



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Representing Catholicism in the Statehouses

From its inception in the United States, the Catholic Church has participated in public life. But though the involvement of Catholic bishops in American politics is not novel, the scale, scope, and style of their engagement has clearly changed over time. The evolution from localized involvement of individual bishops in the 18th and 19th century — e.g., John Carroll of Baltimore, John England of Charleston, John Hughes of New York — to formally organized, national involvement beginning with the National Catholic Welfare Conference (NCWC), formed after World War I, has tracked the professionalization and nationalization of American government itself. Less commonly observed, however, is a more recent development, one that has been accelerated in the United States by the Second Vatican Council. In 33 states and the

District of Columbia, bishops have established episcopal conferences to represent the Church in the public policy arena at the state level. Without diminishing the importance of the national episcopal conference or individual bishops, more attention must be paid to the important work being done by these State Catholic Conferences (SCCs) in representing Catholicism in statehouses across the country.

State Catholic Conferences: A Brief Overview

The only systematic study of SCCs to date is a 1971 doctoral dissertation in Canon Law written by Michael J. Sheehan, then a priest of the Diocese of Dallas who has since become archbishop of Santa Fe, New Mexico. In “The State Catholic Conference: A New Development in Interecclesial Cooperation in the United States,” Sheehan offers the following overview:

A State Catholic Conference is a permanent, non-canonical Church agency, composed of the dioceses within a state to provide the coordination of the Church’s public policy and communication with state government, non-Catholic Churches and secular agencies. The bishops of the state form the board of directors and set the policy. Laymen, priests and religious are often members of the board as well, or at least have some consultative role. There is a secretariat, located in the state capital, and usually headed by a lay executive director. Experts in various fields compose the departments of the Conferences and handle matters such as the Catholic schools, hospitals, charitable institutions, ecumenical relations, public information and civil legal affairs. The state conferences closely resemble, on the state level, the United States Catholic Conference on the national level.

This still adequately summarizes what SCCs are and do. There are currently 34 conferences, from Alaska to Florida and Massachusetts to California. Staff sizes range from 0.5 to 11 full-time equivalents (FTEs), with an average of 3.75 FTEs. Annual budgets vary widely, averaging just over \$400,000. The oldest

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Seminar in American Religion

The Fall Seminar in American Religion met on Saturday, October 25, to discuss John McGreevy's *Catholicism and American Freedom: A History* (Norton, 2003). McGreevy is an associate professor and chair of the Department of History at the University of Notre Dame. David Hall of Harvard Divinity School and Dorothy Ross of Johns Hopkins University served as commentators.

Catholicism and American Freedom is a history of the interplay between Catholicism and liberalism in American intellectual life and political culture. Throughout the book, McGreevy contrasts American liberalism, a political philosophy grounded in individualism that seeks to minimize constraints on personal liberty, with Catholic corporatism, a political philosophy grounded in an organic conception of society that subordinates individual rights to the good of the whole. These competing visions prompted Catholics and American liberals to oppose each other on social questions such as slavery. Yet members of these groups reached rapprochement in their joint criticism of laissez-faire economics during the Progressive era, producing a Catholic-liberal alliance that culminated in shared assumptions about the welfare state during the Great Depression. Since the New Deal, however, cultural disagreements over abortion and other issues have contributed to the disintegration of this alliance.

David Hall interpreted the book as an examination of a series of interconnected "contraries." Although the central dichotomy is between the Catholic theological vision of corporateness and an American Protestant conception of society as an autonomous group of individuals, others include: a neo-Thomist orthodoxy against an alternative provided by Jacques Maritain, the official teachings of the Church on matters of human life and sexuality contrasted with actual behavior of Catholics; a Catholicism traditionally attached to the Democratic

party against another version increasingly drawn to the Republican party; and, finally, the claim that religion should speak to public issues and put pressure on governments versus the claim that religion and religious claims and practices should be excluded from the public sphere. Hall noted that these dichotomies collectively raise questions about the ultimate compatibility of Catholicism and American freedom.

Observing that most good books often draw on the author's interior energies and emotions, Hall suggested that *Catholicism and American Freedom* represented, in a broad sense, an autobiographical glimpse into McGreevy's own search for a *via media* between Catholicism and American liberalism. The book mirrors, perhaps inadvertently, his quest as a Catholic historian and intellectual to fashion a middle path that would at once allow Catholics to accommodate and incorporate some aspects of liberalism, and persuade liberals to understand and welcome aspects of Catholic teaching and philosophy.

Dorothy Ross praised *Catholicism and American Freedom* for demonstrating how attention to Catholic intellectuals alters longstanding views of American political culture. McGreevy has challenged, for example, the American exceptionalist view which undergirds

Louis Hartz's thesis on American liberalism, namely, that no real organicism existed in American politics (unlike in Europe, where liberalism occupied the center of the political spectrum, with socialism to the left and organicist conservatism to the right). Ross argued that McGreevy has shown an ultramontane Catholicism, grounded in an organic view of society and committed to hierarchical authority in social and intellectual life, represented a significant force this side of the Atlantic.

Ross observed that, in addition to offering Catholicism as an opposite pole to liberalism, *Catholicism and American Freedom* also highlights other organic strains in American political culture. Considering the pro-slavery arguments of antebellum Catholic intellectuals, the Southern pro-slavery argument appears far less anomalous than it is usually depicted. Suggesting that the book also calls attention to organicist strains within mainstream American culture, Ross questioned McGreevy about parallels between Catholic organicists and 19th-century evangelical Protestants. While evangelicals shared much in common with secular liberals, including anti-Catholicism and a privileging of the individual in terms of the moral will, they also adopted a conservative social agenda that was grounded in Christian communalism. Viewed in tandem with



David Hall, John McGreevy and Dorothy Ross

evangelicalism, is ultramontane Catholicism as anomalous as McGreevy appears to assume? Similarly, Ross wondered whether the contemporary alliance between fundamentalists and Catholics on abortion and “family values” represents less of a departure than is conventionally assumed.

With respect to Hall’s interpretation of the book as a quest for a *via media* between Catholicism and liberalism, McGreevy confessed that he never conceived of the book as autobiographical. Rather, he envisions *Catholicism and American Freedom* as an autopsy of a distinctive Catholic culture that lasted from the Eliot School rebellion of 1857 to the early 1970s. In his view, the book stands apart from contemporary theological debates, and its argument is relevant for the history of other groups besides American Catholics. As for Ross’ question about parallels between Catholicism and Protestant evangelicals, McGreevy acknowledged that this connection is indeed worth pursuing.

Thomas Kselman noted that Catholic intellectuals never had a representative figure the way that socialists had in Karl Marx or that liberals had in John Stuart Mill. To what extent did the absence of such a figure account for the absence of Catholicism in narratives of American intellectual history? McGreevy acknowledged that the lack of a standard-bearer did contribute to the lack of attention to Catholicism. He did emphasize, however, that there are a number of prominent Catholic intellectuals about whom little is known. A modern biography of Orestes Brownson, for example, would help to integrate the Catholic perspective into American intellectual and political history.

Wilson Miscamble, C.S.C., noted that McGreevy’s concluding discussion of the clergy sex-abuse crisis appears to suggest that 30 years of post-Vatican II social thought has had little lasting impact. Was McGreevy implying that people such as Rev. J. Bryan Hehir or Cardinal Joseph Bernardin had failed in permanently altering the landscape of either U.S. Catholicism or American society? McGreevy was circumspect about the impact of these and other Catholic intellectuals. On the one hand, he acknowledged that Catholic social thought has obviously shifted debates over abortion and capital punishment in

the United States. Far less certain is whether Catholic teaching has substantially influenced economic issues. McGreevy noted other limits in this regard, pointing to the absence of either a Catholic political party or even the existence of a discernable “Catholic vote.”

Patrick Mason pointed out the curious omission of the anti-Catholic riots of the 1840s and the 1920s from the book. McGreevy explained that he did not want to overstate their importance. Historians often overlook the fact that many Protestants were as appalled by incidents of anti-Catholic violence as Catholics themselves were. He argued that it was mass migrations from Europe, rather than the efforts of American nativists, that were primarily responsible for shifting perceptions of Catholics.

Gary Anderson asked why the animus against Catholics found so much receptivity in the United States. McGreevy answered that the school controversy of the 1840s was the decisive issue in this regard: Catholics began to arrive in large numbers at precisely the moment that the United States was developing its public school system. In the minds of many clergymen and educators, free schools were inextricably tied to democracy. Thus Catholic attempts to secure public funding for parochial schools, such as John Hughes’ crusade in New York City in 1840s, were perceived as threats to American freedom. McGreevy noted that geography also accentuated anti-Catholicism. Most Catholic immigrants clustered in large northeastern cities, precisely the areas where intellectuals lived.

Suellen Hoy asked about American liberals’ perceptions of women religious, who were also becoming a more visible presence in American society after 1840. Did anti-Catholics ever view nuns teaching in parochial schools as papal representatives? Did they ever criticize nuns’ habits as anti-American? According to McGreevy, these kinds of suspicions rarely surfaced in the 19th century. Because American sisters were teaching in a private, separate school system, they did not attract the attention of American intellectuals, except in the few instances in which they taught in public schools. Antipathy toward nuns became much more pronounced in the mid-20th century. In *American Freedom and Catholic Power*, for example, Paul

Blanshard described nuns as belonging to “an age when women allegedly enjoyed subjection and reveled in self-abasement.”

Kurt Peterson suggested that McGreevy’s book posed a challenge to the Americanization paradigm in American Catholic historiography in that it depicts people such as Dorothy Day and John Ford, rather than John Courtney Murray and other architects of Vatican II, as the real “heroes” of the American Catholic experience. McGreevy responded that while he hoped his work challenges perceptions of U.S. Catholic history as an inexorable march to Americanization, assessing the relative importance of historical figures is a very difficult task.

Cushwa Center Lecture

On September 25, Elizabeth Johnson, C.S.J., of Fordham University presented the Cushwa Center’s Fall 2003 Lecture. Johnson’s lecture was drawn from her recent book, *Truly Our Sister: A Theology of Mary in the Communion of the Saints* (Continuum, 2003). Notre Dame’s Program of Gender Studies co-sponsored the event.

Johnson noted that existing theological interpretations of Mary, most of which have been written by celibate men in a patriarchal Church, emphasize Mary’s obedience and virginity. Recognizing that many modern women would have difficulty relating to these qualities, Johnson searched for a vibrant, faithful image of the mother of Jesus that would resonate with women of our time and place. Johnson observed that such an interpretation of Mary would allow her to become, in Pope John Paul II’s words, “truly our sister.”

Using the metaphor of a ladder, Johnson explained the steps that would enable the mother of Jesus to “step down from her pedestal and join the rest of us in the communion of the saints.” The first rung of this ladder entails revising the contemporary understanding of Mary as the “maternal face of God.” According to this view, God is a stern patriarchal father who requires the intervention of a gentle mother to mediate his relationship with his children. Johnson argued that this model actually represents a projection of the patriarchal structures of human society

onto the divine. Moreover, viewing Mary as the maternal face of God leaves no room for the Holy Spirit, who is often depicted in feminine terms as the third person of the Trinity.

Deeming Mary the “ideal woman” is another inauthentic rendering of the mother of Jesus. Catholic gender ideology presently defines all women as called to motherhood, either physically or spiritually. Johnson argued that such gender essentialism translates biological difference into sociological norms in ways that inevitably lead to women’s subordination. Emulating the “ideal” woman, for example, often fosters female passivity in situations when it might ultimately be more life-giving to resist. Johnson also noted that any concept of an eternal, essential, ideal woman is also privileged by race and class. As an alternative to the “ideal woman,” Johnson advocates an egalitarian theology of partnership that respects biological difference between men and women.

A third step in facilitating Mary’s entry into the communion of saints involves substituting the “patronage” model with the “companionship” model of sainthood. In the patronage model, which was developed in Rome, saints stand between God and humanity as mediators between heaven and earth. In the companionship model, saints stand among their brothers and sisters in the world, “cheering us on with their lives.” Johnson noted that St. Augustine often emphasized a lively sense of mutuality between saints in heaven and those on earth. A liturgical reflection of the companionship model would involve a community response of “be present to us” instead of “pray for us” in the litany of the saints.

Discovering Mary as a historical figure represents the fourth and final rung on the metaphorical ladder enabling her to become “truly our sister.” Johnson argued that, although the 13 passages in the New Testament in which Mary speaks or acts cannot be developed into a comprehensive biography, it is possible to reach a fuller appreciation of the life of Miriam of Nazareth. She was, first of all, an observant Jewish woman;

bleaching this Jewishness, either physically or religiously, results in an inauthentic rendering of the mother of Jesus. Miriam was also a village woman who, with her husband and children, occupied the lowest rung of society. Archaeological digs in Nazareth turn up no evidence of pottery or other luxuries that would have indicated wealth or opportunities for leisure during Mary’s lifetime.

As a parent, Mary loved and worked in a world characterized by poverty and by powerlessness. Recognizing these aspects of Mary’s life challenges the images that are conjured by artistic depictions of the mother of Jesus as a golden-haired woman, robed in blue, who led a courtly life. As a young married woman who gave birth in a time of violence, Mary shares much in common with women in Vietnam in the 1960s or in contemporary Iraq. Her life, Johnson argues, confirms God’s preference for those otherwise considered insignificant.

Johnson also used three gospel scenes to illustrate how Mary’s life is relevant for modern women who occupy the margins of society. The conception story in Matthew’s gospel, which reveals Mary’s dangerous pregnancy outside the bounds of patriarchal marriage, testifies that God sides with women who face sexual violence. In Luke’s description of the Annunciation, the angel Gabriel speaks directly to Mary, not through her father or her husband, as would have been the custom with women of the time. Along with the circumvention of male participation in Jesus’ conception, the Annunciation indicates a subversion of patriarchy that reminds women that their relationship with God exists independently of male control. Finally, the Magnificat, which Mary sings as she embraces her pregnant cousin Elizabeth, represents a revolutionary song of salvation that speaks to all oppressed men and women.

Johnson concluded by observing that these steps lead to an ecologically sensitive, ethically challenging, and culturally relevant image of Mary, a woman whose assent to God launched



Elizabeth Johnson

her life on an adventure of unknown outcomes. This image allows women and men in the communion of saints to view the mother of Jesus as their partner in hope, and to draw on her energy on their own journey.

Jaqueline Brogan asked Johnson to comment on the popular belief that feminism and Catholicism are mutually exclusive. Johnson replied that she could never understand this widespread misconception. The more she delved deeper in feminist theology, the more “orthodox” she considered herself. LaReine-Marie Mosely, S.N.D., asked Johnson how her interpretation of Mary explained the recent increase in Marian devotions among Catholic young people. Johnson answered that while many young Catholics were indeed turning to pre-Vatican II devotions such as the rosary, many others had no sense of devotion to Mary. She explained that her intended audience consisted of culturally mainstream Catholics, many of them women, who were born after the Second Vatican Council and had no adequate theological understanding of Mary. Johnson also noted that her interpretation would not necessarily resonate with the experience of the ethnic Catholics who are devoted to images like Our Lady of Guadalupe.

American Catholic Studies Seminar

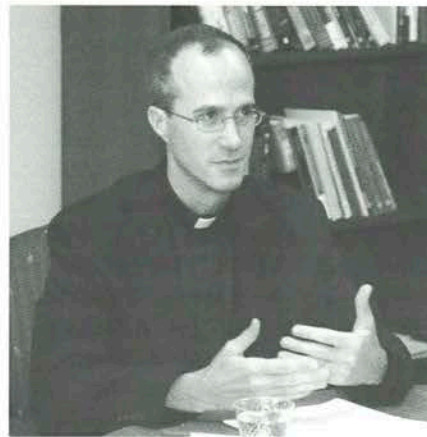
On Thursday, November 6, R. Bentley Anderson, S.J., presented his paper, "Father Knows Best: Prelates, Protest and Public Opinion," at the fall American Catholic Studies Seminar. An assistant professor of history at St. Louis University, Anderson's paper was drawn from his dissertation "'Norman Francis is a Negro': Race, Religion and Catholic Higher Education in New Orleans, 1947-1957" and from his current research into desegregation in other Catholic communities. Thomas A. Guglielmo, assistant professor of American Studies at the University of Notre Dame, and author of the recently published *White on Arrival: Italians, Race Color, and Power in Chicago, 1890-1945*, responded.

Anderson's paper explored Catholic reaction against early efforts by prelates to enforce Catholic teaching on racial equality within the Louisiana dioceses of New Orleans and Lafayette and the Archdiocese of St. Louis. His study provides a window into Catholic dissent and episcopal authority in the pre-Vatican II American church, a time in which conflict revolved around issues of racial equality more than sexual morality. Examining three inflammatory incidents in two different states, Anderson studied the diverse situations episcopal leaders experienced. He argued that the reactionary responses of white pro-segregation Catholics, fearful of intermarriage and social change in the late 1940s and 1950s, foreshadowed the "massive resistance" that both the state and religious communities would face in the late 1950s and early 1960s when pursuing legalized integration.

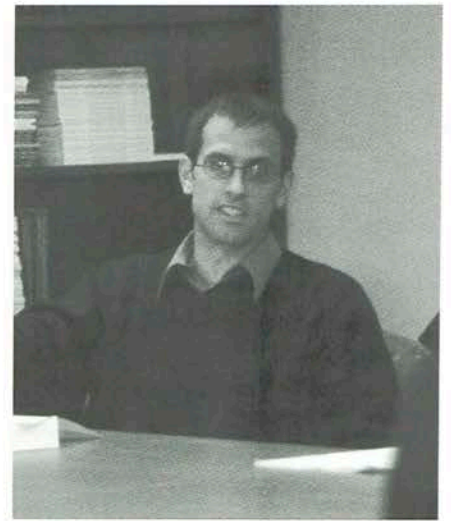
Anderson described Archbishop Joseph E. Ritter's bold decision to desegregate educational institutions in St. Louis in 1947. The prospect of desegregated Catholic schools provoked reaction from many Catholics in the diocese who objected to the mixing of the races. Over 700 white Catholics organized protests and collected money to initiate a legal injunction against desegregation. In order to stymie their efforts and regain control of the situation, Ritter wrote a letter to the Catholics of the diocese stating that in

deference to human equality and ecclesiastical authority they were required to stop their protests. Furthermore, he warned that the faithful would automatically incur excommunication if they continued in their efforts to use secular authorities such as the courts to interfere with the administrative office of the bishop. According to Anderson, Archbishop Ritter's forceful response was an effective means to quell dissent.

Anderson compares Archbishop Ritter's actions with two subsequent incidents in Louisiana. In 1955, a group of Catholic parishioners at a mission in Jesuit Bend denied entrance to the African-American priest who had been sent to say Mass one Sunday morning. In response, Archbishop Rummel of New Orleans ordered Catholics of the area to make an act of contrition for their behavior, and commanded them to accept any future priest he chose to send them. Failure to do so would result in his withholding of the sacraments. The situation ended in stalemate, and the chapel was reopened after a few members of the church signed an apology for their actions. Subsequently, Rummel would excommunicate many Catholics within his diocese who dissented from Church teachings on race. Also in 1955, Rummel's fellow Louisiana bishop, Jules Jeanmard of Lafayette, faced racial problems in the town of Erath. A group of local Catholic women, fearful that integrated catechism classes would eliminate segregated seating, attacked a white catechism teacher. In response, Jeanmard excommunicated them for using violence to protest efforts under-



R. Bentley Anderson, S.J.



Tom Guglielmo

taken by the Church. The women in question later repented.

In his commentary, Guglielmo encouraged Anderson to expand his argument that the federal government could have learned from the Church on matters of integration. Guglielmo suggested that the National Archives, the State Department and local archives might be useful for finding more information about the actors and incidents.

Guglielmo offered additional observations regarding the paper and future avenues for research. Recent research on the Civil Rights movement has emphasized that advances on racial issues have been the result of African-American activism from below. He wondered if it was African-American activism that brought the issue of overcrowded schools to the attention of the archbishop in St. Louis. He also observed that additional context for the racial ideologies of the lay people quoted in the text and for the universal context for Catholic Church developments on race would be fruitful areas to explore.

In his response, Anderson insisted that the impetus in these situations came from the hierarchy, rather than from African Americans. Citing Stephen Och's *Desegregating the Altar*, he maintained that it was Rome who was emphasizing racial equality during this period. Anderson also discussed diverse Catholic responses to race, pointing to John T. McGreevy's work on the 20th-century urban North and to Jim O'Toole's recent book on the lives of the Healy brothers in 19th-century America. According to Anderson,

women religious marching at Selma represented the pinnacle of Catholic involvement in racial issues in the United States.

Vincent D. Rougeau observed that in small towns throughout Louisiana one often found both integrated Catholic parishes as well as strong black Catholic churches which provided opportunities for black leadership. Perhaps one distinction between American Catholics and their counterparts in the Church universal in terms of race was the greater fear and condemnation of miscegenation in the United States.

Timothy Matovina wondered whether episcopal authority was the decisive factor in achieving integration. Suggesting another way to interpret this period, Matovina argued that perhaps Catholics did not hold substantially different views than other Americans on race, and that they merely followed larger socio-economic and legal trends. One example supporting this argument would be their participation in white flight. Despite the teaching authority of the Church, many white Catholics avoided desegregation by moving out of urban areas. Rougeau commented that in the Diocese of Washington, D.C., efforts at desegregation were successful, largely due to the presence of established, affluent African Americans who had the opportunity to integrate in both urban and suburban areas. Returning the discussion to St. Louis, Haein Park asked whether Ritter's refusal to speak personally with protestors aggravated the tension. Anderson responded that Ritter's distance certainly exacerbated the conflict.

Tom Kselman noted that it might be helpful to compare the percentage of African-American Catholics in St. Louis, Jesuit Bend, and Erath. Kselman also challenged the wide distinction Anderson made between laity and clergy in the paper. After all, he noted, laity and clergy were involved on both sides of the conflict. Kselman suggested that it would be interesting to explore whether the Church's teaching authority was any more effective when the parish clergy supported the issue in question. Departures from the Church's teaching authority might be less dramatic in terms

of racial issues that they would be on the issue of birth control, where clergy and laity were both unsupportive of *Humanae Vitae*. In response, Anderson noted that many of the clergy in Louisiana disagreed with the laity, but did not actively promote desegregation for fear of increasing the conflict.

In response to Tuan Hoang's question, Anderson noted that most of the excommunicated protestors never reconciled with the Catholic Church. Kathleen Cummings suggested that when discussing the categories regarding laity and clergy, it would be useful to understand more about the role of northern sisters who initiated the integration of their own educational institutions. Rougeau also suggested that research on the importation of French priests to the South, the formation of Negro apostolates, and the development of African-American clergy would be very fruitful to Anderson's study.

Hibernian Lecture

On Friday, November 14, Patrick Griffin delivered the 2003 Hibernian Lecture, "How the Scots Irish Became White: An Irish and American Tale." Griffin, an assistant professor at Ohio University, specializes in the history of Ireland, early America, and the Atlantic world. He is the author of *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World, 1689-1764* (Princeton, 2001) and the forthcoming "*Dark and Bloody Ground*": *Empire, Nation, and Myth on the American Revolutionary Frontier, 1763-1795* (Hill & Wang).

Griffin began by sharing a recent experience he had at a national conference. In response to his paper on the Scots Irish, an audience member observed that the anti-Catholicism of the Scots Irish in Ulster had probably translated into anti-Indian sentiment in the New World. Griffin cited this common assumption as an example of scholars' search for a "watershed event" or "critical moment" that would explain the recurring tension between colonial settlers and Indians. In his initial response to the question, Griffin had

suggested that Scots Irish' antipathy toward Indians resulted from more complex factors than a simple transference of their animus against Catholics. He framed his lecture as an attempt to explain that complexity.

Griffin acknowledged that a comparative analysis of Scots Irish participation in the Ulster Rising, the Siege of Derry in Ireland, and the 1763 violence of the Paxton Boys in Pennsylvania does point to obvious commonalities between Scots Irish Protestants in Ireland and the stubborn, independent, Indian-haters of the frontier. He maintained, however, that the complicated history of Scots Irish identity in Ireland and America also contributed to the relationship between Indians and the Scots Irish in early America.

Griffin identified three questions that enabled him to illuminate the complexities of the Scots Irish interaction with other groups. Were the Scots Irish anti-Catholic in Ireland? To what extent were they able to transmit such beliefs to the United States? What were the dynamics of Scots Irish and Indian relations?

Griffin's research suggests that in periods of turmoil, tensions flared between Scots Irish and Irish Catholics. Between 1641 and 1688, for example, it is clear that the Scots Irish viewed Irish-Catholics as innately different and inherently flawed. In times of peace, however, they were much more apt to utilize a cultural conception of difference that enabled them to create common ground. He discovered that many Irish-Catholics converted to Presbyterianism in the 17th century. John Abernathy's translation of the Bible and catechism into the Irish language in the early 18th century demonstrated the effort to evangelize Catholics. Griffin also found evidence of intermarriage between the two groups, even within 10 years of the Glorious Revolution. In one case, a young Irish-Catholic convert to the Presbyterian Church married her Scots Irish spouse with the assistance of a Catholic priest. These exceptions suggest that the differences between the two groups were perceived as cultural and religious rather than racial. In theory, and often in practice, the Irish

could be “redeemed.” Griffin’s research also indicates that during the period of migration in the mid-18th century, Presbyterian ministers, while critical of their Catholic neighbors, did not resort to persecution.

Griffin found that such attitudes of tolerance were often transmitted to the New World. The cultural boundaries remained malleable within settlements on the southeastern Pennsylvania frontier. Catholic-Protestant relations were certainly not always benign. In 1731, for example, a Scots Irish settlement on a disputed border with Maryland resulted in their resistance to “papist” attempts to collect taxes. Still, Scots Irish immigrants appear overall to have had generally amiable relations with their Pennsylvania Catholic neighbors.

Relationships with Indians were more tense, but there is evidence of both intermarriage and business transactions between natives and Scots Irish colonists. For the Scots Irish, Christianity remained the cultural differentiator between them and the Indians, and they often attempted to convert the Indians



Patrick Griffin

to their religion. Boundaries between the two groups began to shift in the 1740s as their settlements became linked to the wider region and land became more valuable.

The Seven Year’s War (1756–1763) ushered in a period of destruction, violence and captivity that fractured the Scots Irish relationship with the Indians. During this period, colonists drew on their collective memory and myths to revive essentialist conceptions of difference. A 1755 pamphlet by Anglican preacher Thomas Barton echoed earlier discussions of conflict with Catholics in Ireland. Violence erupted again on the frontier with the beginning of Pontiac’s War in 1763. Upset by the lack of response from fellow colonists in Philadelphia, the Scots Irish Paxton Boys slaughtered innocent Indians who lived in nearby local towns. While Philadelphia residents and a few Scots Irish condemned the Paxton boys as murderers, Thomas Barton and others justified their actions on the grounds that the Indians had been members of a perfidious race. For the Scots Irish, the aftermath of the Paxton Boys affair showed that the Indians could no longer be redeemed. Forty years of conflict with Indians had cemented their belief that it was now racial difference (as opposed to cultural difference) that separated the two groups.

Irish Catholic and Scots Irish relations would also shift over the next century in a way that helped shape contemporary cultural memory of the Scots Irish. Reflecting Frederick Jackson Turner’s frontier thesis, Scots Irish epitomized the spirit of the frontier as the crucible for the formation of an American identity. Wholly Protestant, the Scots Irish were often depicted as “God’s Frontiersmen” who had a divine mandate for settlement and who stood

as the nation’s defense against Indians. Descendants of the Scots Irish easily adopted these stereotypes and propagated them in an effort to distinguish themselves against the masses of Irish Catholic immigrants present in America in the late 19th century.

James Smyth asked Griffin what distinguished the Scots Irish from other groups in the New World during this period with regard to their relations with the Indians. Griffin answered that the Scots Irish were largely unexceptional in the ways that they distinguished themselves from others. In response to a question from Tuan Hoang, Griffin discussed the various economic and cultural factors that distinguished the Irish Catholics from the Scots Irish. Prominent among these differences was the fact that the Scots Irish were more established than their Catholic counterparts in the late 19th century.

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.

Bryan Giemza of the University of North Carolina at Chapel Hill is the recipient for 2004. His project “Irish Outliers of Southern Literature,” surveys the work of Catholic and Irish American writers in the South and explores the ways in which they styled themselves as Southerners, Catholics and Irish Americans. The study includes writers Father Abraham Ryan, Douglas Adams, Margaret Mitchell, and Cormac McCarthy.

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conference is in New York, originally founded as the New York State Catholic Welfare Committee in 1916 (which predated the NCWC by three years). The youngest is the Nevada Catholic Conference, founded in 2000. The

average age of SCCs is 36 years, the majority having been organized immediately following Vatican II.

Although SCCs do not have the same canonical status, they are the state-level functional equivalents of the United States Conference of Catholic Bishops. With the devolution of politi-

cal responsibility from the federal government to the states — particularly on issues of concern to the Church, such as abortion, capital punishment, health care, and welfare — the political importance of SCCs has increased. Because most predated this “New Federalism,” they are better-placed than other

religious advocacy organizations to act on these issues.

Negotiating Prophetic Demands and Political Realities

When religious organizations engage in political advocacy, they face a number of challenges that secular interest groups do not. In particular, there is a tension between the prophetic demands of faith and the political realities of secular institutions. Religious advocacy organizations that seek to faithfully and effectively represent their faith traditions must constantly negotiate this tension, which manifests itself in various ways. For example, the prophetic desire for the radical transformation of the world runs up against the slow, incremental process of legislative “sausage-making.” The prophetic temptation to advance positions as nonnegotiable confronts the imperative to compromise in policy making. The prophetic belief in the ultimate truth of the faith defies the religious and cultural pluralism characteristic of American society and reflected in our secular liberal political institutions. And so on.

State Catholic Conferences have two characteristics that make them particularly well-suited to the challenge of negotiating these tensions. First, SCCs have a dual structure: a religious authority structure (the bishops) that is principally concerned with internal church matters and a religious agency structure (their staff) that is principally concerned with external political matters. This dual structure allows SCCs to be fully engaged in the political process without undue fear of being co-opted by the political system, as has sometimes been the case with other faith-based organizations like the Christian Coalition. Second, their political advocacy cuts across the ideological divide that currently organizes the American political system. Church teaching and political advocacy is “liberal” on economic and social issues (similar to the Democratic Party platform) and “conservative” on education, family, and lifestyle issues (similar to the Republican Party platform). This prevents the conferences from becoming hemmed in by either

political party, as has sometimes been the case with both mainline and evangelical Protestant advocacy organizations.

Organization: State Conferences as Dual Structures

Like the USCCB after the merger of the National Conference of Catholic Bishops (NCCB) and United States Catholic Conference (USCC), SCCs appear from the outside to be unitary organizational structures. Sociologically, however, it is useful to conceptualize SCCs as dual structures. Although there is some variation, typically the bishops of a state form the board of directors and lay people staff the secretariat.

Sociologist Mark Chaves observes that many religious denominations “are constituted by two parallel organizational structures: a religious authority structure and an agency structure.” According to Chaves, the primary function of the religious authority structure is to control access to religious goods (e.g., the means of salvation). His observation is consistent with key texts of Vatican II. Although the Church properly seeks to engage the world (*Gaudium et spes*), the *raison d’être* of the hierarchy as authority structure is internal. Bishops are first and foremost “teachers of doctrine, priests of sacred worship, and officers of good order” in the church (*Lumen gentium*, 20).

The external face of the Church is organizationally expressed in various agency structures. As the name suggests, Chaves notes, agency structures “function as the agents of the religious authority structure in the secular world.” Examples include missions, social services, publishing and, yes, political lobbying.

Underlying this distinction between authority and agency structures is a crucial difference in bases of legitimacy. The legitimacy of religious authority structures is either traditional (based on recognized traditions such as apostolic succession) or charismatic (based on a recognized claim to special religious insights or powers). The legitimacy of religious agency structures, by contrast, is rational-legal. That is, it is based on

following organizational rules and conforming to the institutional environment in which the organization operates. Although considerable attention is paid to the moral voice of the bishops (i.e., the authority structure), the properties and practices of the agency structure of SCCs are also crucial to understanding the bishops’ involvement in the political process.

To increase their political legitimacy and effectiveness, a premium is increasingly being placed on legislative experience in hiring conference directors. An advertisement in 2002 for the position of executive director of the Colorado CC exemplifies this:

The position advises Colorado’s five Catholic Bishops on issues of public policy and acts as the professional lobbyist for the Archdiocese of Denver, the Diocese of Pueblo and the Diocese of Colorado Springs. Requires Bachelor’s degree, a J.D. or graduate degree in public policy preferred. Experience as a lobbyist, or equivalent legislative, executive, administrative or public policy experience required. Strong knowledge of Catholic social teaching and the ability to develop rapport with legislators, lobbyists and other organizations required. Must be a Roman Catholic in good standing with the Church.

In this advertisement, Colorado follows in the footsteps of other state conferences that have hired executive directors recently. For example, Ronald Johnson was hired in 2003 as executive director of the Arizona CC after working as the director of government relations for the State Bar of Arizona. Sara Eide joined the Iowa CC in 2000 after having served for three years as an aide to the Majority Leader of the Iowa State Senate; she was promoted to executive director in 2003. Michael Farmer was a veteran state legislator, in line to become speaker of the Kansas House of Representatives, when the bishops of Kansas hired him to serve as executive director of their conference.

The bishops entrust the day-to-day political activities of the conferences to the professionals they have hired. As

Richard J. Dowling, executive director of the Maryland CC, puts it, "If trust manifests itself in freedom, trust is very high." Says Paul Long of the Michigan CC, "Our bishops express interest by their deliberation and support. Policy is formulated at board meetings based on staff research. Implementation of any board action is carried out by staff. They say, 'You know, that is why we have you.'"

Hiring competent professionals and allowing them freedom to do their work enhances the political effectiveness of SCCs. Because they know and play by the rules of the political game, SCC staffs cultivate legitimacy in the political process that is independent of the moral authority of the bishops they represent. (I have shown how this allowed the bishops to remain politically effective through the clergy sexual abuse scandal in *Commonweal*, 20 May 2003).

The danger of having a dual organizational structure is the possibility of internal secularization, a development under which the agency structures become autonomous from the authority structure which they formally represent. This has not been a conspicuous problem in SCCs to date. Although conference directors are given autonomy to do their work, my study finds that they are very careful not to act without regard to the bishops. In fact, their goal is to faithfully represent the bishops above all else. Some of this is due to the legal background of many directors. William Bolan of New Jersey describes the bishops as his "clients" to whom he (presumably) has a fiduciary obligation to represent their interests and desires, not his. Mostly, though, it is out of respect for the authority of the office of bishop. Upon his retirement as the founding executive director of the Georgia CC, Cheatham Hodges recalled the instruction Archbishop Thomas Donnellan of Atlanta gave him upon his appointment: "Remember — you are us — the bishop of Savannah and the bishop of Atlanta."

The dual structure of SCCs allows the Church to benefit simultaneously from the moral voice of the bishops as the authority structure and the technical expertise of the staff as the agency structure in the political process. No false choice needs to be made between

being either a prophetic voice or a political insider. When they operate at their best, SCCs can be both/and.

Issues: The Seamless Garment in Action

In line with the tradition of Catholic social teaching — especially as embodied in the documents of the Second Vatican Council and elaborated in the encyclical letters of Pope John Paul II — the foundation for all of the SCCs' advocacy is the dignity of the human person and the promotion of the common good as the context in which human dignity flourishes, especially for the poor.

As suggested by the late Cardinal Joseph Bernardin's metaphor of the "seamless garment," SCC's advocacy is complex and comprehensive. It engages issues that span the political spectrum. Asked to identify their top five issues, conference directors collectively named 20 different issues, including Indian affairs, the environment, immigrants, religious freedom, and urban development. At the same time, a distinct hierarchy of issues emerges from the pack, in the following rank-order: (1) pro-life, (2) education, (3) economic justice, (4) health care, and (5) criminal justice (especially the death penalty).

Clearly, not every thread in the seamless garment is equally prominent. Still, the frequent claim that the bishops are obsessed with the abortion issue to the exclusion of all else is clearly an exaggeration. The same concern for human dignity and the common good that drives pro-life advocacy also animates work on the other central issues of concern to the SCCs. The result is a truly nonpartisan political agenda and one that is much broader than any other "interest group" I have seen.

Take the Maryland CC (MCC), for example. In their brochure, *Building Blocks for Catholic Advocacy*, the MCC declares, "We believe that all Marylanders — rich and poor, young and old, born and unborn, male and female, native-born and immigrant — possess a human dignity that is priceless and that must not be compromised." This view manifested itself in wide-ranging and diverse priorities for the 2003 legislative session, including an increase in cash-assistance grants to

eligible families with children, a two-year moratorium on executions, funding for the state's textbook-loan program for nonpublic school students, removal of the requirement that immigrants residing in Maryland pay out-of-state tuition at state universities, and redirection of state Medicaid funding for abortion toward critical health-care needs.

Armed with such a legislative agenda, the MCC staff immerse themselves in the political process for the 90 days the Maryland General Assembly meets each year. And each year they enjoy their share of victories and suffer their share of defeats. In 2003, lawmakers approved a fiscal 2004 increase in cash-assistance grants to families on welfare (after state budget analysts had recommended against doing so) and enacted legislation to grant in-state tuition rates to children of undocumented immigrants who attend state colleges (though the governor later vetoed the bill). But the legislature also rejected a bill calling for a two-year moratorium on state executions and amendments to limit state Medicaid abortion funding to the circumstances covered by federal Medicaid law (*viz.*, life of the mother, rape and incest).

Examining the pattern of these legislative outcomes reveals that SCC advocacy is just one of many factors involved in policy-making in the state-houses. In particular, the make-up of the executive and legislative branches creates a political opportunity structure that heavily conditions what SCCs hope to achieve and how they go about their work. Parts of the seamless garment agenda will be more easily and successfully pursued in state governments under Democratic control and other parts will fare better under Republican leadership. Consider four issues of interest to the Maryland conference that received floor votes in both the Senate and House of Delegates in 2003 — abortion funding, textbook funding, immigrant tuition, and energy assistance. Only 13 of 188 legislators (6.9 percent) supported the MCC's position in every vote, including about equal proportions of Democrats (7.6 percent) and Republicans (5.3 percent). Of course, it is possible to see this political glass as half-full rather than half-empty. No legislator voted against the MCC's preferred position on every issue.

Having a nonpartisan agenda in a partisan political system inhibits SCCs from being marginalized by either party and allows the staff to develop relationships with legislators in both parties that other uniformly “liberal” or “conservative” interest groups cannot. Their pro-life advocacy gives them access to some more conservative legislators that liberal interest groups do not have, and their advocacy on behalf of the poor gives them access to some more liberal legislators that conservative interest groups do not have. “No matter the legislator — right or left, Democrat or Republican — we look for common ground,” says Maryland’s Jeff Caruso. “Our best friend one day might be our fiercest opponent the next. This enables an across-the-board access that few other groups enjoy.”

The staff also maintains interest-group relationships that cut across the left/right ideological divide. The MCC is the leading member both of a coalition that opposes the death penalty and a coalition that supports limitations on abortion. Tellingly, at one point during the 2003 session, members of the anti-death penalty group were gathered around MCC’s conference table while, in an adjoining room, Caruso and his MCC colleague Nancy Fortier plotted strategy to defeat an emergency-contraception bill, a measure supported by most of the organizations represented at the conference table.

Conclusion

Their many virtues notwithstanding, at least three potential problems loom on the horizon for SCCs. The authority of episcopal conferences to represent “the church” in the public sphere is being challenged from above, from below, and from within.

(1) From Above: The ecclesiological justification for episcopal conferences can be found in the theology of collegiality, the idea that the bishops should act together to “express their communion” and “prolong the very life of the college of the apostles” (*Apostolos suos*, no. 3). Under the pontificate of John Paul II, however, the church has increasingly questioned

whether episcopal conferences constitute a legitimate form of episcopal collegiality. Cardinal Joseph Ratzinger, in particular, has a dim view of the conferences in this regard: “the episcopal conferences have no theological basis, they do not belong to the indispensable structure of the Church as willed by Christ,” and therefore, “no episcopal conference, as such, has a teaching mission; its documents have no weight of their own save that of the consent given to them by the individual bishops” (The Ratzinger Report: An Exclusive Interview on the State of the Church, with Vittorio Messori [San Francisco: Ignatius Press, 1985], pp. 59–60). Even if national episcopal conferences can successfully claim some level of collegial authority, any such claim at the state-level is significantly less potent because SCCs are non-canonical organizations. Their ability to act strongly and decisively in the political sphere may well be undermined by a further centralization of magisterial authority in the Vatican and a concomitant decline in support for episcopal conferences by some individual bishops.

(2) From Below: The second challenge to the ability of SCCs to represent the Church comes from the increasingly open dissent of lay Catholics. Legislators are acutely aware of the gap between the positions being advocated by the bishops and the political opinions of the laity. Even as the bishops articulate countercultural positions on life issues and economic justice, Catholics increasingly blend into the American public attitudinally. Although the gap is not as large for those Catholics who are most committed to the institutional

church (e.g., those who attend Mass most regularly), the proportion of Catholics who are so committed is shrinking. Consequently, the bishops sometimes appear to public officials as “generals without troops.”

(3) From Within: Finally, it is impossible to speak of the bishops today without considering whether they even

have a role in public life in the wake of the clergy sexual abuse scandal. In my *Commonweal* essay and at greater length in my forthcoming book, I have argued that the scandal did not have as devastating a short-term political effect as many observers had hoped or feared. Stepping back, however, it is clear that, if the moral authority of the bishops diminishes over the long term, the legitimacy of the Church’s agency structures will also be weakened. Indeed, restoring and revitalizing the moral authority of the current bishops, the office of bishop, and the college of bishops could help SCCs face all three of these potential challenges at once.

These challenges notwithstanding, the SCCs remain one of the most vibrant expressions of public Catholicism in the United States. Scholars of American Catholicism and those concerned with the life of the Church will do

well to recognize, teach, and examine more closely the role SCCs have played in society and the post-conciliar Church.

— David Yamane

David Yamane is an assistant professor of sociology at Notre Dame, and a member of the Cushman Center faculty advisory board. He is currently completing a book on *State Catholic Conferences*.

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Call for Papers

• *The Institute for the Study of American Evangelicals* invites proposals for eight to 10 \$2,500.00 awards to fund chapter-length essays that examine the changing face of American evangelicalism. Sought are studies that address ethnic evangelicals, particularly those whose ranks have swelled since 1976, and how they understand and relate to American evangelicalism, and address cultural, political, theological, and social issues. Proposals from junior and senior scholars inside and outside the academy, and insights from various disciplines are welcome.

Proposals should include a c.v., and be two-to-three pages in length. Include contact information for two people who can recommend the proposed work. The deadline is September 1, 2004. Awards will be announced September 30, 2004. Work should be completed by July 1, 2005. Address proposals and inquiries to ISAE, Wheaton College, Wheaton, IL 60187. For more information contact *The Institute* at (630) 752-5437, isea@wheaton.edu or visit their web site at www.wheaton.edu/isea.

• *American Catholic Studies* (formerly *Records of the American Catholic Historical Association*) invites the submission of manuscripts in the area of American Catholic history. Interested scholars should send two copies of a proposed manuscript to: Rodger Van Allen; Department of Theology and Religious Studies; Villanova University; Villanova, PA 19085. For further information, contact Margaret McGuinness via e-mail at: Margaret.McGuinness@Cabrini.edu.

Recent Research

• The National Catholic Education Association has recently published a paperback edition of Timothy Walch's *Parish School: American Catholic Parochial Education from Colonial Times to the Present* (2003). First published by Crossroad-Herder in 1996, the book

recounts the development of the Catholic parochial school system which educated millions of Americans without direct government financial assistance.

• S. Dolores Liptak published "Hartford's Catholic Legacy: Leadership," part of the 150th celebratory volume of the Archdiocese of Hartford and co-edited *Lift High the Cross*

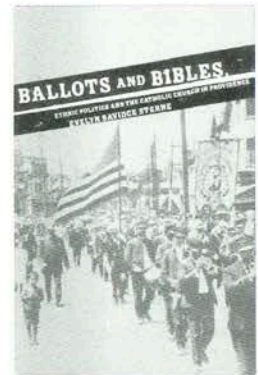
(Edition du Sign, France, 2003), general editor, Msgr. Thomas Ginty.

• Dr. Seamus Metress of the University of Toledo is currently working on a study of Irish-American women and the labor movement.

Catholicism in Twentieth-Century America Series

The Cushwa Center and Cornell University Press are pleased to announce the publication of the series' third volume: *Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence*, by Evelyn Savidge Sterne.

By the mid-19th century, Providence, Rhode Island, an early industrial center, had become a magnet for Catholic immigrants seeking jobs. The city created as a haven for Protestant dissenters was transformed by the arrival of Italian, Irish, and French Canadian workers. By 1905, more than half of its population was Catholic — Rhode Island was the first state in the union to have a Catholic majority. Civic leaders, for whom Protestantism was an essential component of American identity, systematically sought to exclude the city's Catholic immigrants from participation in public life, most flagrantly by restricting voting rights. Through her account of the newcomers' fight for political inclusion, Evelyn Savidge Sterne offers a fresh perspective on the nationwide struggle to define American identity at the turn of the 20th century.



"Evelyn Savidge Sterne's book about immigration, labor, religion, and politics in modern Rhode Island is one of the finest examples of the new history of American Catholicism being written today by a talented generation of young scholars. Sterne presents ethnic parishes — her reach includes all of Providence's immigrant Catholic communities — as lively centers of civic education and engagement, where lay men and women worked together with their priests and nuns to create community, to define and defend their interests, and to enjoy each other's company. This is a rich and exciting study."

— Robert A. Orsi
Warren Professor of American Religious History, Harvard Divinity School

Personals

• Malachy R. McCarthy was recently appointed the province archivist for the Claretian Order's Eastern Province. As archivist, he will be responsible for organizing and collecting materials relating to the order's Latino parishes, Claretian Publications, and the Saint Jude League. McCarthy graduated with a Ph.D. in U.S. history from Loyola University in 2002. His dissertation focused on the Protestant and Catholic battle over Chicago's Mexican community, 1900-1940.

• Brigid O'Shea Merriman, O.S.F., was recently appointed congregational Formation Minister for the sisters of St. Francis in Sylvania, Ohio. Sr. Brigid continues to conduct lectures, retreats and spiritual direction on medieval spirituality and theology, contemporary spirituality and Dorothy Day, and lay spirituality.

Research Travel Grants

These grants help defray expenses for travel to Notre Dame's library and archival collections for research on American Catholicism. Award recipients for 2004 are:

Ellen Marie Cain, University of New Mexico, "Treasure in the Field: Thomas F. Mahony and the Sugar-Beet Workers of the South Platte River Valley." Cain's project explores how Mahony's views of Catholicism, nationhood, ethnicity, social class, and gender shaped his efforts on behalf of migrant farm laborers in Colorado during the Depression.

Sarah Bunker Costello, University of Wisconsin at Madison, "Christian Citizens: Ecclesiastical Conflicts and Political Thought in Methodism, Mormonism, and Roman Catholicism." Costello examines the intersection of religious experience and political thought in antebellum America, focusing one section of her work on the issue of trusteeism in American Catholicism.

Archives Report

In October of 2003 the Archives of the University of Notre Dame received papers, newsletters, and audio recordings from Marilyn Lukas documenting the continuation of the lay apostolate movement in an organization called Cardijn Associates, with some documentation of earlier organizations. We were delighted to receive it because of its connection to several of our other collections, such as records of the Young Christian Workers and the Christian Family Movement and the papers of Msgr. Reynold Hillenbrand. The accession contained nine audio cassettes, mostly Cardijn Associates tapes, 1991-1997, including two by Fr. Steven Avella, and 10 compact disks containing an audio recording of Msgr. Reynold Hillenbrand conducting a CFM retreat in the 1950s, copied from reel-to-reel tape (not donated to us).

In December Don MacEoin sent us many books and some fifty audio tapes from his father, Gary MacEoin, the Catholic writer who died July 9, 2003. Author of over 20 books, including several on Latin America, and author or subject of over 100 articles in the *National Catholic Reporter*, Gary MacEoin was highly respected among Catholic journalists. In 1999 we approached him to ask if he would be willing to donate his papers. He agreed, and in 2002 sent us eight linear feet of files representing his career as a Catholic author, his interest in Latin America, and his involvement in issues of social justice. We are happy to have these new collections of books and tapes to supplement his papers.

— *Wm. Kevin Cawley, Ph.D.*
Archivist and Curator of Manuscripts
University of Notre Dame
Archives@nd.edu

William D. Dinges, Catholic University of America, "The 'Holy Sacrifice of the Mass': Ritual, Identity and Social Change among American Catholics." A cultural analysis of the experience of the Mass among American Catholics, Dinges' study examines the controversy over liturgical change, the problematic aspects of supernaturalism in the postmodern context, and the changing contours of the pursuit of the sacred in American culture.

Patrick Hayes, Quincy University, "Nineteenth Century Miracle Stories in the Shaping of American Catholic Identity." Investigating an unusually large and untapped cache of letters, theses, sermons, pamphlets, newspaper accounts, and manuscripts related to the meaning of miracles for the American Catholic faithful of the 19th century, Hayes seeks to determine

how the stories were viewed among Catholics and Protestants.

Rev. Joseph P. McCaffrey, Syracuse University, "The Priest and the Infidel: An Intersection of Faith and Belief in Late 19th Century America." McCaffrey studies the careers of Rev. Louis Aloysius Lambert and Col. Robert Green Ingersoll, arguing that the intersection of these two lives provides a window into various religious and cultural elements of late 19th-century America.

Florian Michel, Sorbonne, Paris, France, "The Introduction of the European Thomistic Revival in North America." Michel studies the diffusion of neo-scholasticism in France and North America during the 20th century, examining the Catholic intellectual community that linked France, Canada and the United States.



Book Review: *Touchdown Jesus: The Mixing of Sacred and Secular in American History*

by R. Laurence Moore (Westminster John Knox Press, 2003)

Every so often a visitor to Notre Dame's campus — never a college football fan — will learn the name of the library's famous south façade, the enormous mosaic of Jesus surrounded by his disciples, and react with a look of confusion and solicitude. (You've seen it: that furrowed brow and half-smile that seems to ask: "is nothing sacred?") "Touchdown Jesus," an image of Christ with arms raised to indicate not only salvation for the world, but a touchdown for Notre Dame, remains one of the sport's most recognized symbols. The mosaic, like the school, needs its football. Minus the game-day hysteria, it is just another image, and certainly not one of the more popular symbols of Catholicism. Without the stadium below serving as its protectorate, the image would seem oddly misplaced, even gratuitous. No, I might say to that conscientious observer, "Touchdown Jesus" is not about religion, at least not exclusively. "It's about something else."

R. Laurence Moore's new book, which bears the name of Notre Dame's sacred/secular icon, is about that "something else." In writing about religion's array of functions that lie outside the formal realm of prayer and worship, Moore draws from a career of rich engagement with the complex — and uniquely American — intertwining of popular culture, national identity, and religious imagination. Written for a general audience, *Touchdown Jesus* aims to give these readers an historical perspective on the way American religion operates in the 21st century. It does so in a series of chapters, each centered on a particular theme, that move the reader backward in time from a contemporary

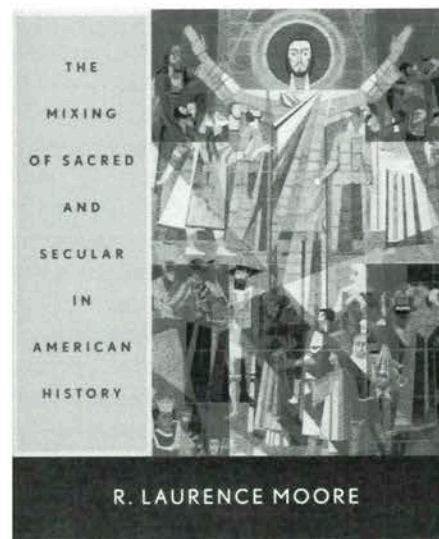
issue — school prayer, creation science, the Nation of Islam, post-9/11 religious discrimination, and Scientology, among others — to its historical precedent. The point is both simple and useful: what may seem hotly contested now about American religion, and certainly confusing in its variety of public manifestations, is really nothing new. Despite some problems associated with Moore's attempt to weave together so many different groups and movements, the book is important for anyone who might be inclined to judge modern religion vis-à-vis some past golden (or dark) age.

Readers should be relieved, first of all, by Moore's refusal to view recent, sensationalist debates over church/state separation on their own terms. What both the ACLU and their list of adversaries often ignore when they argue about the Ten Commandments in the courtroom or the use of "under God" in the Pledge of Allegiance is the entire history of religious-secular interaction dating back to the Constitutional Convention. Despite the "wall of separation" and doctrines forbidding religious establishment, says Moore, even Thomas Jefferson believed that religion, when stripped of dogmatic assertions, had a secular value. It helped build a virtuous nation. Such thought survives

in present debates over faith-based organizations. But how far would the Virginian have gone in allowing Christianity to guide public virtue? Moreover, who is currently setting the terms? Moore reminds us that the ACLU and extreme secularists have not been the only groups in American history hostile

to teaching religion on public school grounds. Catholics in the 19th century avoided public schools because of their Protestant tinge. More recent struggles over the Pledge of Allegiance and the display of Nativity scenes on public property have proven a simple fact: "the quarrels of recent years are not between religion and no religion, but among religious Americans who disagree about

TOUCHDOWN JESUS



the proper way to display religion in public."

Readers acquainted with Moore's *Religious Outsiders and the Making of Americans* (1986) or *Selling God* (1994) should not be surprised by the author's historiographic iconoclasm. Moore's strength has always been his willingness to tear down well-worn models for understanding the religious past. The so-called "post-Protestant" label that many observers pin on the current state of American religion assumes, for example, an unchallenged Protestant hegemony. But even in the 19th century, Moore

argues, Catholics and Jews managed to exercise a great deal of influence in American culture. Immigrants who flooded the country in the late 19th century changed the face of entertainment and challenged the purity of Victorianism, forcing Protestants to adapt if they wished to retain their cultural power. Moore shows that other groups managed to out-moralize Protestants on occasion. In 1933, for example, the Catholic Church's Legion of Decency put enough economic pressure on Hollywood to censor its product. As a result, "a Jewish industry, hemmed in by a Catholic document, determined what Protestants were allowed to see in their local movie theaters."

Given the sheer numbers of Catholic and Jewish immigrants, Moore's point should not be even the least bit surprising. But then again, neither should the label "Protestant America." While defining the mainstream may be an elusive task for historians, late 19th-century immigrants had no problem constructing such a definition for their own political use. Like all of Moore's religious "outsiders," Catholics and Jews harbored a conception of mainstream that best fit their needs, something for them to define themselves against. For Moore, in the marketplace of American religion, to be outside the borders of a so-called "establishment" was to attract attention, and more importantly, to gain influence.

That this influence could translate into social and political action was a function of religious identity not lost on traditionally marginalized groups. Women, African Americans, and immigrants have all experienced limitations in accessing public and political spheres. But while American religion provided a source of identity, a way to unite members of a common plight, it also moved them to pursue social and political equality. For women, the author argues, churches extended the domestic sphere, stretching their traditional roles in order to influence the social and political world. Temperance crusades and the suffrage movement, among others, were outgrowths of women's involvement in local churches, ways of translating an

orderly, Christian household into broader social reform movements. Moore compares their activities to those of Catholic nuns who overcame patriarchal authority to establish hospitals and orphanages. For both groups, bringing the religious message into the secular world was a way around traditional discrimination found within formal church organizations.

Creating a separate identity, over and against the so-called "mainstream," could lead to further marginalization, but this was not always the case. In discussing African-American religion and its ability to challenge Jim Crow, Moore wisely goes back to an era before Martin Luther King, Jr., to everyday preachers who fought discrimination. The Constitution's doctrine of religious freedom, argues Moore, gave black churches the opportunity to benefit from a "deliberate separatism." Within a space to call their own, African Americans were allowed to define spirituality and their sense of the sacred on their own terms. This could also be socially and politically empowering. From the very onset of Jim Crow, black ministers became "race men," and their churches the frequent targets of arson. This alone was sufficient to demonstrate their subversive power.

According to Moore, religious freedom allowed them to challenge the limits placed upon the very notion of African freedom.

Moore's categories are often problematic. Farm workers in California, united under the banner of Our Lady of Guadalupe, could add their own episode to this narrative, but Moore would have done better to discuss them under the

category of social reform or freedom struggle. Instead, he places them in a general chapter on immigrant identity, a category which becomes a catch-all for religion's role in varieties of labor activism and assimilation strategies. Discussing these workers in a chapter on immigrants is misleading, given that César Chávez primarily sought to organize workers who did have legal status. Moreover, given Mexican Americans'

own identification with the African-American Civil Rights movement, and their shared struggle against forms of economic oppression, these Hispanics certainly had more in common with African Americans than they did with late 19th-century Irish and German Catholic immigrants.

This decision to consider Mexican Americans and African Americans separately is perhaps the most troubling. While religion has always held a prominent place in social reform movements, historians often fail to grasp its function because so few have examined it across racial or geographic lines. Religion's role is certainly about more than organizing protests or, as Moore emphasizes, protecting a distinctive identity. Activism was a way of connecting to the sacred. Whatever their plight, individuals in social reform movements often showed faith in

human conscience — and in God — by bringing religious practice and symbolism into secular space as a form of protest. Their actions affirm society's organic wholeness as much as their own distinctive identity. Thus, it is in social liberation movements where the mixing of sacred and secular, the development

Immigrants who flooded the country in the late 19th century changed the face of entertainment and challenged the purity of Victorianism, forcing Protestants to adapt if they wished to retain their cultural power.

of religion's "something else," could serve positive ends. Religion, in a Marxian view, might impede race- or class-consciousness, or remain unresponsive to the collective economic interests of the poor, but neither migrant workers in the Southwest nor African Americans in the south continued attending churches just to feel better.

Of course, in reading Moore's exploration of modern America's therapeutic culture, one of the book's most entertaining chapters, we might conclude that many successful Americans in the 20th century wanted nothing more out of their churches, and we might not be wrong. Therapeutic movements, from "I am" to Norman Vincent Peale's *The Power of Positive Thinking*, have helped Americans feel better about consumerism and material success.

Moore's attempt at historic continuity is most forceful here. The modern Babbitt attempting to glean some sense of the sacred from Hubbard's Church of Scientology may seem inauthentic. But would it necessarily be any more so than 19th-century followers of the Christian Science Movement, even, I might add, Cane Ridge revivalists? Here again, Moore would benefit from a wider category in order to make an important point. Religious practices that have helped people adjust emotionally to the modern world, including Scientology and Zen spirituality, have emerged since the 1960s, but not only in these more outlandish strains. We also see them in such movements as Catholic Pentecostalism and the resurgence of evangelicalism in the 1970s. Their setting within mainstream churches suggests a dramatic shift in religion's role in society, what Robert Wuthnow views as a movement from

"dwelling" to "seeking" religion. This is not necessarily a bad thing. People are, in fact, as religious as ever thanks to organized religion's ability to identify with a new generation of believers. But — and Moore would agree here — whether organized religion's core teachings about universal human dignity survive this transition should serve as a test. After all, what many modern Americans may actually *seek* should give us pause if we share the author's principal concern that religion has often been more the tool of established interests, including the nation-state, than a source of criticism toward them.

Americans' desire to feel good about society has, for Moore, translated into idealism "that makes the United States look foolish and sometimes dangerous to the rest of the world." In this regard, Moore goes out with a bang, expressing one of his central concerns: religion's long-time role as currency for American economic or political priorities. From the religious language of late 19th-century imperialism to Cold War America's aggressive containment of Communism, religion has often justified a combative attitude toward competing nations and social philosophies. Moore's foreboding tone is certainly apt. When George W. Bush invokes the sacred at will to secure partisan advantages against his opponents at home and abroad, turning an image of the Son of Man into a football referee should be the least of our worries.

As a whole, *Touchdown Jesus* offers an effective exploration of how sacred/secular crossovers have affected the culture around them, both positively and negatively, since the 18th century. Moore's basic argument is correct.

American religion has always been as much about "something else." Was religion ever any more authentic, more immune to the distortions of political or material interests? This, of course, becomes hard to judge, and Moore would rather have the reader continue to ask the question rather than brazenly attempt a definitive answer. For a general audience, this is appropriate. For this reviewer, desperate for Moore to turn his characteristically precise and witty analysis against current abuses of religious authority, it is frustrating.

Moore's wide range of topics makes *Touchdown Jesus* a good reference, but in his desire to relate to the reader the multiplicity of responses to religious freedom and market capitalism, he undermines his delivery of a strong criticism about modern American religion made at the outset of the book. For Moore, the mixing of sacred and secular all too often limits religion's ability to remain productively distinctive and to act as society's conscience. This is a point that lingers but struggles to surface throughout, mainly because he touches on so many exceptions to it.

Nonetheless, as a general history, its goal is simple. If *Touchdown Jesus* encourages Americans to critically examine the role of religion in their own society, for better and worse, then it will certainly serve its purpose. At our present moment in history, when a publicly "born-again" Christian president attempts to install a "secular" system of government in the heart of the Islamic world, when debates over gay marriage have reached such a fevered pitch, and when Catholic bishops have forced a confrontation with representative democracy by withholding sacramental rites from pro-choice Catholic politicians, this book could not be more timely.

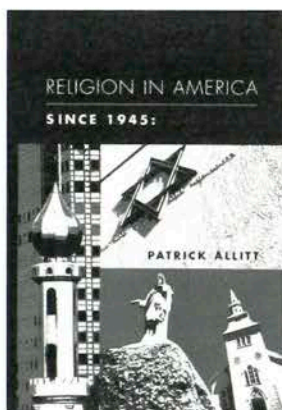
— Justin Poché

From the religious language of late 19th-century imperialism to Cold War America's aggressive containment of Communism, religion has often justified a combative attitude toward competing nations and social philosophies.

June Granatir Alexander, *Ethnic Pride, American Patriotism: Slovaks and Other New Immigrants in the Interwar Era* (Temple, 2004). Alexander's account of the shared commitment of Slovaks and their children to articulating an American-Slovak pride in the interwar era challenges studies which emphasize conflicts between tradition-oriented immigrants and their American-born children. Her account details the political and cultural activities multigenerational Slovaks used to promote ethnic and American pride as well as group solidarity.

Patrick Allitt, *Religion in America Since 1945* (Columbia, 2003). Within this account of trends and developments in American religions since 1945, Allitt untangles relationships between religious groups and communities and developments in American politics, shifts in societal mores, and advancements in technology. Attentive to divisions and commonalities between religious communities, he argues that believers are more likely to split across political lines by worldview than by denomination. The author also explores the impact of post-war events and issues on religious groups; topics analyzed include the Cold War, the Civil Rights movement, abortion, and immigration.

R. Scott Appleby, Patricia Byrne, and William L. Portier, eds., *Creative Fidelity: American Catholic Intellectual Traditions* (Orbis, 2004). In dozens of texts that would be inaccessible if not for this collection of primary documents, selected writings by Catholic intellectuals such as Thomas Merton and John Carroll, Orestes Brownson and John Courtney Murray illustrate the diverse landscape of American Catholic intellectual life. This book offers a fascinating resource for understanding how Catholics made themselves a richly furnished intellectual home in an often hostile land.



Marie Therese Archambault, Mark G. Thiel, and Christopher Vecsey, eds., *The Crossing of Two Roads: Being Catholic and Native in the United States* (Orbis, 2003). This collection of original documents regarding the experiences and issues facing Native American Catholics focuses on the struggle to integrate tribal religious and cultural traditions with Catholicism. Selected by three authors with both pastoral and archival experience among Native Americans, the documents include both clerical and indigenous voices representing many different groups.

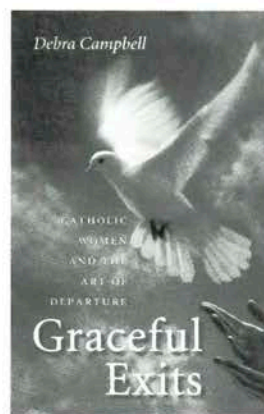
Tom Beaudoin, *Consuming Faith: Integrating Who We Are with What We Buy* (Sheed & Ward, 2004). Commercial culture has intertwined with religion since the 19th century. Beaudoin explores the relationship between modern consumerism and branding with religious spirituality and self-identity. In a culture where our identity is shaped by what we own and choose to purchase, Beaudoin examines whether such decisions are or should be spiritual ones, exploring the viability of "a theology of consumption."

Doris L. Bergen, ed., *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century* (Notre Dame, 2003). This volume explores the development of military chaplaincy across 1,600 years of Western history. Within this collection of essays, contributors study the historical development of the institution of chaplaincy over time, the relationships that have existed between chaplains and the combatants they serve, the position of chaplains in relation to military and religious authorities, and the moral dilemmas faced by chaplains in their work. In addition to featuring the work of historians, the book contains accounts by former chaplains and contributions by theologians.

Theodore Dwight Bozeman, *The Precisianist Strain: Disciplinary Religion and Antinomian Backlash in Puritanism to 1638* (North Carolina, 2004). This volume reassesses the effects of a Puritanism steeped in disciplinarian teachings and rites on the colonists from 1570 to 1638. Bozeman argues that sectarian theologies and antinomian revolt originated out of the strain of the disciplinary Puritan religion on believers.

Mark D. Brewer, *Relevant No More? The Catholic/Protestant Divide in American Electoral Politics* (Lexington, 2003). Political pundits have often referred to shifting allegiances of American Catholics from the Democratic Party to the Republican Party. Mark Brewer examines this myth and offers a more nuanced survey of the current political landscape. Instead of positing a drastic shift, he explores historical and current voting patterns, finding that worldview is what divides the votes of religious communities.

Debra Campbell, *Graceful Exits: Catholic Women and the Art of Departure* (Indiana, 2003). Campbell studies women's departure from (and in some cases, their return to) the Catholic Church and its institutions. Examining personal narratives of Mary McCarthy, Mary Gordon, Mary Daly, Barbara Ferraro, Monica Baldwin, Patricia Hussey, Antonia White, Patricia Hampl and Karen Armstrong, Campbell discovers that even the process of leaving the Church often mirrors Catholic forms. Campbell locates five themes at the



heart of these women's stories: reversals, boundary crossings, diaspora, renaming, and recycling.

Conrad Cherry, Betty A. DeBerg, and Amanda Porterfield, *Religion on Campus* (University of North Carolina Press, 2003). The authors analyze the relationship that college students have with religion both in and outside of the classroom. Based on their interviews with students and administrators, and their own observations of classrooms, Bible studies, and religious services, they demonstrate that religion is thriving at diverse campuses in different regions and faith environments. Their case studies include a Roman Catholic university in the east, a Lutheran liberal arts college in the south, a historically black Southern university, and a large state university in the west.

Joseph F. Chorpensing, O.S.F.S., *“He Spared Himself Nothing”: Essays on the Life and Thought of St. John N. Neumann C.Ss.R.* (St. Joseph’s University Press, 2003). This collection of essays honors the only American bishop to be declared a saint, Bishop John N. Neumann of Philadelphia. Contributors to the volume explore Neumann’s student years in Prague, his establishment of particular devotions in Philadelphia, and his ministry within the diocese. The contributors include Alfred C. Rush, Joseph C. Linck, and Augustinus Kurt Huber.

Clarke E. Cochran and David Carroll Cochran, *Catholics, Politics, and Public Policy: Beyond Left and Right* (Orbis, 2003). Within this volume, two political scientists explore the application of Catholic social justice teaching to contemporary political problems. They offer what they call a “mainstream” approach to political problems by reviewing church documents and applying prudential reasoning to argue for specific applications of current social teaching to contemporary issues. Political issues discussed in the volume include the participation of Catholics in political life, the economy, health care, family issues, elderly, the environment, and racism.

Joan L. Coffey, *Léon Harmel: Entrepreneur as Catholic Social Reformer* (Notre Dame, 2003). The first English biography of French industrialist and reformer Léon Harmel, this book describes Harmel’s innovative reforms designed to institute fair relationships between labor

and management in his spinning mill and his personal relationship with Pope Leo XIII, author of the encyclical *Rerum Novarum*. Situating Harmel within the social-political history of late 19th-century France, the book examines the development of the Catholic Church’s position on labor in the late 19th century.

Emmet Corry, *History of the Franciscan Brothers of Brooklyn in Ireland and America* (St. Francis College, 2003). The Irish Franciscan Brothers came to the United States to counter efforts of evangelical Protestants who were actively seeking to convert Irish-American Catholics. The order, comprised of priests, brothers, and sisters, ministered to Irish immigrants through their parishes and social institutions. This volume recounts the institutional accomplishments of the Franciscan brothers and the efforts of their members in both Ireland and America.

Peter D’Agostino, *Rome in America* (Chapel Hill, 2004). Historians have often insisted that Catholicism in the United States stood decisively apart from papal politics in European society. Drawing on previously unexamined documents from Italian state collections and newly opened Vatican archives, D’Agostino paints a starkly different portrait.

In his narrative, Catholicism in the United States emerges as a powerful outpost within an international church that struggled for three generations to vindicate the temporal claims of the papacy within European society.

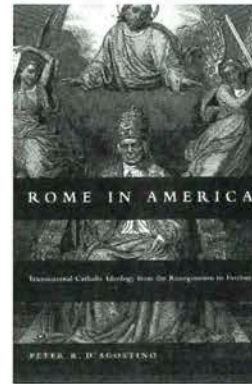
Cyprian Davis, O.S.B., and Jamie T. Phelps, O.P., eds., *Stamped With the Image of God: African Americans as God’s Image in Black* (Orbis, 2004). This collection of source materials documents the Black Catholic experience in the United States. Jamie T. Phelps, O.P., and Cyprian Davis have selected documents that express the diversity of African-American Catholics and their continual struggles to be embraced as equals within the wider Church. The volume documents the experiences of African Americans under French and Spanish colonial rule,

during antebellum slavery and up to the contemporary struggles for Civil Rights.

Kenneth Davis, O.F.M. Conv., and E. I. Hernández, *Reconstructing the Sacred Tower: Challenge and Promise of Latino/a Theological Education* (Scranton, 2003). Davis and Hernández explore the potential for new church leadership among the youthful, growing, Hispanic population. Using empirical research to demonstrate the demographics of the Hispanic-American population and their under representation in institutions of theological education, the authors explore how schools can expand their Latino/a enrollment and train new Latino/a religious leaders.

Miguel De La Torre, *La Lucha for Cuba* (California, 2003). According to De La Torre, the controversy over Elíán González is both a political and a religious matter for the Cuban exiles in

America. He examines how *la lucha*, the struggle against Castro, has generated a distinct spirituality among Miami’s Cuban community. He argues that, within this lived religion, *la lucha* legitimates the power and success of exiled Cubans and allows them to view themselves as children of light who will persevere against the children of darkness (Castro and the island-resident Cubans).



Joan Delfattore, *The Fourth R: Conflicts over Religion in America’s Public Schools* (Yale, 2004). This book examines the role religion has played in public schools from battles over Bible reading during the 1800s to contemporary debates over prayer at football games. Delfattore argues that underlying each of these disputes is tension between the two American ideals of majority rule and individual rights. The conflicts surveyed in the book demonstrate the tension between those who wish schools to promote majoritarian beliefs and those who deplore governmental influence on religious matters.

Paul R. Dokecki, *The Clergy Sexual Abuse Crisis: Reform and Renewal in the Catholic Community* (Georgetown, 2004). Former board member of the National Catholic Education Association and trained psychologist, Paul Dokecki, chronicles the Catholic clergy sexual abuse crisis and proposes modest reform measures. Exploring the scandal from the perspective of the Nashville Catholic community, he argues that the scandal reveals systemic deficiency in the structure and nature of the Church. He recommends developing a renewed commitment to a theology of the people of God and transparency in Church governance.

Eileen P. Flynn, *Catholics at a Crossroads: Coverup, Crisis, and Cure* (Paraview Press, 2003). Flynn provides another account and prescription to the Catholic clergy sexual abuse crisis. Written from the perspective of a moral theologian, the book argues that the laity is central to the recovery process from the damage that has been inflicted on the Catholic Church by an inflexible Catholic sexual ethics, a dysfunctional Church with poor governance structures, and theological issues of responsibility.

Roger Fortin, *Faith and Action: A History of the Archdiocese of Cincinnati, 1821-1996* (Ohio State University, 2002). This account surveys the foundation and contemporary history of the Catholic Church in the Archdiocese of Cincinnati. Early chapters survey immigrant Catholicism in the city between 1821 and 1870. Writing about the period between 1880 and 1970, Fortin is particularly attentive to Catholic groups and social justice efforts including rural missionaries, the Black Apostolate, the Legion of Decency and the Norwood Heights Project. His contemporary survey of Catholicism in Cincinnati highlights the controversy at the University of Dayton in the wake of Vatican II and the growth and development of contemporary archdiocesan religious institutions and parishes.

Richard Wightman Fox, *Jesus in America: Personal Savior, Cultural Hero, National Obsession* (Harper Collins, 2004). Arguing that Jesus is the most influential symbolic figure in American history, Fox analyzes the role that the figure of Jesus has played in American culture and history from the voyages of Columbus to contemporary political debates.

Marla F. Frederick, *Between Sundays: Black Women and Everyday Struggles of Faith* (University of California Press, 2003). Frederick provides an anthropological account of the empowering role of religious faith in the lives of African-American Baptist women in Halifax County, North Carolina. Exploring their religious relationships and their everyday struggles in an impoverished community, the author argues that their faith experiences play an important role in their personal lives, as well as in shaping and sustaining their broader commitment to social change.

Thomas D. Hamm, *The Quakers in America* (Columbia, 2003). This book offers a concise account of Quaker history and of the culture, practices, and debates of contemporary communities of American Friends. In addition to chronicling the many contributions of Quakers to American society, the book documents diverse Quaker communities and the role their history and past beliefs occupy in contemporary debate. Questions explored in the volume include the role of gender in religious belief, the transmission of faith to children, religious authority, and whether Quakerism is Christian.

Chanta M. Haywood, *Prophesying Daughters: Black Women Preachers and the Word, 1823-1913* (University of Missouri, 2003). Black women preachers in the 19th century faced both sexism and racism while pursuing their conviction that God desired them to preach. Women such as Jarena Lee, Julia Foote, Maria Stewart, and Frances Gaudet persevered despite these challenges. By examining the rhetorical and political devices in their autobiographical narratives, Haywood contributes to

our understanding of race, class, and gender in the 19th century.

Sharlene Hesse-Biber and Denise Leckenby, eds., *Women in Catholic Higher Education: Border Work, Living Experiences and Social Justice* (Lexington Books, 2003). Two Boston College professors serve as editors of this collection of essays that offers a feminist perspective on Catholic institutions of higher learning. The book explores the contradictions and tensions female academics face when working under the patriarchal auspices of the Catholic Church. Contributors analyze their own experiences with the culture of their home institutions and their own internal conflicts regarding working in such environments.

David Hollenbach, S.J., *The Global Face of Public Faith: Politics, Human Rights, and Christian Ethics* (Georgetown, 2003). In this book, the author of *Catholicism and Liberalism* offers his version of the role the Catholic faith should play in public politics. According to Hollenbach, the language of human rights can be used to forge a common ground across religious traditions. He argues that Catholics and other Christian communities can be vigorous advocates for human rights, democracy, and international economic development. The book explores current debates regarding the privatization of religion and addresses concerns by some that religion threatens domestic and international politics.

Jonathan Huner, *Auschwitz, Poland, and the Politics of Commemoration, 1945-1979* (Ohio University, 2003). This volume explores postwar Auschwitz and the politics of its State Museum, documenting the challenges the museum has faced in presenting an accurate depiction of the experiences of Auschwitz victims and survivors. One difficulty has been that the victims experienced many different things dependent on their physical, racial, or political position within the camp. The authors also expose how the organizers of the museum often valorized the Polish victimization in order to

emphasize Auschwitz as a symbol of political martyrdom, despite the fact that it served as the largest extermination site of Jews from across Europe.

Julie Ingersoll, *Evangelical Christian Women: War Stories in the Gender Battles* (New York, 2003). In this ethnographic study of women in evangelical Christianity, Ingersoll examines the understudied group of conservative women who challenge gender norms from within their own religious communities. Examining women across the nation, she argues for another narrative in which faithful evangelical women resist gender norms rather than find "empowerment in submission."

Austin Ivereigh, ed., *Unfinished Journey: The Church 40 Years After Vatican II* (Continuum, 2003). Written in celebration of *Tablet* editor John Wilkins, this collection of essays surveys the status of the Catholic Church today in light of the contributors' visions of Vatican II. The essays suggest how the theology of a people of God might be renewed in the contemporary Church, and how the spirit of Vatican II can be renewed in the contemporary Catholic Church. Contributors include Hans Küng, John Cornwell, Eamon Duffy, and Rembert Weakland.

Arthur Jones, *Pierre Toussaint: A Biography* (Doubleday, 2003). Declared venerable by Pope John Paul II, Pierre Toussaint's devout and active life is chronicled in this volume by *National Catholic Reporter* writer, Arthur Jones. This detailed account examines how Pierre Toussaint's inner strength, charitable nature, and devout faith helped him endure his trials and triumphs as a slave, exile, hairdresser, and benefactor in New York during the late 18th and 19th centuries.

Ian Ker, *Catholic Revival in English Literature, 1845-1961* (University of Notre Dame Press, 2003). Oxford theologian Ian Ker traces the role of Catholicism in the works of prominent figures of the English Catholic literary revival in the mid-19th to 20th centuries. He argues that prominent writers such as Newman, Hopkins, Belloc, Chesterton, Greene, and Waugh emphasized the ordinariness and objectivity of Catholicism, rather than themes of

ritual and guilt. According to Ker, Newman's assertion about the impossibility of a Catholic body of literature was proven wrong by his own pen and the efforts of his fellow British Catholic writers.

Patricia O'Connell Killen and Mark Silk, eds., *Religion and Public Life in the Pacific Northwest: The None Zone* (AltaMira Press, 2004). Americans from the Pacific Northwest have the distinction of living in the zone where people are most likely to write "none" in response to questions regarding their religious identification. This initial volume in the *Religion by Region Series* examines how those with and without spiritual commitments must come together in public to address social, economic, and environmental issues in the Northwest.

David W. Kling and Douglas A. Sweeney, eds., *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements and Global Horizons* (South Carolina, 2003). This collection of essays focuses on the historical influence of Jonathan Edwards. Contributors examine his impact on discussions of sex, children, African Americans, and property rights in 19th-century America as well as Edward's global legacy in terms of his influence on missionary movements. Contributors to the volume include Douglas A. Sweeney, Catherine A. Brekus, George M. Marsden, and Amanda Porterfield.

Frank Lambert, *The Founding Fathers and the Place of Religion in America* (Princeton, 2003). This synthetic work seeks to answer the question of how a nation peopled by religious believers came to be the first modern state that enshrined separation of church and state in its constitution. To demonstrate this development, Lambert surveys the religious and political history of America from the early colonial years to the presidency of Thomas Jefferson.

Lara Medina, *Las Hermanas: Chicana/Latina Religious Political Activism in the U.S. Catholic Church* (Temple, 2004). Medina offers a historical account of the creation and ongoing influence of the Latina/Chicana feminist organization, *Las Hermanas*, on the Catholic

Church and on Latino/a communities. Through archival research and oral interviews, she argues that *Las Hermanas* has been able to undermine patriarchal authority within both Catholic ministry and the Chicano civil rights movement. According to Medina, the group has played a significant role in the creation of politically and spiritually charged Latina/Chicana identities since its formation in 1971.

Vincent J. Miller, *Consuming Religion: Christian Faith and Practice in a Consumer Culture* (Continuum, 2003). In this intellectual account of consumerism and religion, Miller argues that the habits formed from consumerism have an impact on our attitudes toward religion. Surveying a wide literature of cultural theorists and religious leaders, Miller explores the significance of continued cultural commodification of religious symbols and beliefs.

Pyong Gap Min and Jung Ha Kim, eds., *Religions in Asian America: Building Faith Communities* (AltaMira Press, 2002). The study of the religious communities and practices of Asian Americans has often been neglected. One of the fastest growing groups in America, Asian Americans participate in a multitude of religious communities including Catholicism, Buddhism, and Presbyterianism. This edited volume outlines the religious traditions and issues facing Chinese, Filipino, Korean, Japanese, and other Southeast Asian communities in the United States.

John S. Moir, *Christianity in Canada: Historical Essays* (Laverdure & Associates, 2002). This collection brings together in a single volume important articles and papers regarding religion and Canadian identity from historian of Canadian religion, John Sargent Moir. In particular, the essays examine the role of religion in the formation of a Canadian national identity. Included in the volume are two of his most well-known essays which explore the identity formation of particular groups of Protestants and Catholics: "The Canadianization of the Protestant Churches" and "The Problem of a Double Minority: Some Reflections on the Development of the English-speaking Catholic Church in Canada in the Nineteenth Century."

Other essays examine the shared history of Canadian and U.S. Christians.

Mark Newman, *Divine Agitators: The Delta Ministry and Civil Rights in Mississippi* (Georgia, 2003). This book offers an institutional study of the role of the Delta Ministry in the Civil Rights movement and its involvement in community-based social reforms. Into the mid-1970s, the Delta Ministry initiated agricultural reform projects, educational and social institutions, and literacy projects to alleviate the plight of Africa Americans in the region. Chronicling the successes and failures of a single civil rights institution, Newman offers a nuanced study of the Civil Rights movement on the local level. This case study illuminates conflict between Civil Rights groups, shifts in white resistance and government assistance, and the impact of the Black Power movement on Civil Rights organizations.

Frances Oakley and Bruce Russett, eds., *Governance, Accountability, and the Future of the Catholic Church* (Continuum, 2003). This volume is a collection of the proceedings of the conference convened in the spring of 2003 at the St. Thomas More Catholic Center of Yale University, at which leading historians, theologians, and journalists discussed the structures and practices of the Catholic Church in light of the sex abuse scandals. Contributors include John Beal, Donald Cozzens, Gerald Fogarty, John McGreevy, Peter Steinfels, and Thomas Reese.

Gilda Ochoa, *Becoming Neighbors in a Mexican American Community* (University of Texas, 2004). Despite their common cultural traditions, Mexican Americans and Mexican immigrants often have had to forge relationships through their shared activities and commitments. Examining the town of La Puente in Los Angeles County, the author uses interviews, and the minutes of school board meetings, to piece

together how Mexican Americans negotiate their relationships with Mexican immigrants in schools, shopping, and worship.

Tom Olson and Eileen Walsh, *Handling the Sick: The Women of St. Luke's and the Nature of Nursing, 1892-1937*. (Ohio State, 2004). Studying the students educated at St. Luke's Hospital Training for Nurses from 1892 to 1937 in St. Paul, Minnesota, the authors argue that nursing is a craft rooted in the traditions of apprenticeship that values practice over theory. Training at St. Luke's focused on nurturing students in the strength, skill, and knowledge necessary to succeed in the craft.

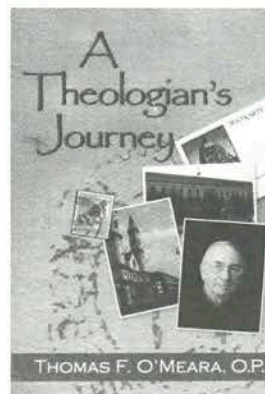
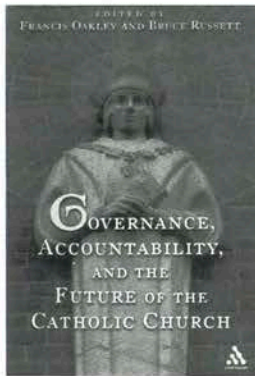
Mark Oppenheimer, *Knocking on Heaven's Door: American Religion in the Age of Counterculture* (Yale, 2003). Studies of the Jesus People and the turn toward Eastern religions have marked many accounts of spirituality in the counterculture age. This volume assesses the impact of the 1960s and 1970s on mainstream religious traditions. Oppenheimer argues that the tumultuous period brought innovations and adaptations influenced by the counterculture, rather than a widespread turn away from organized mainstream religion. Subjects surveyed include Catholic folk Masses, Jewish havurots, and Episcopalian battles over ordination.

Thomas F. O'Meara, O.P., *A Theologian's Journey* (Paulist Press, 2004). Theologian Thomas O'Meara reflects on the intellectual journey that began with his entry into the novitiate of the Dominican friars in 1955. O'Meara's description of his theological training in Europe in the 1960s provides a window into the charged intellectual environment in wake of the Second Vatican Council. He also discusses the impact of German theological culture on his own work and his efforts in the United States.

James O'Toole and David Quigley, eds., *Boston's Histories: Essays in Honor of Thomas H. O'Connor* (Northeastern, 2003). Historian Thomas O'Connor has dedicated his life to exploring Boston's social, ethnic, political, and religious past. In this volume, his colleagues celebrate his work in the field by offering additional perspectives on the history of Boston. Their essays reflect themes such as race and the Catholic Church in Boston, the political culture of Boston, the African-American community in Boston, and Irish Americans. Contributors to the volume include James Oliver Horton, James O'Toole, Sarah Deutsch, William Leonard, and others.

Rosalie G. Riegle, *Dorothy Day: Portraits by Those Who Knew Her* (Orbis, 2003). This unique collection brings together the accounts of 134 individuals whose lives were touched by the life of the founder of the Catholic Worker movement, Dorothy Day. Riegle has compiled a collection of the lived experiences of those who read, prayed, and served the poor with Day.

Arlene Sánchez-Walsh, *Latino Pentecostal Identity: Evangelical Faith, Self and Society* (Columbia, 2003). A common misconception regarding Latino Pentecostals is that they are often converts from other denominations, in particular Catholicism. In this volume, the author explores Latino converts to Pentecostalism and the often-overlooked communities of Latino Pentecostals that have existed over the past century. While examining the historical roots and contemporary trends of Latino Pentecostalism, she probes the question of how Latino Pentecostals have developed distinctive ethnic-religious identities. Her account focuses on three groups — the Assemblies of God, Victory Outreach, and the Vineyard.



Jonathan D. Sarna, *American Judaism: A History* (Yale, 2004). In this synthetic account of the 350 years of the Jewish religion in America, Sarna traces the adaptation of Judaism to the American context. The first comprehensive history of American Judaism since the 1960s, the author probes how Protestant capitalist culture affected American Judaism and how American Jews shaped their local communities.

Patience A. Schell, *Church and State Education in Revolutionary Mexico City* (University of Arizona, 2003). Rather than explore the conflicts between the revolutionary Mexican government and the Catholic Church during 1917 to 1926, Schell examines the commonalities between government social reform and Catholic social action. Examining public and Catholic schools, she finds that both groups faced adversity because of their commitment to transform society. Schell argues that both groups desired to instill “a new morality” in the working class that eventually furthered the divide between Catholics and the state.

Gardiner H. Shattuck, *Episcopalians and Race: Civil War to Civil Rights* (University Press of Kentucky, 2003). This book by an Episcopalian priest explains Episcopalian efforts to institute social equality in both public and religious communities. Shattuck explores the history and efforts of the Episcopal Society for Cultural and Racial Unity, African-American clergy, and broader Civil Rights movements. The book assesses both the successes and challenges Episcopalian have faced in attempting to institute a unified multiracial church.

William M. Shea, *The Lion and the Lamb: Evangelicals and Catholics in America* (Oxford, 2004). In America, Catholics and Protestant evangelicals have often had a tumultuous relationship. Shea explores their contemporary relations in order to understand whether the 1993 document “Evangelicals and Catholics Together” marks a shift toward reconciliation and friendship between the two groups. In addition to probing contemporary trends within both the Catholic Church and the evangelical community, Shea probes older commonalities between the two groups, including their shared reactions

to aspects of modernity such as higher criticism of the bible and naturalistic evolution.

Jan Shipps and Mark Silk, eds., *Religion and Public Life in the Mountain West: Sacred Landscapes in Tension* (AltaMira Press, 2004). This volume surveys the distinctive religious subregions of the expansive landscapes of the American region known as the Mountain West. In Arizona and New Mexico, the authors track the continued presence of the Catholic Church in public life. In Utah and Idaho, the essays examine the development and history of Mormons in the subregion. Shipps and Silk explore how those in the minority “Native American” and mainstream Protestant populations dealt with the hegemonic religious position of Catholics and Mormons in these two subregions. In Colorado, Wyoming, and Montana, the authors track the lack of a dominant religious community. Contributors include Walter Nugent, Ferenc Morton Szasz, Kathleen Flake, Randi Jones Walker, and Phillip A. DeLoria.

Rodney Stark, *Exploring the Religious Life* (Johns Hopkins, 2004). This collection of essays by sociologist Rodney Stark offers his insights and perceptions about the study of religion by social scientists. Within the volume, he challenges how some scholars view religions, argues against materialist understandings of religion, and explores the role of divine revelation in different religious communities. Stark also offers methodological reflections on his work on the decline of Christian Science in America, on his accounts of execution patterns for witchcraft in Enlightenment Europe, and on theories regarding the spread of Christianity in the Roman world.

Margaret O'Brien Steinfels, ed., *American Catholics and Civic Engagement: A Distinctive Voice* (Sheed & Ward, 2003). The first volume in a series entitled *American Catholics in the Public Square*, this lively collection of essays explores the participation of Catholics in American public life from a variety of perspectives. Contributors

include E.J. Dionne, Clarke E. Cochran, William Galston, David C. Leege, John Coleman, Jane Mansbridge, David Carlin, John Sweeney, Paul Moses, Mary Jo Bane, and Don Wycliff.

Edward C. Stibili, *What Can Be Done to Help Them?: The Italian St. Raphael Society, 1887-1923*. (Center for Migration Studies, 2003). This volume chronicles the history of the St. Raphael Society for the Protection of Italian Immigrants. Stibili explores not only the history of the society but also the lives of the immigrants and the developments in migration, Catholic social teaching, and reform during the period.

Texas Catholic Conference, *Service to Church and Society: The Texas Catholic Conference Celebrates 40 Years, 1963-2003* (Texas Catholic Conference, 2003). This volume provides a timeline of important events in the history of the Texas Catholic Conference. Brief overviews of the organization, its leaders and accomplishments are also included.

Edgar R. Trexler, *High Expectations: Understanding the ELCA's Early Years, 1988-2002* (Augsburg Fortress, 2003). This book is an account of the merger of Lutheran churches into a new entity: the Evangelical Lutheran Church in America (ELCA). Using church documents, Trexler explores the history and key issues the three former Lutheran church bodies faced when trying to create a new identity as the ELCA. This account offers insight to contemporary issues within the ELCA, including ecumenical agreements and sexual teaching.

Cornel West and Eddie Glaude, Jr., eds., *African American Religious Thought: An Anthology* (Westminster, 2004). This anthology challenges researchers pursuing topics around African-American religion to analyze their subjects in relation to class, gender, sexual orientation, colonial theory, and race. Arranged in chronological order, the selections are intended to historicize the accomplishments of black religious agents.



John F. Wilson, *Religion and the American Nation: Historiography and History* (University of Georgia, 2003). Wilson provides an overview of how historians have perceived the relationship between religion and American politics. Surveying the literature from the 19th century to the 1970s, Wilson shows the long dominance of Puritans in American religious history and the recent quest of historians to incorporate other events and communities. In addition, he documents the preeminent role of the University of Chicago in the systematizing of the field and the recent study of the spiritual dimensions of consumerism and mass media.

Ethan R. Yorganson, *Transformation of the Mormon Culture Region* (University of Illinois, 2003). In the late 19th century, the radical and immoral culture of the American West appalled Mormons. Now, largely as a result of Mormon influence, many non-Mormons in the region are committed to the same socially conservative ideals. Yorganson examines this shift by looking at changing positions among both Mormons and non-Mormons on questions of gender, economy, and nation. He argues Mormons and non-Mormons have been able to achieve coexistence because of a narrowing of possible positions on these three issues.

Avihu Zakai, *Jonathan Edwards's Philosophy of History: The Reenchantment of the World in the Age of Enlightenment* (Princeton, 2003). Zakai explores Jonathan Edwards in the broad context of the Enlightenment in the Western World. According to Zakai, Edwards' philosophy of history can be viewed as a reaction to Enlightenment historical narratives that disregarded theistic concerns.

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Jon Butler, "Jack-in-the-Box Faith: The Religion Problem in Modern American History," *Journal of American History* 90, no. 4 (March 2004): 1357-1378.

Brendan J. Buttimer, "Turning Away from Georgia toward Rome: The Diocese of Savannah and the Growth of the Anti-Catholic Movement in Georgia, 1870-1979," *U.S. Catholic Historian* 21, no. 4 (fall 2003): 17-36.

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- Ann Hetzel Gunkel, "The Sacred in the City: Polonian Street Processions as Countercultural Practice," *Polish American Studies* 60, no. 2 (autumn 2003): 7-24.
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UPCOMING EVENTS AT THE CUSHWA CENTER

Cushwa Center Lecture

Paul Elie, author of *The Life You Save May Be Your Own: An American Pilgrimage* (Farrar, Straus & Groux, 2003)
September 22, 2004

Hibernian Lecture

Mick Moloney
New York University
October 22, 2004

Seminar in American Religion

George Marsden, author of *Jonathan Edwards: A Life* (winner of the 2004 Bancroft Prize for the Best Book in American History) (Yale University Press, 2003)

Commentators:

Rachel Wheeler, Center for the Study of Religion and American Culture, Indiana University-Purdue University Indianapolis
Stephen J. Stein, Indiana University, Bloomington
October 30, 2004, 9 a.m.-noon

American Catholic Studies Seminar

Timothy Neary, "Interracialism within American Catholic Liberalism: The Case of Chicago's Catholic Youth Organization."
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