

**DAVOS to RIYADH to BEIJING:
Religion, Business, Politics and the Media in a Globalized World**

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Good evening. It is a delight to be with you this evening . . . old friends, familiar faces, and in Calgary. After 23 years of living and raising our children here, it is a place that will always be home in our hearts.

I want to thank the Centre for Faith and the Media for inviting me to speak about something that is the focus of my work, study, research and passion. My comments this evening are entitled, “*DAVOS to RIYADH to BEIJING: Religion, Business, Politics and the Media in a Globalized World.*” I know – it is a lot to cover.

I want to give a brief overview of this subject and lay a number of items on the table for conversation. Then we will move into a question and answer time as we delve more deeply into areas and specifics that are of particular interest to you.

RE-EMERGENCE of RELIGION

First, let me talk about the re-emergence of religion as a critical subject for study, research, discussion and policy-making in world affairs. The discussion about religion must start with a brief history of religion and secularization.

The idea of the process of secularization emerged in the 16th century. The term was first used to refer to the “massive expropriation and appropriation, usually by the state, of monasteries, landholdings, and the mortmain wealth of the church after the Protestant Reformation and the ensuing religious wars.”¹ In its original application, secularization was used in a “purely descriptive and non-evaluative way.”² However, with time, it took on a more ideological character and was derided as the “de-Christianization” and “paganization” of the lands and institutions, particularly educational and cultural ones, which were previously under the control or influence of the church.

In the 19th and 20th centuries, the classical secularization thesis, as identified and outlined by Durkheim, Weber, Berger and others as an empirically valid global phenomenon, was advanced as the byproduct of modernization which would lead to the diminution of religious influence and, ultimately, to the disappearance of religion altogether. This theory of the secularization of modern society and the erosion of religion is one that has dominated academia, government and civil society since the 1960s.

However, in the 1990s, the very sociologists and scholars who so strongly advanced the secularization thesis began to reverse themselves in the face of overwhelming empirical data – particularly as it relates to the world outside of Western Europe.

Dr. Peter L. Berger, world-renowned professor of sociology and international relations, and the author of the ground-breaking *Social Construction of Reality* and *The Sacred Canopy*, was one of those most vociferously proclaiming the end of religion in the 60s and 70s. Yet, in the 90s he publicly recanted and become an advocate for a new understanding of a world which is “as furiously religious as it ever was, and in some places more so than ever.”³

Today, only a handful of scholars still seriously hold to the secularization thesis because the data concerning the re-emergence of religion is indisputable – particularly in the Global South, Asia, and North America. Peter Berger states that “those who neglect religion in their analyses of contemporary affairs [including international politics, war and peace, economic development, and human rights and social justice] do so at great peril.”⁴

Yet, the secularization thesis has continued to dominate Western thinking and influence how governments view the world and shape policy. Political science and international relations have been some of the last disciplines to come to grips with the growth and influence of religion in the world. The *status quo* since the Reformation, the devastating Thirty Years Wars of religion, and the Peace of Westphalia in 1648, has been that religion and state were separate and they should remain that way.

The short-sightedness of this mindset has only come to be admitted in the last six to eight years. Former U.S. Secretary of State and Distinguished Professor of Diplomacy at Georgetown University, Madeline Albright, suggests in her recent book, *The Mighty and the Almighty*, that the status quo separation of religion from international relations has been significantly challenged by 9/11:

We were living, after all, in modern times. . . . Surely, I thought, these [religious] rivalries were echoes of earlier, less enlightened times, not a sign of the battles still to come.

*Since the terror attacks of 9/11, I have come to realize that it may have been I who was stuck in an earlier time. Like many other foreign policy professionals, I have had to adjust the lens through which I view the world, comprehending something that seemed to be a new reality but that had actually been evident for some time.*⁵

The change of viewpoint regarding religion in the international arena has evolved slowly. A series of events over the last 50+ years has influenced how the world sees religion in global politics:

- The 1947 formation of Pakistan (Muslim) and India (Hindu) along religious lines
- The 1948 establishment of the nation of Israel as a homeland for the Jews

- The 1967 Six-day war in the Middle East
- The 1973 Yom Kippur war
- The 1979 establishment of Iran as a theocratic Islamic state
- The 1989 fall of the Berlin Wall and the dismantlement of the Soviet Union; subsequently, the bi-polar world began to look for a new understanding of itself.
- The 1993 publication of the seminal article in *Foreign Affairs* journal of Samuel Huntington's vision of a religiously-based "*Clash of Civilizations*."
- Then comes September 11, 2001 – by far the most profoundly shocking in its impact

International relations theorist and political philosopher Daniel Philpott, from Notre Dame, in his critically-acclaimed article in *World Politics* in October 2002, echoes Albright's position that the status quo arrangement of Westphalia has changed:

*The greatest assault on the United States since the end of the cold war, perhaps since its very founding, had little plausible origin in the dynamics of alliances and polarity, in the rise and fall of great powers, in any state's quest for security, or even in the actions of any state at all. For this reason, it eludes the emphases of realism, traditionally the dominant school in international relations scholarship. . . . Rather, those involved in crashing planes into the World Trade Center and the Pentagon on September 11, 2001, were animated by a kind of conception, were organized around a kind of idea, and appraised the international system according to a kind of notion to which international relations scholars have paid relatively little attention: religion. . . .*⁶

Since 9/11, there has been an explosion of efforts by governments, academic institutions and think tanks to come grips with the role of religion in international affairs. These efforts have only seriously emerged in the last 6 years.

After 9/11, the Henry B. Luce Foundation in New York City did a survey of the deans of the top 25 schools of government and public policy in the United States and asked what their greatest needs were for addressing the "new realities" in international affairs. The reply overwhelmingly was "help with understanding the role of religion, particularly Islam." Changing the way people think and see the world takes time and money.⁷

The Luce Foundation began to pour money into top-tier academic institutions and think tanks to begin to study and develop new ideas about how religion should be dealt with in International Affairs. With Luce money, programs were begun at Boston University (the first one), Georgetown, Harvard, the University of Virginia, Notre Dame, Yale, Seton Hall and a handful of other schools. Luce money also funded programs at the Council on Foreign Relations, the Center for Strategic and International Studies, the Social Science Research Council, the Pew Forum for Faith and Public Life, and other think tanks. Research and activist institutions also began to take up the task of understanding and formulating policy about religion and world affairs, among

them, the Clinton Global Initiative, the Tony Blair Faith Foundation, the Institute for Global Engagement and others.

All of these began to grapple with questions of what is the role of trans-national religions in international affairs not merely domestic affairs. How do we deal with religiously-based nation-states and religiously-based extremism, conflict and terrorism? What tools are available to governments, political leaders, policy makers, the military, the intelligence services, and other global institutions for understanding and addressing religion? How do we develop and train experts who can speak authoritatively in the language of global politics and also religion?

RELIGION and BUSINESS

Next, I want to look at how this re-emergence of religion is impacting the world of international business and commerce.

There has always been a close connection between the spread of political ideas, religious ideas and business. There is an historical and empirical linkage – whether you look at the movement of religion to India and China with the traders, the movement of Islam across North Africa to the Iberian Peninsula, or the spread of Christianity in Europe and to North America. Where business, traders, merchants ventured in search of new sources of raw materials or new markets for the sale of goods, they took religion with them.

Katherine Marshall in her 2008 book, *The World Bank: From Reconstruction to Development to Equity*, tells the story of how Jim Wolfensohn, president of the World Bank from 1995-2005, charged her with the task of seeing how working together with trans-national religions and religious institutions could advance development and reduce global poverty. Marshall's story of how the World Bank "got religion" is compelling. (I heard Marshall personally speak about this last year at Harvard.)

Here is how Marshall describes the situation at the World Bank in a speech she gave to a 2004 conference on Religion and Development:

In the first half century of its history, the World Bank looked extraordinarily seldom at religion as a factor in development. One reflection of this blind spot in the Bank's culture is the voluminous history of the Bank published in 1997 . . .

This omission reflects the fact that until very recently, analysts have devoted little systematic effort to exploring the role of religion in development and religious frameworks for evaluating economic progress. The Bank's research agenda, in particular, has rarely focused explicitly on religious experience or variables. At an institutional level, unspoken assumptions (generally with a negative cast) about the role of religion have tended to dampen discussion of its role: it is telling that one report from long ago about Singapore suggested that its development prospects were dim because its Confucian tradition would stifle entrepreneurial spirit and incentives for economic success.

*While many Bank staff members have brought insights and contacts with the world of religion to their work, most such engagement has been unheralded and unwritten, and thus outside the Bank's formal knowledge base. The upshot is that virtually no information or discussion about the relationship between religion and development, as seen by the World Bank, is in the public domain.*⁸

Marshall speaks of having to overcome three powerful arguments that were pervasive in the financial communities – (1) Religion is divisive. (2) Religion is dangerous. (3) Religion is defunct.

But Marshall and Wolfensohn pressed ahead and developed the World Bank's "Faith-Development Partnership" which actively began to work directly with faith institutions on development, poverty, education, environment, health, peace-making, HIV-AIDS and other initiatives. This effort has not been without some controversy; it has had its nay-sayers. However, it has also opened up a whole new arena of research, dialogue, and work in the world's most powerful economic institution.

A second example of the re-emergence of religion in international business is the creation of a faith dialogue at the annual World Economic Forum in Davos, Switzerland. Every year since 2004, the Davos Forum has devoted a segment of its program devoted to examining some aspect of religion.

Most notable among these is the ongoing "West-Islamic World Dialogue" with its Council of 100 business, political, religious and opinion leaders guiding an ongoing discussion across cultures and civilizations promoting harmony, mutual respect and shared values. Partners and supporters in this effort include:

- Center for Middle East Peace and Economic Cooperation
- Gallup Organization
- IBM
- Kingdom Foundation
- Norwegian Ministry of Foreign Affairs
- Rockefellers Brothers Foundation
- H.R.H. Prince Hussam bin Saud bin Abdulaziz al Saud
- Shamil Bank of Bahrain
- Xenel/Saudi Cable Company

The C-100 now publishes an annual report on the state of this dialogue between Islam and the West, which is available online. The latest edition was published in January 2008.⁹

In November 2008, the World Economic Forum sponsored the Global Agenda Council on Faith meeting in Dubai. The report from this conference states:

*Religion Matters . . . Religion is high on the global agenda. The claim that religion would inevitably decline with modernity . . . has been proved wrong. Today's global challenges of war and peace, democracy and human rights, and economic and social development all have an important religious dimension.*¹⁰

This report goes on to list how it sees that religion can contribute to business. For business –

- The current global economic crisis extends beyond markets. It is also a crisis of confidence and a failure of values of transparency, integrity and the public good.
- Religious traditions are reservoirs of ethical resources. Each tradition has its own perspective, but all speak to core values of economic and social life.
- Dialogue among religious, political and business leaders can engage differences and highlight the shared values that inform the emerging global economic order.
- Educational institutions and the media should place more emphasis on the role of values alongside material forces in economic life.

Besides the World Economic Forum, I could go on and list for you several other world and supra-national organizations that have begun dialogues about various dimensions of religion and its role in today's global affairs – these include the United Nations, the European Union, the Doha *U.S.-Islamic World Forum*, the initiatives of King Abdullah of Saudi Arabia, and King Abdullah II and Prince Ghazi of Jordan. Since 9/11, there has been an explosion of dialogues dealing with religion, and a significant number of them addressing relations between the Islamic world and the West. I am involved in one of these initiatives – the *Common Word* initiative of the Royal Hashemite court. I was at the inaugural conference at Yale University last July and I will be at the conference on political relations with the Islamic world which will be held at Georgetown University in Washington, DC in October.

In my presentation tomorrow, I will go into more detail about some of these. As well, I will speak to the situations in various countries like Palestine and Israel, Saudi Arabia, Pakistan, Afghanistan and Turkey. If you have questions about any of these, I will be more than happy to answer them during our Q&A time.

However, before I wrap up this section, I want to speak briefly about China.

In 1982, Deng Xiaoping brought in a new policy on religion, known as Document 19. It re-evaluated the country's policy on religion during the "socialist period" and set out a new course for the future.¹¹

In 1998, China received the first official delegation from the U.S. government to address the question of religion. Three U.S. religious leaders, including one born in Canada – Don Argue, met with over 50 Chinese officials to discuss China's policy towards religion and religious minorities. One included an unprecedented 1 ¼ hour meeting with Jiang Zemin.¹²

In 2001, China joined the WTO and as a part of its accession altered some of its policies on religion and treatment of religious minorities. In November of 2001, Jiang Zemin held a multi-day conference on the development of religion in China. This was followed in 2002 with regional regulations on religion and in 2004 with State Council Regulations on Religion. All three post-Mao leaders have held major state-sponsored conferences on religion – Deng Xiaoping, Jiang Zemin, and Hu Jintao.

In China today, there are 520 million atheists/agnostics, 417 million Chinese folk religionists, mainly in the rural areas, 175 million Buddhists, 100 million Christians, 20 million Muslims, and other assorted groups.¹³

There is a strong link between the economic miracle in China and the growth of religion. So much so that the Chinese government is looking at further encouraging religion because religious peoples (Buddhist, Christian, Muslim) are seen to be more responsible, more ethical, and more dependable in the workplace. Religions are also promoting economic development and responsibility among their memberships, which has gathered the attention and favor of the central government.

Within the last month Chinese officials held high-level meetings regarding the changing of the regulations on un-official, un-sanctioned, underground Christian churches. It is estimated that an additional 200 million Christians belong to these groups. The Chinese government is planning to sanction these groups in order to engage them more fully in civil society and the economy of China.

Last summer, Chinese officials sent a delegation to Boston to spend two weeks meeting with academics and religious leaders to help them learn about religion, particularly understanding and dealing with evangelical Christians.

Amazing as it may sound, with the rapid growth of Christianity and its linkage with economic development in China, some social scientists who study these things are speaking in muted voices about the possibility that some day in the not too distant future, China will be majority Christian.¹⁴

RELIGION and the MEDIA

Third, I want to speak briefly about religion and the media.

I will start by recommending a book to you by another Canadian living and working in the States – Paul Marshall. He is a Senior Fellow at the Hudson Institute. He just published a very well-received book entitled, *Blind Spot: When Journalists Don't Get Religion*, by Oxford University Press. It is an edited volume that examines major news stories and media coverage and how religious dimensions were ignored, overlooked or misreported.¹⁵

I recognize that media is going through a difficult, soul-searching time – grappling with the rise of the “new media”, the demand for new business models, the financial crisis and the plunge in ad revenue, cut backs in staffing, and the shuttering of business units and whole media outlets. We’ve seen this in Boston with the award-winning *Christian Science Monitor*. It is also occurring in Chicago, Seattle, and news centers around the globe.

Media has long struggled to get the story of religion right. CNN political analyst, Bill Schneider, stated, “On the national level, the press is one of the most secular institutions in American society. It just doesn’t get religion or any idea that flows from religious conviction. The press is not contemptuous of serious religion. It is just uncomprehending.”¹⁶

In June 2005, the *New York Times* executive editor Bill Keller said the paper would make “an extra effort to focus on diversity of religion and class” in their hiring. He endorsed the paper’s Credibility Committee’s recommendation that “we cover religion more extensively . . . Not because we want to appease believers . . . but because good journalism entails understanding more than just the neighborhood you grew up in.”¹⁷

Accurate religious reporting is critically important in places like the Middle East. Michael Rubin, editor of the *Middle East Quarterly* and resident scholar at the American Enterprise Institute, stated that as a general rule, Western correspondents in the Muslim world report on violence and political intrigue while ignoring the underlying religious tensions and the nuances of theology and doctrine that are central to dissecting the real story of what is taking place. The result is misreporting, misanalysis, and an artificial emphasis on political and diplomatic motivations.¹⁸

But misreporting about religion and outright fabrication can be found right here in Canada. During 2006-07, the Province of Quebec experienced a sudden and precipitous rise in ethnic and religious tensions, which was widely and sensationally reported in the Quebec media. The primary division was between the traditional Francophone Quebecois and the “newer” immigrant populations, primarily centered in Montreal and other key cities, who insisted on continuing to observe their ethnic and religious traditions, and who purportedly eschewed assimilating into the mainstream of Quebec culture.

In February 2007, Quebec Premier Jean Charest announced the establishment of the Consultation Commission on Accommodation Practices Related to Cultural Differences. The crisis in Quebec became known as the “Accommodation Crisis.” The chairs of the commission were the eminent professors Dr. Gerard Bouchard and Dr. Charles Taylor. The results of their findings are found in their full report published in May 2008 entitled, *Building the Future: A Time for Reconciliation*.¹⁹

This past semester, professors Bouchard and Taylor have been visiting professors at Harvard University. I have had the opportunity to listen to several of their presentations on the Quebec Accommodation Crisis. One such presentation was made together with Premier Jean Charest.

A couple of weeks ago, I was invited to have dinner with Bouchard and Taylor at the Harvard Faculty Club. Over dinner, I shared with them stories that I had read in the Quebec media about the tensions between the Quebecois and Muslim immigrants. I specifically referenced a March 2007 story of Muslims engaged in prayers at a dance hall in rural Quebec which was “based on” the first-hand testimony of Quebecois customers at the hall. A Montreal daily newspaper published the article entitled, “Accommodating sugarhouses – Pork-free pea soup and prayers in the dance hall.” The story was picked up by other media outlets in Montreal, Quebec City and Toronto. The story was critical of the Muslims for asking to practice their faith and intruding on the pastoral life of the rural Quebec “sugar shack.”²⁰

When I recounted the story over dinner, Gerard Bouchard shot back, “Total fabrication – totally false.” This was one of 40 egregious cases which the commission had hired a private investigator to look into.²¹ It turns out that the stories were fabricated by the media to fan the flames of tension in Quebec during the 15-month Accommodation Crisis. According to Bouchard, the commission obtained evidence that powerful corporate business interests were behind the barrage of manufactured or misleading reports in order to serve the personal and political agendas of influential corporate executives.²²

So, Canada is not immune from inaccurate, ill-informed, and at times, false reporting regarding religion. However, in spite of all the cutbacks in newsrooms, media leaders are finding there is an increasing audience for serious, thoughtful coverage of religious stories.

In November 2008, Sally Quinn, the *Washington Post* journalist and wife of famed *Washington Post* editor, Ben Bradlee, did a story for Oprah’s “O” magazine entitled “Charmed Circles.” In it she talks of her own spiritual journey and struggles.

I want to read you an excerpt in which she tells how she and the *Washington Post* came to “discover” anew the importance of covering religion. It began with a conversation she had with *Newsweek* editor and friend, Jon Meachem. The end result was the creation of her popular opinion column and blog entitled “On Faith:”

One thing that came out of that conversation was a strong feeling that we were not covering religion at The Washington Post as thoroughly as we might have. Religion, after all, touches everything: politics, foreign affairs, the environment, abortion, gay rights, women's rights, stem cell research, death, and, most important, the way we live our lives. I proposed to Don Graham, CEO of the Washington Post Company, that we start a Web site on religion. With Jon Meacham agreeing to be my co-moderator, On Faith was launched almost two years ago. It has become an extremely popular site, I am happy to say. Not a day goes by that I am not informed, entertained, stunned, impassioned, absorbed—you might even say consumed—by the intense exchanges on religion and spirituality I see on my website. What questions could be more important than: What is the meaning of our lives? Why are we here? What should we be doing with our lives? Where do we get our morals and our values? Who is right

and who is wrong? How do we get through the suffering and pain? How do we find happiness? How do we make it through the night?

I find that everywhere I go now, people want to talk about faith or religion. This is incredible for Washington, D.C., a city where it has always been a taboo subject. Years ago a legendary Washington hostess declared, "My dear, one never discusses religion at a dinner party. It is simply not done." Today religion is all anyone wants to talk to me about. I find myself in corners at cocktail parties having serious talks with friends about their beliefs or their lack of belief.²³

In this time of cutbacks by the traditional media, there is conversely an increasing market and appetite for the solid reporting and coverage of religion. If only the media outlets can discover a business model to support insightful and accurate reporting.

RELIGION and CANADA

I need to bring this talk to a close in order to allow time for questions. However, let me take a moment, first, to apply my observations and comments to Canada.

What needs to happen here in Canada? How should Canadians become a part of this cutting edge convergence of religion and international affairs? What can you do right here in Calgary?

Here is a brief list of suggestions:

- Understand Canada's unique approaches to secularism – the three particular and disparate models of France (*Laïcité*), Britain (state church), and the USA (separation of church and state). All three impact Canada's unique understanding of religion and public life.
- Start talking about religion, covering religion, reporting on religion, facilitating religious dialogue in all areas of Canadian life and disciplines. Don't be timid.
- Read the Bouchard-Taylor report and digest its recommendation of moving from the widely understood Canadian model of multi-culturalism to the more inclusive and progressive model of inter-culturalism.
- Find money and invest it in inter-disciplinary scholarly research and academic programs that engage religion in a multitude of international disciplines.
- Find someone(s) to be a Luce or Pew or Templeton or Lilly for Canada.
- Create Canadian think tanks whose focus is international affairs and will address the critical element of religion. There are NONE currently in Canada. Only one or two Canadian think tanks address religion domestically.
- Help groups like our hosts, the Center for Faith and the Media, expand their reach to cover global religious issues that have profound Canadian and local implications.
- Leverage Canada's unique position in the world and its unique relationship with the U.S. to address religious issues in China, South Asia, and the Islamic world. Make it a part of the discussions of NATO's role in Afghanistan.

- Don't be afraid to deal with religion at all levels – government, business, academy, religious institutions. Don't fall prey to the tired and specious arguments that religion is divisive; religion is dangerous; or religion is defunct.
- Don't see religion as a U.S. issue. It is a global issue and it is growing at a rapid rate.
- If you want Canada to be relevant in global affairs and to engage cutting edge issues, you need to talk about religion.

CONCLUSION

I know that I have only scratched the surface of what I could have said. This is such a broad and dynamic subject area.

I invite your questions on any of the issues that I have mentioned or on other areas that I have not covered in this talk.

Thank you for coming and thank you for listening.

¹ José Casanova, *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994), 13.

² Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (New York: Anchor Books, 1969), 107.

³ Peter L. Berger, "The Desecularization of the World: A Global Overview," in *The Desecularization of the World: Resurgent Religion and World Politics*, ed. Peter L. Berger (Washington, DC: Ethics and Public Policy Center, 1999), 2.

⁴ *Ibid*, 18.

⁵ President William J. Clinton, introduction to *The Mighty and The Almighty: Reflections on America, God, and World Affairs*, by Madeleine Albright (New York: Harper Perennial, 2006), 9-10.

⁶ Daniel Philpott, "The Challenge of September 11 to Secularism in International Relations," *World Politics* 55, no. 1 (October 2002): 66-67.

⁷ Story told by Peter Berger in personal conversation October 2007.

⁸ Katherine Marshall, "Religion and Development: Past, Present and Future," Washington, DC: World Bank, May 2004 <http://web.worldbank.org/WBSITE/EXTERNAL/EXTABOUTUS/PARTNERS/EXTDEVDIALOGUE/0,,contentMDK:20359323~menuPK:64192472~pagePK:64192523~piPK:64192458~theSitePK:537298,00.html> (accessed January 21, 2009).

⁹ World Economic Forum, Community of West and Islam Dialogue (C-100), <http://www.weforum.org/en/Communities/FaithCommunities/c100/WestIslamicWorld> .

¹⁰ World Economic Forum, Network of Global Agenda Councils, <http://www.weforum.org/pdf/GAC/Reports/SocietyandValues/Faith.pdf> .

¹¹ Jason Kindopp and Carol Lee Hamrin, eds., *God and Caesar in China: Policy Implications of Church-State Tensions* (Washington, DC: Brookings Institution Press, 2004).

¹² Based on personal conversations and interviews with Don Argue 2008-09.

¹³ Statistics are from the World Christian Database, <http://www.worldchristiandatabase.org/wcd/>

¹⁴ Personal academic opinions of Peter Berger and others.

¹⁵ Paul Marshall, Lela Gilbert and Roberta Green Ahmanson, eds., *Blind Spot: When Journalists Don't Get Religion* (New York: Oxford University Press, 2009).

¹⁶ *Ibid*, 3-4.

¹⁷ *Ibid*, 5.

¹⁸ *Ibid*, 47.

¹⁹ Gerard Bouchard and Charles Taylor, *Building the Future: A Time for Reconciliation* (Quebec City: Government of Quebec, 2008). Available online at <http://www.accommodements.qc.ca/documentation/rapports/rapport-final-integral-en.pdf> (English) or <http://www.accommodements.qc.ca/documentation/rapports/rapport-final-integral-fr.pdf> (French).

²⁰ Caroline Roy, «Pas de chicane dans ma cabane», *Le Journal de Montréal*, 19 March 2007.

²¹ *Ibid.*, 57.

²² Personal conversation February 26, 2009.

²³ Sally Quinn, "Charmed Circles: Becoming a Believer," 'O' *The Oprah Magazine* (November 2008): 209-214 http://www.oprah.com/article/omagazine/200811_omag_quinn/6 (accessed March 2, 2009).