the Nation of Islam into the current network of African-American Muslims associated with Warith Deen Mohammad is not unlike the transformation that has taken place for the immigrant Muslim communities. In the 16 years that I served at the USCCB, and actually going back to the late 1970s while I was still in New York and was beginning to take note of Christian-Muslim relations in the U.S. and thereby U.S. Muslim communities, there were significant changes in the landscape of Muslim communities and organizations.

Already by 1960, significant Muslim populations could be found in Detroit, Houston, Los Angeles, New York and Boston. The Detroit population was diverse ethnically and religiously, and it was there that the first local programs bringing Christians and Muslims together were initiated. Actually, the first steps involved trilateral programming bringing Jews, Christians and Muslims together. In Houston, Catholic diocesan officials invited Muslims associated with an interreligious and cultural center on Rice University campus to be members of its interreligious advisory board. The Archdiocese of Los Angeles had the first formal, bilateral dialogue partnering with a vibrant Islamic center in 1980.

Still, even when I began serving at the bishops' conference in 1987 and for a few years afterward, the major Islamic organizations that resembled anything like a structure above the level of local mosques or masajid were foreign based, like the Muslim World League, a Saudi-based development organization that was aggressively promoting the spread of Islam in the United States, the building of mosques and Muslim community centers, and the staffing of these facilities with imams. The Muslim Students Association, formed primarily by graduate students from Muslim lands seeking the benefits of networking and association, was aging into the Islamic Society of North America.

It was not until 1991, in the aftermath of the first Gulf War, that there was a Muslim organization based in Washington, D.C. And it was the observation of several of us at the time, during the 1990-91 crisis in the Gulf and subsequent war, that this was the first time that Muslims were able to advance their concerns in the media in a positive way. The existence of the American Muslim Council in Washington, D.C., was financially and from a public relations point of view fragile, to say the least. Events around the world, reactions to American policy abroad and the long history of Christian-Muslim relations as remembered in stereotypical and deficient ways have always put those of us who have promoted a sound understanding of Islam and Christian-Muslim relations at a deficit whenever we have been asked to speak.

And yet, the convincing reason for the Catholic bishops in fall 1986 to fund a position at their conference so that interreligious relations could be addressed in a formal way was the dual recognition of the growth of the American Muslim community and the need for American Catholics to be in ongoing formal relationships with Muslims.

We Catholics were late to begin our dialogue with Muslims in the U.S. if you measure 1965 and the promulgation of *Nostra Aetate* as the starting point. Two decades after Vatican II!

For the church in India, in many African nations, in Japan and other places in Asia, and in various Middle East settings where Christian-Muslim relations were part of the fabric of Arab identity, the year 1965 could hardly be conceived of as a beginning point. For those Catholics living as small minorities in these settings and reluctant to engage in interreligious dialogue for doctrinal or theological reasons, Vatican II and its acts, of course, represented a major change in direction.

For Europe and North America, *Nostra Aetate* represents a beginning point. Vatican officials kept raising the topic with Catholic leaders in the United States to fund interreligious relations, even when as late as 1980 those staffing Islamic relations for the Vatican admitted that they still did not have anything happening on a regular basis at their international level. After 1980 there were two major changes that improved the opportunity for dialogue, one national and one international.

If you just take Dr. Nasr's home country, Iran, as an example, you can see the major national change. According to one very recent study, only 130 Iranians were known to have immigrated to the U.S. from the mid-19th century to the beginning of the 20th. In the 25 years between 1925 and 1950, fewer than 2,000 were admitted. Another 12,000 were admitted in the next 20 years to 1970. This number doubled over the next five years and doubled again, and nearly doubled to fewer than 170,000 arriving in the decade from 1985 to 1995. The Iranian revolution of 1979 had much to do with the increase and probably more even than a major change in the immigration law in 1965.(4)

The year 1965, the year of *Nostra Aetate*, is also the year of the opening up of immigration policies during the presidency of Lyndon Johnson. Immigrants from Asia and Africa began to come in larger numbers, especially those with professional skills which the legislation favored. True, more than 100,000 people enumerated as Syrians came between 1885 and 1941. They were nearly all Christians, and although their coming to our land has often been described as flight from difficult times under the Ottomans, this cannot be easily claimed except by Armenians, who would not be counted in these numbers. The Arab Christians came for the enterprising reasons of Arab civilization, economic advantage.

Of the foreign-born ethnic Egyptian population counted in the 2000 census, most of whom would be Muslims, only 16 percent immigrated before 1969, matching the national average of all foreign born counted in the census. More than 65 percent entered the U.S. after 1980. If you look at the numbers of persons born in Pakistan now living in the United States, almost 250,000 seven years ago, the same pattern is evident. Whereas in 1980 there were less than 33,000 counted, in 2000 there were 233,000 or more counted.

My point is that we had not hit a critical size in Muslim population until after 1980 for any sort of widespread dialogue. In the academic circles where Dr. Nasr worked there were dialogues, conversations and publishing projects, but locally there were only a few places where regular, ongoing dialogue was a regular feature of Christian-Muslim relations. I recall co-founding the Muslim-Catholic dialogue of New York in 1985, following a visit of Muslim leaders with Cardinal John O'Connor.

Something the cardinal said at that meeting has remained with me as a guiding principle, probably because it was exactly what I needed to hear to match the academic training I had received. He said to those at the meeting that whatever dialogue we establish should be theological and not only engaged in social and political questions.

This has always been a temptation in the implementation of *Nostra Aetate*. True, Catholics and Muslims have much to say to one another about social and political questions. Our views are important for reflections on religion and public life in America. There were other acts of Vatican II that encouraged Catholics to engage in such public works in the spirit of dialogue. Even *Nostra Aetate* could be read in this way to encourage dialogue on public issues. You find it in the section on relations with Muslims:

"But now the council pleads with all to forget the past, to make sincere efforts for mutual understanding, and so to work together for the preservation and fostering of social justice, moral welfare and peace and freedom for all humankind." Taken in isolation, this sentence encourages a different kind of dialogue than Cardinal O'Connor was encouraging. One needs to take the whole of the text of *Nostra Aetate* when considering interreligious dialogue, and earlier in the text, in Section 2, after recognizing that truths are found in other religions, these sentences occur:

"The church therefore exhorts her sons and daughters to recognize, preserve and foster the good things, spiritual and moral, as well as the socio-cultural values found among the followers of other religions. This is done through dialogue and collaboration with them, carried out with prudence and love and in witness to the Christian faith and life."

Nostra Aetate indeed encourages dialogue on topics of religious faith and life.

The second factor that opened up greater possibilities for achievement in Christian-Muslim relations after 1980 was the pontificate of John Paul II. By his first eight years as pope, he already distinguished his approach in his many travels - to meet not only with Catholic leaders and even other Christian leaders, but also to meet with religious leaders. Before the first year was out, he was in Turkey and urged the tiny Catholic community to begin to explore the spiritual bonds that unite us with Muslims.

After 1986 and his successful idea of a World Day of Prayer for Peace, Vatican officials found the work much easier for establishing ongoing discussion with Muslims.

This was happening internationally. In the United States, once the Muslim population approached a threshold, and that number is 6 million, the landscape began to change in the national structures for Muslims. I pick 6 million because the Jewish population of the United States, the largest in any country in the world, has hovered slightly below 6 million for decades. For decades we had characterized the United States as a nation of Protestants, Catholics and Jews.⁽⁵⁾ We might have acknowledged a few other religious minorities, but with the Muslim

population approaching the Jewish population in size, this description of American society no longer holds true. By the mid-1990s already-existing organization like Islamic Circle of North America, which largely served the majority Indo-Pakistani immigrant population, and Islamic Society of North America seeking to bring under its umbrella all groups, began to find the going easier financially and socially.

I have mentioned earlier a couple of those "Pinch me, am I here?" moments. Here is another one that I have experienced. In 1991, after the first Gulf War, the secretary general of the Organization of the Islamic Conference publicly thanked Pope John Paul II for his moral leadership and concern for justice for all. This was the first such public gratitude expressed by a Muslim leader for the pope that I have ever noted.

In October 1995 while I was in Rome at the opening session of the sixth assembly of the World Conference on Religion and Peace, which John Paul II had graciously hosted in the synod of bishops hall in the Vatican, I heard the secretary general of the Muslim World League thank John Paul II for this public leadership on so many important issues facing all peoples of faith. This was the head of an organization specifically formed to promote the spread of Islam in the world thanking the pope for the qualities that made him an outstanding religious leader in the eyes of Muslims everywhere. Extraordinary!

Until Benedict XVI reassigned Archbishop Michael Fitzgerald from the presidency of the Pontifical Council for Interreligious Dialogue to serve as papal ambassador to Egypt and delegate to the Arab League, the Vatican had several ongoing conversations with international Islamic organizations and centers in various countries, particularly Iran, Jordan and Egypt. I have seen a report of one meeting subsequent to his departure from Rome in April 2006, which may or may not have been planned before his departure.

Nevertheless, from 1987 to 2006, while Archbishop Fitzgerald, a trained Arabist and scholar of Islam, was first secretary and then president of the Pontifical Council for Interreligious Dialogue, the record of the Vatican in Islamic relations is impressive.(6)

It may still not be possible for a theological dialogue co-sponsored by the Vatican, because those meetings take place in an international fish bowl, but we know from our experience here in the United States that Catholic and Muslims, not just academics in university settings, but ordinary local leaders, mostly imams and priests but aided by academics, can have theological discussions that do not turn into polemics. We have been able to do this in the "regional dialogues" that I developed from 1996 onward to bring Catholics and Muslims together at a more comprehensive level than the diocesan level.

Considerable effort has been made to encourage diocesan personnel for Christian-Muslim relations on a local level. I have conducted three institutes for Catholic diocesan personnel, three for Catholic bishops, and this summer at Georgetown University we are looking forward to our third annual, week-long institute for pastors and pastoral workers on Islam and Christian-Muslim relations, open to members of all churches and co-facilitated with Hartford Seminary.

Mary Vaccaro, who serves the Catholic Information Center of Grand Rapids, Mich., staffed by the Paulist Fathers, reported on last summer's institute (2006) in Father Tom Ryan's newsletter Koinonia for the Paulist Office for Ecumenical and Interreligious Relations. It is vital for

whatever may happen in the future that relations at the level of the local church, that is the diocesan see and local Islamic communities, are nurtured and given every opportunity to develop. The polity of Muslims in America is primarily congregationally based, secondarily based in ethnic groups and only after these connections are safeguarded established on a national level. Local relations are vital. They are the base along with ethnic ties that are important for the first two generations.(7)

When looking ahead, it is difficult to keep focused on what is realistic rather than to explore what one wishes will happen. The growth of Christian unity, and likewise growth in interreligious relations, is God's work from a Christian point of view, not our work. We must avail ourselves of the opportunities and endure the difficult times without losing sight of what we firmly believe is the divine intention; yet, God guides us and graces our efforts in ways that we have to leave to God to determine. As with ecumenical relations, any frustrations I have felt in the past regarding relations with Muslims have been occasions for me to step back, take a deep breath and realize that I may be forcing something because I want it more than the situation needs it or can stand it. I need to be reminded to wait and discern what God may be saying to us about the present.

As Islamic organizations have grown and changed in the United States, so do the opportunities and circumstances for cooperation and dialogue. Academic opportunities will remain and increase. In that area I hope we can have greater collaboration in exegesis of our scriptures and in writing the history of our relations together. Pope John Paul II used the expression, "no peace without justice and no justice without forgiveness" as the theme of his 2002 World Day of Peace Message in the aftermath of 9/11, and often in the later years of his pontificate we heard him speak of the healing of memory.

What better way to heal memory than for our scholars to work on the history of our relations together. Other theological and historical projects can be undertaken.

With local relations in cities and towns across the country in greater demand than ever for attention, how Christian and Muslim leaders will advance our relationships will take some new ideas. I have a sense, in 2007, they are in a holding phase - as the national debate tips toward withdrawal of American troops from Iraq - as to how Christian and Muslim Americans will be challenged to continue honest, candid and constructive discussion.

In mid-October of last year, five or six weeks after the lecture of Pope Benedict XVI at Regensburg, an open letter to the pope signed by 38 international Muslim leaders and scholars was posted on the Internet and published in various places.(8) The tone of the letter was both engaging and respectful. It was not condemnatory but direct and candid. In alphabetical order, at Number 25, was the name of Professor Nasr, giving considerable levity and credence to the effort. "While we applaud your effort to oppose the dominance of positivism and materialism in human life," they wrote, "we must point out some errors in the ways you mentioned Islam as a counterpoint to the proper use of reason, as well as some mistakes in the assertions you put forward in support of your argument."

Such a letter could not have been composed in the way that it was unless there was a tacit recognition of achievements in living memory in relations between Christians and Muslims. "We share your desire for frank and sincere dialogue, and recognize its importance in an increasingly

interconnected world," they confessed after making several comments critical of the text and added, "Upon this sincere and frank dialogue we hope to continue to build peaceful and friendly relationships based upon mutual respect, justice and what is common in essence in our shared Abrahamic tradition, particularly 'the two greatest commandments' in Mark 12:29-31 (and, in varying form, in Matthew 22:37-40)." They cited *Nostra Aetate* with appreciation and acknowledged that many Muslims had great esteem and regard for John Paul II when they cited these familiar words of his, "We believe in the same God, the one God, the living God, the God who created the world and brings his creatures to their perfection." Yet these words of 40 years ago in *Nostra Aetate* and of 20 years ago, spoken first by John Paul II in Casablanca, need to be updated. The dialogue needs to go deeper.

We can be assured, I think, that the relationship among the majority of Christians and Muslims is stronger than ever, despite any current frustrations, and that a significant number of Muslims and Christians are committed to moving ahead together.

Notes

(1) My references to the background and journey details of Isaac Hecker's trip up the Nile are from David J. O'Brien, *Isaac Hecker: An American Catholic*, New York: Paulist Press, 1992, pp. 259-286.

2 The four lectures on *Nostra Aetate* by Father Thomas Stransky, delivered at Georgetown University during the fall term 2006, are being shaped into a volume which will be published by Georgetown University Press. For the present, three of the four lectures should be available on the *Nostra Aetate* lecture series Web site: <http://president.georgetown.edu/na/>.

(3) One can begin noting this issue by checking these two recent studies and following the references: *Religion and Immigration: Christian, Jewish and Muslim Experiences in the United States*, edited by Yvonne Yazbeck Haddad, Jane I. Smith, and John L. Esposito (Walnut Creek, Calif. Alta Mira Press, 2003) and *Muslims in the United States*, edited by Philippa Strum and Danielle Tarantolo (Washington, D.C.: Woodrow Wilson International Center for Scholars, 2003).

(4) The facts and figures on recent Muslim immigration are taken from *The New Americans: A Guide to Immigration Since 1965*, edited by Mary C. Waters and Reed Ueda with Helen B. Marrow (Cambridge, Mass.: Harvard University Press, 2007).

(5) The classic text is *Protestant - Catholic - Jew*, authored by Will Herberg and first published in 1955.

(6) See my article, "From Tiber to Nile," in *The Tablet*, April 8, 2006.

(7) See my summary article, "Christian-Muslim Relations in the United States: Reflections for the Future After Two Decades of Experience," *The Muslim World* 94, 3 (July 2004): 321-334. See also the volume authored by Archbishop Fitzgerald and me, *Interfaith Dialogue: A Catholic View*, Maryknoll, N.Y.: Orbis, 2006).

(8) See *Origins* 36:21 (Nov. 2, 2006).