



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *Taking It to the Streets*

**M**odern societies prefer that religion remain a private affair. In the home, or in a larger “house of God,” do what you like, secular societies seem to say, but in one way or another religion must be kept away from the public square. There are many reasons for this, the plurality of religious beliefs commanding attention in any given society perhaps chief among them. Religious differences can result in conflict when they meet out in the open. If we all agree to keep to ourselves while we are “being religious,” there is less chance of friction, and societies can concentrate on an agreed set of procedures for addressing common problems.

North American Christians, for the most part, confine their worship within

church walls. There are several well-known exceptions: visits by the Pope or the crusades of Billy Graham require stadiums to hold all the attendees. But these are the exceptions that, we might say, prove the rule. For when Christians do move out of their appointed sphere for purposes less specifically or purely “religious”—Promise Keeper rallies and abortion-clinic protests come to mind—controversy ensues, and voices are soon raised claiming the Constitutional separation of church and state is being threatened.

Indeed, one of the best-known examples of Christians getting out of their churches and marching are the demonstrations held by the Protestants of Northern Ireland. Vigorous and dramatic examples of public religion, these marches are designed to assert Protestant prerogatives over the Catholic residents of the neighborhoods through which they pass. The result is

often escalating violence. It is not necessarily the case that every accommodation to modern pluralism is entirely without merit.

Not so long ago, however, it was the absence of Christians from the public sphere that aroused suspicions on the part of secular liberals. Despite notable exceptions such as Martin Luther King Jr., the Berrigan brothers and others, churches were routinely accused of retreating into a cowardly and even vicious privatism and avoiding the tough work of confronting the social and national sins associated with racism and the war in Vietnam. As the sixties progressed, clerics and other religious figures became increasingly common sights at marches and rallies, but the majority of local churches remained aloof from pressing public issues even during that tumultuous decade.

What makes pastors and congregations leave the relative security of the sanctuary to take religion into the streets? What do they mean to accomplish? What can we learn from these public demonstrations about the nature of different religious experiences and their outlook on the world?

To some extent, of course, the willingness to take religion into the streets is a function of culture and tradition: some communities, particularly urban ethnic groups, have a history of sponsoring local liturgical processions.

*see Taking It to the Streets, page 6*

### I N S I D E

<i>Cushwa Center Activities</i> .....	2-5
<i>Announcements</i> .....	9-10
<i>Publications: Redeeming the Presidency</i> .....	11-23



## Seminar in American Religion

On April 10, the Seminar in American Religion met to discuss Catherine Brekus's *Strangers and Pilgrims: Female Preaching in America, 1840-1845* (Chapel Hill: The University of North Carolina Press, 1998). Professor Brekus teaches American religious history at the University of Chicago. Margaret Lambert Bendroth of Calvin College and Gregory Evans Dowd of the University of Notre Dame served as discussants.



Catherine Brekus and Greg Dowd

Professor Brekus has uncovered a forgotten chapter in American religious history, the explosion of female preaching that began with the first Great Awakening in the 1740s and continued through the early nineteenth-century revivals. Most of these women were itinerant evangelists, lacking formal education but possessing a robust confidence that God had personally called them to public ministry. For the most part they operated on the margins of antebellum Protestant evangelicalism, working within what were then less than respectable denominations such as the Baptists and Methodists, or among largely forgotten groups such as the Christian Connection and Millerite movements.

Brekus examines the lives and activities of more than 100 female preachers from this period, from Harriet Livermore, who preached before the

United States Congress in 1827, to abolitionist leaders such as Jarena Lee and Sojourner Truth, to the little-known Millerite itinerant Martha Spence, who traveled west to join the Mormons after the Great Disappointment of 1844. She suspects that there are many more female preachers in early America yet to be discovered. While women speaking in public was always a contested practice, it was apparently far from unusual during the antebellum period to see and hear women preaching the Gospel.

But if that is true, why is it that we have heard little or nothing about them until now? Brekus is convinced that these preachers were forgotten because there are no communities committed to perpetuating their memories. The revivals of the 18th and early 19th centuries that gave birth to many of these denominations were marked by unstructured enthusiasm that offered strong personalities unprecedented opportunities for action in the religious sphere. As revival waned, religious movements began introducing more structure and control into their operations and at the same time adopted a more respectable demeanor. Female preaching violated the Victorian prohibition upon women speaking in public, and many of these movements began prohibiting it in their quest to conform to contemporary standards of decorum.

Denominations intent on achieving middle-class respectability preferred to forget their early, charismatic origins, when zealous lay-women preached Christ's imminent return, denounced sin, derided the love of finery and display, and joined cause with abolitionist trouble-makers. Indeed, as Margaret Bendroth noted in her remarks, allowing women to speak in public in the 19th century was a symptom of cultural alienation, a sure sign that the group was outside the mainstream.

Moreover, contemporary communities of memory that might have claimed these women as their own—the current evangelical and feminist movements—are likewise discomfited by their presence in the historical register. Most evangelical Protestants are opposed to

women's ordination, and some oppose the idea of women preaching the Gospel to men under any circumstances. The radical example set by these women is not one most contemporary evangelicals are eager to grapple with.

Feminist scholars find women preachers equally difficult to assimilate into their narratives, as most of them were theologically quite conservative. Rather than appeal to the equality of the sexes, they argued that they had received a divine call to preach, and that call superseded human rules and regulations. Some claimed their call to preach was a sign of the end of the world. While these women were adamant about their callings, they were for the most part uninterested in the broader movement for women's rights.

Though not theologically innovative, Brekus insists that the presence of female revivalists complicates traditional interpretations of American religions during the period. Where older views of revivalism stressed its function as a force for social control or as a basis for social organization, Brekus argues that the history of female preaching shows that revivalism was also a divisive force within evangelicalism, as individuals generally excluded from positions of leadership were caught up in the spirit and began proclaiming the word of God. The debates generated by religious awakenings in antebellum America involved issues of religious enthusiasm, doctrine, worldliness and Americanization. Now we know that they involved the proper role of women, as well.

Brekus's study also calls into question other interpretations of revivalism. In response to a question from Greg Dowd about attitudes toward the market revolution, Brekus referred to Deborah M. Valenze's *Prophetic Sons and Daughters: Female Preaching and Popular Religion in Industrial England* (Princeton University Press, 1985), which argued that women's preaching was at bottom an attempt to defend a preindustrial way of life. Brekus noted that Valenze pays very little attention to theology; from her study of what these women actually said about their ministries, Brekus

concludes that their concerns were more sincerely religious than most historians are comfortable acknowledging.

That does not mean, Brekus added, that these preachers welcomed industrialization or its consequences. Their critique of the market revolution was theoretically unsophisticated, but rather addressed the social and spiritual effects of the new economy in blunt, confrontational tones. Preachers lamented the fact that once unattainable goods were becoming the obsession of the working class, leading artisans and farmers to join the rush to accumulation. They also regretted the effect of a cash economy on perceptions of women's work. Because their work in the home was uncompensated, women's labor was devalued. Perhaps more disturbing, the market revolution contributed to the tendency toward assigning status on a crassly materialistic basis, to the neglect of virtuous behavior and religious devotion.

One of the most perplexing questions about the phenomenon of antebellum female preaching was its disappearance within the evangelical sects that had once allowed women greater freedom to follow the Spirit wherever it led. Michael Hamilton noted that restrictions on female preaching referred to cultural values such as "modesty" and "seemliness" more than they did to the Bible. It would seem that changes in American culture generally played a larger role in the demise of preaching than did theology per se.

Brekus admitted that viewing early evangelicalism from the perspective of gender had changed her thinking on the movement: where she had once agreed with scholars who interpret early Protestant evangelicalism as a countercultural force, the spectacle of each of these sects falling into line and silencing their female voices has forced her to reconsider.

The idea that evangelicals represented a radical alternative to mainstream American culture is a complex one that has always had difficulty getting

past issues of race and economic ambition. To those factors, we now need to add gender. From the perspective of the female preachers in Brekus's study, evangelical Protestant churches seemed as intent on resisting the transformation offered by Christ as was the nation at large.



The Fall Seminar in American Religion, held on September 11, saw a lively discussion of Christine Leigh Heyrman's Bancroft Prize-winning *Southern Cross: The Beginnings of the Bible Belt* (New York: Alfred A. Knopf, 1997). Dr. Heyrman is professor of history at the University of Delaware. John Wigger, assistant professor of history at the University of Missouri at Columbia, and Susan Juster, associate professor of history at the University of Michigan, served as commentators.

*Southern Cross* offers a fascinating account of the historical roots of the contemporary commonplace perception of the South as the "buckle of the Bible Belt," the geographic center of American evangelicalism. A Northern import, evangelicalism grew out of the Great Awakening that swept through New England in the 1740s. In the 1790s, Baptist and Methodist missionaries descended upon the South to fill the religious void left by the disestablishment of the Anglican Church in

southern states after the revolution. Heyrman argues that despite this spiritual vacuum, evangelicalism came to dominate the southern religious landscape only after a protracted struggle with an indifferent, even hostile populace, and an "enlightened" gentry class that saw itself as the heir to Jeffersonian rationalism.

Through extensive research in primary source material, Heyrman shows how, when that old time religion was new, it presented a radical challenge to established social hierarchies of race,

gender, and age. Locating spiritual authority in internal experience rather than external structures, evangelicalism threatened existing church and family ties with a subversive egalitarianism of the elect. Initially, evangelicalism appealed to women, youth, and African-Americans, while it met with stern resistance from adult white men of all classes. Heyrman boldly argues that, faced with this resistance, Southern evangelicals adopted strategies to accommodate their message to the prevailing mores. Evangelical preaching continued to exhort and incite dramatic, emotional conversion experiences, but preachers increasingly cautioned against the more supernatural aspects of conversion, such as visions of devils and angels, that would be a source of embarrassment to the "enlightened" gentry. Similarly, evangelicals continued to preach moral reform but retreated from their earlier claims to authority over private conduct in households—claims often made by women and children against the behavior of white men.

The agrarian South never developed the sharp gender divisions of the domestic culture of the urban North. The Southern gentleman was master of his household, which included women, children—and slaves. In keeping with these prevailing ideals of mastery, evangelicals developed a muscular, masculine style of Christianity distinct from the more feminine evangelical style of the North. A camp meeting might begin with a preacher physically subduing one of the young rowdies crashing the revival to harass the faithful. Southern evangelicals preached against traditional public amusements such as gaming, drinking, and dancing, but did so in a distinctly Southern idiom that affirmed the martial traditions of the South, and above all, the authority of the white male as master of his household.

John Wigger praised Professor Heyrman's book as an important contribution to our understanding of "the intersection of popular religion and popular culture." As a scholar of Methodism, however, Wigger took issue with some of her general characterizations of the period. Against Heyrman's contention that Methodism had little impact on the South in the late eighteenth century, Wigger observed that while its overall numbers remained

*Initially,  
evangelicalism  
appealed to women,  
youth, and African-  
Americans, while it  
met with stern  
resistance from adult  
white men of all  
classes.*

small, it grew at the phenomenal rate of 665 percent from 1780 to 1800, slowing to a still significant 295 percent from 1800 to 1820. This steady growth raises the question as to whether Methodism succeeded by becoming respectable, or became respectable by virtue of having succeeded. Wigger commented that while Heyrman devotes an entire chapter to wild visions of the devil, she devotes comparatively little space to the principle figure in the supernatural visions of the time, Jesus Christ. Heyrman's focus on the colorful yet often institutionally marginal figures who incurred the wrath of the gentry obscures the mainstream figures who were steadily gaining acceptance for Methodism throughout the period covered in her book.

Susan Juster shared John Wigger's appreciation for Heyrman's storytelling abilities but wondered about the lack of theology in a book purportedly about the relation between religion and social change. Professor Juster cited the recent work of Donald Mathews on the transformation of sin in Methodist theology from an internal state requiring conversion to an external act subject to monitoring and management; this theological transformation helped southern Methodists accommodate the "sin" of slavery by promoting reform of the treatment of slaves and fostering new ideas of Christian stewardship. Juster noted that Heyrman's focus on personal religious experience also left unexamined the structural and macro-historical dimensions of evangelicalism, particularly the relation between religion and modernity. The argument that evangelicals muted the premodern, folk, and supernatural elements of their religiosity to court modern ideals of respectability obscures the degree to which evangelicalism was itself deeply divided on these issues apart from sociological factors: after all, John Wesley taught Newton's *Principia* in his school for poor children yet continued "to believe firmly in the visceral existence of devils and witches." Juster felt that Heyrman's story of co-optation by modernity slighted the role of evangelicalism as "a generative force in the creation of a new kind of modernity" that eludes the

standard dichotomy of premodern superstition versus modern reason.

Professor Heyrman acknowledged the theological thinness of her study yet defended her focus on personal experience in terms of the source material



*Sue Juster, Christine Heyrman and John Wigger*

available for the study of popular religion. The difficulties of bottom-up social history would only be compounded in any attempt to reconstruct what ordinary people were thinking about abstract theological issues. Several participants pointed to possible written clues in the sermon outlines often kept by preachers, and the accounts of doctrinal disputes with local congregations often recorded in the diaries of itinerant preachers. Jan Shippy added that historians need to look beyond conventional written sources to the kinds of materials used by folklorists, particularly oral histories and material culture. In contrast, Katherine Dvorak suggested that the dearth of material might simply reflect a dearth of thought: at the popular level, theology may not get much beyond the level of slogans for winning souls.

The panel presentations also elicited much discussion on the relation of evangelicalism to modernity. Some scholars emphasized that the retreat of the supernatural in no way lessened southern evangelicalism's embrace of the pre-modern elements of Southern society, such as patriarchy and slavery. The modern emphasis on personal

religious experience in evangelical religion has obscured a transformation of the folk and supernatural elements supposedly banished by evangelical rationalism: the seemingly spontaneous working of the Spirit has itself been

ritualized into very distinct stages, the recounting of which provides a consistent structure to the surface idiosyncrasy of individual accounts of the conversion experience. Discussion of the relation between modernity and evangelicalism led Martin Marty to wonder whether Heyrman had any general theory of religion. The homogenization of religion in modern America—a land where Buddhists have "churches" and Catholics sing "Amazing Grace"—suggests a steady continuation of the accommodationist strategies

Heyrman sees in the antebellum South.

Heyrman refrained from speculating beyond her sources. She stressed that her work argues for the distinctiveness of Southern resistance to evangelicalism in contrast to the comparative openness to evangelicalism in the North. In response to questions about the role of religion in the sectional conflict, Heyrman insisted that even though Southern evangelicals had made their peace with patriarchy and slavery by the 1830s, theological differences continued to divide Methodists and Baptists up until the Civil War; historians should be wary of any simple equation of religious and regional identity. Reflecting on the current state of American religion, Heyrman noted that demographic shifts, particularly from the South to California, have given Southern evangelicalism an unprecedented national profile. The emphasis on patriarchal authority stands as a distinctly Southern contribution to contemporary American evangelicalism, but movements such as the Promise Keepers echo the call to male accountability in family life that sounded through the earlier, more egalitarian evangelicalism of the 1790s. Evangelicalism "has never been

a static, monolithic structure of belief and...its adherents have never been an undifferentiated mass." In the world of American religion, the only constant is change.

## *Hibernian Lecture*

On Friday, October 8, Kerby Miller delivered the annual lecture sponsored by the Ancient Order of Hibernians. Professor of history at the University of Missouri-Columbia, Miller is the author of the award-winning *Emigrants and Exiles: Ireland and the Irish Exodus to North America*, and *Out of Ireland*, the companion to the 1994 PBS documentary on Irish immigration to America. Professor Miller presented a lecture on "'Scotch-Irish' Myths and 'Irish' Identities in Eighteenth- and Nineteenth-Century America."

Miller drew on extensive primary source research in immigrant letters and local court records to call into question the notion, still propagated by Unionist politicians in Northern Ireland, of a distinct Ulster Presbyterian tradition locked in eternal mortal combat with an equally distinct Gaelic Catholic tradition. The Scotch-Irish identity is better understood as a late-nineteenth-century invention imposed on an earlier period in which distinctions between North and South or Protestant and Catholic tended to be subsumed under the more general category of "Irish." Professor Miller began his talk with the particularly revealing story of a Presbyterian woman named Mary Elizabeth McDowell Greenlee, who emigrated to America from Ulster in the early eighteenth century. Greenlee settled in what would become Rockbridge County, Virginia, conventionally thought to be the most "Scotch-Irish" county in America. Miller compared an original court deposition delivered by Greenlee in 1806 with a transcription of her testimony published in the 1880s. The later document had systematically "Scotch-Irish-ized" nearly every early settler of Rockbridge county: Cullen became "Coulter," Quinn became "Green," and O'Brien became "Osborn."

According to Miller, the rise of the notion of a distinct Scotch-Irish identity cannot be attributed simply to the desire of American Protestants of Irish descent

to distinguish themselves from the poor, illiterate, and Catholic famine Irish that



*Kerby Miller*

flooded eastern cities in the middle of the nineteenth century. Miller traces the roots of the phenomenon to earlier political and class tensions within the Ulster-American Presbyterian community itself. He provocatively charges that the Scotch-Irish identity was first invented in the early nineteenth century by conservative Federalist Presbyterian ministers who wished to lure lower-class Ulster-American Protestants from their allegiance to the Jeffersonian Republicans. The conservative Ulster-American bourgeoisie sought to rid their ethnic community of political radicalism and social vulgarity by associating such traits with the "wild Irish," a term historically linked to Irish Catholics who participated in reprisals against Protestants during the Cromwellian era. Miller stresses the popular support for the 1798 rebellion among Ulster-Americans, a support conservative ministers tried to undermine through an "embargo" on Ulster Presbyterian ministers deemed to have been infected by "the French disease" of radical republicanism. These tactics failed in the short run, as many Ulster-American Protestants continued to support the Jeffersonian Republicans, and helped to elect the first ethnic president, Andrew Jackson, a "wild" frontiersman of Ulster Protestant descent. The mass immigration of famine Irish undoubtedly tipped the balance toward acceptance of a distinctive Scotch-Irish identity, but Protestant and Catholic Irishmen were able to maintain

strong political alliances through the first half of the nineteenth century.

Miller examined four case studies of individuals who exemplify the fluidity of Irish identities during the pre-Civil War period. One involved the story of John O'Raw, an Ulster Catholic who emigrated to Charleston, South Carolina, during the winter of 1806-1807. Only 15 years old at the time of the Rising of 1798, O'Raw nevertheless defied his local priest by joining with local Presbyterians to fight with the United Irishmen. A shopkeeper in South Carolina, O'Raw was a member of the Catholic parish of St. Mary's as well as the interdenominational Hibernian Society. During the "Charleston schism" of 1815-1819, he sided with parishioners who refused to accept the appointment of an ultra-royalist French priest to St. Mary's. O'Raw and other parishioners, many of whom had been associated with the United Irishmen, objected to the priest because he opposed the republican principles for which they and their Protestant countrymen fought in 1798. Miller takes O'Raw as an instance of how, in the early nineteenth century, Irish Catholics and Protestants often defined "Irishness" in political rather than religious terms.

O'Raw eventually returned to Ireland. Catholic emigrants who stayed in America often had a more difficult time reconciling their faith with new political and cultural developments.

In his concluding remarks, Miller suggested that popular understandings of Irishness in America may be coming full circle. In 1990, roughly 39 million Americans claimed Irish descent. One-fifth of white Southerners identified themselves as Irish, though only 4 percent of these specified "Scotch-Irish." Given the low levels of Famine and post-Famine immigration to the South, and the still overwhelmingly Protestant character of the region, these figures suggest that the descendants of Ulster Presbyterians have once again come to see themselves as "Irish." After a generation of revisionist historians have destabilized traditional Catholic nationalist notions of Irishness, recent developments suggest that traditional Unionist notions of a distinct Scotch-Irish tradition deserve a similarly critical scholarly investigation.

*continued from page 1*

Both the church community and the neighborhood (which are often the same) expect and look forward to these events. Certainly, public religious demonstrations are more common in urban than suburban environs. But is the oft-noted decline of religious festival among affluent, assimilated, suburban Americans over the past half century merely another aspect of the “bowling alone” effect of modernity, or is it more complicated? On the other hand, do we not obscure much of the rich motivation and meaning embedded in these events if we succumb to the temptation to explain them as merely part of the ethnic experience?

That organized popular religious festivals are often connected to a robust ethnic identity seems incontrovertible. Hispanic theologian Virgilio Elizondo, for example, described several of the key distinctives of Latin American Catholicism in a lecture at the University of Notre Dame last year. “We love,” he said, “to take religion into the streets.” But it has not always been the case that Latino Catholics could be singled out for their enthusiasm for public religious celebrations.

Historians James O’Toole and Timothy Kelly have explored past expressions of public religious ritual in Boston and Pittsburgh respectively. In a talk he gave some years ago entitled “The Church Takes to the Streets: Public Catholicism in Boston, 1945–1960,” O’Toole sought to map the growth and decline of public ritual onto the broader contours of the history of the Catholic community in the United States.

Noting that public displays by Boston’s Catholics were rare during the nineteenth century, O’Toole argues that the Church’s minority status, combined with the virulence of nativist hostility, convinced the city’s Catholics of the

wisdom of keeping a low profile. By the 20th century the demographics of the city had changed, and public ceremonies celebrating the 100th anniversary of the founding of the diocese, O’Connell’s elevation to cardinal, and the 50th anniversary of his ordination were held openly on the streets of what had once been the heart of the Puritan experiment.

*That organized popular religious festivals are often connected to a robust ethnic identity seems incontrovertible.*

O’Toole found a connection between the emergence of Boston Catholics into the public sphere and warfare—both national and spiritual. During and just after World War II, Catholics met in stadiums for mass rosaries sponsored by the Holy Name Society. A large national gathering of the Society in 1947 also evinced the martial spirit, but the war in question was now that between the Church and the modern world. Speakers stressed the Church’s opposition to profanity, birth control, and divorce.

During the Cold War, parades could combine a vigorous, even belligerent, patriotism with opposition to practices perceived as threatening to Catholic moral standards. A 1948 CYO parade featured a float representing a PT boat, with students standing on deck in uniform. Behind a gun turret stood a child dressed as the Blessed Virgin under a banner that said “Immaculate Conception, Patroness of America.” But the parade was also designed to rally opposition to an upcoming Massachusetts referendum on birth control.

In 1959, Boston Catholics took to the streets to protest Nikita Krushchev’s visit to the United States. Cardinal Cushing called for a prayer crusade to coincide with the Soviet premier’s visit and held a large ceremony at Bunker Hill Monument; some 20,000 Catholics circled the site on September 15, the day of Krushchev’s arrival. The ceremony, says O’Toole, allowed Boston Catholics to demonstrate their power and political outlook to the wider

community. “No longer members of a church of the political catacombs,” Boston’s Catholics had learned to assert themselves in public affairs.

But the Cold War consensus that lent confidence to Boston Catholics as they asserted their presence in the public sphere was not to last. Public ceremonies—prayer rallies, parades, processions—also celebrated political freedoms about which Catholics of all ages could find common ground with the city’s non-Catholic population. Broad national concerns, that is, offered Catholics an opportunity to express their loyalty to America and at the same time voice the distinctively anti-modern values of the Catholic community.

This moment of public affirmation was “euphoric but short,” as David O’Brien has said. By 1960 Boston Catholics had little need to “take it to the streets”—they were on television and in the White House. But, says O’Toole, the “new president wore his Catholicism so lightly that the need for aggressive self-definition of Catholics was no longer so pressing. The battle, once won, did not need fighting again.” With the controversies of the 1960s—the war in Vietnam, *Humanae Vitae*, civil rights and the debates generated by Vatican II—the identity of the city’s Catholic population fragmented and no longer provided a secure base from which to assert a unified public presence.

Timothy Kelly’s article on “Suburbanization and the Decline of Public Ritual in Pittsburgh” published in the *Journal of Social History* (1994) narrates a slightly different story. Like O’Toole, Kelly finds in the public devotions, parades and rallies of Pittsburgh “a kind of lost world of American Catholicism.” He believes that such public rituals “raise many important questions about the Catholic church’s role in public life, about the way Catholics understood their religion and presented it to others, and about the way that religion shaped and was shaped by the larger culture.”

But Kelly finds Pittsburgh’s Catholics engaging in public rituals earlier than O’Toole’s Bostonians. Similarly he finds devotions in Pittsburgh declining well before the 1960s. His research indicates that any attempt to map the

history of public processions onto the broader course of public Catholicism may require a fair amount of fine tuning as we shift our gaze from one locale to another.

As in Boston, tensions arose over public displays of Catholicism in pre-World War II Pittsburgh. In 1913 a parade had to be canceled for fear of Protestant reactions; and in 1915, while there was a parade, Protestants countered with one of their own two weeks later. Protestants saw these parades as "attempts to assert Catholic control over public life," says Kelly. Catholics, in turn, insisted their parades were merely "protests against blasphemy, perjury, cursing, swearing and profanity; against every word or deed which brings dishonor to Christ's Name."

Before the 1950s, when public devotions in Pittsburgh were at their peak, successful rallies were associated with times of acute social strain: the depression of the 1930s, a devastating flood, World War II, and Korea. But public devotions were not merely an instinctive response to anxiety on the part of the laity, claims Kelly; they were also the product of intense extended efforts of Pittsburgh's priests to expand popular religious devotions beyond the gendered confines they had inhabited for most of the city's history. In the 19th century, popular devotions were an almost entirely female affair. The throngs of male laity crowding Pittsburgh's stadiums in the 1950s were the result of almost a half century of promotion efforts by priests and religious.

The last significant rally of the decade occurred in 1955 and was something of a disappointment. Numbers had been declining for several years, Kelly notes, but the 1955 event fell thousands short of expectations, and the tradition came to an end. Well before Catholic political triumph in 1960 or later upheavals could have thrown a wrench in the devotional works, then, public ritual was in severe decline in Pittsburgh. Why?

*During the Cold War parades could combine a vigorous, even belligerent patriotism with opposition to practices perceived as threatening to Catholic moral standards.*

Kelly believes the answer lies more in the divergent interests of the city's priests and laity than in broader cultural changes. The parades and rallies of the past had always been less about speaking to the non-Catholic world than about hierarchical attempts to reinforce the insular nature of the Catholic world. For a time Catholics responded (though they may have done so for reasons only partially in tune with clerical intentions).

By 1955 the walls of the Catholic ghetto were already crumbling as worldviews expanded and the post-war rush to the suburbs proceeded apace. The troops had little enthusiasm for the

rituals of the past. The cutting edge of Catholic devotional life had shifted from mass, male-only rallies in stadiums to the home, as Catholics flocked to the Christian Family Movement. It was not so much the insulation and privatization of the suburbs that spelled the end of Catholic devotions in the 1950s, but the rise of a less masculine, more family-oriented religious sensibility. Kelly's 1998 article in the same journal, "Our Lady of Perpetual Help, Gender Roles, and the Decline of Devotional Catholicism," finds a similar dynamic leading to the decline of female-based Marian devotions.

Historians are familiar with all sorts of parades and processions, and it seems sensible to explain the rise and fall as well as the meaning of Catholic versions of these events in terms similar to those employed to understand non-Catholic rallies and demonstrations. The view from within the history of Catholic popular devotions adds another level of complexity. For running counter to the clergy's attempts to build an insular local community around public devotions was a strong official distrust of unofficial religious expression.

As Carl Dehne argues in his important article on "Roman Catholic Popular Devotions," published in *Worship* in 1975, Vatican II represented, among other things, the triumph of hierarchical

attempts to center worship around the Mass. Prior to Vatican II, when the breviary was whispered in Latin by the priest, popular devotions constituted an important outlet for participatory communal worship. But after 1965 popular devotions declined—Dehne calls it an "extinction." In part they were affected by the erosion of peculiar ethnic or class consciousness. But, he says, they were also rendered less crucial by the introduction of vernacular singing and vocal participation in the mass as a result of liturgical reforms.

Since Vatican II there has been a largely successful attempt, notes Dehne, to make popular devotions more like the official liturgy, or replace them with Bible lessons. One example is the manner in which "the way of the cross" has been reined in from the streets: in the post-1965 American Church the procession usually takes place within the sanctuary, rather than out in the wider neighborhood.

In his article on "The Re-Emergence of Popular Religion Among Non-Hispanic American Catholics," *Worship* (1998), Patrick Malloy echoes Dehne's theme. Vatican II's insistence that popular devotions "accord with the laws and norms of the Church," be conducted "by mandate of the bishops," and always revolve closely about the liturgy, Malloy writes, tended to suppress the laity's enthusiasm for them. Catholics searching for freer forms of expression and experience looked to the charismatic movement in the years after Vatican II. Indeed, many churchmen distrust popular devotions, says Malloy, because, like the charismatic movement, they "find their strength in, and serve to reinforce, the experience and identity of the individual, rather than that of the ecclesial body."

But it is just this aspect of popular devotions that engenders profound enthusiasm for them on the part of the laity. Luis Maldonado argues that popular religion attracts precisely because it is supra-rational, symbolic and imaginative. Experiential, festive, theatrical, and communal in nature, popular religion allows individuals, families and communities to bring both their particular styles and their personal concerns to bear on their worship, fusing various elements together into a powerful form of expression where the vertical and the horizontal, the sacred and the profane, the liturgical year and the events of lived experience, intersect.

According to Maldonado, among others, the political is never very far from the popular in its most encompassing forms of expression. While intimate issues involving mate selection and anxieties over children predominate in popular petitions, we also find unsophisticated protests against the social and spiritual disruptions caused by poverty, official neglect and inadequate health-care. "Popular religious beliefs and practices," writes Thomas Bamat in his recent article on the topic in *America*, "are an integral part of complex processes in which people refashion their worlds, resist impositions and reconstitute their personal and collective identities."

Perhaps the most vigorous examples of these dimensions of popular religion in contemporary America are found among the nation's Latino Catholics. It is here too that we find examples of popular Catholicism functioning, in Bamat's words, as "countercultural expressions that question the logic of the prevailing social system and promote—though subtly and indirectly—ties of solidarity and a sense of basic justice." Several scholars writing under the auspices of the Cushwa Center's "Catholicism in 20th-Century America" initiative are looking at the origins and significance of public religious processions among Latino Catholics. Timothy Matovina is exploring the history of public devotion to Our Lady of Guadalupe among Latinos in Texas during the early twentieth century. KarenMary Davalos is researching a *Via Crucis* procession that began in Chicago's Pilsen neighborhood in the 1970s. Lara Medina and Gilbert Cadena are studying the revival of the Day of the Dead celebrations in Los Angeles during roughly the same period. Each study examines how the intersection of ethnic, community and religious concerns fosters fluid, contested meanings that vary over time and between participants.

Guadalupan devotion is the most deeply rooted religious practice in Latino Catholicism. With origins in a sixteenth-century apparition to the indigenous Mexican convert Juan Diego, Guadalupan devotion has served as a powerful symbol of Mexican national identity even for those Latinos of Mexican descent living in the territories

ceded to the United States following the Mexican-American War. Matovina focuses his study on the parish of San Fernando in San Antonio, Texas. San Fernando had promoted devotion to Guadalupe since its founding in 1731 but underwent a particularly strong revival in the early twentieth century. The violent anti-clericalism of the Mexican Revolution (1910-1917) forced many clergy and devout laity into exile in Texas, with a substantial number of refugees settling in San Antonio.

*Perhaps the most vigorous examples of these dimensions of popular religion in contemporary America are found among the nation's Latino Catholics.*

The Mexican clergy, with the support of the Spanish Claretians serving San Fernando, soon transformed the December feast of Guadalupe into an annual triduum with solemn feast-day rites.

The intensified persecution of the Mexican church in the 1920s fostered an intensified Guadalupan devotion at San Fernando. Mexican exiles augmented the triduum activities of the previous decade with two new activities: a procession of roses on December 11, to commemorate the roses that Juan Diego gathered as a sign from Guadalupe, and a candlelight procession on December 12. Members of various lay pious societies marched with banners through city streets and plazas, wearing the distinctive uniforms or medallions of their organizations. The torches carried in the processions were often decorated with the green, white and red colors of the Mexican flag. Matovina argues that these processions not only helped Mexi-

can exiles to reassert their national identity but also helped Mexican-Americans to gain a new sense of communal self-respect despite the poverty and racism they faced in Anglo-American society.

The Pilsen *Via Crucis* began in part as a protest over inadequate city services, after several families were lost in fires when non-Spanish-speaking firemen were unable to understand the directions offered by Mexican-Americans in the neighborhood. Davalos sees the *Via Crucis* functioning as a claim to public space on the part of the Mexican American community in the wake of these disasters. The procession works to heighten community awareness of the neighborhood's grievances against the city. But it also touches upon other areas of public concern: the procession stops at taverns, schools, libraries and other institutions or places that impact the community, for good or for ill.

At the same time, the liturgical aspects of the procession work as an instrument of evangelization. The young man who is chosen to play Christ is usually a marginal figure, someone on the outskirts of neighborhood and ecclesial life. Gang members often follow the procession from a distance, or make the sign of the cross as it passes. While the organizers of the procession use the event to lay claim to the neighborhood as sacred space, the narrative of the Christ story reaches out through the procession to touch members of the community who otherwise rarely avail themselves of the Gospel or the sacraments.

Davalos also finds several important divisions among the people sponsoring the *Via Crucis*: over the years there have been arguments between clergy and laity over responsibility for orchestrating the event, between members of different generations over the language to be employed, over the music, the degree of media visibility, and over whether it is necessary that the girl chosen to play Mary actually be a virgin or not. At the same time, individuals participating in the procession are themselves of two minds about it, as they will often stress that "the real *Via Crucis* is in Mexico." The event thus serves to remind participants that they are a diasporic people even as they seek to claim their present neighborhood as sacred.



Research by Lara Medina and Gilbert Cadena into the revival of the Day of the Dead procession in Los Angeles reveals an even more complex background. Not parish priests, but artists were behind the rejuvenation of this festival. Over time, what began as a largely cultural event involved a collaboration between artists, the wider community, and a group of Jesuits working among the unemployed and gang members. The iconography of the procession mixes themes and symbols drawn from Catholicism, Nahuatl and African religions, as well as typically Mexican images. The eclectic nature of the festival mirrors the religious orientations of the participants, who are largely younger Mexican Americans with little attachment to the institutional Church.

If it is unclear just how "Catholic" this Day of the Dead festival is—whether in its historic origins or in the motivations of its present organizers—it

is nevertheless one of the ways in which religion is taking to the streets in the postmodern, urban context. The celebration of the Day of the Dead is far indeed from Vatican II's insistence that popular devotions revolve about the liturgical year and lead the laity back to the Mass. But the festival attracts precisely for the same reasons popular devotions always have: it offers the people the opportunity to participate in ways that utilize their skills and honor their concerns. At the same time, elements of the Gospel story find their way back into the community, and only time will tell what role such festivals might play in the re-evangelization of Los Angeles in the third millennium.

"Do the Christian people actually play a role in today's transmission of tradition," Orlando Espín has asked, "beyond being paid lip service for their 'reception' of truth? What is their actual, real-life role in that transmission

in the real-life church?" When religion takes to the streets, it does so in and through the bodies of the faithful. There is little doubt, at such moments, that it is they who are the transmitters of the tradition they are participating in. Without them, the tradition withers, as it did in Pittsburgh in the 1950s and Boston in the 1960s. Where religion continues to spill out into the streets today, it does so by allowing the people to contribute not only to the physical shape of the event but—increasingly in our post-denominational era—by allowing them explicitly to inject their own meanings into their devotions. And as they do so, the modern secular city continues to be punctuated by colorful reminders of the sacred.

—John H. Haas  
*Department of History*  
*Bethel College*

## ANNOUNCEMENTS



• **The John Nicholas Brown Center** invites applications for its resident fellowship program. The Center supports research in the fields of history, literature, religion, material culture, and historic preservation. Fellowships are open to advanced-stage doctoral candidates, junior and senior faculty, independent scholars, and humanities professionals. Preference will be given to scholars working on Rhode Island topics or requiring access to scholarly resources within the New England area. Brown University graduate students applying to this program should contact the Graduate School to confirm their eligibility. Successful applicants will receive a stipend of up to \$2,000 for research expenses. The Center provides fellows with office space in the national Historic Landmark Nightingale-Brown House located on College Hill in Providence. Library privileges are available through Brown University.

Applications should include a two-page project abstract, a two-page curriculum vitae, a one-page work plan, a proposed budget, and one letter of recommendation. The Center's mailing address is Box 1880 Brown University, Providence, RI 02912. The deadline for application is **April 15, 2000** (for

residence between July 1, 2000 and December 31, 2000). Announcement of awards will be made within one month of the application deadline. For more information about the fellowship program, contact Joyce M. Bothelho, Director. E-mail may be directed to [Joyce\\_Botelho@brown.edu](mailto:Joyce_Botelho@brown.edu).

In partnership with the Institute for Elementary and Secondary Education at Brown, the Center will also offer one fellowship to a secondary school teacher for the summer of 2000. Educators interested in applying to this program should contact the John Nicholas Brown Center for more information. The application deadline for this program only is February 1, 2000.

• **The Louisville Institute** has recently awarded several research grants in support of scholarship in American Catholic studies. General grant recipients include Nancy M. Malone, for her project "Filling the Void: A Spirituality for Contemporary Americans," and John T. McGreevy, for his project "Thinking on One's Own: Catholicism and American Liberalism from Slavery to Abortion." Dissertation fellowships were awarded to several younger scholars, including Richard Scott Hanson, for "A Blessing and a Curse: Religious

Freedom, Immigration and Pluralism on Bowne Street in Flushing, New York," and Omar McRoberts, for "Saving Four Corners: Religion and Revitalization in a Depressed Neighborhood." The Institute also awarded several Christian Faith & Life Sabbatical Grants, designed to relate the themes of Christian faith more directly to the everyday reality of contemporary believers. Recipients of these grants include María Pilar Aquino, for her project "U.S. Latina Feminist Theology: An Intercultural Theological Method," and Catherine Dooley, for her work "A Study of the History and Practice of Confession of Children."

For further information on the Louisville Institute, please contact: The Louisville Institute, 1044 Alta Vista Rd., Louisville, KY 40205-1798. E-mail: [info@louisville-institute.org](mailto:info@louisville-institute.org). Web site: [www.louisville-institute.org](http://www.louisville-institute.org).

## Conferences

• A conference on **Science and Theology in Dialogue with the New Millennium** will be held January 27-30, 2000, in Adelaide, Australia. For more information, contact: Australian Theological Forum, P.O. Box 504, Hindmarsh SA 5008, Australia.

• **Jonathan Edwards in Historical Memory**, a conference co-sponsored by Yale Divinity School, the University of Miami, Trinity Evangelical Divinity School, and The Works of Jonathan Edwards, will held March 9-11, 2000, in Coral Gables, Florida. All sessions will be held at the Omni Colonnade Hotel. For more information, see the conference Web page at [http://www.yale.edu/wje/html/miami\\_conference.html](http://www.yale.edu/wje/html/miami_conference.html).

• **The American Academy of Religion/Midwest Region** will hold its annual meeting on March 17-19, 2000, at DePaul Center, DePaul University, in Chicago, Illinois. With the theme "Physical Religion", the conference will explore the connection of religion and the body, ritual and embodied practice, material culture, physical environments, and sexuality. For more information, contact Professor Brian Wilson, Department of Comparative Religion, Western Michigan University, Kalamazoo, MI 49008. E-mail: [wilsonb2@wmich.edu](mailto:wilsonb2@wmich.edu).

• **The American Catholic Historical Association and the American Society of Church History** will hold their joint spring meeting on April 28-30, 2000. The conference theme is "Cultural Meeting Places". For further information, contact Professor Sandra Yocum Mize, Religious Studies Department, University of Dayton, Dayton, OH 45469-1530.

• **The Auburn Theological Seminary and the Union Theological Seminary** will sponsor a conference "Bible, Church, World: The Challenge of Scripture to Changing Cultures", to be held in New York City on June 12-16, 2000. The conference is for religious leaders, clergy, and laity who wish to engage in serious reflection about the Bible at the beginning of a new millennium. For more information, contact: Auburn Theological Seminary, 3041 Broadway at 121st Street, New York, NY 10027, U.S.A. Phone: 1-800-818-2911 or 1-212-662-4315. Fax: 1-212-663-5214. E-mail: [Inw@auburnsem.org](mailto:Inw@auburnsem.org).

• **Collegium** sponsors annual summer seminars for faculty from its member institutions and for advanced graduate students from universities throughout the United States and Canada. The seminars provide a collegial environment in which participants from diverse backgrounds, faiths, and disciplines discuss the sources and implications of a Christian academic vocation. Sixty-five to 75 fellowships are offered annually to faculty from Collegium's member institutions and to graduate students who apply on a competitive basis. The next meeting will be held at St. John's University in Collegeville, Minnesota, on June 16-23, 2000. Faculty fellows are nominated by a designated liaison at each member institution. The deadline for faculty nominations is **January 31, 2000**. Graduate fellowships are available on a competitive basis to doctoral and post-doctoral students not yet in tenure-track positions. The graduate application deadline is December 10, 1999. For further information and application materials, please contact: Collegium, Fairfield University, 1073 North Benson Road, Fairfield, CT 06430-5195. Phone: (203) 254-4184. E-mail: [collegium@fair1.fairfield.edu](mailto:collegium@fair1.fairfield.edu). Web site: <http://www.fairfield.edu/collegiu>.

## Archives

The Pitts Theology Library at Emory University, in collaboration with the Thomas Merton Center of Bellarmine College in Louisville, Kentucky, and the Merton Legacy Trust, has digitized about 50 of the working notebooks of Thomas Merton. The Pitts Library is working with an editorial board to make the notebooks whose texts have not yet been transcribed available to Merton scholars who are willing to produce transcriptions. The goal of the project is to produce page images of the notebooks and link each of those pages with a fully searchable transcription. Dr. Charles Spornick of Emory's Beck Center already has collaborated with the Pitts Library to provide a digitized, annotated version of Merton's "Red Diary" on the Internet at [http://chaucer.library.emory.edu/merton/Red\\_Diary\\_Home.html](http://chaucer.library.emory.edu/merton/Red_Diary_Home.html).

## Recent Research

• **Dorothy Ann Blatnica, VSC**, associate professor in the religious studies department at Ursuline College, is beginning research on the history of her congregation, the Vincentian Sisters of Charity of Bedford, Ohio. Those with information relating to her research topic may contact her at Ursuline College, 2550 Lander Road, Pepper Pike, OH 44124.

• **Sr. Ann Thomasine Sampson, CSJ**, is writing a history of the Sisters of St. Joseph to be published in the year 2000, the 350th anniversary of their founding in Le Puy, France.

• **Mary E. Seematter**, adjunct faculty member at Washington University, St. Louis, is working on an article scheduled for publication in spring 2000, on three religious orders of women whose primary ministry was among the African-American community in St. Louis. Scholars who have engaged in similar research in different urban settings may contact Professor Seematter at [mseematt@artsci.wustl.edu](mailto:mseematt@artsci.wustl.edu) or [seematter@yahoo.com](mailto:seematter@yahoo.com).

## Personals

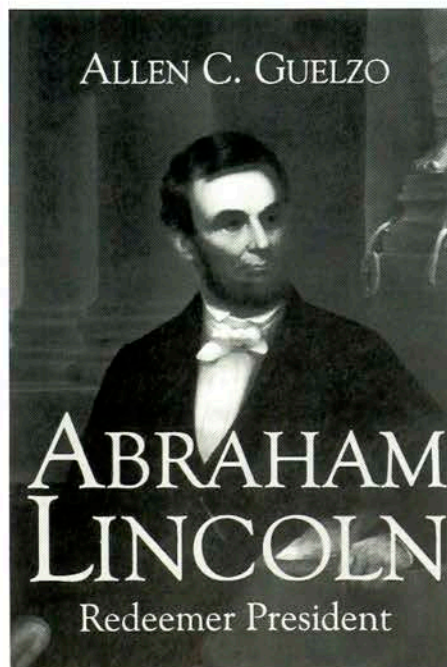
• **Regina Siegfried, ASC**, will leave the *Review for Religious* to take over the position of book review editor for *History of Women Religious*. She invites those interested in writing occasional reviews, and those with information on new books relevant to the history of women religious, to contact her at: Department of Theological Studies, St. Louis University, 3800 Lindell Blvd., P.O. Box 56907, St. Louis, MO 63156-0907.

• **Christopher Shannon** has joined the staff of the Cushwa Center as research associate. Chris holds a Ph.D. in American Studies from Yale University and is the author of *Conspicuous Criticism: Tradition, the Individual and Culture in American Social Thought, from Veblen to Mills* (Johns Hopkins). He replaces **John Haas**, who in July accepted a tenure-track position teaching American history at Bethel College in South Bend.



## Redeeming the Presidency

**T**he first nation with a secular constitution, the United States continues to appear to the world as a nation with the soul of a church. From the founding to the present, religion has played an important role in American politics. Between the extremes of church establishment and secular humanism, American politics has developed an informal political religiosity that as far back as 1838 Abraham Lincoln dubbed “civil religion.” In the 1950s, Dwight Eisenhower’s statement that “Recognition of the Supreme Being is the first, the most basic, expression of Americanism,” expressed the rough consensus on religion that guided both Democrats and Republicans through 100 years of electoral politics. This consensus fell apart in the 1960s, first as aggressively secular liberals wrested control of the Democratic Party from urban ethnics and white Southerners, and then as the Religious Right sought to use the Republican Party to promote a particular vision of America as a Christian nation.



Allen C. Guelzo’s *Abraham Lincoln: Redeemer President* (William B. Eerdmans, 1999), and Gabriel Fackre’s edited collection *Judgment Day at the White House: A Critical Declaration Exploring Moral Issues and the Political Use and Abuse of Religion* (William B. Eerdmans Publishing Company, 1998), span the historical and moral extremes of this tradition of civil religion, from its early zenith in the fight against slavery, to its recent nadir in the Clinton sex scandal.

The Fackre collection came together in response not to President Clinton’s moral behavior per se, but to the public apology for that behavior that he offered in a speech delivered at a Religious Leader’s Prayer Breakfast held on September 11, 1998. A group of New Testament scholars elicited the participation of a broader range of scholars in the drafting of a “Declaration Concerning Religion, Ethics, and the Crisis in the Clinton Presidency.” The 141 signees, all “scholars interested in religion and public life,” protest “the manipulation of religion and the debasing of moral language in the discussion about presidential responsibility.” The Declaration enumerates six points of abuse. The first two concern the apology proper. The Prayer Breakfast setting placed religious leaders “in danger of being called upon to provide authentication for a politically motivated and incomplete repentance,” and reinforced “the widespread assumption that forgiveness relieves a person of further responsibility and serious consequences.” Points three and four address Clinton’s moral behavior itself. The scholars “reject the premise that violation of these ethical standards should be excused so long as a leader remains loyal to a particular agenda and the nation is blessed with a strong economy,” and “maintain that in general there is a reasonable threshold of behavior beneath which our public leaders should not fall.” The final two points make a broad appeal for further discussion. Society as a whole must “take account

of the ethical commitments necessary for a civil society and to seek the integrity of both public and private morality,” and “extended discussion about constitutional, ethical, and religious issues will be required to clarify the situation.” The Declaration is followed by a series of brief essays by several of the signees elaborating on key issues in the document, as well as responses from scholars who refused to sign, and some reflections on the Clinton scandal by national columnists.

The lead essay by Jean Bethke Elshtain focuses on Clinton’s participation in the debasement of forgiveness by the “contrition chic” promoted in popular culture through tell-all autobiographies and confessional TV talk shows. Professor Elshtain questions the sincerity of forgiveness-seeking pursued after opinion polls and before national cameras, but objects particularly to what she sees as Clinton’s manipulative use of the Prayer Breakfast setting “for political ends.” Of all the unscrupulous actors in the scandal, only Clinton publicly went before the ministers of God for absolution, blurring the lines between spiritual forgiveness and “legal and political exculpation.” Elshtain stresses the need “to distinguish between instances of contrition chic and...serious acts of public or political forgiveness,” and to clarify “the relationship between contrition and forgiveness and the rule of law.” Citing Jesus’ warnings against the public display of religion, other scholars concurred that the Prayer Breakfast setting conflated private forgiveness with public honor, and effectively “turned confession into propaganda.”

Other signees treat Clinton’s plea for forgiveness as a symptom of America’s Christianity’s reduction of Biblical concepts of forgiveness to an easygoing ethic of “forgive and forget.” Stanley Hauerwas suggests that the liberal American Protestantism to which Clinton nominally adheres so lacks any sense of sin that Clinton may sincerely be incapable of understanding that a public sin requires some kind of public

penance, not merely an apology. Others locate this blindness more specifically in a Baptist tendency to excuse sin through “cheap grace,” the belief that salvation through faith absolves individuals of accountability for individual sins. Responding to the defense of Clinton as victim of a sexual witch hunt, one signee poses the question: “Is moral indignation permitted for Christians, or does the Christian focus on forgiveness and grace preclude the kind of prophetic denunciation one finds with Amos or Nathan?”

To judge from the critics of the Declaration, the answer to this question would seem to be a resounding “no.” The six respondents who refused to sign the Declaration accept Clinton’s apology as sufficient, and find no serious problem with the Prayer Breakfast setting. Most feel the Declaration is presumptuous in questioning Clinton’s sincerity, and all feel the document, and its defenders, are too obsessed with Clinton’s sexual offenses. According to this view, Clinton’s economic achievements far outweigh his sexual indiscretions, and the Declaration obscures the real political crisis in America, the destructive partisanship of the last 15 years. The most provocative critic, Glen Harold Stassen, suggests that the hostility to Clinton stems in part from “a kind of repressed hostility by some against those who take on racism.” Placing Clinton in the pantheon of sixties’ martyrs, Stassen writes: “Martin Luther King took on racism and was assassinated. Bill Clinton has begun to take on racism, and there has been an effort to assassinate him politically.”

The outrage expressed on both sides reflects a fundamental disagreement over the nature of morality and religion in relation to politics. As Hauerwas observes, “The civil rights movement is for Clinton, as well as for many of his generation, his church....Everything else is ‘private.’” The readiness of some observers to turn a sex scandal into yet another referendum on race reflects how powerfully the struggle for racial justice has provided a substantial number of politicians and intellectuals with “a moral compass” that people used to find in religion. The moral gravity of racial inequality has earned race relations its

central place in American political discourse. Abraham Lincoln has provided the presidency with its moral compass precisely because of his central role in this struggle. More than one contributor looked back to Lincoln as “our theologically and ethically most profound President”; whether Clinton compares favorably or not, it is Lincoln to whom he must be compared. Ironically, the defenders of Clinton argue much as Stephen Douglas did in his famous debates with Lincoln in the 1850s: for Douglas, slavery was a “private” matter of individual choice, and Lincoln had no business mixing morality and politics.

Far from just another Lincoln biography, Allen Guelzo’s *Abraham Lincoln* is a timely study of both the role of religion in Lincoln’s political thought, and the inescapably public nature of private morality. Much like James McPherson’s *Battle Cry of Freedom*, Guelzo’s beautifully written book offers a model of history that is informed by recent academic scholarship yet accessible to a general audience. The book’s accessibility makes it particularly important as a corrective to popular understandings of the place of religion in the public life of nineteenth-century America. Guelzo shows how Lincoln early on rejected the dark Calvinism of his Baptist upbringing for a deism in many respects indistinguishable from that of the notorious unbeliever, Thomas Jefferson. Despite the support of northern evangelical Christians, Lincoln’s Whig Party differed from the heirs of Jefferson in the Democratic Party not on God, but on the economy. In an age when liberalism meant primarily free-market economics, Lincoln spoke for “the mobility of a self-inter-

ested liberal democracy” against “the stability of a benign gentry-ruled republic” supported by southern Democrats.

These competing economic visions were at once competing moral visions. Whig ideologues contrasted the thrifty, sober, frugal, industrious citizenry required for their economic vision with the slothful, indolent yeomanry encouraged by the Democratic vision of independent, subsistence farming. The agrarian ideal was itself a kind of slavery,

for Lincoln “defined *slavery* as any relationship which forestalled social dynamism and economic mobility.”

During the 1830s and 1840s, Lincoln supported Henry Clay’s “American System,” which advocated economic development through a government-funded network of internal improvements (canals, railroads, roads, etc.), high tariffs, and a national bank. Through the 1850s, the “rail splitter” worked as a well-paid corporate

lawyer, successfully arguing the case of railroad companies against the claims of local residents. As president, he took advantage of the absence of his southern agrarian opponents to launch the quiet revolution of the American System, the social implementation of a Whig moral vision that paved the way for the triumph of corporate capitalism during the Gilded Age.

Guelzo successfully argues that Lincoln’s ideas about slavery cannot be understood apart from his Whig moral economy. No abolitionist, Lincoln argued against slavery primarily as a drag on the economy in general, and as a threat to the economic success of free white labor. Through the 1840s, he was content that slavery, if confined to the

*Ironically, the defenders of Clinton argue much as Stephen Douglas did in his famous debates with Lincoln in the 1850s: for Douglas, slavery was a “private” matter of individual choice, and Lincoln had no business mixing morality and politics.*

South, would die a natural death. The threat of the expansion of slavery into the new territories in the 1850s led him to argue more forcefully for slavery as an intrinsic moral evil. In his debates with Stephen Douglas, Lincoln argued against popular sovereignty; making slavery a matter of political choice wrongly “assumes that there can be MORAL RIGHT in the enslaving of one man by another.” Lincoln still felt African-Americans intellectually inferior to whites, but insisted that they had an equal right to control the fruits of their labor.

Whig moralism alone proved incapable of sustaining Lincoln through the Civil War. Previously evasive when pressed on his own religious beliefs, Lincoln “increasingly wrapped his political ideas around religious themes, appealing at the very end to a mysterious providence whose inscrutable and irresistible workings both baffled and comforted him.” The events of the war led Lincoln away from the detached, clock-maker god of deism to something more like the Calvinist God of predestination. The providence of this God stood for something more than a benign cosmic process, but also something other than the desires of either side of the conflict. At an important symbolic

level, the Emancipation Proclamation transformed the war to preserve the union into a war to end slavery. Of dubious strategic value, the Proclamation was a leap into the unknown, a surrender to a providence at once guiding and inscrutable.

Guelzo concludes: “To do liberalism’s greatest deed...Lincoln had to step outside of liberalism...Rarely if ever, in a secular liberal republic, has so much public good and ill come from one kind of religious decision.” Lincoln’s idea of providence was a far cry from the personal God of his evangelical contemporaries, but it is doubtful whether it would be allowed in a public school curriculum today outside of the context of the struggle against slavery. Orthodoxy aside, Lincoln’s religious rhetoric spoke compellingly to the exigencies of the moment, and resonated with the larger evangelical Christian culture of its time.

*Judgment Day* makes clear that this time has passed. The critics of Clinton seem to call for a more rigorous civil religion than history would lead us to expect, while his defenders invoke a separation of morality and politics that history shows has never existed.

Fr. Matthew Lamb, a signee of the Declaration, interprets Clinton’s actions,

and the debates surrounding those actions, as a symptom of a general inability of American politics to address substantive questions of the public good. According to Lamb, the privatization of religion in the nineteenth century has led to the privatization of morality in the twentieth, culminating in the nihilism of the Supreme Court rulings on abortion. The Casey decision that “the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life,” would have struck the agnostic Lincoln as absurd. Reason taught Lincoln that no one has the natural right to choose against the natural law, while experience taught him that the mystery of human life is beyond mere human invention.

Politicians will no doubt continue to claim the mantle of Abraham Lincoln. If those inspired by Lincoln’s achievements were to take seriously the philosophical and religious foundations of those achievements, there might be some hope for a renewed public language to rise from the ashes of the recent political judgment day.

— Christopher Shannon

## OTHER RECENT PUBLICATIONS OF INTEREST

Giuseppe Alberigo and Joseph A. Komonchak, eds., *History of Vatican II, Volume III: A Mature Council, The Second Period and Intercession, October 1963—September 1964* (Orbis Books, 2000). The third volume in the series describes how bishops and their theological advisors seized the initiative from curial officials in the second session of the Council. The new alliances produced insights that would revolutionize the church and insure that the Council would become one of the major events in the religious history of the twentieth century.

Elliot Robert Barkan, ed., *A Nation of Peoples: A Sourcebook on America’s Multicultural Heritage* (Greenwood, 1999), provides coverage of more than two dozen racial, ethnic, and religious groups in the United States. Contributors provide overviews of the experiences of one or a cluster of related immigrant groups. Chapters are arranged alphabetically and include African-Americans, American Indians,

Filipinos, Hawaiians, Mexicans, Mormons, and Puerto Ricans. Indication of the arrival of the group in America, the adaptation of the first generation of immigrants, the economic, political, and cultural integration of the group, and the status of the group in contemporary American society are included. Each chapter concludes with a bibliographical essay, and the volume ends with a review of the most important general works on America’s multicultural heritage.

June Melby Benowitz, *Encyclopedia of American Women and Religion* (ABC-Clio, 1998), consists of more than 300 entries presenting biographies of women who pioneered many of America’s religious institutions. Among a number of Catholic women represented are Elizabeth Ann Baley Seton (1774-1821), foundress of the American Sisters of Charity and the first American-born saint; Dorothy Day (1897-1980); Mother Katherine Drexel (1858-1955); and Rosa Maria Seagal (1850-1941).

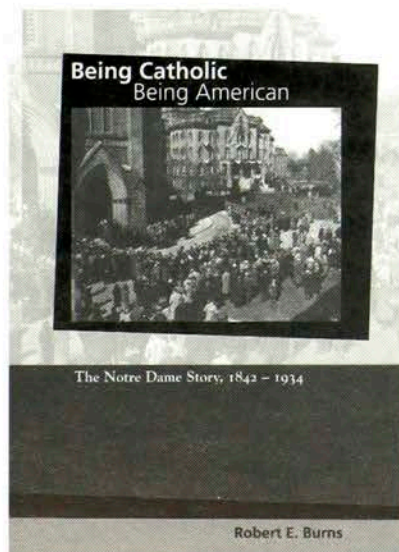
The encyclopedia focuses heavily on women in the nineteenth and twentieth centuries, situating women and their work in the broader social, cultural, and political contexts of their times. Spanning the nation’s diversity of religious beliefs and practices, women from various ethnic backgrounds and Protestant denominations are well-represented.

John H. Berthrong, *The Divine Deli: Religious Identity in the North American Cultural Mosaic* (Orbis Books, 1999). A volume in the series “Faith Meets Faith,” under the general editorship of Paul F. Knitter. This book explores the ways in which people in contemporary America are creating their own religious identities, and considers the positive and negative consequences for traditional religious institutions. It questions whether a pick-and-choose, delicatessen-style religiosity will have the power to sustain people in the face of personal, social, and ecological crisis. Berthrong focuses on specific issues such as

the truth claims of self-styled faiths, the theory and practice of pluralism, interfaith marriages, and the potential for religious practices such as prayer and meditation to mediate cultural differences. Ultimately, Berthrong concludes that multiple religious participation can be acknowledged and appreciated by people of deep faith.

John D. Brewer and Gareth I. Higgins, *Anti-Catholicism in Northern Ireland, 1600-1998: The Mote and the Beam* (St. Martin's Press, 1998), focuses on the emergence and development of anti-Catholicism, locating anti-Catholicism as a sociological process between Protestants and Catholics in Ireland, and between Britain and Ireland generally. Divided into three historical periods, Part I examines events from plantation to the United Irishmen, Union to partition, and the period covering the formation of Northern Ireland to the present. Part II offers a sociological description and analysis of four contemporary articulations of anti-Catholicism in Northern Ireland. Brewer and Higgins conclude that anti-Catholicism continues to thrive in Northern Ireland because it contributes to the definition of group boundaries, and plays a major sociological role in producing and rationalizing political and economic inequality.

Robert E. Burns, *Being Catholic, Being American: The Notre Dame Story, 1842-1934* (University of Notre Dame Press, 1999). The first of a projected three-volume series, this volume provides a comprehensive history of the University of Notre Dame from its founding in 1842 by Fr. Edward Sorin through Charles



O'Donnell's second term as president in 1934. During these years, University administrators aimed to secure additional resources needed to transform a Catholic boarding school into an ethnically diverse modern Catholic university, with traditions of both academic excellence and intercollegiate football fame. As this period of expansion came to a close, Notre Dame's leaders responded to the revival of anti-Catholicism in the Al Smith election, the onset of the Great Depression, and the shocking death of Knute Rockne with a renewed commitment to carrying on the glorious legacy bequeathed by the university's first 92 years.

Frank J. Coppa, ed., *Encyclopedia of the Vatican and the Papacy* (Greenwood Publishing Group, Inc., 1999). This reference work examines the Vatican from the Renaissance to the present day. The entries, arranged alphabetically, provide valuable and often difficult-to-find information on the structure and organization of the church. The contributors attempt to understand the Vatican and Papal Institutions within the broad context of European and world history. Entries examine Vatican reaction to heresies and ideological movements such as Arianism, Gnosticism, Marxism, and Americanism, as well as to key historical events such as the French Revolution, Imperialism, and the Holocaust. The *Encyclopedia* covers the crucial pre-Renaissance events, with entries on all the popes, and the 21 councils from Nicea (325) to Vatican II (1962-1965), as well as the Papal position on current issues such as abortion, homosexuality, liberation theology, and birth control. An invaluable resource for Papal scholars and researchers.

Kenneth R. Craycraft Jr., *The American Myth of Religious Freedom* (Spence Publishing, 1999), argues that the current intolerance of public religion is a logical consequence of the founding principles of the U.S. Constitution. Craycraft draws on the works of John Locke and James Madison to argue that the Enlightenment political theory underlying the First Amendment inevitably subordinates religion to politics. The framers of the Constitution sought to insulate the political sphere from religious influence, not to protect religion from the state. Suspicious of the religious sentiments of the mass of the citizenry, the Founding Fathers devised a political order that would ensure the political and legal

marginalization of religion. This provocative thesis challenges both conservatives who believe the First Amendment has been distorted by secularists and liberals who continue to insist that the exile of religion from public life poses no threat to religious freedom.

Charles Curran, *The Catholic Moral Tradition Today: A Synthesis* (Georgetown University Press, 1999), focuses on distinctive aspects of Catholic moral tradition. Curran defines the Catholic moral tradition as a living tradition, an ongoing process that continues over time, characterized by catholicity, inclusiveness, and systematic approaches. Curran attempts to integrate into moral theology all aspects of the Catholic tradition that bear on morality, including church community and its life, the centrality of Eucharist and liturgy, and the spiritual tradition of the Church. Conscience, the meaning of sin, the hierarchical teaching office, Catholic sexual teaching, and justification of dissent are among several aspects of the Catholic moral tradition considered.

Kelly Brown Douglas, *Sexuality and the Black Church: A Womanist Perspective* (Orbis, 1999), aims to understand why sexuality in general has been a "taboo" subject for the Black church and community; to advance womanist discourse on Black sexuality; and to promote the kind of theological discourse and analysis which might nurture healthier attitudes and behaviors toward sexually related concerns within the Black church. Douglas argues that the reluctance to confront crucial issues of Black sexuality has interfered with constructive responses to the AIDS crisis and teenage pregnancies, fostered intolerance of sexual diversity, and rendered Black and womanist theologians silent on sexual issues.

Avery Dulles and Patrick Granfield, *The Theology of the Church: A Bibliography* (Paulist Press, 1999), presents some of the most important ecclesiological writings on the nature, structure and mission of the Church, past and present, through 1998. This edition updates *The Church: A Bibliography*, published in 1985, with over 600 new items added, and includes two new categories dealing with the Multicultural Church and Mary and the Church. Included are sections on Vatican Council II, the nature of the Church, freedom and

participation in the Church, charisms in the Church, and liberation ecclesiology.

Eileen Egan, *Peace Be with You: Justified Warfare or the Way of Nonviolence* (Orbis, 1999), confronts the tradition of "justified warfare" with the traditional gospel message of nonviolence. She provides a comprehensive examination of the complex issues involved in supporting justified warfare or opting for the way of nonviolence. Egan, the co-founder of Pax Christi, U.S.A., incorporates her lifetime commitment to the cause of nonviolence with her personal experiences as a member of the staff of Catholic Relief Services. Surveying the inconsolable loss and unspeakable misery resulting from the wake of mass violence in Europe and Asia, she confronts the reality that Christians offered justification for violence. "Justified warfare, with its license to inflict limitless destruction on human life and all that supports it, survived unscathed through the carnage of World War II." In historical context, she includes many contemporary prophets of nonviolence, including Gandhi, Martin Luther King, Daniel and Philip Berrigan, and Thomas Merton.

Robert Ellsberg, ed., *Charles de Foucauld: Writing* (Modern Spiritual Masters Series, Maryknoll, N.Y.: Orbis Books, 1999), brings together a selection of works by Charles de Foucauld (1858-1916), a priest and hermit who spent several years in the military and served in North Africa. Unsuccessful in his attempts to convert Muslims to Christianity, it was only after his death that his little known writings inspired René Voillaume to found the congregation of the Little Brothers of Jesus in Algeria in 1933. Driven by a powerful sense of mission and vocation, de Foucauld remained for seven years (1890-1897) in a Trappist monastery in Syria, before leaving to pursue an even more ascetic life in the desert prior to his death by martyrdom. Several congregations have traced their foundations to his inspiration. Today he is regarded by some as one of the most significant religious figures of the twentieth century.

Orlando O. Espin and Miguel H. Díazm eds., *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology* (Orbis Books, 1999), asks the question, "What would Catholic systematic look like if it were done from a Latino/a perspective?" Along with examinations of traditional topics such as sin, grace, and the church, the authors apply a new language

to ancient traditions, introducing words like *mestizaje*, *pueblo*, *tierra*, and *fiesta*. Contributors include María Pilar Aquino, Alejandro García-Rivera, Gary Riebe-Estrella, and Jeanette Rodríguez-Holguín.

Maureen Fiedler and Karen A. Schwarz, *Benevolent Subversives* (Fairfax, Va.: Women's Ordination Conference, 1999), presents the results of a survey released by the Women's Ordination Conference on September 13, 1999. The survey does not purport to reflect views of the general Catholic population, but rather documents how a sample group inclined to ordination feels about women's roles in today's church. Questionnaires were sent to 10,000 women who hold membership in seven organizations. Three groups represent liberal opinion among Catholics: Women's Ordination Conference, Future Church, and Dignity/USA. Other groups surveyed included the national Association of Catholic Chaplains; the National Association of Lay Ministers; Catholic Campus Ministry Association, and the National Association of Parish Directors and Administrators. Among the results reported from 894 respondents, 84 percent of the women said they would separate decision-making roles from the issue of ordination. They would also grant the laity a stronger voice in administrative affairs. Eighty-seven percent agreed that parishioners should be able to choose their own pastors, and 97 percent agreed that it is possible to be a good Catholic and disagree with official church teaching.

William T. Flynn, *Medieval Music as Medieval Exegesis* (Scarecrow Press, 1999), offers a unique deconstruction of liturgical musicology. Flynn includes contextual and philosophic interpretation that encompasses biblical exegesis, medieval studies, Latin linguistics, and ecclesiastical history. He reconstructs the creation of liturgies by examining the influences of grammatical studies, traditions, music style, and the use of scripture within liturgy.

Michael Ford, *Wounded Prophet: A Portrait of Henri J. M. Nouwen* (Doubleday, 1999), presents an exploration of Nouwen's life and personality, examining his character, the main roles he played, and the difficulties he faced during his priestly career until his death in 1996. Ford, a journalist and broadcaster with the BBC, presents not a full-scale biography, but rather a well-balanced account of Nouwen's life, investigating his childhood and family life, his character, his psycho-

logical and theological development as a student, teacher, and professor, and his life as a priest and member of L'Arche Day-break community in Toronto.

Bryan T. Froehle and Mary L. Gautier, *Catholicism USA: A Portrait of the Catholic Church in the United States* (Orbis Books, 1999). An in-depth overview of the contemporary Church told through narrative and statistical analysis. Froehle and Gautier draw on extensive empirical research to address questions of regional growth and decline, institutional strengths and weaknesses, and the impact of expanding lay ministries. Complete with graphs, maps, and tables summarizing the data collected, the book provides the facts that bishops, planners, priests, teachers, lay ministers, media, and scholars need to understand the church as it enters the third millennium.

Alice Gallin, O.S.U., *Negotiating Identity: Catholic Higher Education Since 1960* (University of Notre Dame Press, 1999). This book considers recent developments whereby Catholic colleges and universities have sought to conform to the standards of American higher education while still retaining a distinctive mission as Catholic institutions. World War II and the Second Vatican Council provided the impetus for this general reorientation, but the specific responses to this change varied with the needs and concerns of particular institutions. Gallin focuses on four major constituencies with whom the Catholic universities and colleges negotiated a changing identity: the government, the national academic community, the hierarchy of the church, and the internal community of faculty, students, and trustees. She also examines the fate of existing institutional identities in light of the redefined partnership between laity and clergy set forth in *Ex Corde Ecclesiae*. Exploring developments across some 230 Catholic colleges and universities, Gallin provides a concise yet comprehensive account of the recent history of Catholic higher education and a clear sense of its responsibilities for the future.

Richard Giannone, *Flannery O'Connor and the Mystery of Love* (Fordham University Press, 1999), interprets O'Connor's often perplexing fiction in its own terms. Giannone considers O'Connor's distinctive emphasis on hardness and violence inseparable from her understanding of "the action of grace." As a Christian writer, O'Connor sees suffering at the heart of love. In her

fiction, the wracked human body serves as a sign of hope. Giannone traces the evolution of this enigma in O'Connor's work to show how it presents the same challenge to her readers as to her characters, all of whom must learn that we are worth what our love is worth.

Chester Gillis, *Roman Catholicism in America* (Columbia University Press, 1999). A volume in the Columbia Contemporary religion series, this book provides a survey of U.S. Catholic history, with an emphasis on the post-Vatican II era. Employing a multidisciplinary methodology using history, sociology, and theology, Gillis analyzes the everyday experience of Catholicism in America, as well as the influence of the church on the broader society in areas such as education, health care, and popular culture. Gillis interprets the history of American Catholicism in terms of the tensions between a hierarchical and horizontal view of the church, between liberals and conservatives, and among different forms of spirituality. He concludes that while many contemporary American Catholics question or disagree with the church's teachings, Catholicism remains an important and enduring aspect of their identity.

Michael Glazier, ed., *The Encyclopedia of the Irish in America* (University of Notre Dame Press, 1999). Foreword by Daniel Patrick Moynihan. Distinguished scholars from America, Ireland, Canada, and Britain have collaborated on a work that should stand as the primary volume on Irish-Americans for decades to come. Covering Irish-American life from colonial days to the present, this encyclopedia traces the impact of Catholic and Protestant Irish immigrants on American literature, religion, education, labor, business, science, sports, film, and theater. Scholarly yet accessible to the general reader, the entries range from individual biographies, to studies of the Irish in each of the 50 states, to accounts of broad historical patterns of global immigration. At 1,300 pages, this book is monumental achievement that will be indispensable to scholars of American history.

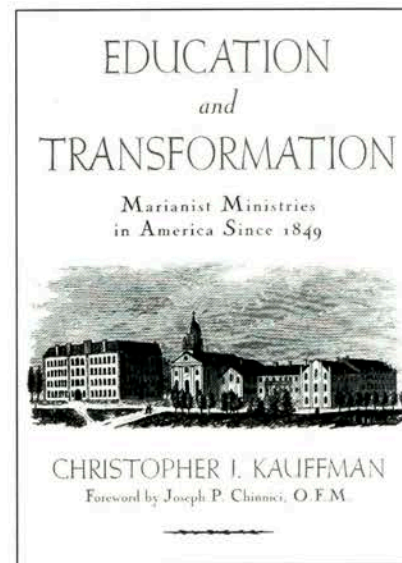
Nicholas Griffiths and Fernando Cervantes, eds., *Spiritual Encounters: Interactions Between Christianity and Native Religions*

*in Colonial America* (University of Nebraska Press, 1999), consists of a series of essays by ethno-historians, social historians, religious historians, and anthropologists from North America, Latin America, and Western Europe who consider a variety of themes related to the conversion process. Strategies of evangelization and missionary endeavor, the tension between coercion and persuasion, adaptations and accommodation of the Christian message to native religions, native responses to Christianity, and the interaction between European and native magic and healing are among the broad range of subjects considered. Among articles specifically concerned with conversion to the Catholic faith are William B. Hart's "The Kindness of the Blessed Virgin: Faith, Succour and the Cult of Mary Among Christian Hurons and Iroquois in Seventeenth-Century New France," and Louise M. Burkhart's "Here is Another Marvel: Marian Miracle Narratives in a Nahuatl Manuscript."

Samuel S. Hill, *Southern Churches in Crisis Revisited* (University of Alabama Press, 1999), includes the full text of the previous edition of this work, first issued in 1966, as well as a new introductory essay which described how the study of religion in the South has become a major field of scholarly inquiry. Hill integrates new perspectives and recent scholarship, and suggests new areas for exploration, including a study of Roman Catholicism in the South. He includes a list of key studies in southern Protestant religious history which have been published since 1990. In his essay entitled, "Thirty Years Later: An Interpretive Study," Hill contends that a new crisis has emerged, largely initiated by the churches, and related to doctrinal orthodoxy. He concludes that Southern religious life has entered a new era that that will produce major changes in the relation of church and culture.

Kathleen Jones, *Women Saints: Lives of Faith and Courage* (Orbis Books, 1999), seeks to expand the general understanding of female sanctity through accounts of 40 women saints who transcend the stereotypical "feminine" virtues of passivity, submission, and obedience. The collection is divided into eight categories: visionaries, martyrs, collaborators, wives and mothers, penitents, outcasts, innovators, and missionaries. Spanning all centuries, cultures, and continents, the collection encompasses an

extraordinary variety of women, including St. Catherine of Siena, St. Germaine Cousin, and St. Frances Xavier Cabrini. The collection redresses the traditional dominance of men in the calendar of saints, and challenges all to live a more authentic Christian life.



Christopher J. Kauffman, *Education and Transformation: Marianist Ministries in America Since 1849* (Herder & Herder, 1999). Foreword by Joseph P. Chinnici, O.F.M. The first comprehensive history of the Marianists in the United States, this book stresses the congregation's distinct commitment to egalitarianism from its origins in Bourdeaux in 1817 to the present day. The order grew out of a lay sodality established by William Joseph Chaminade to combat the de-christianization of France during the French Revolution. Father Chaminade rejected modernism as anti-Christian, but adopted the egalitarian ethos of the revolution by insisting that religious renewal work from the bottom up. Profoundly influenced by aesthetic developments in literary romanticism, Chaminade emphasized the heart as the affective source of divine wisdom, and faith as a unifying force in a world of perplexing diversity. Possessing a "faith-based romanticism grounded in realism," Chaminade also promoted a teaching ministry that would extend beyond spiritual formation to include commercial education, crafts, and agricultural programs.

Kauffman takes the persistent concern to balance the monastic and the apostolic as



a distinctive feature of Marianist life. Through the efforts of the Alsatian Marianist priest Leo Meyer, the Marianists brought their distinct charism to the United States in 1849. Initially responding to requests from German-Americans in Cincinnati for religious men and women to staff their parish schools, the Marianists soon branched out to San Antonio, Hawaii, San Francisco, and Baltimore. The predominantly French missionaries struggled with the ethnic diversity of American society; their efforts to legitimate Catholic education as compatible with Americanism met with particular resistance from strongly separatist German-American Catholics. The increase in native-born American vocations and the general revival of patriotism during World War I signaled the triumph of Americanism within the order. Marianist schools, particularly secondary schools, spread across America. The teaching philosophy of the order gradually incorporated the new psychological theories of Progressive education, and Marianist educators assumed leadership positions in the National Catholic Educational Association, the educational branch of the National Catholic Welfare Conference, and the Black Catholic Clergy Caucus. Like other orders, the Society of Mary suffered a decline in vocations during the 1960s, but emerged from that turbulent time with a new commitment to social justice, and a new respect for the spiritual needs of the individual in addition to the traditional obligations of community life.

Jeffrey Klaiber, S.J., *The Church, Dictatorships, and Democracy in Latin America* (Orbis, 1998), aims to present a panoramic view of the role the church played in the defense of human rights and in promoting democracy from Mexico to Chile during military dictatorships that prevailed in much of Latin America from the sixties on. Klaiber deals consistently with two fundamental themes: first, the role of the church during the dictatorships or the internal wars, and secondly, the contribution made by the church to the peace process and the return to democracy. By means of a comparative analysis of eleven countries, including Brazil, Argentina, Chile, Uruguay, Nicaragua, El Salvador, and Guatemala, the commonalities as well as the peculiarities of each country are described, as well as the role of the church as mediator in times of conflict.

William J. La Due, *The Chair of Saint Peter: A History of the Papacy* (Orbis, 1999), surveys current reliable New Testament scholarship regarding the shape of the

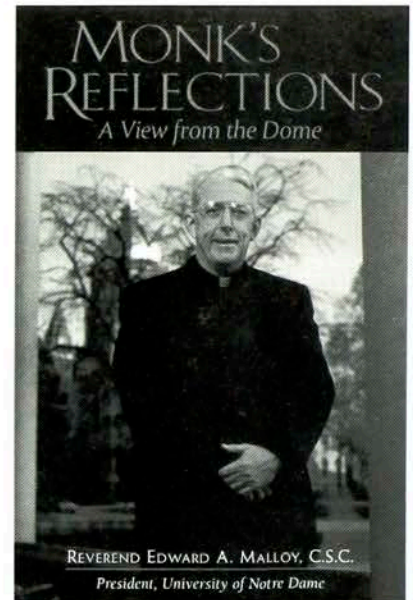
Christian churches in the first and second centuries, and traces the configuration of the Church in Rome in successive generations. La Due analyzes the considerable evolution of the role of the papacy, and notes the rise of papal absolutism during the nineteenth and twentieth centuries. He concludes by considering the future of the papacy in terms of a conflict between the spirit of dialogue envisioned by Vatican II and the tone set by John Paul II.

Thomas Langan, *The Catholic Tradition* (University of Missouri Press, 1998), presents "a reflection on the present life of the Church illumined through examination of moments in history that need to be known if present developments are to be evaluated." Extremely comprehensive in coverage, Langan examines the essential Catholic vision, the nature of the early Church, Medieval Catholicism, the challenges of Modernity, and the Church in today's world. Langan presents insights into the great Christological councils, examines the differences in the spiritualities of East and West, and portrays the crucial roles that the pope and the hierarchy played during the Middle Ages. He incorporates the thought of Augustine, Aquinas, and medieval Catholicism as he traces the rise and decline of Christian Europe, the major issues of reform, priesthood, the Eucharist, spirituality, and Church structure. Finally, he offers a unique overview of the church's present situation, its strengths and weaknesses, the new movement and the challenge of the "new evangelization."

Dolores Liptak, R.S.M., and Grace Bennett, eds., *Seeds of Hope* (Sister of Providence, 1999). This collection of essays traces the history of the Sisters of Providence of Holyoke, Massachusetts, from 1873 to the present. The congregation's focus on the care of orphans, the sick, and the elderly makes this collection of particular interest to those concerned with the contribution of women's congregations in health care ministry and policy development. Privately printed, copies may be ordered for \$12.00 plus \$3.00 per copy of shipping and handling from: Grace Bennett; 5 Gamelin Street; Holyoke, MA 01040.

Mary McAleese, *Love in Chaos: Spiritual Growth and the Search for Peace in Northern Ireland* (Continuum, 1999), is based on a series of lectures given in the summer of 1997 by the President of Ireland. Elected to the Presidency in 1998, McAleese shares her deepest beliefs about the way to lasting peace. She opens an original and fresh

perspective on the origins of violence and its somewhat painful cure. McAleese has been actively involved for many years in the search for peace in Northern Ireland and writes with the authority of a woman who has experienced sectarian violence. Her insights draw upon a deep religious faith, the practice of mediation, and her irrepressible hope that Ireland will become a light of hope to the world. She recognizes and emphasizes the transforming power and grace of prayer as integral to the peace process.



Edward A. Malloy, *Monk's Reflections: A View From the Dome* (Andrews McMeel, 1999), presents a series of reflections on several aspects of Catholic education by the president of the University of Notre Dame, Fr. Edward A. Malloy, C.S.C. Covering a wide range of subjects, father Malloy comments on his presidential roles and responsibilities, teaching, research and scholarship, reading, residentiality, intercollegiate athletics, and the religious mission and identity of the university. The preservation of the Catholic character of the university in its many dimensions remains a recurring theme in his portrayal of university affairs.

Laurence A. Mousing, *The History of the Diocese of Toledo* (Toledo Diocesan Archives, 2544 Parkwood Ave., Toledo, OH 43610-1317). This nine-volume set surveys the pioneering travels and work of the earliest Catholic missionaries in the nineteen-county area of northwest Ohio, the funding and development of 163 parishes, and the administrations of the first five bishops of the Toledo diocese. The

Diocese of Toledo was established on April 18, 1910, and was originally administered by Bishop James Farrelly of Cleveland, prior to the appointment of the first bishop, Joseph Schrembs, in 1911.

Díarmuid O'Murchu, *Poverty, Celibacy, and Obedience: A Radical Option for Life* (Crossroad, 1999), aligns the traditional vows of monastic and religious life with the notion of non-violence. O'Murchu attributes the dualistic mentality which characterizes violence—the human compulsion to divide everything into adversarial opposites, to the Western mindset. The concept of non-violence (*ahimsa*) is of Eastern origin, seeking to connect rather than divide. This concept has been clearly lacking in Western spirituality. O'Murchu draws heavily on the Eastern tradition to reclaim a deeper and more authentic spirituality in which the vowed life engages the archetypal values that govern our earthly, personal, and interpersonal lives. Sensitive to the global and planetary implications of nonviolence, he examines the violence of consumerism and deprivation, patriarchal control, and the nature of vowed commitment.

James Pereiro, *Cardinal Manning: An Intellectual Biography* (Clarendon Press, 1998), examines the intellectual formation and development of Cardinal Henry Edward Manning (1808-1892) from his early years and Anglican ministry through his conversion to Rome and his subsequent involvement with Vatican Council I, a period which has attracted relatively little attention. Based on thorough research into Manning's published works and manuscript sources, many of them previously untapped, the study focuses on presenting Manning's ideas against their historical background, and describes those events with which he was involved. It also examines the deep personal crises, both ideological and emotional, which Manning experienced.

Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Spence Publishing, 1999), argues that the current preoccupation with the role of women in the church obscures the more serious problem of the increasing absence of men. Western churches have become "women's clubs." Podles traces this feminization to its medieval sources in the writings of St. Bernard of Clairvaux, the rise of scholasticism, and the expansion of female monasti-

cism. The spirituality that has developed from the conjuncture of these movements has been individualistic and erotic, tending toward quietism and universalism. He argues that this emasculation is dangerous not only for the church, but for society as well. Detached from Christianity, masculinity reappears as a substitute religion, capable of inspiring violent political movements. Dr. Podles concludes by examining three aspects of Christianity—initiation, struggle, and fraternal love—through which its virility might be restored.

John F. Pollard, *The Unknown Pope: Benedict XV (1914-1922) and the Pursuit of Peace* (Geoffrey Chapman, 1999), represents the first biography of this pope to be published in English since 1959. Cardinal Giacomo Della Chiesa, Archbishop of Bologna, was elected Pope Benedict XV on September 3, 1914. Generally considered one of the least known of the twentieth-century popes, he is nonetheless perhaps one of the most important. Throughout the First World War he attempted to prevent the spread of hostilities and to encourage peace initiatives. During his pontificate, he pursued peace among nations, between social classes, and within the Church itself, addressing the painful divisions caused by the Modernist crisis during the rein of his predecessor, Pius X. A great humanitarian, Benedict engaged in vast relief operations for the victims of war, famine, and other disasters. Pollard has made extensive use of archival sources, especially those of the Vatican, the Pope's private papers, preserved in the Della Chiesa family archives, and published and unpublished correspondence. Pollard reconstructs Benedict's early life, his work in the Vatican diplomatic service (1882-1907), and his seven-year term as Archbishop of Bologna. He considers the impact of Benedict's policy toward Italy, and the innovations which he introduced into the life of the Roman Catholic Church which resonated throughout the world.

William B. Prendergast, *The Catholic Voter in American Politics: The Passing of the Democratic Monolith* (Georgetown University Press, 1999), examines the voting patterns of American Catholics from 1840 to the present to explain why the voting bloc that elected John F. Kennedy in 1960 shifted its allegiance to the Republican party in subsequent national elections. Prendergast traces the shift to the Republi-

can party back to the early years of the twentieth century, and links it to a variety of socio-economic factors, including the Americanization of immigrants, the growing prosperity and educational advancement of Catholics, the growth of ecumenicism, the influence of Vatican II, and the decline of anti-Catholicism in the Republican Party. Catholic defection from the Democratic Party first manifested itself in support for Dwight Eisenhower, and later in support for Richard Nixon and Ronald Reagan; Catholics were also instrumental in voting in the Republican Congress of 1994. Prendergast argues for a general Catholic move toward political independence. Neither Republicans nor Democrats can take the vote of the largest and most diverse religious group in America for granted.

REMHI, *Guatemala: Never Again!* (Orbis Books, 1999). Foreword by Thomas Quigley. On April 24, 1998, Bishop Juan Gerardi released a historic study of human rights abuses in Guatemala, the work of the church's Recovery of Historical Memory project. Two days later, Bishop Gerardi was murdered by unknown assailants. This abridged English translation of the original four-volume report draws on graphic eyewitness testimony to explore the origins, nature, and impact of the political violence that plagued Guatemala from the 1970s to the 1990s. The report stands as a testimony to Bishop Gerardi's vision: "As a Church, we collectively and responsibly assumed the task of breaking the silence that thousands of war victims have kept for years. We opened up the possibility for them to talk, to have their say, to tell their stories of suffering and pain, so that they may feel liberated from the burden that has been weighing down on them for so many years."

Leroy S. Rouner, ed., *Religion, Politics, and Peace* (University of Notre Dame Press, 1999). Volume 20 in the series Boston University Studies in Philosophy and Religion, this book focuses on the critical importance of the relation between religion and politics. Religion has long been acknowledged as a critical resource for the moral foundations of the state. The significance of religion for American political and economic life is evident in the appeals to God in the Declaration of Independence, and the motto on legal tender, "In God We Trust." Paradoxically, religion has been the single most significant

cause of warfare and at the same time the most significant force for peace. The essays in this work do not unravel the paradox, but explore ways in which religion has both enhanced political life and served the cause for peace. Following Stephan Carter's lead in *The Culture of Disbelief*, some authors argue that religion has a valid voice in the political process, and can sometimes assume a healing role in the body politic.

Jane Beck Sansalone, *White Flak: Vignettes of a Franciscan Friar* (Regina Publishers, 1998), tells the story of Father Gerald Beck, O.F.M. (1900-1962). Born in the heavily German "Over-the-Rhine" district of Cincinnati, Father Gerald grew up in the era of the immigrant church. He entered the Franciscan order in 1918, and was ordained in 1926. Soon after, he followed in the Franciscan tradition of ministry in the Southwest, serving primarily Latino congregations. Later, Father Gerald ministered to servicemen as Army Air Force Chaplain in Iran and Libya during World War II. The niece of Father Gerald, Sansalone tells the story of her uncle as a tribute to the resilience and vitality of "The Church of the Poor," both German and Latino, and as a plea for understanding of the new immigrants coming to America from Asia and Central America.

Virginia M. Shady, ed., *Catholic Theology in the University: Source of Wholeness* (Marquette University Press, 1998), consists of a series of eight essays which examine various aspects of the place of theology in Catholic university studies. The question of academic freedom, the role of Catholic colleges and universities in American higher education, the Ignation model of education as mission, the teaching of ethics, and significant phases in the development of Catholic higher education in the United States are among several themes addressed. Contributors include Dennis Hamm, S.J.; Philip Gleason; Virginia M. Shady; Leo J. O'Donovan, S.J.; Avery Dulles, S.J.; Joseph A. Komonchak; John Langah, S.J.; and Alice Gallin. O.S.U.

Rev. Thomas J. Shelley, *The History of the Archdiocese of New York, Volume 3: New York Catholicism in the Twentieth Century* (Strasbourg: éditions du Signe, 1999), is the last in a three-part illustrated history of the Archdiocese of New York. This volume covers the period from the centenary of the Diocese in 1908 to the present day. Shelley divides this period into four sections: The Beginning of the American Century, Normalcy and the Great Depres-

sion, World War II and the Cold War, and New York Catholicism After Vatican II. Each section features beautiful illustrations in both color and black and white. Shelley traces the institutional development of the diocese through profiles of its bishops, and examines the role of New York Catholicism in the Church's struggle to respond to the broader historical challenges of theological modernism, poverty, the persistence of anti-Catholicism, and the ethnic diversity of the American church.

Margaret A. Slowik, O.S.F., *The Franciscan Third Order Regular in the United States: Origins, Early Years, and Recent Developments* (Sisters of St. Francis, 1999). The first general outline of U.S. third order institutes in the Franciscan tradition, this book includes founding and member data for 94 congregations. Privately printed, copies may be ordered for \$15.00 plus postage and handling from the Institute; St. Bonaventure University; St. Bonaventure, NY 14778.

R. N. Swanson, ed., *Gender and Christian Religion* (Published for the Ecclesiastical History Society by Boydell Press, 1998). Volume 34 in the series *Studies in Church History*, this book examines the complex influence of gender on the development of Christian religion. In this collection of 32 essays, contributors focus on gender issues concerning the role of men and masculinity in the development and spread of Christianity, and on more theoretical issues arising from concern with the wider concept of gender and questions of gender awareness. Chronologically, the collection spans the martyrdom of the Early Church to the twentieth century. Geographically, it includes Western Christendom in Britain and Europe and the colonial missions in the nineteenth century, as well as more recent developments in South Africa and Australia.

Joseph A. Varacalli, Salvator Primeggia, [et. al.], eds., *Saints in the Lives of Italian-Americans: An Interdisciplinary Investigation* (Stony Brook, NY: Forum Italicum, Inc., 1999), consists of 14 essays from sociological, historical, psychological, philosophical, and theological perspectives which illuminate the nature of Italian devotion in the context of Italian culture. Among issues discussed are the extent and nature of contemporary Italian-American Catholic assimilation into secular culture, and the existence of an "Italian problem" within the U. S. Catholic Church.

S. C. Williams, *Religious Belief and Popu-*

*lar Culture in Southwark, c. 1880-1939* (Oxford University Press, 1999), challenges the domination of the institutional church as the major concern of nineteenth-century religious history by focusing on the nature and expression of religious ideas outside the immediate sphere of the church within the wider arena of popular culture. This study examines how these beliefs formed part of a richly textured language of personal, familiar, and popular identity in the day-to-day lives of the inhabitants of the London Borough of Southwark from the 1880s to the outbreak of World War II. It suggests a methodology of exploring belief and interpreting it as a popular cultural phenomenon. Williams attempts to understand the ways in which individuals expressed and communicated their religious ideas. He considers the interaction of folk idioms with institutional religious language and practice, and identifies urban popular religion as a distinctive system of belief in its own right.

Miriam Therese Winter, *The Spirit and the Song: An Autobiography of the Spirit* (Orbis Books, 1999). The spiritual memoir of the award-winning musician and four-time Catholic Book Award-winner. Sr. Winter shares her experiences of becoming a nun, working with starving children in Ethiopia and with refugees in Cambodia, exploring the mysteries of India, and discovering God in everyday life in America. Moving easily from personal experience to spiritual lessons, Sr. Winter illumines new aspects of community, eucharist, the word and the spirit, and spiritual blessedness.

- J. Neil Alexander, "Embracing the Elusive: Capturing Mystery in Liturgical History," *Liturgical Ministry* 6, no. 3 (Summer 1999): 113-122.
- A. Rolando Andrade, "On Teaching Mexican American History and Culture," *Latino Studies Journal* 10, no. 2 (Spring 1999): 71-84.
- Yaakov Ariel, "Counterculture and Mission: Jews for Jesus and the Vietnam Era Missionary Campaigns, 1970-1975," *Religion and American Culture* 9, no. 2 (Summer 1999): 233-257.
- Marie L. Baird, "Emmanuel Levinas and the Problem of Meaningless Suffering: The Holocaust as a Test Case," *Horizons* 26, no. 1 (Spring 1999): 73-84.
- Caryn Cossé Bell, "French Religious Culture in Afro-Creole New Orleans, 1718-1877," *U.S. Catholic Historian* 17, no. 2 (Spring 1999): 1-16.
- Robert N. Bellah, "Religion and the Shape of National Culture," *America* 181 (July 31-August 7, 1999): 9-14.
- John Berkman, "Prophetically Pro-Life: John Paul II's Gospel of Life and Evangelical Concern for Animals," *Josephinum Journal of Theology* 6, no. 1 (Winter/Spring 1999): 43-59.
- Helen K. Black, "Poverty and Prayer: Spiritual Narratives of Elderly African-American Women," *Review of Religious Research* 40, no. 4 (June 1999): 359-374.
- Sheila Blackburn, "A Very Moderate Socialist Indeed? R. H. Tawney and Minimum Wages," *20th Century British History* 10, no. 2 (1999): 107-136.
- Stanislaus A. Blejwas, "Cold War Ethnic Politics: The Polish National Catholic Church, The Polish American Congress, and People's Poland: 1944-1952," *Polish American Studies* 55, no. 2 (Autumn 1998): 5-24.
- John J. Bukowczyk, "The Image and Self-Image of Polish Americans," *Polish American Studies* 55, no. 2 (Autumn 1998): 63-71.
- John J. Bukowczyk, "Polish Americans, Ethnicity, and Otherness," *The Polish Review* 43, no. 3 (1998): 259-79.
- Sarah Caldwell, "Transcendence and Culture: Anthropologists Theorize Religion," *Religious Studies Review* 25, no. 3 (July 1999): 227-232.
- Carol A. Cassel, "Voluntary Associations, Churches, and Turnout," *Social Science Quarterly* 80, no. 3 (September 1999): 504-517.
- Clarke E. Cochran, "Sacrament and Solidarity: Catholic Social Thought and Health Care Policy Reform," *Journal of Church and State* 41, no. 3 (Summer 1999): 475-98.
- Joe L. Coker, "Peace and the Apocalypse: Stanley Hauerwas and Miroslav Volf on the Eschatological Basis for Christian Nonviolence," *The Evangelical Quarterly* 71, no. 3 (July 1999): 261-68.
- John A. Coleman, S.J., "The Bible and Sociology," *Sociology of Religion* 60, no. 2 (Summer 1999): 125-48.
- John N. Collins, "Does Equality of Discipleship Add Up to Church? A Critique of Feminist *Ekklesia*-logy," *New Theology Review* 12, no. 3 (August 1999): 48-57.
- Eric Crouse, "Twentieth-Century American Culture and the Persistence of Religion," *Canadian Review of American Studies* 29, no. 1 (1999): 123-132.
- Joseph Cunneen, "'What It Might Mean To Be a Christian': *Cross Currents*—The First 48 Years," *U.S. Catholic Historian* 17, no. 2 (Spring 1999): 48-62.
- Peter R. D'Agostino, "The Crisis of Authority in American Catholicism: Urban Schools and Cultural Conflict, the Quest for Common Ground," *Records of the American Catholic Historical Society of Philadelphia* 108, no. 3-4 (Fall-Winter 1997-98): 87-122.
- Derek H. Davis, "Editorial: Thoughts on the Possible Realignment of the Christian Right in Twenty-First Century America," *Journal of Church and State* 41, no. 3 (Summer 1999): 433-444.
- Allan Doig, "Is There a God-Shaped Hole in the Middle of Modern Art?," *The Month* 32, no. 7 (July 1999): 261-265.
- Manochehr Dorraj, "The Crisis of Modernity and Religious Revivalism," *Social Compass* 46, no. 2 (June 1999): 261-65.
- Dennis M. Doyle, "Henri de Lubac and the Roots of Communion Ecclesiology," *Theological Studies* 60, no. 2 (June 1999): 209-227.
- Eduardo J. Echeverria and Donna Rose Echeverria, "John Paul II and America's New Birth of Freedom," *Josephinum Journal of Theology* 6, no. 1 (Winter/Spring 1999): 60-74.
- Charles Ess, "Prophetic Communities Online? Threat and Promise for the Christian Church in Cyberspace," *Listening: Journal of Religion and Culture* 34, no. 2 (Spring 1999): 87-100.
- Patricia Fanning, "'Boycott!': Louis Imogen Guiney and the American Protective Association," *Historical Journal of Massachusetts* 28, no. 2 (Summer 1999): 166-80.
- Mary Beth Fraser, "A Good Girl Has Reason to Be Satisfied With Her Condition in Life": George Deshon and the *Guide for Catholic Young Women*," *Paulist History* 7, no. 1 (Winter 1998): 43-54.

- Sixto J. Garcia, "Hispanic Theologians as Actors, Poets and Prophets to Their Communities," *Journal of Hispanic/Latino Theology* 6, no. 4 (May 1999): 5-16.
- Steven J. Gold, "From 'The Jazz Singer' to 'What a Country!' A Comparison of Jewish Migration to the United States, 1880-1930 and 1965-1998," *Journal of American Ethnic History* 18, no. 3 (Spring 1999): 114-141.
- Timothy Gorrige, "Kitsch and the Task of Theology," *Theology Today* 56, no. 2 (July 1999): 229-234.
- Richard Gribble, C.S.C., "A Conservative Voice for Black Catholics: The Case of James Martin Gillis, C.S.P.," *The Catholic Historical Review* 85, no. 3 (July 1999): 420-434.
- Arie J. Griffioen, "Revelation and Progress in the Early Brownson (1826-1844)," *Fides et Historia* 30, no. 1 (Winter/Spring 1998): 15-25.
- Wouter J. Hanegraaff, "New Age Spiritualities as Secular Religion," *Social Compass* 46, no. 2 (June 1999): 145-60.
- David C. R. Heisser, ed., "A Few Words on the Domestic Slavery in the Confederate States of America by Bishop Patrick N. Lynch," *The Avery Review* 2, no. 1 (Spring 1999): 63-103.
- Walter J. Hollenweger, "Roman Catholics and Pentecostals in Dialogue," *The Ecumenical Review* 51, no. 2 (April 1999): 147-159.
- Nora Jaffary, "Virtue and Transgression: The Certification of Authentic Mysticism in the Mexican Inquisition," *Catholic Southwest* 10 (1999): 9-28.
- Charles Jaret, "Troubled by Newcomers: Anti-Immigrant Attitudes and Action During Two Eras of Mass Immigration to the United States," *Journal of American Ethnic History* 18, no. 3 (Spring 1999): 9-39.
- Charles R. Kaczynski, "'What Mean Ye By Stones?' Cleveland's Immaculate Heart of Mary Parish and the Construction of a Polish American Rhetoric," *Polish American Studies* 55, no. 2 (Autumn 1998): 25-54.
- James R. Kelly, "Sociology and Public Theology: A Case Study of Pro-Choice/Pro-Life Common Ground," *Sociology of Religion* 60, no. 2 (Summer 1999): 99-124.
- John F. Kobler, C.P., "Toward a History of Vatican II," *Chicago Studies* 38, no. 2 (Summer/Fall 1999): 177-91.
- Kosuke Koyama, "A Theological Reflection on Religious Pluralism," *The Ecumenical Review* 51, no. 2 (April 1999): 160-71.
- Dorothy A. Lee, "Touching the Sacred Text: The Bible as Icon in Feminist Reading," *Pacifica* 11, no. 3 (October 1998): 249-64.
- Erasmio Leiva-Merikakis, "Reflections on John Paul II's 'Letter to Artists,'" *Communio* 26, no. 2 (Summer 1999): 446-50.
- Elaine M. McDuff and Charles W. Mueller, "Social Support and Compensating Differentials in the Ministry: Gender Differences in Two Protestant Denominations," *Review of Religious Research* 40, no. 4 (June 1999): 307-330.
- John H. McKenna, C.M., "Eucharistic Presence: An Invitation to Dialogue," *Theological Studies* 60, no. 2 (June 1999): 294-317.
- Ralph N. McMichael Jr., "That They May All Be One: The Gift of Divine Unity and the Future of Ecumenical Relations," *Pro Ecclesia* 8, no. 3 (Summer 1999): 261-67.
- Betty Ann McNeil, D.C., ed., "The Journal of Mother Rose White: The Earliest History of the Sisters of Charity of Saint Joseph's, Emmitsburg, Maryland," *Vincentian Heritage* 18, no. 1 (1997): 19-56.
- Kevin Madigan, "Apocalyptic Expectation in the Year 1000," *New Theology Review* 12, no. 3 (August 1999): 5-15.
- Timothy M. Matovina, "Religion and Ethnicity in San Antonio: Germans and Tejanos in the Wake of United States Annexation," *Catholic Southwest* 10 (1999): 29-49.
- Judith Metz, S.C., and Regina Bechtle, S.C., "An Annotated List of the Writings of Saint Elizabeth Ann Seton (1)," *Vincentian Heritage* 18, no. 1 (1997): 101-138.
- Chris Monaco, "Moses E. Levy of Florida: A Jewish Abolitionist Abroad," *American Jewish History* 86, no. 4 (December 1998): 377-96.
- Deborah Ann Musher, "Reconstructionist Judaism in the Mind of Mordecai M. Kaplan: The Transformation from a Philosophy into a Religious Denomination," *American Jewish History* 86, no. 4 (December 1998): 397-418.
- Daniel V. A. Olson, "Religious Pluralism and U.S. Church Membership: A Reassessment," *Sociology of Religion* 60, no. 2 (Summer 1999): 149-174.
- Margaret Kim Peterson, "What Else Is on? Augustine, Pelagius, and *The Truman Show*," *Pro Ecclesia* 8, no. 3 (Summer 1999): 268-273.
- Craig R. Prentiss, "Spiritual Motherhood: Grailville's Theology of Gender and Rural Life in the '40s and '50s," *Records of the American Catholic Historical Society of Philadelphia* 108, no. 3-4 (Fall-Winter 1997-98): 73-86.
- Joseph Raab, "Encountering Others: Interpreting the Faith Development of Thomas Merton in Light of Fowler's 'Stages of Faith,'" *Religious Education* 94, no. 2 (Spring 1999): 140-154.
- Joseph S. Rossi, S.J., "Catherine Schaeffer and the Strategy for a Catholic Presence at the United Nations, 1946-1947," *Records of the American Catholic Historical Society of Philadelphia* 108, no. 3-4 (Fall-Winter 1997-98): 53-72.
- Louis A. Ruprecht Jr., "The Ethos of Olympism: the Religious Meaning of the Modern Olympic Movement," *Soundings* 81, no. 1-2 (Spring/Summer 1998): 267-302.
- John E. Rybolt, C.M., "American Vincentians in 1877-1878: The Maller Visitation Report (1)," *Vincentian Heritage* 18, no. 1 (1997): 57-84.

Eric R. Seeman, "'It Is Better to Marry Than to Burn': Anglo-American Attitudes Toward Celibacy, 1600-1800," *Journal of Family History* 24, no. 4 (October 1999): 397-419.

Suzanne Shanahan and Susan Olzak, "The Effects of Immigrant Diversity and Ethnic Competition on Collective Conflict in Urban America: An Assessment of Two Moments of Mass Migration, 1869-1924 and 1965-1993," *Journal of American Ethnic History* 18, no. 3 (Spring 1999): 40-64.

Cate Siejk, "Learning to Love the Questions: Religious Education in an Age of Unbelief," *Religious Education* 94, no. 2 (Spring 1999): 155-171.

William L. Smith, "Irish Priests and American Catholicism: A Match Made in Heaven," *Social Scientific Study of Religion* 9: 49-73.

Keith Soko, "Human Rights and the Poor in the World Religions," *Horizons* 26, no. 1 (Spring 1999): 31-53.

Daniel Soyer, "Entering the 'Tent of Abraham': Fraternal Ritual and American-Jewish Identity, 1880-1920," *Religion and American Culture* 9, no. 2 (Summer 1999): 159-182.

C.J.T. Talar, S.S., "Crossing Boundaries: Interpreting Roman Catholic Modernism," *U.S. Catholic Historian* 17, no. 2 (Spring 1999): 17-30.

Patricia Talone, R.S.M., "Shaping the Future of Catholic Health Care," *Doctrine and Life* 49, no. 6 (August 1999): 362-371.

Margaret Susan Thompson, "Charism or Deep Story? Towards Understanding Better the 19th-Century Origins of American Women's Congregations," *Review for Religious* 58, no. 3 (May-June 1999): 230-250.

J. Michael Utzinger, "The Third Angel's Message for My People: Charles M. Kinny and the Founding of the Seventh-day Adventist Missions Among Southern African-Americans, 1889-1895," *Fides et Historia* 30, no. 1 (Winter/Spring 1998): 26-40.

Thomas E. Wangler, "Daily Religious Exercises of the American Catholic Laity in the Late Eighteenth Century," *Records of the American Catholic Historical Society of Philadelphia* 108, no.3-4 (Fall-Winter 1997-98): 1-23.

Peter W. Williams, "The Iconography of the American City: or, A Gothic Tale of Modern Times," *Church History* 68, no. 2 (June 1999): 373-397.

W. Paul Williamson and Howard R. Pollio, "The Phenomenology of Religious Serpent Handling: A Rationale and Thematic Study of Extemporaneous Sermons," *Journal for the Scientific Study of Religion* 38, no. 2 (June 1999): 203-218.

Linda Wilson, "'Constrained by Zeal': Women in Mid-Nineteenth Century Nonconformist Churches," *The Journal of Religious History* 23, no. 2 (June 1999): 185-202.



# AMERICAN CATHOLIC STUDIES NEWSLETTER

## S U B S C R I P T I O N S

- Two years — \$12.00       Three years — \$15.00  
 Working Papers — \$5.00 each (check titles at right)

Total amount enclosed: \$ \_\_\_\_\_

*Please make check payable to the Cushwa Center. Mail to Cushwa Center for the Study of American Catholicism, University of Notre Dame, 1135 Flanner Hall, Notre Dame, IN 46556-5611.*

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

- New     Renewal

### ***Working Paper Series***

- Roberto R. Treviño, "Faith and Justice: The Catholic Church and the Chicano Movement in Houston"—Spring 1995
- Christopher Vecsey, "Pueblo Indian Catholicism: The Isleta Case"—Fall 1996
- Peter R. D'Agostino, "'Fascist Transmission Belts' or Episcopal Advisors? Italian Consuls and American Catholicism in the 1930s"—Spring 1997
- Kathleen M. Joyce, "Medicine, Markets and Morals: The Catholic Church and Therapeutic Abortion in Early 20th Century America"—Fall 1997
- Eugene B. McCarraher, "The Technopolitan Catholic: Michael Novak, Catholic Social Thought, and Post-Industrial Liberalism, 1960-1975"—Spring 1998
- Michael Novak, "*Apologia Pro Vita Sua*: The Debate About Incarnational Humanism"—Fall 1998
- Mary Lethert Wingerd, "Revisiting 'Great Man' History: How the Irish Captured the City of St. Paul"—Fall 1998

### **News Items for Newsletter**

(Current position, research interests, etc.):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_





## THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Cushwa Center seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the center strives to deepen Catholics' understanding of the historical role and contemporary expressions of their religious tradition in the United States. The *American Catholic Studies Newsletter* is prepared by the staff of the Cushwa Center and published twice yearly. ISSN: 1081-4019

Director:	R. Scott Appleby
Assistant to the Director:	Barbara Lockwood
Research Associate:	Christopher Shannon
Publications Editor:	Charlotte Ames

E-mail address: [cushwa.1@nd.edu](mailto:cushwa.1@nd.edu)  
<http://www.nd.edu/~cushwa>



# AMERICAN CATHOLIC STUDIES NEWSLETTER

**Cushwa Center for the Study of American Catholicism**  
University of Notre Dame  
1135 Flanner Hall  
Notre Dame, IN 46556-5611

Peter Lysy  
Archives  
Hesburgh Library  
University of Notre Dame  
Notre Dame, IN 46556

Non-Profit Organization  
U.S. Postage  
PAID  
Notre Dame, Indiana  
Permit No. 10