



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Service in the Catholic Social Tradition: A Role for Higher Education

Christine Donovan, Notre Dame class of 2007, serves as a volunteer with *Rostro de Cristo* (The Face of Christ), a Catholic program based in

Duran, Ecuador, whose mission is to provide spiritual and educational opportunities for young people from the United States to live and work in solidarity with the poor. Writing from Duran, Donovan chronicles the challenges her community confronts on a daily basis. "So what does all this mean?" she asks. "Neglect, embezzling, corruption, prostitution, kidnapping, gun violence. This is not small potatoes. This is very, very big, enormous, chemically-enhanced potatoes. Part of me wants to write you a nice resolution that leaves you feeling hopeful. But maybe it's more fair to make you sit with this for a while, too. Be uncomfortable with

ugliness. Find hope anyway. That's my challenge every day. Now it's yours."

Donovan underscores several trends that both reflect and forecast significant change in the American church. First, her choice to devote herself to full-time service points to the notable rise of volunteerism among Catholic young people, often prompted by their participation in service opportunities on the campuses of church-sponsored colleges and universities. Second, Donovan embodies the transition from religious to lay people as the primary providers of Catholic social services, a development rooted both in the decline in religious vocations as well as in the charge to the laity in the wake of the Second Vatican Council. Finally, Donovan's words place her squarely within the so-called "millennial generation" of American Catholics, for many of whom faith is inextricably linked to a commitment to social justice. Donovan and her cohort undoubtedly merit further study as a

gateway not only to a better understanding of U.S. Catholicism in the last few decades but also as means to assess the future of the institutional church – a future that, according to some recent interpreters, looks alarmingly bleak.

The University of Notre Dame is but one of numerous examples of Catholic colleges and universities that have experienced a noteworthy upswing in service programs and student participation in them. Each year roughly 10 percent of Notre Dame's graduates choose, like Christine Donovan, to pursue service opportunities either in the United States or abroad. For many of them, their commitment to service crystallized through participation in service-learning and social justice programs sponsored by Notre Dame's Center for Social Concerns, an organization that celebrates its 25th anniversary this year. The precursors to the center actually had their beginnings in the late 1960s, when Rev. Don McNeill, C.S.C., and renowned theologian Henri Nouwen collaborated in developing a theological model that emphasized God's redemptive presence in the experience of working with the poor. In 1971, McNeill began teaching "Theology and Community Service," and a year later, the Office for Volunteer Services opened on campus in an effort

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Seminar in American Religion

On Sept. 15, the Seminar on American Religion discussed Michael Kazin's *A Godly Hero: The Life of William Jennings Bryan* (Knopf, 2006). Kazin is professor of history at Georgetown University. Joe Creech, lecturer in history and the humanities at Valparaiso University, and Richard W. Fox, professor of history at the University of Southern California, served as commentators.

Bryan, an unsuccessful candidate in three presidential elections, appears on almost every list of influential Americans. *Atlantic Monthly*, for example, recently ranked "The Great Commoner" at number 36 on their list of 100 significant historical figures. Yet few historians have explored the complex life and legacy of the country's best-known populist. Scholars who have written on Bryan tend to depict an energetic but simple-minded orator, an unapologetic white supremacist, or a fanatical fundamentalist Christian. Kazin's biography complicates these one-dimensional portraits. He explores the politician's faith-based liberalism, pacifism, and internationalist worldview, arguing that Bryan's linkage of Christianity and liberalism helped to reshape the Democratic Party at the turn of the 20th century and made the New Deal possible in the 1930s.

Creech organized his comments around the words of Bryan's most prolific critic, H. L. Mencken. Quoting an extended portion of Mencken's scathing attack of Bryan after the Scopes Trial, Creech suggested that the satirist's words epitomized the way in which Bryan has been remembered in history: "a rudderless man, at best a simpleton and at worst an opportunist, who moved from the left to the right between the 1896 election and the Scopes Trial of 1925; a vacuous idealist; a gifted speaker who lacked original thought." Creech posited that Kazin's portrayal of Bryan as a sincere defender of the "common folk" and a politically innovative populist was more accurate.

Creech focused on what he understood to be the three central propositions of Kazin's biography, explaining how each refuted Mencken's accusations. Whereas Mencken identified Bryan as a backwoods buffoon, Kazin observed a man who subscribed to a serious but lost worldview that "connected rural Jeffersonian political, social, and economic egalitarianism to an evangelical sense of mercy, justice, righteousness, and compassion." According to Creech, Kazin was right to highlight Bryan's "common folk outlook," which emphasized moral, economic, and political independence and was widely held in the 19th century. However, Creech wondered why this worldview was sustained in the 20th century and questioned whether there was something inconsistent or intellectually unsustainable in Bryan's connection of economic liberalism or capitalism with the moral imperatives of evangelicalism.

Referring to Mencken's description of Bryan as an insignificant political figure, Creech affirmed Kazin's depiction of Bryan as one of the most influential political thinkers and strategists of the turn of the 20th century. According to Kazin, Bryan's pacifism informed a critique of U.S. foreign policy shared by anti-imperialists on the right and the left of the U.S. political spectrum. Moreover, his reform agenda in 1896 shaped the Democratic Party's platforms, nominees, and major decisions well into the the 20th century. Creech commended Kazin's biography for highlighting Bryan's enduring influence while at the same time addressing more troubling issues such as his questionable record on racial questions.

Creech also commented on Bryan's relevance to the present. One could read Kazin's biography, Creech speculated, as an argument for how 21st century secular liberals might find Bryan's linkage of Jeffersonian and Christian principles useful in contemporary debates over American liberalism. Although Creech remained skeptical about this possibility, he acknowledged that *A Godly Hero* raised an important question: "Would it be possible, again, to hold together a



Michael Kazin

passionate commitment to a system of moral certitude such as that of 19th century evangelicalism, an unreserved commitment to classical economic liberalism, a fervent demand for economic fairness, and a commitment to a town-hall kind of democracy?"

Richard Fox's comments focused on the book's author as much as they did on its subject. Discussing Kazin as a writer, Fox observed that Kazin's "democratic prose" did justice to a populist politician. Moreover, Fox complimented Kazin's ability to craft a gripping plot, marked by compelling stages of rise, fall, and redemption. With regard to Kazin as a historian, Fox praised Kazin's revisionist portrayal of Bryan, whom he described as a "religiously inspired liberal progressive" and a "New Dealer before his time." Fox remarked that Kazin made a significant historiographical contribution with his analysis of Bryan's brand of government-supported social justice.

Reflecting on Kazin as a public intellectual, Fox praised Kazin's attempt to convince secular liberals that religion can be a resource for liberalism. However, Fox suggested that Kazin's biography could have grappled more directly with criticisms of Bryan: he includes a chapter on "Bryan's people" but not one on his detractors. Though Kazin addressed Mencken's critiques in detail, Fox suggested that it might have been helpful to know what progressives such as Jane Addams and John Dewey thought about the evangelical politician.

Could more information about the tensions between Bryan and other progressive reformers on questions of race and science, he wondered, have helped Kazin to explain Bryan to liberals today?

Fox concluded his remarks with praise for the imaginative way in which Kazin traced the roots of the New Deal back to Bryan. He compared these efforts to the project undertaken by Kazin's father, Alfred, whose 1942 book, *On Native Grounds*, located the roots of 20th century literary realism in William Dean Howells, a late 19th and early 20th century writer.

Walter Nugent opened the discussion by asking about whether Bryan's anti-imperialism was connected to his religious faith. Kazin identified Bryan as a Christian pacifist who often spoke to peace groups and quoted the Bible in his foreign policy speeches. Suellen Hoy was interested in learning whether Bryan's faith motivated any kind of concern for gender equality. Noting that Bryan's mother was active in the Women's Christian Temperance Union in Ill., Kazin speculated that his family would have been more in line with Frances Willard than with Jane Addams on gender questions. In response to a question from Jeanne Petit, Kazin speculated that many factors were responsible for the Democratic Party loss of "Bryan's people." Many evangelicals and "common folk," for example, felt marginalized by the Democratic Party's embrace of modern economic and cultural forces and Catholic and Jewish urban immigrants in the 1930s.

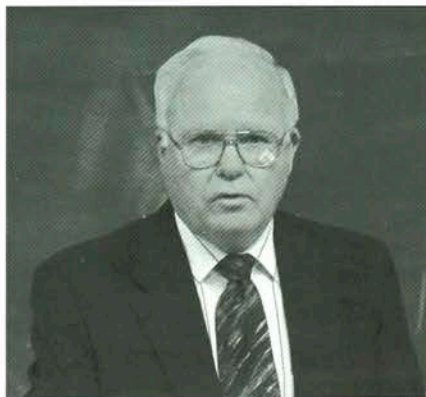
Moving the discussion beyond the American context, Thomas Kselman inquired about Bryan's European travels and whether Social Democrats in Germany or *Rerum Novarum* influenced Bryan. Kazin responded that it was not evident that Bryan had read the papal encyclical or was affected by German politics. John McGreevy returned the discussion to the nature of Bryan's liberalism, positing that Bryan was more connected to 19th century anti-institutionalism than he was to the state-dominant New Deal liberalism of the 20th century. Kazin argued that Bryan straddled the two: he supported state initiatives like the railroads and government finance of elections, but he also spoke often of individual freedom and independence. According to Kazin,

Bryan's "ancestral impulses were at war with what he saw was practically necessary to carry out policies." Several others in the audience inquired about Bryan's relationships with specific individuals and groups at the turn of the 20th century.

In the final comment of the morning, Richard Fox refocused the discussion on Kazin's craftsmanship. According to Fox, Kazin expertly recreated and explained "an image of the moment." For example, in the "Cross of Gold" speech, Bryan spoke as a politician and as a preacher. His Protestantism allowed him to embody the Holy Spirit which afforded his oratory wide appeal. Kazin's biography zeroed in on this and other moments where Bryan infused his politics with his faith to great effect. Fox quipped that Kazin's biography might ultimately provide Bryan his final redemption. He concluded by encouraging graduate students to consider taking up dissertations about "great figures" like Bryan, who seemed to have been swept into being by cultural forces and who still have much to teach us about the times in which they lived — and in which we live.

Cushwa Center Lecture

On Sept. 19, Joseph Chinnici, O.F.M., delivered the 2007 Cushwa Lecture, "American Catholicism in a World Made Small: The Fusion and Fracturing of a Global Identity, 1945-1989." Chinnici, professor of church history at the Franciscan School of Theology in Berkeley, Calif., and past president of the American Catholic Historical Association. His lecture introduced the framework and themes of his



Joseph Chinnici, O.F.M.

new project, a history of American Catholicism in the post-conciliar period.

Chinnici organized his remarks around what he describes as the "internationalization" of the American Catholic community beginning after World War II. According to Chinnici, this transformation reflects two fundamentally connected trajectories: first, the movement away from a U.S. history rooted in the nation-state toward a history shaped by networks of global interconnections, and, second, the emergence of Catholicism as a world church characterized by "pathways of reciprocity between local churches." "What is important here," Chinnici asserted, "are the facts that our American Catholic story is now situated within a global context and simultaneously attached to the multi-dimensional world outreach of the United States of America."

Arguing that American Catholicism between 1945 and 1989 represents a distinct historical era, Chinnici suggested that historians must now begin to explore this period and to devise frames for its contextualization. He offered internationalization as one possible frame:

Not only has our predominantly immigrant era passed; our preoccupation with American exceptionalism and how it affects our church no longer holds center stage. Interconnections, reciprocities, interchanges, intersections, the border lands of exchange, a global ecology of movements, ideas, and influences: these are the categories which more and more structure our thinking, creating a new horizon for our historical imagination.

Chinnici observed that the internationalization of the last 50 years has "placed the American Catholic community within a larger relational context." Thus, he argued, this transformation should also restructure the ways in which historians think and write about the recent past. In particular, this "international relational structure" should motivate scholars to explore the various ways in which the Catholic Church in the U.S. has influenced Catholicism in the rest of the world as well as how the forces of a global church have shaped

American Catholicism. Defending his choice to focus on the years between 1945 and 1989, Chinnici suggested that while it is possible to write the story of post-war American Catholicism using either the periodization of U.S. political history or the periodization of church history, he did not find either approach completely satisfactory. Instead, Chinnici delineated the period with attention to the interconnections between the Catholic community in America, the world church, and the global outreach of the United States during the Cold War. Each had implications for the other. Chinnici observed that we have viewed the critical Catholic debates and issues in the post-war period through an exceptionalist frame. These debates include, among others, the teaching role of national conferences, the treatment of homosexuals, the moral limits of church institutions and Catholic politicians, the role of women, and the use of military force. Viewing these issues from the perspective of American exceptionalism, many have focused on the divergences between American Catholicism and Rome. "A different light is shed on all of these religious realities," he observed, "when they are linked with the international influence of the consumer republic, the rise of a global culture from World War II to the fall of communism, and the emergence of a world church."

Chinnici then discussed ideology as a second aspect of internationalization. Building on Peter D'Agostino's expanded definition of ideology, which includes verbal utterances, visual representations, symbolic acts, rituals, events, modes of operation, and intellectual and affective expressions of belief, Chinnici observed that two interconnected ideologies "have shaped the public space of the church in this country in its international outreach." He identified the first of these as "The American Way of Life," noting that after World War II, American Catholics embraced a fusion of Christianity and American democracy that had roots and implications in the U.S., Rome, and around the world. Second, Chinnici explained how two documents released in 1971, Paul VI's *Octogesima Adveniens*, popularly known as Call to Action, and the International Synod statement Justice in the World,

congealed into an ideology that motivated "ecclesial self-examination, community action, and systemic social critique" in the 1970s and 1980s. "Global Justice" ideology, like "The American Way of Life," had its roots in the international dynamic of American Catholicism in the post-war period. Chinnici concluded by offering several examples of the fracturing of American Catholicism in the 1980s. He focused on lesser-known debates between factions within the American church and demonstrated how they are best understood in the international context.

In the question-and-answer session that followed the lecture, Thomas Kselman asked whether the post-1945 period that Chinnici described should be seen as part of a longer trajectory or whether it represents a distinct kind of internationalization. Kselman referenced 19th century ultramontanism and the link between local-national concerns and the international realities as a possible point of comparison. Chinnici suggested that the relationship between the local and the international in the post-1945 period was a distinct phenomenon. Anna Jean Cushwa reflected on how much the teaching influence of episcopal conferences has diminished over the last four decades. Chinnici agreed, observing that the American Catholic Church has become so polycentric that it can no longer be organized around a single pole. John McGreevy raised a question about methodology, speculating that historicizing globalization may require the scholar to be attentive to ebbs and flows of international connections and influences. The audience agreed that Chinnici adds an important new chapter to the international history of the American Catholic Church, a chapter that, like the late 19th and early 20th centuries, is best interpreted through the international lens.

American Catholic Studies Seminar

The Fall American Catholic Studies Seminar, held on Sept. 27, revolved around the writing of the 1965

biography of John Lancaster Spalding, a founder of Catholic University and the bishop of Peoria, Ill., in the late 19th and early 20th centuries. C. Walker Gollar, associate professor of theology at Xavier University, prompted this conversation with his paper: "Drawing the Line between What Should, and What Should Not Be Told in American Catholic History — John Tracy Ellis and David Francis Sweeney's *Life of John Lancaster Spalding*."

In the early 1960s Ellis, a history professor at the Catholic University of America, directed the dissertation of a Franciscan priest, David Francis Sweeney. The dissertation was subsequently published as the Spalding biography. Gollar, the great-great nephew of John Lancaster Spalding, routinely incorporates his own family history into the courses he teaches in American religious history at Xavier. Gollar's seminar paper was largely based on the correspondence between Ellis and Sweeney. His paper ultimately posed questions that he believes historians should ask themselves about writing history today. Jay P. Dolan, professor emeritus of history at Notre Dame, responded to Gollar's paper.

Gollar opened the seminar with several anecdotes about his personal relationships with the characters in his paper and then provided a brief overview of his main points. Professor Gollar's interest in Spalding, whom his family referred to as "Uncle Bishop," was sparked when he inherited a collection of Spalding's sermons. While in graduate school, Gollar approached Monsignor John Tracy Ellis, the preeminent scholar of American Catholic history, for guidance in writing his dissertation on Spalding. Ellis, then 86, encouraged him to write about Spalding's relationship with the Caldwell sisters, and he put him in touch with Spalding's biographer and Ellis' former student, David Francis Sweeney.

Sweeney helped Gollar to understand Spalding's controversial relationship with the Caldwell sisters, the daughters of a friend of Spalding's uncle who eventually became his close companions. The specifics of Spalding's relationship with Mary Caldwell generated controversy and, according to

Gollar, allegations that they had a 20-year intimate affair might have prevented Spalding from becoming Archbishop of Chicago. Gollar's conversations with Sweeney also prompted him to examine the process by which Sweeney, under Ellis' direction, wrote his *Life of John Lancaster Spalding*. Their letters reveal a friendship as well as the honest efforts of two scholar-priests who tried to write a biography without bringing scandal to either the subject or the church. These exchanges ultimately prompted Gollar to consider the role of the historian and ask questions about "drawing the line between what should and what should not be told in American Catholic history." His forthcoming book will take up these questions by examining Sweeney's and Ellis'



C. Walker Gollar

work on Spalding, as well as the scholarship of other American Catholic historians during the first half of the 20th century.

After explaining the background and objectives of his larger work, Gollar made brief remarks about the three sections of his paper: John Tracy Ellis's historical method and influence, David Francis Sweeney's efforts to write a dissertation and subsequent book on Spalding, and the biography itself. Gollar explained that Ellis and Sweeney "agonized" over how to present "controversial" aspects of Spalding's life and elected to edit some evidence or leave other material out of the story. Gollar concluded his comments by proposing that "American Catholic historians never again draw a line between what should and what should not be told." He cited one of Bishop Spalding's famous addresses to support his proposition: "What is there to fear? ... All existence was rooted in God. What God has

allowed to happen, people should be allowed to know. And if people are wise, we may glean even from the least promising fields, fruits which will nourish us in a higher wisdom."

Dolan began his remarks by offering his own reflections on John Tracy Ellis. They both taught at the University of San Francisco from 1970 to 1971, and Dolan remembered Ellis as a kind, aristocratic, "gentleman priest," who enjoyed telling stories and entertaining friends. Observing that the paper's footnotes were just as long as the text, Dolan urged Gollar to better integrate the most useful and interesting information into the text itself. Dolan then reaffirmed Gollar's contention that "deliberately withholding relevant information ... gravely undermined the credibility of Catholic historians."

Dolan also introduced several themes or questions that Gollar's work provoked. First, he noted that the standards of Ellis' and Sweeney's time were very different from contemporary ones. The early biographies of John F. Kennedy, for example, would not have dealt with the President's marital infidelities nor would readers of that time have expected them to; today, scholars cannot write biographies without referring to their subjects' faults as well as their virtues. Second, Dolan focused on scandal, noting that the "tremendous desire and energy" that some have taken to protect the church has led to silence and cover-ups that are often even more scandalous than the initial problem. On the question of taste, Dolan cited an example from another biography to suggest that the negative aspects of a person should be explored but that it should be done in a tasteful manner. Finally, Dolan posed what he characterized as the central questions raised by Gollar's work: was Bishop Spalding guilty or not, and what exactly were Ellis and Sweeney guilty of?

In his response, Gollar addressed Spalding's "guilt" by suggesting that while the bishop's relationship with the Caldwell sisters was indeed complex, he did not believe that there was much evidence to substantiate allegations of a sexual affair. In his judgement, politics in the American church were primarily to blame in terms of Spalding being overlooked for appointment as Archbishop of Chicago. Moreover, Gollar stated that the real "scandal"

surrounding Spalding might have involved his supposed crisis of faith.

Citing the biographers of Thomas Jefferson who were reluctant to explore his relationship with Sally Hemmings, Linda Przybyszewski encouraged Gollar to use his own historical imagination to consider the possibility and implications of a relationship between Spalding and Mary Caldwell. Regina Coll, who mentioned that she had taught at Catholic University and knew of the rumors that linger there about the Caldwells, suggested that it was easy for women to be misrepresented or lost in history. She expressed her hope that Gollar would study and write more about the Caldwells. Gollar responded that while he certainly hoped to do so he was hampered by the scarcity of archival sources about them. He did mention, though, that he had read extensive correspondence between Spalding and Elizabeth Cady Stanton. Reflecting on her own experiences in the 1950s and 1960s, Anna Jean Cushwa remembered the awkward way that many priests related to women, and suggested that Bishop Spalding might have been ahead of his time in his social and intellectual relationships with women.

Mark Noll wondered whether Spalding's faith crisis was actually the bigger issue and whether Gollar should speak to transparency on this alleged scandal as well. Thomas Kselman pointed out that Gollar's paper operated on two levels: Ellis' and Sweeney's tenuous relationship with American intellectual life in the 1950s and the Spalding controversies of the late 19th and early 20th centuries. With that in mind Kselman encouraged Gollar to bear in mind the larger context of the mid-20th century shifts in historiography and historical methods when writing about Ellis and Sweeney, and to consider the disciplinary conflict between history and theology in their scholarship.

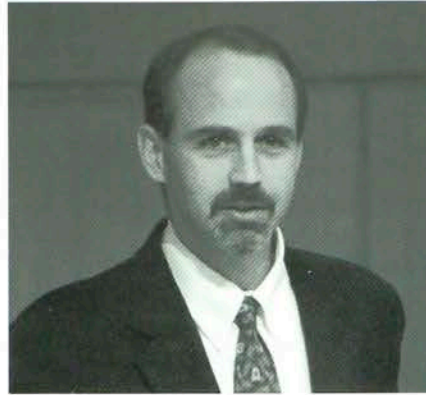
Suggesting that his book would be examining the relationship between the historical figures and the times in which they lived, Gollar concluded by stating that historians of the American Catholic Church must dare to tell the whole truth about the past, including the truth about the more recent sex scandals, in order "to take the next positive step" in the present. In the final word of the afternoon, Timothy Matovina suggested that Ellis and Sweeney, two historians

who were trained in theology, might provide a good case study for those interested in exploring the “the ecclesial role of scholarship.”

Hibernian Lecture

On Nov. 2, Edward T. O'Donnell of the College of the Holy Cross in Worcester, Mass., delivered the 2007 Hibernian Lecture, “‘Irish Blood, Brain, and Brawn’: The Campaign to Highlight the Irish Contribution to American History, 1880-1920.” This annual event is made possible by a grant from the Ancient Order of Hibernians. Professor O'Donnell specializes in U.S. political and social history and has published widely on the Irish-American experience. He currently has three books forthcoming: *Land of Promise: The Story of the Irish in America* (Simon and Shuster), *Henry George for Mayor! Irish Nationalism, Labor Radicalism, and Independent Politics in Gilded Age New York City* (Columbia University), and a college textbook, *Visions of America: A History of the United States* (Addison Wesley Longman). O'Donnell has also devoted considerable attention to public history. He has served as curator for museum exhibitions, consultant on documentary films, commentator on news programs, and columnist in the national and local press. Charles Strauss, doctoral candidate in history at Notre Dame and a graduate of Holy Cross, introduced his former professor by noting O'Donnell's talent for teaching and mentoring undergraduates.

O'Donnell explained the various ways in which Irish Americans in the late 19th and early 20th centuries highlighted the contributions that their “ancestors” made to U.S. history. By sponsoring parades, erecting military monuments, publishing parochial school textbooks and commissioning detailed anthologies, Irish Americans emphasized Irish achievements and influence in the United States as one way to construct their own identity as an immigrant group. Using the term “Hibernocentrism” to describe their efforts, O'Donnell explained this movement's



Edward T. O'Donnell

development, audience and eventual disappearance.

In late 19th century Ireland, the “Gaelic Revival” sought to restore the Irish language and various aspects of Irish culture such as hurling and other indigenous games to their “rightful place” in Irish society. The Gaelic Revival was a nationalist movement to remind a struggling people of their “former glory.” According to O'Donnell, Hibernocentric historians worked toward a similar end in the U.S., hoping to correct the poor impression that many Americans had about Ireland and Irish immigrants. Anthologies and lists played a key role, and throughout this period volumes were published about famous and not-so-famous Irish Americans who colonized America, fought in the Revolution and the Civil War, owned real estate, or were particularly successful in business. Hibernocentrism also prompted the founding of organizations such as the Friendly Sons of St. Patrick, a group that sought to physically commemorate Irish achievements through building stone monuments, often related to Irish-Americans' military efforts.

O'Donnell suggested that Hibernocentrism was pitched to two audiences. First, leaders of the Irish-American community wanted to inform and inspire Irish immigrants who knew little about their own global history. By 1900, a sizeable contingent of Irish Americans had attained middle-class status. According to O'Donnell, these educated and professional Irish Americans were eager to continue

their people's quest for respectability in America by refocusing attention on Irish Americans' historical achievements in the U.S. At the same time they tried to fight negative perceptions about the Irish by initiating campaigns against the boxing movement and boycotting theaters that contributed to these disparaging stereotypes.

But Hibernocentrism was also directed at an external audience. The 1890s were marked by a resurgence of nativism amongst many who believed that the “Anglo-Saxon” was the only legitimate American. Irish American “Celts” were seen as second-class citizens by the American Protective Association as well as by many leaders in the U.S. government, academia, and business sector. Hibernocentric researchers worked to counter this prejudice. They created the American Irish Historical Society in 1897, which worked to secure a place for the Irish in the history of their adopted nation. Hibernocentrism was designed to refute claims that Irish Americans were not genuine or loyal Americans. Drawing attention to Irish achievements in America from the colonial period onward helped Irish Americans assert their legitimacy in the U.S.

O'Donnell concluded by speculating on the reasons for the demise of Hibernocentrism in the 1920s. He offered three possible explanations: new immigration restrictions, the creation of the Irish Free State, and Irish Americans' increasingly secure middle-class status. As Irish Americans became more accepted in U.S. society, they became less interested in emphasizing their own distinct history.

A lively question-and-answer session followed the lecture. Several audience members asked Professor O'Donnell to discuss the relationship between Hibernocentrism and other groups, including the Knights of Columbus, anti-clerical nationalists, and Catholic clergy. In response to a question from Mary Corcoran, O'Donnell observed that Hibernocentrism was a very male-centered phenomenon and that women played a minimal role in it. He did point to one article about “Irish

American Women Firsts.” Brother Joe McTaggart, C.S.C., offered his reflection on the psychological tensions of Irish identity: on one hand, Irish Americans fought against oppression, while on the other, they accepted the suffering of the cross. O’Donnell concurred that guilt played a part in the Irish American experience during this period, perhaps as a reaction to the exuberance of Hibernocentrism. Thomas Karle commented that many notable Irish Americans in the contemporary period seem to reject their Catholicism. Professor O’Donnell responded that the Irish-American experience has been marked by several transformations over the course of its history. He suggested that this latest transformation requires additional study.

Research Travel Grants

These grants are used to defray expenses for travel to Notre Dame’s library and archival collections for research on

American Catholicism. The following scholars received awards for 2008:

• **Susan Baumert, Catholic University of America**, “Texts and Contexts: A History of Religious Education in American Catholic High Schools, 1955-1980.”

• **Eileen Flanagan, Neumann College**, “The Impact of Silas M. Chatard on the Establishment of the Poor Clares in America.”

• **Catherine O’Donnell Kaplan, Arizona State University**, “Nation and Church: John Carroll and Elizabeth Seton.”

• **Jay Price, Wichita State University**, “Temples for a Modern God.”

• **Mark Ruff, Saint Louis University**, “Clerics, Critics and Catholics: Gordon Zahn and the Battle for the German Catholic Past.”

Hibernian Research Award

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America.

• **Cynthia Nicoletti, University of Virginia**, received the 2008 Hibernian Research Award for her project, “**The Great Question of War: The Legal Status of Secession in the Aftermath of the Civil War, 1865-1869.**” Nicoletti’s dissertation examines the disputed legal status of state succession in the immediate aftermath of the Civil War, 1865-1869. In this context, she focuses on the legal strategy and political ideology of New York attorney Charles O’Conor, who served as Jefferson Davis’ defense counsel when he was tried for treason.

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to provide resources for the student service and social action organizations that existed at that time.

As volunteer opportunities expanded, so did the interest in complementing social action with academic analysis and reflection. In 1977, McNeill further integrated service and academic reflection by opening the Center for Experiential Learning under the auspices of the Institute for Pastoral and Social Ministry, directed by Msgr. Jack Egan (today it is known as the Institute for Church Life). The Center for Experiential Learning had five objectives: to provide “real-life exposures” through brief or extended immersion experiences; to offer “experiential coursework” combining service and academic reflection; to coordinate programs for faculty development; to provide student leadership training; and finally, to carry out assessment, research, and communication.

In 1983, through the leadership of McNeill and an especially articulate

group of students, and with the encouragement of Notre Dame’s President Rev. Theodore Hesburgh, C.S.C., the Office of Volunteer Services and the Center for Experiential Learning were combined to form the Center for Social Concerns. According to its mission statement, the Center “facilitates community-based learning, research and service informed by the Catholic social tradition. Through the Center, learning becomes service to justice.” Today the Center has 19 full-time staff members. Rev. Bill Lies, C.S.C., its director, holds a master of divinity and a doctorate in political science with a specialization in Latin America. According to Lies, “The center lies at the heart of what makes Notre Dame unique: partnering with disciplines to offer creative programs of academic excellence, tempered by a 2,000-year-old moral tradition that seeks to integrate faith with reason, knowledge with the pursuit of justice.”

The Center promotes undergraduate volunteerism through a variety of

programs and organizations. Like dozens of similar organizations at other Catholic institutions of higher learning, it encourages consistent and sustained involvement in the local community, attendance at public meetings, and participation in civic associations. Experiential learning allows students to learn firsthand about the problems of injustice and poverty. Far from interfering with academic excellence, student volunteerism often enhances it. This commitment is a window on the world, no less than the classroom and the world of texts and laboratories. The data shows that volunteering during college brings to life the lessons learned in the classroom. Practical reason, a central dimension of the experiential learning that unfolds in the voluntary community, complements rather than weakens speculative and analytical modes of thought.

Since the founding of the Center for Social Concerns, community-based learning has steadily developed as a central pedagogy at Notre Dame. In fall

2007 approximately 80 courses in every college of the University contained an element of service-learning. The number of social action organizations on campus has increased from about 20 organizations in 1972 to more than 50 at present. Applesseed, a New York City-based consulting firm, recently assessed the economic impact of Notre Dame on the local community and reported that 80 percent of all University students said they performed some volunteer work during 2002-03. One quarter said they frequently did volunteer work. Based on survey responses Applesseed calculated that students performed a total of 373,000 hours of volunteer work during the year.

Another gauge of the Center's impact is the remarkable increase in percentage of graduates who choose to dedicate at least a year to service. Though post-graduate service has long been a part of Notre Dame's tradition — Hesburgh was a key participant in the founding of the Peace Corps in 1961, and the Congregation of Holy Cross' domestic program Holy Cross Associates was begun in 1978 — there is no question that more students have chosen this option in the quarter-century since the Center was founded. Since 1985, the University has tracked postgraduate service participation through the "Future Plans Survey" conducted immediately before graduating. In 1985, 2.8 percent of the graduation class planned to volunteer. That percentage increased to 5.2 percent in 1993, then jumped to 9 percent in 1994 with the founding of the Alliance for Catholic Education. The percentage has remained consistently near 10 percent since then.

Historically, the majority of graduates participate in domestic programs. With the recent boom in teaching programs, many of which offer a masters' degree, about half of all postgraduate volunteers teach in some capacity. International service programs focused mainly on Latin America in the past, but there are an increasing number of opportunities in Africa and student interest has grown to fill the need. The most popular programs among Notre Dame undergraduates are the Alliance for Education, Teach for America, the

Peace Corps, Jesuit Volunteer Corps and Americorps, but overall there are between 30 and 40 programs and service opportunities that attract Notre Dame graduates each year.

The Center for Social Concerns employs a staff person whose main purpose is to promote postgraduate service and counsel seniors as they search for opportunities. Several center initiatives bring students into contact with post-graduate volunteers. Whether it is brief contact at a placement site through Urban Plunge or long-term collaboration through the Summer Service Learning Program, the institutional support and exposure to current postgraduate volunteers is invaluable. Katie-Rose Hoover, a 2007 graduate of Notre Dame who is currently serving at Nazareth Farm in W.Va., articulates how her participation in the Center's Appalachia Seminar affected her life:

Little did I know that going to Appalachia that first time — to work with the Catholic community of Nazareth Farm in Salem, West Virginia — would completely alter my life path academically, spiritually, and personally. After that and four other Appalachia seminars, I have developed a deeper interest in our country's domestic issues — specifically in rural poverty, employment, industrial development, and environmental concerns — and I have sought out classes and research opportunities that allow me to pursue these interests.

Her initial contact with Appalachia influenced her academic pursuits, social interests, faith life, and, ultimately, her commitment to postgraduate service.

Motivation to participate in post-graduate service ranges from altruistic (wanting to give back) to practical (building skills before applying to graduate or professional school). Graduates recognize that while they may have student loans to repay and careers to build, this is an opportune time to commit to a year or more of service. Though one recently published book touts postgraduate service as one way to "delay the real world," the opposite is arguably true. By living simply and interacting

with the poor and vulnerable on a daily basis, volunteers come face to face with the very challenges that are deemed invisible in the "real world."

The Center for Social Concerns and similar organizations at Catholic campuses throughout the nation undoubtedly deserve much of the credit for the rise in volunteerism among Catholic young people. But this phenomenon is also grounded in the transformation of the American Church in the wake of the Second Vatican Council. Historically, it has been religious and clergy who have assumed the primary burden of providing Catholics with social services. Many of the luminaries in the development of Catholic social teaching have been ordained. To take just one example, Monsignor John Ryan of Minnesota was a seminal figure in the early 20th century who connected Catholic social action with needed structural progressive reform. With a background as an economist, he was a leader in showing Catholic institutions how to apply the church's social teaching to practical issues of the day, such as the need for a living wage. In 1919 he drafted the U.S. Bishop's Program of Social Reconstruction, a proposal whose key elements were implemented by Franklin Delano Roosevelt in the 1930s. Ryan's association with Roosevelt, in fact, earned him the nickname "The Right Reverend New Dealer."

Ryan himself built upon the foundation religious orders established in the early 19th century. Mother Agatha O'Brien, for example, was a Sister of Mercy who arrived in Chicago from Ireland in 1844. Within a decade she and other members of her congregation were running a network of schools, hospitals, and social service organizations throughout the city. O'Brien and other Sisters of Mercy were just a few of the legions of women religious who would build similar institutions in Chicago and throughout the nation. Members of religious congregations, both women and men, remained the primary providers of Catholic educational, medical, and social services until the late 1960s.

Since then, however, lay Catholics have assumed an increasingly larger portion of the responsibility for social services for two reasons. On the one

hand it is clear that they have been stepping in to fill the gap created by the steady decline in the number of vocations to religious life since the late 1960s. The aforementioned Alliance for Catholic Education (ACE) provides one clear example of this phenomenon. Founded in 1994, ACE was developed to send teachers to underfunded Catholic schools, thus providing through post-graduate volunteers the subsidized labor women religious had previously furnished. ACE is just one manifestation of a changing reality: If in the past vowed religious life offered the primary path to long-term missions, young adult Catholics now have an array of options to pursue volunteer opportunities in the short-term.

A post-Vatican II theology of lay activism has also influenced this shift. Though rooted in earlier movements such as Catholic Action, the laity's vision of social commitment as a means to live out their baptismal calling has become more prevalent since the Council. Influenced by this theological vision, the Center for Social Concerns and other similar organizations specifically emphasize the faith foundations of their service programs, and many participants understand immersions for college credit and short-term missions as a way to enter into a solidarity with the "joys and the hopes, the griefs, and the anxieties of the people" of their age as their faith community challenges through Vatican II's *Gaudium et Spes*.

The rise in volunteerism among young people is not an exclusively Catholic development, as the percentage of American young adults who volunteer almost doubled between 1989 and 2006. However, there does seem to be a correlation between a positive religious faith and commitment to service. Anne Charbonneau Cardile and her husband

Dan, 1996 graduates of Notre Dame who served with Apostolic Corps after graduation, speak of how volunteering inspired them to understand their jobs as responses to the call of the Gospel: "Our years of volunteer service have significantly shaped our vocational commitments. For example, I am currently working as a doctor in a homeless shelter in D.C. Dan has recently graduated from law school and is currently seeking

employment that will reflect the call of God to serve those in need. The year of service and the experiences with the Center for Social Concerns have had a deep impact on how we live our lives." Evidence compiled by the Center and other researchers strongly suggests that the Cardiles are not unique, and that many students who actively volunteered during their college years have chosen careers designed to redress social and economic inequalities through legal reform, political activism, education, or various means of social service.

It is clear that volunteerism informed by faith continues to

enhance the meaning of civic participation for thousands of young adult Catholics. But is the inverse true? Does service work lead to a more intense commitment to the Church? The answers to these questions are crucial for assessing the future of American Catholic life. Many recent surveys suggest loosening ties between the institutional church and the "millennials," the generation of Catholics born after 1979. According to a recent study William D'Antonio and James Davidson conducted, the vast majority of millennials understand service to the poor — as opposed to Mass attendance, belief in the Real Presence, or other markers of Catholic identity — as their primary means of religious expression. Another recent survey, authored by Christian Smith and Melinda Denton, shows that Catholic

Motivation to participate in post-graduate service ranges from altruistic (wanting to give back) to practical (building skills before applying to graduate or professional school).

youth score about 25 percent lower than any other Christian group in belief, practice, and knowledge of or attachment to their faith.

In this context passing on the faith to young Catholics has recently become cause for concern. At a recent national consultation on catechesis that the Cushwa Center was a partner in convening, Bishop Ricardo Ramírez of Las Cruces, N.M., summed up the situation pointedly: "What will the Church be like 50 or 100 years from now? These are questions that we must all ask. The answer is obvious, the way the Church will be then depends on what we do now . . . The proof of whether we are really convinced about the Gospel is that we have a passion to pass it on to others."

What does the upsurge in community service say about the Catholic life of millennials in the future? How will the increased involvement in temporary, full-time apostolic service shape the ministerial involvements of the laity and vocations to the priesthood, religious life, and permanent diaconate? What strategies will best help Catholics integrate faith lived in service and action for justice with sacramental worship and knowledge of Catholic teaching and tradition? How might Catholic universities respond to these trends and prepare for the next generation of students?

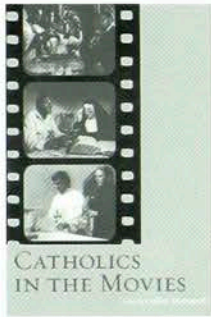
The answers to these questions, and the full significance of the service orientation of young Catholics on the American church in the 21st century, are far from clear at this juncture. Arguably we are in the midst of a major transition that could shape Catholic life and Catholic presence in education and the public arena in ways analogous to the unparalleled influence of women religious and the parochial school system in the 19th and 20th centuries. One observation is certain: these developments and the issues they raise must be addressed in our research and our rendering of the American Catholic experience.

Bill Purcell
Associate Director for Catholic Social Tradition and Practice
Center for Social Concerns

Liz MacKenzie
Director, Senior Transitions Programs
Center for Social Concerns



• The Cushwa Center served as a consultant in the preparation of *Catholics in the Movies*, edited by Colleen McDannell and published by Oxford University Press. Beginning with the 1915 silent movie *Regeneration* and ending with Mel Gibson's *The Passion of the Christ*, this book explores how Catholic characters, spaces, and rituals are represented in cinema. Each of the 11 contributors uses one movie to discuss what happens when an organized religion — not just Bible stories or spiritual themes



— enter into a film. Authors look at film classics like *Going My Way* and *The Song of Bernadette* to reveal how Catholic characters simultaneously reflect outsider status as well as the “American way-of-life.” They consider the violence of *The Godfather* and the physicality of *The Exorcist* not simply as antonyms for religion but as tightly linked to Catholic sensibilities. Lesser known films, including *Seven Cities of Gold* and *Santitos*, are examined for their connections to historical movements such as anti-communism and Mexican immigration.

• An updated edition of James T. Fisher's *Communion of Immigrants: A History of Catholics in America* has recently been published by Oxford University Press. This accessible and illuminating survey of more than four centuries of Catholics' involvement in American history now includes historical analysis of the Church's recent sexual abuse scandal. Both editions of *Communion of Immigrants* are part of Oxford's Religion and American Life Series. Another book in the series, *Religion in American Life*, edited by Grant Wacker, Jon Butler, and Randall Balmer has also been updated. The remaining books in the series have recently been released in paperback.

• The Chicago History Museum announces the opening of **Catholic Chicago**, an exhibition that opened on March 8 and will run through Jan. 4, 2009.

The exhibition is presented in six themed sections. The first section, *Laying Foundations*, examines the historical role of parishes in Chicago, as well as Catholic leadership during the 17th through 20th centuries. *School Days* focuses on the significant role Catholic education has played in Chicago. *Committed to Community* examines the role of parishes and Catholic communities around the city. *Worship in the City* explores the artistic aspect of Catholicism from the music heard at church to architecture and traditional imagery and symbolism seen around the city. *Changing the Church* looks at the activities and changes the Church has experienced from the 1960s to today. The sixth and final section, *Faith in the Future* looks at the future of the Catholic faith in Chicago; it touches on politics, Catholic identity and devotion in contemporary society, and the new generation of Catholics in Chicago.



For more information contact the Chicago History Museum, 1601 North Clark Street, Chicago, Illinois, 60614. (312) 642-4600, www.chicagohistory.org.

• The 2009 spring meeting of the American Catholic Historical Association will be held at La Salle University in Philadelphia on April 17-18, 2009. Proposals for papers and panels should be sent to Margaret McGuinness (m McGuinness@lasalle.edu) by Oct. 1, 2009.

• Chief O'Neill's Sketchy Recollections of an Eventful Life in Chicago

By Francis O'Neill (Northwestern University Press) Ellen Skerrett, Cushwa's 2005 Hibernian Lecturer, and Mary Lesch have recently published an edited version of Chief Francis O'Neill's memoirs (Northwestern University Press, 2008). O'Neill left Ireland in 1865 and settled in Chicago just before the Great Fire of 1871. His recollections of his years in the Chicago Police Department offer personal reflections on the Pullman Strike of 1894, the City Railway Strike of 1903, and the packing house strike of 1904. O'Neill eventually rose to become chief of police, a position from which he enacted much-needed civil service reform. O'Neill is



also remembered for his devotion to the preservation of traditional Irish music and for his collection of books from around the world. His memoir provides a rare view of

urban life in Chicago at the turn of the 20th century. Skerrett and Lesch also include a number of rare photographs and other images from O'Neill's life.

Archives Report

Gordon Zahn, one of the leaders of the Catholic peace movement, died last Dec. at the age of 89. Many years ago he made arrangements to donate his papers to the Notre Dame Archives, and last Aug., with the help of Professor Loretta M. Morris, the first shipment has recently arrived. Professor Morris and her student assistants at Loyola Marymount University in Los Angeles produced an item-level description that covers more than 14,600 items (15 linear feet), among them letters written by Dorothy Day and Thomas Merton. The collection includes Zahn's correspondence, *Pax Christi* files, articles, books, photographs, digital files, and audio-visual material. They also include material on Franz Jägerstätter, the Austrian Catholic executed for his refusal to serve in Hitler's army. Zahn's biography of Jägerstätter helped increase devotion to him as a saint and martyr, and Jägerstätter was beatified in Oct. 2007. The Zahn Papers join our other collections that document the Catholic peace movement, including the

papers of Gerard Vanderhaar, Eileen Egan, Bishop Thomas Gumbleton, and David Bowman, S.J., and records of Zahn's Center on Conscience and War, *Pax Christi U.S.A.*, the Catholic Peace Fellowship, and the Intercommunity Justice and Peace Center.

In Nov. we received the papers of James O'Gara, a former editor of *Commonweal* and one of the most influential American Catholic editors of the 20th century, from his daughters, Margaret and Monica O'Gara. He died in 2003 at the age of 85. His papers consist of correspondence, memoranda, reports, typed speeches, typescripts of television shows, articles, university course lectures, presentations for parish groups on the Rite of Christian Initiation for Adults, photographs, and printed ephemera dating from 1918 until 2003. They amount to three linear feet.

— Wm. Kevin Cawley
Archivist and Curator of Manuscripts
University of Notre Dame
archives.nd.edu

PUBLICATIONS



Cuban Catholics Respond to Revolution and Exile

Cuban Americans are generally regarded as one of the country's most successful immigrant groups. In just one generation

they have come to occupy important positions in the key institutions of South Florida: colleges and universities, labor unions, political parties, the news media, and city governments. Beyond South Florida, they are well represented in Tallahassee, Washington, D.C., Wall Street, and Hollywood. Cubans have created one of the wealthiest Latino business communities in the nation, and they exert a disproportionate amount of influence on U.S. foreign policy in Latin America. For the past two decades, their high voter turnouts have been rewarded with important patronage positions in various presidential administrations.

In *Cuban Catholics in the United States, 1960-1980* (University of Notre Dame Press, 2007), historian Gerald E. Poyo examines the Catholic influences on Cuban activism during two formative decades in Cuban and Cuban-American history, and he gives us insight into how their Catholic faith influenced the ways they interpreted the world. But the title does not fully convey the breadth and scope of this ambitious study. Indeed, the first chapters of the book discuss Catholic thought in Cuba during the first half of the 20th century, examining its impact on reformist and revolutionary politics as well as Catholics' initial support for — and ultimate disaffection from — the Castro government. Poyo discusses the intellectuals and activists who grappled with and expressed their Catholic faith in their writings as well as in their social and political work in Cuba prior to the revolution, and then later, in the countries that gave them refuge as exiles.

The heart of the study, however, focuses on the expressions of Cuban Catholicism in the United States, and especially the large exile population in South Florida. Poyo examines Cuban Catholics' exchanges with the North American Church and the Irish-dominated church hierarchy, their reactions to Liberation Theology and a Latin American church that much to their dismay idealized the Cuban revolution as a model for the region, and, finally, Cuban Catholics' exchanges with other Latino groups on issues of faith, family, and the maintenance of culture.

Poyo's first two chapters provide the historical foundation, examining the role of Catholics in Cuba's civil society and introducing readers to Catholic thought and practice on the island in the half-century preceding Castro's rise to power. While the Catholic Church was not a powerful institution during the colonial period, after 1898 it redefined itself and carved out a more

influential position in the new republic. The church established a large network of schools across the country that educated the children of the middle-to-upper classes. More than 20 different religious orders, including the Jesuits, Franciscans, Marists, and Christian Brothers, maintained an active presence on the island and created important institutions. Universidad Católica de Santo Tomás de Villanueva became the center of Catholic intellectual life, and its students and faculty established a number of influential faith-based organizations and lay movements that held intense discussions about social reform during the first half of the 20th century. Groups like the *Federación de la Juventud Cubana* (FJC), the *Asociación de Caballeros Católicos de Cuba*, and the *Agrupación Católica Universitaria* (ACU) carried out a number of social welfare projects including night schools for workers, free clinics, scholarship programs, libraries, and chapels. Such debates and activities inspired a Cuban Catholic Action movement in the 1940s. Nevertheless, prior to 1959, only a small percentage of Cubans — an estimated 5–10 percent of the population — practiced their religion on a regular basis and/or lived their lives in relation to Catholic tradition. However, according to Poyo, this small segment of the population had significant influence on reform politics on the island in the 1940s and 1950s that culminated in the emergence of Fidel Castro's revolutionary government.

To be sure, not all Catholics in Cuba embraced reformist or radical currents of thought during this period. Many, including members of the church hierarchy, embraced aspects of falangist thinking and looked to Franco's Spain as a model for Cuba. But the most influential Catholics in Cuba, and those that receive the most attention in Poyo's historical discussion, embraced the ideas of the French thinker Jacques Maritain. These Cuban Catholics rejected both liberal capitalism and communism, and insisted on democratic frameworks for social change, a vision that was in line with Catholic doctrine as voiced in papal encyclicals. This line of thinking had been influential in the crafting of the new Cuban Constitution of 1940, which progressives hoped would address

the nation's many social problems. By the 1950s, progressives were attracted to a new organization called the Humanist Movement of Cuba, which drew together people of various philosophical and religious traditions in support of socioeconomic reform. Many members of the first revolutionary government of Jan. 1959 came from the ranks of the Humanist Movement or were inspired by its ideas.

Hundreds of Catholics joined the various student and worker movements — including Castro's July 26th Movement — that fought against the Batista dictatorship during the 1950s. They participated in clandestine activities, and when caught they were imprisoned or executed. From their pulpits, priests urged their congregations to support insurrectionary activities and condemned the Batista government's brutal crackdowns. Many left their parishes to serve as chaplains for Castro's rebel army or to assist the urban underground. When Castro's July 26th Movement was finally victorious in driving Batista from power in Jan. 1959, Catholics across the country celebrated. The fact that many of the rebel soldiers wore crucifixes around their necks symbolized to Catholics the rebels' close identification with Catholic thought. Over the next year, Catholics expressed optimism that the revolutionary program would provide a uniquely Cuban alternative to capitalism and communism, and when members of the wealthy elite expressed doubt or opposition, Catholic leaders hailed the government's initially modest reforms as consistent with Catholic social teachings. Even the government's ambitious agrarian reform program was applauded by the most prominent Catholic organizations as a necessary response to the intense poverty faced by Cuba's *campesinos*.

By the end of 1960, however, the honeymoon period between Catholics and the revolutionary government was essentially over. Top democratic members of the government were replaced with loyal communist supporters and driven into exile. Elections were postponed, dissenters jailed, and basic civil liberties such as freedom of speech, press, and association curtailed. As the

revolutionary program became more Marxist in orientation, Catholics felt disillusioned and betrayed. During 1960 and 1961, Cuban Catholics organized rallies and demonstrations to protest some of the new policies, and these actions elicited a government backlash that drove the leading members of Catholic lay organizations into exile. The Castro government charged the church hierarchy with promoting counter-revolution, and charged that Catholics were falangists and reactionaries working for the interests of the United States. The government expelled hundreds of priests and nuns, including Bishop Eduardo Boza Masvidal, regarded as the head of the Cuban Catholic Church, as well as the Jesuit clergy who had educated Castro at Belén School in Havana. By the end of 1961, most Catholics believed that the popular democratic movement they had supported to bring about social justice to their country had become an authoritarian and communist system.

According to Poyo, Catholicism had an even greater influence on Cubans after they left their homeland. Between 1959 and 1980, almost three quarters of a million Cubans made the short trip from Cuba and settled in the United States, the majority in South Florida. As the exiles waited for the opportunity to return to Cuba they had to concern themselves with the day-to-day elements of survival. They turned to their Catholic faith to sustain them during a period of great anxiety and uncertainty, and their faith gave their experiences meaning and coherence. Although they did not always agree with church policies and took issue with the Vatican when it failed to criticize the Castro government for its human rights abuses, they took great comfort in their faith and relied on it to guide them as they rebuilt their lives in the United States.

In South Florida, they encountered a church that was, for the most part, welcoming and supportive. Before 1961, when the Kennedy administration established the Cuban Refugee Program (CRP), exiles had few institutions they could turn to for assistance in navigating their new society. Catholic Relief

Services was one of several faith-based agencies operating in South Florida that provided food, clothing, and assistance to the 1000 to 1500 refugees that arrived in Miami each week. By 1965, the Catholic diocese of Miami had spent \$2.5 million on various types of assistance for the Cuban refugees. The church initially demonstrated resistance to Spanish language religious services, but by 1962, at least 10 parishes in South Florida offered Mass and confession in Spanish, although these were usually held in buildings outside the main church. Cuban priests were appointed to parishes with large Spanish-speaking congregations. By 1972, 92 Cuban priests worked in Miami's parishes, schools, and seminaries.

Catholic tradition in the United States presented a challenge to Cuban exiles. Unlike Cuba, where faith and tradition were expressed within Catholic lay organizations, in the United States they revolved around life in the parish community. Cuban exiles had to learn to accept the centrality of the parish and the parish priest, and to restructure their spiritual life around Mass and the practice of the sacraments rather than the activities of their lay organizations. Eventually, the practice of Cuban-American Catholicism combined elements of both traditions. Cubans became involved in a number of lay organizations and movements in the diocese, some specifically designed by and for the Cuban faithful. These included the *Movimiento Familiar Cristiano* (MFC) and the *curso* movement, as well as the more traditional and diocesan-run Confraternity of Christian Doctrine Programs (CCD). By 1980, Cubans accounted for a significant percentage of Catholics in South Florida's parishes, flocking to both English and Spanish-language services, and financially supporting parish life; in some parishes, they constituted almost 100 percent of the congregation, as they did in San Juan Bosco Church in Little Havana, which became the symbol of the Cuban Catholic community in exile. Despite the diocese's firm control over lay apostolic activities and organizations, Cuban Catholics sponsored a number of culturally-specific activities and institutions: Catholic-themed radio programs on Cuban radio stations hosted by prominent Cuban clergy; a shrine (*crmita*) on Biscayne Bay dedicated to Cuba's *Virgen*

de la Caridad del Cobre; and articles and editorials in the Catholic news media on issues important to the exile community. By 1982, Latino (mostly Cuban) enrollment accounted for more than 65 percent of the more than 19,000 students in Dade County's Catholic schools.

At times, Cuban Catholics clashed with the predominantly Irish hierarchy over issues of language, school curriculum, ritual, and authority. The Cuban-born clergy were often caught in the middle of these disputes. Bishop Coleman F. Carroll expressed little tolerance for Catholic clergy or lay leaders who engaged in exile politics or used their church affiliation to promote a specific political agenda. The Cuban order of the Christian Brothers that ran La Salle School (one of the Catholic schools in Cuba that reopened in exile in Miami) was forced to leave the diocese. Bishop Eduardo Boza Masvidal was blocked from any appointment in the diocese. Cuban clergy balked at the bishop's practice of transferring them from parish to parish within a short span of time, preventing them from establishing close ties to their congregations or exerting any sustained influence. In response, several Cuban priests requested transfers outside the diocese, or left the priesthood altogether, including Father Daniel Sánchez, the first Cuban ordained in exile in 1962. Relations improved after the appointment of the Spanish-speaking Bishop Edward McCarthy in 1976 as Coadjutor Archbishop of Miami, who made the healing of ethnic tensions one of his priorities.

The final chapters of Poyo's book examine how Catholicism informed exile and ethnic politics. While most exile Catholics concentrated their energies on faith and family, some recommitted themselves to working for a democratic Cuba through a variety of political activities. Catholic intellectuals

once again engaged in serious discussions about social justice, reform, and revolution. They applauded the changes coming out of Vatican II and debated the pastoral documents coming out of Medellín (1968) and Puebla (1979), but they parted ways with those theologians and apostolic leaders who portrayed Cuban society as a model of social justice. Cubans met with Catholic leaders around Latin America to discuss their experience in Cuba and to urge them to find alternatives to regional problems that were more consistent with Catholic social teachings. But their warnings

brought a lukewarm response from Latin Americans who embraced Liberation Theology and viewed Cuba as a model for the region. Cuban Catholics expressed dismay that many lay leaders in Latin America seemed unperturbed by the executions, religious persecution, and loss of basic freedoms in Cuba, excusing them as necessary evils in the struggle against poverty, illiteracy, and racism. Boza Masvidal, for example, challenged the pronouncements of Nicaragua's Ernesto

Cardenal, applauding him for challenging the social ills that plagued Latin America, but criticizing him for justifying them in Cuba.

Likewise, Cuban exiles often clashed with their fellow Latinos in the United States over perceptions of the Cuban Revolution. Chicano and Puerto Rican activists of the 1960s and 1970s often portrayed Fidel Castro and Che Guevara as heroes, making it impossible for Cubans to support their political causes. Even César Chávez's United Farm Workers union encountered little support from suspicious Cubans in South Florida. But Cubans were able to engage Latinos on issues dealing with faith, family, and culture. Latino pastoral leaders such as Virgilio Elizondo and Archbishop Patricio Flores traveled to Florida to address Cuban audiences and to identify common ground. By the 1970s, Cubans had become actively

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involved in the U.S. National Hispanic Catholic Movement, where they worked with other Latinos to assert their right to maintain their cultural traditions and express them in their faith communities. Poyo discusses the new generation of Cuban Catholic intellectuals, raised in the United States, which has added eloquent voices to this movement.

Poyo has done an admirable job of exploring the Catholic influences on Cuban and Cuban American social and

political thought. He draws on a vast scholarship on this migration, but he also incorporates a substantial amount of new sources that have recently become available, adding a new dimension to our understanding of the Cuban exile experience. My only disappointment is that the study ends in 1980 and the readers never find out how Catholics responded to the continued migration from Cuba, the cataclysmic political changes in the communist bloc coun-

tries, the generational political shifts within their own communities, and, most recently, the changing-of-the-guard in Cuba. One can only hope that a second volume is in the works.

—*María Cristina García is professor of history at Cornell University. She is the author of Havana USA: Cuban Exiles and Cuban Americans in South Florida (1996) and Seeking Refuge: Central American Migration to Mexico, the United States, and Canada (2006), both published by the University of*

Recent publications of interest include:

Catherine L. Albanese, *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion* (Yale, 2007). Albanese's study follows metaphysical traditions from Renaissance Europe to England and then America, where they have flourished from colonial days to the 21st century. The book examines evolving versions of metaphysical religion, including Freemasonry, early Mormonism, Universalism, and Transcendentalism — and such further incarnations as Spiritualism, Theosophy, New Thought, Christian Science, and reinvented versions of Asian ideas and practices. Albanese shows how the metaphysical mix has broadened to encompass UFO activity, channeling, and chakras in the New Age movement — and a much broader new spirituality in the present. In its own way, she argues, American metaphysical religion has been as vigorous, persuasive, and influential as the evangelical tradition that has captured far more scholarly attention. Because of its ability to incorporate differing beliefs and practices, she claims, metaphysical religion offers key insights into the history of all American religions.

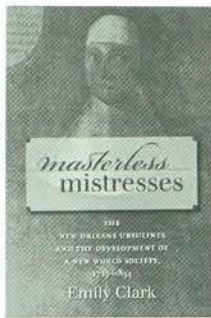
Jeremy Bonner, *The Road to Renewal: Victor Joseph Reed and Oklahoma Catholicism, 1905-1971* (Catholic University, 2007). Between 1958 and 1971, Catholics in Oklahoma responded to the deliberations of Vatican II and cultural forces in American society by embracing a wholesale transformation of

the way in which the Church functioned in secular society, a process that brought national attention to a small Midwestern Catholic Diocese and to its ordinary, Victor Joseph Reed. A product of the Catholic Action and liturgical renewal movements of the 1930s and 1940s, Reed returned from Vatican II convinced of the need for greater participation by the laity and clergy in the life of the Church. Bonner explores the process of Catholic renewal at the parish level and assesses Reed's role as an agent within it.

Michael Burkheimer, *Lincoln's Christianity* (Westholme, 2007). Audience members listening to Abraham Lincoln's second inaugural address were stunned. Instead of a positive message about the impending Union victory, the President implicated the entire country in responsibility for slavery. Using Old Testament references, Lincoln explained that God was punishing all Americans for their role in the calamity with a bloody civil war. These were surprising words from a man who belonged to no church, did not regularly attend services, and was known to have publicly and privately questioned some of Christianity's core beliefs. Burkheimer examines the entire history of the President's interaction with religion to describe a man who did not believe in orthodox Christian precepts and yet, by his example, was a person and President who embodied Christian teachings.

Anthea D. Butler, *Women in the Church of God in Christ* (University of North Carolina, 2007). The Church of God in Christ (COGIC), an African-American Pentecostal denomination founded in 1896, has become the largest Pentecostal denomination in the United States today. In the first major study of the church, Butler examines the religious and social lives of the women in the COGIC women's department from its founding in 1911 through the mid-1960s. She finds that the sanctification, or spiritual purity, that these women sought earned them social power in the church and in the black community. Butler's chapters are organized around seven recurring themes in the women's experience in the COGIC, including motherhood, calling, migration, prohibitions, education, civics, and conventions.

Michael P. Carroll, *American Catholics in the Protestant Imagination* (Johns Hopkins, 2007). Carroll argues that the academic study of religion in the United States continues to be shaped by a "Protestant imagination" that has skewed our historical interpretation of the American religious experience. He explores a number of historiographical puzzles that emerge from the American Catholic story as it has been understood through the Protestant tradition. Reexamining the experience of Catholicism among Irish immigrants, Italian Americans, Acadians and Cajuns, and Hispanics, Carroll attempts to debunk the myths that have informed much of this history.



Emily Clark, *Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834* (University of North Carolina, 2007).

During French colonial rule in Louisiana, nuns from the French Company of Saint Ursula came to New Orleans, where they educated women and girls of European, Indian, and African descent, enslaved and free, in literacy, numeracy, and the Catholic faith. Although religious women had gained acceptance and authority in 17th century France, the New World was less welcoming. Emily Clark explores the transformations required of the Ursulines as their distinctive female piety collided with slave society, Spanish colonial rule, and Protestant hostility.

Clarke E. Cochran and David Carroll Cochran, *The Catholic Vote: A Guide for the Perplexed* (Orbis, 2008). Cochran and Cochran present their guide to issues that they believe Catholics should consider before going to the polls. Issues covered include: the economy, poverty, health care, family, crime, waging war, race and ethnicity, immigration, the environment, and protecting human life. The authors also analyze politics in light of Catholic teaching, provide statistics about the "Catholic voter," and suggest additional reading.

Joe L. Coker, *Liquor in the Land of the Lost Cause: Southern White Evangelicals and the Prohibition Movement* (University Press of Kentucky, 2007). The temperance movement first appeared in America in the 1820s as an outgrowth of the same evangelical fervor that fostered a wide range of reform campaigns and benevolent societies. Like many of these movements, temperance was confined primarily to the northeastern United States during the antebellum period. Viewed with suspicion by Southerners because of its close connection to the antislavery movement, prohibition sentiment remained relatively weak in the antebel-

lum South. In the decades following the Civil War, however, Southern evangelicals embraced the movement with unprecedented fervor, and by 1915, liquor had been officially banned from the region as a result of their efforts. Coker studies how Southern evangelical men and women transformed a Yankee moral reform movement into an ideology that was compatible with Southern culture and values.

Heather D. Curtis, *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900* (Johns Hopkins, 2007). Curtis suggests that participants in the evangelical divine healing movement of the late 19th century transformed the ways Americans coped with physical affliction and pursued bodily health. Examining the politics of sickness, health, and healing, Curtis encourages critical reflection on the theological, cultural, and social forces that come into play when one questions the purpose of suffering and the possibility of healing. She concludes that advocates of divine healing worked to revise a deep-seated Christian ethic that linked physical suffering with spiritual holiness. By engaging in devotional disciplines and participating in social reform efforts, proponents of faith cures embraced a model of spiritual experience that endorsed active service, rather than passive endurance, as the proper Christian response to illness and pain. Emphasizing the centrality of religious practices to the enterprise of divine healing, Curtis sheds light on the relationship among Christian faith, medical science, and the changing meanings of suffering and healing in American culture.

James Calvin Davis, ed., *On Religious Liberty: Selections from the Works of Roger Williams* (Belknap, 2008). Banished from the Massachusetts Bay Colony for his refusal to conform to Puritan religious and social standards, Roger Williams established a haven in Rhode Island for those persecuted in the name of the religious establishment. He conducted a lifelong debate over religious freedom with distinguished figures of the 17th century, including Puritan minister John Cotton, Massachusetts governor John Endicott, and the English Parliament. Davis gath-

ers selections from Williams' public and private writings on religious liberty, illustrating how this renegade Puritan radically reinterpreted Christian moral theology and the events of his day in a powerful argument for freedom of conscience and the separation of church and state.

Alan Durston, *Pastoral Quechua: The History of Christian Translation in Colonial Peru, 1550-1650* (Notre Dame, 2007). Durston explains how the Catholic Church in post-conquest Peru attempted to "incarnate" Christianity in Quechua, the principal language family of the former Inca Empire. These efforts resulted in the development and imposition of an official, standardized form of Quechua and of an extensive catechetical, liturgical, and devotional literature for use in parishes throughout the Andes. Durston explores this Quechua-language Christian literature from historical, linguistic, and textual angles to reveal missionary translation as a highly strategic and contested activity on the front lines of Spanish colonialism in the Andes.

Eduardo C. Fernández, *Mexican-American Catholics* (Paulist Press, 2007). Eduardo C. Fernández presents the history of Christianity in Mexico via Spain, the conditions of Mexican Catholics in America, the challenges facing Mexican-American Catholics, and suggestions on how to meet them. The third volume in the Paulist Press' "Pastoral Spirituality" series, the author wrote this book to help clergy, religious and lay ministers to minister to Mexican and Mexican-American Catholics in their parishes.

Eric Marcelo O. Genilo, S.J., *John Cuthbert Ford, S.J.: Moral Theologian at the End of the Manualist Era* (Georgetown, 2007). John Cuthbert Ford, S.J. (1902-89) was one of the leading American Catholic moralists of the 20th century. Ford is best known for his influential contribution to Catholic teachings on three moral issues: his objection to the Allied practice of obliteration bombing during World War II, his campaign for alcohol education for clergy and laity, and his unyielding defense of the traditional Catholic teaching on birth control. Drawing

on the published works and personal papers of Ford, Genilo describes the theologian's life, career, and influence.

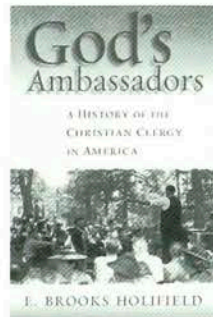
John M. Giggie, *After Redemption: Jim Crow and the Transformation of African American Religion in the Delta, 1875-1915* (Oxford, 2007). Challenging the traditional interpretation that the years between Reconstruction and World War I were a period when Blacks made only marginal advances in religion, politics, and social life, Giggie contends that these years marked a critical turning point in the religious history of Southern Blacks. He connects these changes in religious life in the Delta region — whose population was predominantly black but increasingly ruled by white supremacists — to the Great Migration and examines their impact on the new urban lives of those who made the exodus to the north. Sources include Black denominational newspapers, published and unpublished ex-slave interviews conducted by the Works Progress Administration, legal transcripts, autobiographies, and recordings of Black music and oral expression.

Donal Godfrey, *Gays and Grays: The Story of the Gay Community at Most Holy Redeemer Catholic Parish* (Lexington Books, 2007). Most Holy Redeemer Parish in San Francisco is in the center of the world's first gay neighborhood, The Castro. Though members of Holy Redeemer were initially hostile to the arriving gay population in the 1970s, the parish has since become very welcoming. The old time parishioners, "the gray," bonded with the newcomers, "the gay," particularly in a joint compassionate response to the crisis of AIDS. A charismatic pastor, Rev. Tony McGuire, also played a key role in Holy Redeemer's transformation. Godfrey explains the ways in which he believes that Most Holy Redeemer Parish became "prophetic and compassionate" despite opposition from many sources in the Church and society.

Daniel G. Groody and Gioacchino Campese, eds., *A Promised Land, A Perilous Journey: Theological Perspectives on Migration* (Notre Dame, 2008). The book focuses on the theo-

logical dimension of migration, beginning with the humanity of the immigrant as a child of God and a bearer of his image. The volume's 19 contributors, which include scholars, pastors, and immigration-aid workers, recognize that one characteristic of globalization is the movement not only of goods and ideas but also of people. They suggest that the crossing of geographical borders confronts Christians, as well as all citizens, with choices: between national security and human insecurity; between sovereign national rights and human rights; between citizenship and discipleship. Bearing these global dimensions in mind, the essays in this book focus on the particular challenges of immigration across the U.S.-Mexico border.

E. Brooks Holifield, *God's Ambassadors: A History of the Christian Clergy in America* (Eerdmans, 2007). Holifield traces the history of America's Christian clergy from the 17th to the 21st century, analyzing the changes in practice and



authority that have transformed the clerical profession. Holifield locates the complex story of the clergy within the context not only of changing theologies but also of transitions in American culture and society. The result is a social history of the profession that also takes seriously the theological presuppositions that have informed clerical activity. With alternating chapters on Protestant and Catholic clergy, the book also encourages the reader to compare the two dominant Christian traditions in American history.

Pilar Hogan Closkey and John P. Hogan, *Romero's Legacy: The Call to Peace and Justice* (Rowman & Littlefield, 2007). Pilar Hogan Closkey, an urban planner from Camden, N.J., and John P. Hogan, the former associate director for International Operations of the Peace Corps, bring together the annual Archbishop Oscar Romero Lectures in Camden, N.J., as a backdrop to consider

the daily struggles of the poor in our world, especially in Camden, one of America's poorest cities. Contributors are Thomas Gumbleton, Gustavo Gutiérrez, Helen Prejean, Diana L. Hayes, and Daniel G. Groody.

Edward K. Kaplan, *Spiritual Radical: Abraham Joshua Heschel in America, 1940-1972* (Yale, 2007). Born in Warsaw, raised in a Hasidic community, and reaching maturity in secular Jewish Vilna and cosmopolitan Berlin, Abraham Joshua Heschel (1907-72) escaped Nazism and immigrated to the United States in 1940. Kaplan's biography recounts Heschel's life and work in America, his politics and personality, and how he came to influence not only Jewish debate but also wider religious and cultural debates in the postwar decades. A sequel to his biography of Heschel's early years, Kaplan's new volume draws on previously unseen archives, FBI files, interviews with people who knew Heschel, and analyses of his extensive writings. Of special interest are Heschel's interfaith activities, including a secret meeting with Pope Paul VI during Vatican II, his commitment to civil rights with Martin Luther King, Jr., his views on the state of Israel, and his opposition to the Vietnam War.

Aaron K. Ketchell, *Holy Hills of the Ozarks: Religion and Tourism in Branson, Missouri* (Johns Hopkins, 2007). Over the past century, Branson, Mo., nestled in the heart of the scenic Ozark Mountains, has attracted tens of millions of tourists. Ketchell argues that a popular variant of Christianity underscores all Branson's tourist attractions and fortifies its consumer success. Exploring Branson's unique blend of religion and recreation, he explains how the city became a mecca of conservative Christianity — a place for a "spiritual vacation" — and how, through conscious effort, its residents and businesses continuously reinforce its inextricable connection with the divine.

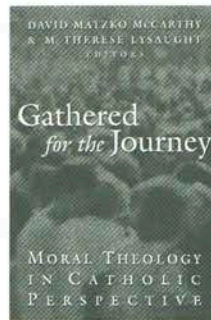
James O. Lehman and Steven M. Nolt, *Mennonites, Amish, and the American Civil War* (Johns Hopkins, 2007). In the first scholarly treatment of pacifism during the Civil War, Lehman and Nolt

explore the important role of sectarian religion in the conflict and the effects of wartime Americanization on these religious communities. They describe the various strategies used by religious groups who struggled to come to terms with the American mainstream without sacrificing religious values — some opted for greater political engagement, others chose apolitical withdrawal, and some individuals renounced their faith and entered the fight. Integrating the most recent Civil War scholarship with little-known primary sources, Lehman and Nolt provide a new account of the ways in which Anabaptists negotiated the moral dilemmas that tested the very core of their faith.

Camille Kaminski Lewis, *Romancing the Difference: Kenneth Burke, Bob Jones University, and the Rhetoric of Religious Fundamentalism* (Baylor, 2007). Lewis examines the rhetoric of fundamentalism as seen through the lens of Bob Jones University. Highlighting the romantic language used by religious separatists, she argues that fundamentalism has attracted followers not through the use of angry rhetoric but by explaining what is beautiful and good about living as a fundamentalist Christian.

James Samuel Logan, *Good Punishment? Christian Moral Practice and U.S. Imprisonment* (Eerdmans, 2007). Logan critiques what he sees as an “American obsession” with imprisonment as punishment, describing it as the “retributive degradation” of the incarcerated. His analysis draws on both empirical data and material from a variety of disciplines — social history, anthropology, law and penal theory, and philosophy of religion — as he posits the social consequences (both direct and collateral) of imprisonment on such a large scale. He develops a Christian social ethics of “good punishment” embodied as a politics of “healing memories” and “ontological intimacy.” Logan also suggests ways in which Christians can best engage with the real-life issues and concerns surrounding the American practice of imprisonment.

David Matzko McCarthy and M. Therese Lysaught, eds., *Gathered for the Journey: Moral Theology in Catholic Perspective* (Eerdmans, 2007). In this collection of essays a group of Catholic scholars

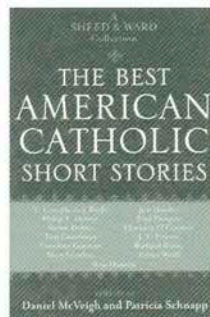


explore similar questions about living faithfully. The first part of the book sets moral reasoning in a theological context of worship and discipleship. Part two provides a framework for the moral life based on questions of human fulfillment. The final section demonstrates how these theological resources shape a distinctive approach to questions of globalization, Catholic social teaching, the family, war and peace, bioethics, and the environment.

Kevin E. McKenna, *The Battle for Rights in the United States Catholic Church* (Paulist Press, 2007). McKenna recounts the work of several controversialists in 19th century United States in defending the rights of priests and pushing towards reform for all Catholics in church governance. The book specifically explores campaigns for the laity, including more voice in Episcopal appointments and greater accountability to the laity in parish and diocesan finances. McKenna’s chapters survey canon law, Episcopal discipline, and uniquely American facets of Catholicism.

Daniel McVeigh and Patricia Schnapp, eds., *The Best American Catholic Short Stories* (Sheed & Ward, 2007).

This collection captures 20 of the best short stories from 13 American Catholic writers over the past 75 years. Spanning most of the 20th century, the stories in this collection deal with many of the issues brought into the spotlight with Vatican II. One ongoing area of controversy is in the very notion of Catholic fiction. What constitutes a work as “Catholic”? This new collection, with its variety of themes, styles, and tones, takes one step in answering this question. Major contributors include: Mary Gordon, Flannery O’Connor, Ron Hansen, T. Coraghessan Boyle, and Richard Russo.



Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California, 2007). How and why is Christianity’s center of gravity shifting to the developing world? Miller and Yamamori spent four years traveling the globe, conducting on-the-ground research in 20 different countries in Africa, Asia, Latin America, and Europe. The result is this book and accompanying DVD, which together contain a comprehensive survey of Pentecostalism, the fastest-growing religion in the world. The book and DVD aim to dispel many stereotypes about Pentecostalism as they build a more nuanced portrait of a major new social movement. The DVD features footage of Pentecostal religious worship, testimony, and social activism, and includes interviews with Pentecostal pastors and leaders from around the world.

David Morgan, *The Lure of Images: A History of Religion and Visual Media in America* (Routledge, 2007). Morgan surveys the history of the relationship between mass produced visual media and American religion, from the 1780s to the present. Exploring the cultural marketplace of public representation, Morgan shows how American religionists have made special use of visual media to instruct the public, to practice devotion and ritual, and to form children and converts. Morgan emphasizes the importance of visual media to the construction and practice of sectarian and national community in a nation of immigrants, and the tensions between the assimilation and the preservation of ethnic and racial identities.

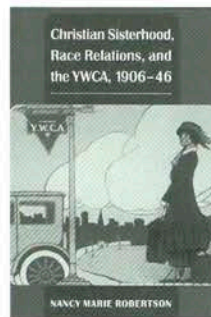
Jon Nilson, *Hearing Past the Pain: Why White Catholic Theologians Need Black Theology* (Paulist Press, 2007). Suggesting that White Catholic theologians have largely ignored racism in the United States, Nilson contends that these theologians have also paid little attention to African-American (Black) theologies that grapple with this racism. Building on these two observations, Nilson argues that the identity and integrity of White Catholic theologians demand their serious engagement with racism and Black theology in the United States.

Jacob J. Olupona and Regina Gemignani, eds., *African Immigrant Religions in America* (New York University, 2007). Though African immigration to North America has been rapidly increasing, little has been written about this significant group of immigrants and the particular religious traditions that they bring with them. This book focuses on new understandings and insights concerning the presence and relevance of African immigrant religious communities in the United States. It explores the significance of religion in the lives of immigrants and the relevance of these growing communities for U.S. social life. It describes key social and historical aspects of African immigrant religion in the U.S. and builds a conceptual framework for theory and analysis.

Joseph M. Palacios, *The Catholic Social Imagination: Activism and the Just Society in Mexico and the United States* (University of Chicago, 2007). The reach of the Catholic Church is arguably greater than that of any other religion, extending across diverse political, ethnic, class, and cultural boundaries. Palacios traces the practices of a group of parishioners in Oakland, Calif., and another in Guadalajara, Mexico, and highlights the similarities and differences in the ways these ordinary Catholics receive and act on a church doctrine that emphasizes social justice. Whether they are building a supermarket for the low-income elderly or waging protests to promote school reform, these parishioners provide insights into the construction of the Catholic social imagination. Throughout, Palacios also offers new cultural and sociological interpretations of Catholic doctrine on issues such as poverty, civil and human rights, political participation, and the natural law.

Michael Phayer, *Pius XII, the Holocaust, and the Cold War* (Indiana University, 2007). Using newly available material from the U.S. National Archives, Michael Phayer sheds new light on the actions of the Vatican and of the man whom some have called "Hitler's Pope." As a new world war loomed, the Vatican believed it had to

make a choice between communism and Nazism. Reluctantly, both Pius XII and his predecessor chose the Nazis as the lesser of two evils. In the balance rested the genocide of European Jews. As difficult as his wartime behavior is to accept, perhaps nothing demonstrates Pius' fear of communism more than his misguided and unethical attempt to thwart its growth in South America by abetting the escape of Nazis and Ustasi war criminals. This story of these Vatican "ratlines" adds another facet to the complex picture of Pius XII and the Holocaust.



Nancy Marie Robertson, *Christian Sisterhood, Race Relations and the YWCA, 1906-46* (University of Illinois, 2007). As the major biracial national

women's organization, the Young Women's Christian Association (YWCA) provided a unique venue for women to respond to American race relations during the first half of the 20th century. Robertson shows how women of both races employed different understandings of "Christian sisterhood" in their responses. Although the YWCA was segregated at the local level, African American women were able to effectively challenge white women over YWCA racial policies and practices. Robertson argues that between 1906 and 1946, many white women in the association went from seeing segregation as compatible with Christianity and democracy to regarding it as a contradiction of those values. They also began to understand the race question as a national priority rather than a Southern problem, which helped lay the groundwork for the subsequent Civil Rights movement.

Reinaldo L. Román, *Governing Spirits: Religion, Miracles, and Spectacles in Cuba and Puerto Rico, 1898-1956* (University of North Carolina, 2007). Freedom of religion did not come easily

to Cuba or Puerto Rico. Only after the arrival of American troops during the Spanish-American War were non-Catholics permitted to practice their religions openly and to proselytize. When government efforts to ensure freedom of worship began, reformers on both islands rejoiced, believing that an era of regeneration and modernization was upon them. But as new laws went into effect, critics voiced their dismay at the rise of popular religions. Román explores the changing relationship between regulators and practitioners in neocolonial Cuba and Puerto Rico.

Marianne R. Sanua, *Let Us Prove Strong: The American Jewish Committee, 1945-2006* (Brandeis University, 2007). The American Jewish Committee (AJC), founded by wealthy men of German-Jewish descent in 1906, has a long-term mission to protect the civil and religious rights of Jews in the U.S. and around the globe. The AJC has also been distinguished for its outstanding staff and superb library, for its importance as a research center, and for its efforts to bring about social change through public education. Sanua's volume offers a full-scale history of this important organization.

Ronald F. Satta, *The Sacred Text: Biblical Authority in Nineteenth-Century America* (Pickwick Publications, 2007). The advances of geologic science, Darwinism, theological liberalism, and higher textual criticism converged in the 19th century to present an imposing challenge to biblical authority. The meteoric rise in secular knowledge exerted tremendous pressure on the Protestant theological elite of the time. Their ruminations, conversations, quarrels, and convictions offer insights into their world — into their perspective on Scripture and authority and how their outlook was challenged, defended, and sometimes changed across time. Satta also addresses the controversy over the origins of the doctrine of biblical inerrancy. He argues that fundamentalists and conservative Protestants more generally are the standard-bearers of the ascendant theory of biblical authority commonly endorsed among many of

the leading Protestant elite in 19th century America.

Kristin Schwain, *Signs of Grace: Religion and American Art in the Gilded Age* (Cornell, 2007). Schwain studies the explicitly religious work of four prominent artists in the late-19th century — Thomas Eakins, F. Holland Day, Abbott Handerson Thayer, and Henry Ossawa Tanner — and suggests that art and religion performed analogous functions within American culture. Fully expressing the concerns and values of turn-of-the-century Americans, this artwork depicted religious figures and encouraged the beholders' communion with them. Describing how these artists drew on their religious beliefs and practices, as well as how beholders looked to art to provide a transcendent experience, Schwain explores how a modern conception of faith as an individual relationship with the divine facilitated this sanctified relationship between art and viewer. Schwain further argues that while these new visual practices emphasized individual encounters with art objects, they also carried profound social implications. By negotiating changes in religious belief — by aestheticizing faith in a new, particularly American manner — these practices contributed to evolving debates about art, ethnicity, sexuality, and gender.

Shuly Rubin Schwartz, *The Rabbi's Wife: The Rebbetzin in American Jewish Life* (New York University, 2007). Long the objects of curiosity, admiration, and gossip, rabbis' wives have rarely been viewed seriously as American Jewish religious and communal leaders. This book highlights the unique contributions of rebbetzins to the development of American Jewry. Tracing the careers of rebbetzins from the beginning of the 20th century to the present, Schwartz chronicles the evolution of the role from a few individual rabbis' wives who emerged as leaders, to a cohort who worked together on behalf of American Judaism. Schwartz reveals the ways these women succeeded in both building crucial leadership roles for themselves and becoming an important force in shaping Jewish life in America.

Kevin P. Spicer, C.S.C., ed., *Antisemitism, Christian Ambivalence, and the Holocaust* (Indiana University, 2007). In recent years, new forms of antisemitic crime have called into question the depiction of tolerant, secular, multicultural Europe. Though many of the perpetrators do not profess Christianity, antisemitism has flourished in Christian Europe. In this book, 13 scholars of European history, Jewish studies, and Christian theology examine antisemitism's role in Europe's intellectual and political life. The essays show that anti-Semitic thought was not confined to Germany, but could be found in the theology and liturgical practice of most of Europe's Christian churches.

Leslie Woodcock Tentler, ed., *The Church Confronts Modernity: Catholicism since 1950 in the United States, Ireland, and Quebec* (Catholic University, 2007). This collection of essays explores the history of Roman Catholicism since 1950 in the United States, Ireland, and Quebec. Over the course of recent decades, these three locales have grown increasingly alike: less rural, more affluent, and increasingly wedded to an ideology of pluralism. The institutional health of Catholicism, vibrant in each jurisdiction in the 1950s, has also eroded. The book's essays study this seeming decline and assess both its causes and its significance. The authors discuss trends in Mass attendance and devotions; reception of the sacraments; vocations to the priesthood and religious life; attendance at Catholic schools and colleges; and support for church teaching in the social, political, and sexual realms. By comparing these "trajectories of decline," readers will better understand the forces that have contributed to the change in Catholicism in the Western nations. The authors are also especially interested in the relative impact of the Second Vatican Council.

Larry Witham, *A City Upon a Hill: How the Sermon Changed the Course of American History* (Harper Collins, 2007). Pivotal moments in U.S. history are indelibly marked by the sermons of the nation's greatest orators. *A City Upon a Hill* includes the story of Robert

Hunt, the first preacher to brave the dangerous sea voyage to Jamestown; Jonathan Mayhew's "most seditious sermon ever delivered," which incited Boston's Stamp Act riots in 1765; early calls for abolition and "Captain-Preacher" Nat Turner's bloody slave revolt of 1831; Henry Ward Beecher's sermon at Fort Sumter on the day of Lincoln's assassination; tent revivalist and prohibitionist Billy Sunday's "booze sermon"; the challenging words of Martin Luther King Jr., which inspired the Civil Rights movement; Billy Graham's moving speeches as "America's pastor" and spiritual advisor to multiple U.S. presidents; and Jerry Falwell's legacy of changing the way America does politics. The book provides a history of the United States as seen through the lens of the preached words — Protestant, Catholic, and Jewish — that inspired independence, constitutional amendments, and military victories, and also stirred prejudices, selfish materialism, and stubborn divisiveness — all in the name of God.

Robert Wuthnow, *After the Baby Boomers: How Twenty and Thirty-Somethings Are Shaping the Future of American Religion* (Princeton, 2007). Studying the generation that followed the post-World War II baby boomers, Wuthnow finds that a generation of younger adults are taking their time establishing themselves in careers, getting married, starting families of their own, and settling down — resulting in an estimated six million fewer regular churchgoers. He shows how the recent growth in evangelicalism is tapering off, and traces how biblical literalism, while still popular, is becoming less dogmatic and more preoccupied with practical guidance. At the same time, Wuthnow explains how conflicts between religious liberals and conservatives continue — including among new immigrant groups such as Hispanics and Asians — and how in the absence of institutional support many post-boomers have taken a more individualistic, improvised approach to spirituality. Finally, Wuthnow's analysis also explores the impacts of the Internet and so-called virtual churches, and the appeal of mega churches.

Recent journal articles of interest include:

Daniel Kurt Ackermann, "The 1794 Synagogue of Kahal Kadosh Beth Elohim of Charleston: Reconstructed and Reconsidered," *American Jewish History* 93 (June 2007): 159-76.

Colin Armstrong, "English Catholicism under Mary Tudor," *Catholic Historical Review* 93, no. 3 (July 2007): 589-93.

Christopher D. Bader, Carson F. Mencken, and Paul Froese, "American Piety 2005: Content and Methods of the Baylor Religion Survey," *Journal for the Scientific Study of Religion* 46, no. 4 (December 2007): 447-63.

Melanie A. Bailey, "From Spontaneous Generation to Intelligent Design: Conservative Challenges to Science and to Radicalism," *Radical History Review* 2007, no. 99 (fall 2007): 202-213.

Nicholas M. Beasley, "Ritual Time in British Plantation Colonies, 1650-1780," *Church History* 76, no. 3, (September 2007): 541-68.

Susan Biesecker-Mast, "A Genealogy of the Confession of Faith in a Mennonite Perspective," *Mennonite Quarterly Review* 81 (July 2007): 371-97.

Evangelina Bossert, O.S.B., "From Swiss Cloister to American Frontier: The Early History of the Benedictine Sisters of Idaho: Part I," *American Benedictine Review* 58, no. 3 (September 2007): 267-79.

David G. Bromley, "On Spiritual Edgework: The Logic of Extreme Ritual Performances," *Journal for the Scientific Study of Religion* 46, no. 3 (September 2007): 287-303.

Ralph Brown, "Victorian Anglican Evangelicalism: The Radical Legacy of Edward Irving," *Journal of Ecclesiastical History* 58, no. 4 (October 2007): 675-705.

Richard Lyman Bushman, "What's New in Mormon History: A Response to Jan Shipps," *Journal of American History* 94, no. 2 (September 2007): 517-21.

Patrick Carey, "St. Benedict Center and 'No Salvation Outside the Church,' 1940-1953," *Catholic Historical Review* 93, no. 3 (July 2007): 553-75.

Anne L. Clark, "Guardians of the Sacred: The Nuns of Soissons and the Slipper of the Virgin Mary," *Church History* 76, no. 4 (December 2007): 724-49.

Luca Codignola, "Roman Catholic Conservatism in a New North Atlantic World, 1760-1829," *William and Mary Quarterly* 3rd series, vol. 64, no. 4 (October 2007): 717-55.

Duane J. Corpis and Rachel Scharfman, "Editors' Introduction: Historical Reflections on Religion and Politics after 9/11," *Radical History Review* 2007, no. 99 (fall 2007): 1-17.

Sarah Crabtree, "'A Beautiful and Practical Lesson of Jurisprudence': The Transatlantic Quaker Ministry in an Age of Revolution," *Radical History Review* 2007, no. 99 (fall 2007): 51-79.

Richard Francis Crane, "Laicization and Its Discontents in Early Twentieth-Century France," *Catholic Historical Review* 93, no. 3 (July 2007): 594-99.

Donald E. DeVore, "Water in Sacred Places: Rebuilding New Orleans Black Churches as Sites of Community Empowerment," *Journal of American History* 94, no. 3 (December 2007): 762-69.

William D. Dinges, "Paper City and Southern Parish: American Catholics in Postwar Social Science Research," *U.S. Catholic Historian* 25, no. 4 (fall 2007): 45-62.

Kevin D. Dougherty, Byron R. Johnson, and Edward C. Polson, "Recovering the Lost: Remeasuring U.S. Religious Affiliation," *Journal for the Scientific Study of Religion* 46 no. 4 (December 2007): 483-99.

Ryan D. Dye, "Leo R. Ward, C.S.C., Irish America's Rural Man of Letters," *American Catholic Studies* 118, no. 4 (winter 2007): 19-36.

Gastón Espinosa, "'Today We Act, Tomorrow We Vote': Latino Religions, Politics, and Activism in Contemporary U.S. Civil Society," *Annals of the American Academy of Political and Social Science* 612, no. 1 (July 2007): 152-71.

Curtis J. Evans, "Urbanization and the End of Black Churches in the Modern World," *Church History* 76, no. 4 (December 2007): 799-823.

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James E. Wood, Jr., "Remembering Robert E. Drinan, S.J.: Ardent Voice for Social Justice and Human Rights," *Journal of Church and State* 49, no. 2 (spring 2007): 185-90.

Upcoming Events

Cushwa Center Lecture

"Women, Religion, and Agency: Some Reflections on Writing American Women's Religious History"
Catherine A. Brekus, The University of Chicago Divinity School
Thursday, September 18, 2008
4:30 p.m.
Location to be announced.

Seminar in American Religion

The Religious History of American Women: Reimagining the Past
(University of North Carolina, 2007)
Catherine A. Brekus, editor, with contributing authors Anthea Butler and Kristy Nabhan-Warren
Commentator:
Thomas Tweed, University of Texas at Austin
Saturday, September 20, 2008
9:00 a.m.-12:00 p.m.
McKenna Hall, Center for Continuing Education

American Catholic Studies Seminar

"Captured! Catholic Sisters, Public Education, and the Mid-Century Protestant Campaign against 'Captive Schools'"
Kathleen Holscher, Villanova University
Tuesday, October 14, 2008
4:15 p.m.
1140 Flanner Hall

Hibernian Lecture

"The Irish Americans: A History"
Jay P. Dolan, University of Notre Dame
Friday, October 31, 2008
3:00 p.m.
Eck Visitors' Center Auditorium

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