



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Catholicism in Twentieth-Century America: A New Initiative

In her influential 1993 essay, "On the Margins: The State of American Catholic History," Leslie Tentler wondered aloud why a field as creative and innovative as American Catholic studies "has had only a limited effect on the larger historical enterprise."

The interests of American historians and American religious historians often overlap but the researchers rarely gaze across the rather artificial disciplinary boundaries, much less collaborate with one another. A labor historian, for example, might be studying an urban, working-class neighborhood in the 1930s (whose residents just happened to be Catholic); a religious historian might be researching urban religion during the Depression, looking at the same population (which just happened to be working-class). Though the historians study the same subjects, they draw on different sources, attend different sessions at academic conferences, and become

familiar with each others' work, if at all, only by chance encounter.

The indifference of some scholars toward the religious dimensions of the American experience partly accounts for this situation. But the shape of religious history itself — specifically Catholic studies — also contributes to the isolation of the field. Like historians working in other areas, students of American Catholicism write primarily for other scholars in their area of specialization. The questions that occupy the scholarly community from moment to moment set the agenda for research, often to the exclusion of any consideration of the wider picture.

That research is driven by questions internal to the sub-discipline is, to a certain extent, inevitable and beneficial. But it is lamentable, says Tentler, if the greater part of our historical research "leaves the impression that Catholics were unimportant to any history but their own," and never asks "how Catholics affected American society and

culture." The result, she writes, is "an oddly parochial quality to our work. We write too much for a like-minded audience, too much as though our findings had relevance for the Catholic experience alone."

In light of such concerns the Cushwa Center, with a generous grant from the Lilly Endowment and additional support from the University of Notre Dame, announces a new program of research, "Catholicism in Twentieth-Century America." The project seeks to integrate the experiences and contributions of Catholics more fully into the narratives of American history, to enhance collaboration between historians of Catholicism and other American historians and social scientists, and to promote the study of Catholicism by graduate students and by established scholars working outside the field.

Specifically, we seek to examine the ways in which interaction with other Americans and American institutions shaped U.S. Catholic identity; and how Catholics contributed, in turn, to the political, cultural and social life of the nation by working in various coalitions with one another and with other Americans.

Toward these ends, the Cushwa Center will support innovative and carefully conceived research projects that examine the various relations

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American Catholic Studies Seminar

On September 11, Kathleen M. Joyce of Duke University presented a paper on “Medicine, Markets, and Morals: The Catholic Church and Therapeutic Abortion in Early 20th-Century America.”

By the 1920s, Joyce explained, Catholic hospitals comprised the largest private health-care system in the nation, controlling half of all hospital beds in the United States and Canada. Catholic hospitals rose to prominence just as the medical profession was coming into its own. The American Medical Association was solidifying its authority and power in the '20s, doctors were becoming respected professionals, and medical technology was markedly improved over what had been available in the 19th century.



Kathleen M. Joyce

Joyce's larger project, a social history of the Catholic hospital system since the 19th century, grew out of her interest in the history of how the Catholic health-care system, which was dedicated to advancing a moral vision, operated within the larger context of the scientific, demoralized secular medical establishment. The simultaneous rise of Catholic and secular medicine set the

stage, said Professor Joyce, for a complex, extended series of negotiations between the two over several hotly contested issues, the most important being the practice of abortion.

Prior to the 19th century “quicken-ing” — the moment when a woman first felt the fetus move — rather than conception was the key determinant for “being with child,” and abortion had for the most part not posed any difficult ethical problems. Later in the century, increasing scientific knowledge and a swelling market for abortifacients led to concern about the practice, and most states had criminalized it.

While tolerance for elective abortions was decreasing, however, there was growing approval for therapeutic abortions in situations where carrying a child to term posed serious risks to the life of the mother. The Catholic Church first looked closely at the practice in the 1880s, and issued a modest condemnation; in 1905 the Vatican issued a stronger condemnation of the procedure, censuring both elective and therapeutic abortions.

The opinions of the medical profession and of the Church collided over the issue of therapeutic abortion, and Catholic hospitals found themselves in an increasingly complex position. On the one hand, Catholic health care was intended to be distinctively Catholic, representing as it were the Church's apostolate to heal the sick.

On the other hand, Catholic hospitals were feeling the need to conform to the standards of the profession, and to modernize in procedural as well as technological ways. Without the approval of the profession as a whole, Catholic health care would forfeit the respect of the public. Economic viability and the demands of morality and identity pulled these institutions in opposite directions.

In the early 1920s a conflict over therapeutic abortion developed within the Catholic Hospital Association (CHA). The association's founder and first president, Charles Moulinier, considered it crucial that his organization establish cooperative relationships with secular agencies such as the Ameri-

can College of Surgeons (ACS). The standards of the ACS impinged only on administrative and technical matters, and there were no direct conflicts between these and Catholic beliefs. Some members of the CHA balked at the prospect of submitting to a secular authority, however.

The real issue implicit in this debate was the increasing acceptance of therapeutic abortion on the part of the non-Catholic medical community. Official Catholic doctrine challenged this growing medical consensus by insisting that all lives were of equal value, and refused to countenance the sacrifice of the fetus for the life of the mother.

Professor Joyce pointed out that the Church's emphatic defense of the unborn child appeared to imply, in fact, that all lives were not equal, and that saving the life of the fetus was paramount. Indeed, some Catholic ethicists seemed to argue that while both lives were of equal value in the abstract, in a situation where both lives could not be saved the Church had to take special pains on behalf of the more vulnerable, in this case the unborn child. Those opposing close ties to secular agencies feared that this aspect of the Catholic mission would eventually be compromised by such collaboration.

The controversy within the CHA was resolved through compromise. Affirming their support of ACS standards, the CHA also developed its own distinctive moral code. The Catholic association refrained, however, from the temptation to turn the code into a symbol of independence. Joyce noted an element of irony at this point: Where 75 years ago Catholic hospitals muted their distinctive position on abortion as a means to enhance their public presence, today these institutions draw attention to the issue for the very same reason.

By “downplaying controversial teachings” early in the century Catholic hospitals gained the time they needed to establish themselves more securely in the nation's health-care system. By the 1950s, the economically and politically confident CHA developed more detailed and distinctive rules, which

became the first binding code when it received the episcopal imprimatur in 1954. With the decline in religious vocations over the past several decades, the Church's opposition to abortion and sterilization "gradually became the defining feature of Catholic institutions," said Joyce.

The Working Papers resulting from the American Catholic Studies seminars may be obtained from the Cushwa Center.

Cushwa Center Lecture

On October 30, writer James Carroll presented a lecture entitled "American Catholicism: War and Peace in the Sixties." Carroll is the author of many books, most recently the 1996 National Book Award winner, *An American Requiem: God, My Father, and the War that Came Between Us*.

Carroll confessed that his title, echoing Tolstoy's epic, might be over-inflated. Rather than offering the analyses of a scholar or historian, Carroll said he would share his reflections on his own experiences as a Catholic, a citizen and a writer.

War, peace, Catholicism — these are all abstractions, said Carroll. Instead, he preferred to begin with a story about a Catholic priest visiting the Selective Service office in Baltimore, Maryland, on October 27, 1967. The priest gained access to the office's records by asking to see the file on one of his parishioners. Then he and several associates poured blood on the records, sat down, and waited to be arrested. The entire episode had taken about 30 seconds. The priest's name was Philip Berrigan.

Berrigan's act, denounced by liberals and conservatives alike, posed a problem for James Carroll, who was studying for the priesthood at the time. His father, Joe Carroll, was a devout Catholic who had studied for the priesthood himself; during the Vietnam War he was an Air Force general in charge of military intelligence. Berrigan's actions were the occasion of their first disagreement over the war. "Phil Berrigan is not a kook!" Carroll remembered shouting. "He is a priest!"

It is almost impossible now, Carroll noted, to convey the significance held by the term "priest" in the mid-1960s. The word designated not only holy men

of God, but the leaders of a sometimes beleaguered community in a hostile, largely Protestant land. Priests were respected, trusted, even revered. They represented the Catholic community to the wider American public.

There was an important and distinctively Catholic "backstory" to Berrigan's actions that day in October, one that includes Francis Cardinal Spellman's support for President Diem and Tom Dooley's work in Southeast Asia. During the 1950s, said Carroll, these figures and many others could see in communism only an evil assault on Catholicism. They ignored the strain of nationalism in these revolutionary movements, and, if aware of the undercover operations of the CIA in the region, did not publicize them.

By the early 1960s John F. Kennedy and Robert McNamara believed Vietnam was a Catholic country, and their error had tragic consequences as America began to intervene in a nation riven by the division between an authoritarian Catholic regime and its predominantly Buddhist population. Nevertheless, American involvement in the war grew during the early 1960s.



James Carroll

In 1965 Pope Paul VI came to New York to address the United Nations. Some months earlier Lyndon Johnson had launched the bombing operations against North Vietnam called "Rolling Thunder." Before addressing the U.N., the pope met privately with LBJ. In his speech at the U.N. the pope issued a startling clarion call: "No more

war! War never again!" It was reported that Cardinal Spellman was appalled at the pope's uncompromising message of peace. Americans were shocked by the pope's address, Carroll recalled: At that time only radical fringe groups or pacifists used the word "peace."

A few weeks later a young Catholic Worker set fire to himself to protest America's military involvement in Vietnam. "These events," Carroll recalled, "shattered us." Cardinal Spellman banished Daniel Berrigan from New York's parishes when the latter refused to condemn the action as a suicide. Catholics mobilized to support Berrigan, an important, consciousness-raising moment.

Later, in Catonsville, Maryland, Philip Berrigan destroyed more draft board records using home-made napalm. The controversy sparked by Berrigan's actions involved more than simple politics, as his religious identity as a priest and as a representative of the Catholic community could not be divorced from these protests. His dramatic response to the war, said Carroll, gave new meaning to the word "priest."

Berrigan's unprecedented acts not only violated traditional notions of church-state separation, but just as importantly marked a departure from the general celebration of Catholic "arrival" in America following the JFK years. These deeds constituted, in effect, a rude refusal of the satisfied glow that descended on the Catholic community in the mid-'60s.

Thirty years later, it is important to recover a sense of the danger of these decisions, and of the moral urgency that motivated them, if our image of the '60s is not to degenerate into nostalgia. Though the decade of the '60s is often portrayed as a time when the nation unraveled under pressure from various malcontents, we need to recall the fact that the good order of the nation had already been violated by the government's actions in pursuing this conflict.

For those Americans opposed to the war in Vietnam, there was a real, even desperate sense that the U.S. government was in the process of committing a crime, the guilt of which — in a government of and by the people — would be shared by all. War, peace, Catholicism — these were not abstractions then, Carroll insisted.

The turning point for the nation came during 1967–68, said Carroll, when establishment figures themselves began to oppose the war. The conflict in Vietnam had become a stalemate. Curtis LeMay and others in the Pentagon were arguing that the United States should use atomic weapons to break the deadlock. Robert McNamara resigned because he feared LBJ was heeding their advice rather than his. In the space of six months, Johnson did an about-face, deciding that the war was unwinnable militarily.

This brief period, said Carroll, was the most fateful in the American century, not because of what happened, but because of what did not. The United States looked the war in the face and said “no.” We should not underestimate, said Carroll, the role of Catholic activists such as the Berrigans in raising awareness of what was at stake in the war. The people’s conviction that there was something wrong with the war was translated into political action at the New Hampshire primary, when anti-war candidate Eugene McCarthy’s success gave a clear signal to the president that the war was unwanted.

Then, said Carroll, history went off the rails. Four days after LBJ’s announcement that he would not accept a second term, Martin Luther King Jr. was assassinated. In November, Richard Nixon was elected on a promised “secret plan” to end the war. In fact, Nixon was determined to avoid being the first American president to lose a war, and the war dragged on for another seven years.

In the end, Carroll concluded, the admirable decision to refuse the nuclear option was not enough. History will judge us harshly for allowing the war to continue after 1968. This was the period, he said, when America unraveled, when the poison of corruption seeped into the nation’s life-blood.

Carroll ended his lecture with another story: Last April, this same Philip Berrigan, now 74 years old, was arrested in Maine for pouring blood on nuclear missile equipment, an eminently Catholic, even sacramental act. How, he asked, should Catholics today view this action? Is Philip Berrigan a “kook”? How will history judge him?

According to some experts, the world is more endangered by nuclear weapons now than it was during the Cold War. If the world is spared a nuclear conflagration, history may well judge Berrigan’s actions unnecessary and irrational, and we who failed to press the issue will also be judged generously.

But if events take another turn and some form of nuclear nightmare does unfold, the future will look back on a man such as Father Berrigan with more interest, and will view the roles played by the Church and the academy in a different light. Should that happen, the survivors will with good reason ask us, “What was your idea of what it meant to be a Catholic in America?”

Seminar in American Religion

Robert A. Orsi’s new book, *Thank You, St. Jude: Women’s Devotion to the Patron Saint of Hopeless Causes*, was the subject of discussion at the Seminar in American Religion on September 13. Orsi, a professor of religious studies at Indiana University at Bloomington, is also the author of the landmark study, *The Madonna of 115th Street*. Gail Bederman, associate professor of history at Notre Dame, and Mark Massa, S.J., director of the program in American studies and professor of theology at Fordham University, were the respondents.

Thank You, St. Jude is an impressive example of interdisciplinary works that bring religious studies and history together while drawing from current trends in anthropology and social theory. Orsi’s innovative analysis of this mid-20th-century religious practice is replete with stimulating insights and hypotheses that the multidisciplinary seminar members found illuminating, intriguing and sometimes provoking.

The cult of St. Jude Thaddeus arrived on the scene of American Catholicism in 1929, when it was established by Claretian missionaries working in a Mexican-American neighborhood in South Chicago. The Great Depression, the Second World War, and the post-war prosperity of the 1950s and 1960s set the stage for the increasing

popularity of this previously neglected saint. Clustered about and interwoven with this almost Horatio Algerish story of “obscure saint makes good” are a host of hotly contested issues: Gender, ethnicity, family, geography, popular culture, the marketing of religion and theology.

Like Orsi’s first book, *Thank You, St. Jude* offers a close examination of religious devotion as it appears at ground level, among everyday, far-from-exotic folk (almost exclusively women). The book pays close attention to the ways in which popular piety intermingles with a wide-array of mundane circumstances, events and concerns: the loss of a job, care for aging parents, dissolving neighborhoods, sickness, anxiety for children, a husband or son in the military.



Robert A. Orsi

To this subject Orsi brings a prodigious capacity for detailed research, considerable analytic skill, a flair for nuance, and an impressive sensitivity to the cultural and emotional dynamics operative in the lives of his subjects. His research methodology comprehended not only the usual published and archival written sources, but interviews with the devout themselves, including several in-depth, extended conversations.

Professors Bederman and Massa agreed that Orsi’s book is outstanding in the way it grapples with the significance of gender in popular religious devotion. The cult of St. Jude offers fertile ground for scholars interested in exploring the

complicated ways in which gender relates to religious practice. A male saint, Jude's cult originated with an all-male religious order who continued to oversee the shrine, but the majority of Jude's devotees were women.

Orsi's book, said Bederman, "is a significant contribution to women's history," a rare accolade for a study of American Catholicism. She particularly appreciates the way Orsi takes women's own narratives seriously while still asking essential questions about power, agency and voice. Not only does he "situate his analysis firmly within existing women's history" about the period, he also "contributes to our understanding of women and ethnicity by sensitively tracing out the descendants of the turn of the century immigrants, which is something women's historians haven't done."

Indeed, no student of 20th-century American religion will want to miss Orsi's splendid description of the special emotional burdens placed on mid-century Catholic women who left ethnic neighborhoods (but not familial obligations) behind as they followed their prosperous husbands to the suburbs.

Both commentators appreciated Orsi's nimble, sophisticated approach to the complex and thorny question of autonomy and control. Many of the petitions brought by the female devout had to do with men who were either the victims of misfortune or, more poignantly, the source of misery for these women. The shrine addressed these issues in the advice columns it ran in its publications; not surprisingly, the advice invariably reinforced traditional virtues of patience, forbearance and pious suffering. This might seem unremarkable, given that the shrine was controlled by male clerics of the Catholic Church. But the cleric who supposedly answered the letters received from these troubled women, "Father Robert," was actually fictional: The letters were in fact answered by the shrine's female staff.

One could argue these women were enmeshed in more subtle forms of control: The kind of ideological and emotional imprinting that comes from being socialized into a patriarchal culture that results in conditioned responses that reinforce subjection and oppression. To insist, however, that the cult of

St. Jude is at bottom nothing but a form of exploitation is to ignore the narratives of the female devout themselves, who find self-expression and power as they seek the saint's help in difficult circumstances. Orsi refuses to reduce the complex tales these women tell to either liberation or oppression.

In the context of "hopeless" illness, however, Massa agrees with Orsi that devotion to Jude could perform a "subversive" function: Devotion to Jude allowed patients to avoid the "ethos of pain and suffering" offered by "male elites." St. Jude "offered an alternative understanding of what was possible for the ill — both medically and religiously." Orsi's acknowledgment of the "subversive" element in this devotion, said Massa, "enlightens and broadens the story toward an almost Niebuhrian sense of theological irony."

One of the questions that the seminar came back to again and again in different forms was this: "Do historians have theological obligations, and, if so, what are they?" Orsi avoids the crude dismissals common to earlier generations of scholars studying manifestations of the supernatural in human experience. Nowhere does Orsi imply that Jude's female devout were suffering from psychosis, or that they were deluded or naive. What he does say, however, is perhaps as evasive of the theological obligations many of the seminar participants think scholars have as are older, less subtle forms of reductionism.

Orsi wants to maximize the (ambiguous) agency of Jude's female devout. He argues, therefore, that as they "imagined Jude into being," they "created and sustained a world in relation to Jude." To be sure, this act of imaginative creation allowed them to interpret reality on terms, if not entirely of their own making, then of their own deployment. It was, says Orsi, "in this imagined and reimagined world" that they lived.

These insights have been familiar to philosophers working in the American pragmatist and continental traditions for most of this century. Concepts, categories and symbols — in short, language — not only give us access to the world, but in an important sense constitute it. The question that has dogged this view since William James, however, is the adequacy of what Orsi calls "narratives" to capture experience. And the

question becomes all the more acute when the experiences under review involve the apprehension of the sacred in some form.

Few if any of Jude's devout would describe their religious practices in terms of imaginative constructions of the sacred, and substituting such a description for their own opens the possibility that once again women's voices are being ignored. A host of other interpretive issues arise from this application of social science to religious experience, one of which became the subject of much discussion at the seminar: the religious — and specifically Catholic — attitude toward suffering.

Many seminar participants agreed with Orsi that the idea of the sacred, at least in the cult of St. Jude, encouraged women to submit to an oppressive discipline of suffering. But George Marsden, Steve Rosswurm, Dorothy Bass and Scott Appleby, among others, argued that by bracketing the sacred in his narrative, Orsi ignores the very thing that leads religious people to approach suffering in ways that a naturalistic worldview finds irrational.

"What difference would acknowledging the sacred make for telling this story?" That question was asked several times during the discussion. Plainly, it does not mean we have to take everything said by those who claim to speak for the sacred at face value. Scholars are still responsible for exploring the origins and consequences of different forms of religious devotion, and value judgments will necessarily be a part of the study of religion as much as they are of anything else. As Leslie Tentler noted, when history is held hostage by theology, it usually results in bad history.

On the other hand, as Michael Baxter pointed out, scholars need to be conscious of the fact that their disciplines of inquiry arose in the context of the Enlightenment and continue to bear the marks of their origin. They are not designed, he said, to take the sacred seriously. That being the case, scholars need to be particularly sensitive to the ways in which the prejudices embedded in their disciplines can lead them to dismiss or subtly reinterpret phenomena that refuse to conform to the Enlightenment's canon of experience.

— John Haas

Philip J. Scharper Symposium

On July 12 the Cushwa Center cosponsored a symposium celebrating the opening of the Philip J. Scharper papers at the University of Notre Dame archives. Scharper (1919-1985) was associate editor of *Commonweal* from 1955 to 1957 and editor-in-chief of Sheed and Ward from 1957 to 1970. In 1970 he founded Orbis books and remained its editor-in-chief until 1985. He was an active member of the Religious Education Association, serving as president from 1960 to 1963 and chairman of the board from 1963 to 1970. Sally J. Scharper (1920-1992) collaborated with her husband on scripts, screenplays, and book projects and was herself a Catholic journalist, serving as a board member of the Christophers from 1986 to 1992.

The occasion was marked with

presentations by Joseph and Sally Cunneen of *Cross Currents* who described the literary and ecclesial milieu in which conciliar-era Catholic publishing flourished. They also recalled illustrative episodes and anecdotes from Scharper's distinguished career. Jay Dolan, professor of history at the University of Notre Dame, served as respondent to the Cunneens and situated Scharper's career in the larger historical context of Catholic journalism.

The Scharper collection consists of background material including biographical sketches, obituaries, notebooks and files dating from Scharper's years as a student, a Jesuit scholastic (1937-1948), and a college professor (1947-1955). Also included are several subject files containing data representing Scharper's service to the Bridgeport Diocese, the Christophers, the Sisters of Charity of the Blessed Virgin Mary, the John XXIII Institute, Maryknoll and

Orbis Books, the Religious Education Association, Sacred Heart University, Sheed and Ward, the Second Vatican Council and the Vatican Secretariate for Promoting Christian Unity.

The papers include material on capitalism, ecumenism, education, the Eucharist, family, Jewish-Christian relations, justice and peace, Latin America, liberation theology, morality, John Courtney Murray, S.J., nuclear energy, nuclear war, papal encyclicals, Pope John Paul II, race and civil rights, the Vietnam War and world hunger. Manuscripts of articles, columns, interviews, lectures, screen plays and scripts for documentaries on religious and social issues; contracts and correspondence; printed material, photographs, audio and videotapes, and memorabilia can also be found. A fuller description of the collection can be obtained at: <http://archives1.archives.nd.edu/CPJS.HTM>.

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between Catholicism and American society in the 20th century. We expect that the resulting body of scholarship will come to inform the research of other scholars of American religion, women's history, labor history, intellectual and cultural history, as well as students of social movements, popular culture, race and ethnicity, and other topics in American history.

"Catholicism in Twentieth-Century America" will fund research in two broad areas of inquiry: The "public presences" of Catholicism in the United States and the historical experiences of Catholic women, lay and religious. In each area a working group of scholars, comprised of steering committee members and grant recipients, will convene on four occasions over the next three years in order to discuss and critique work in progress.

The Public Presences steering committee includes Patrick Allitt of

Emory University; Richard W. Fox, Boston University; John McGreevy of Notre Dame; Bruce Nelson, Dartmouth; Ellen Skerrett, an independent historian working in Chicago; and Margaret O'Brien Steinfels, editor of *Commonweal*. The Catholic Women steering committee includes Mary Oates, Regis College; Jane Hunter of Lewis and Clark College; Suellen Hoy, Notre Dame; Kathleen Joyce of Duke University; Sandra Yocum Mize, University of Dayton; and Kathryn Kish Sklar of SUNY Binghamton.

A third area of inquiry (which will not be offering competitive fellowships or grants) involves an interdisciplinary analysis of the relationship between the religious practices and moral codes of Catholic ethnic groups, on the one hand, and Catholic pastoral and educational leadership, on the other. Today the U.S. Catholic Church is a constellation of ethnic and post-ethnic communities. While some Catholics are attentive to official teaching and supportive of Catholic institutions, others

tend to be more detached from the hierarchical church. The working group will bring together historians, ethnographers, sociologists and theologians interested in exploring the relationship between Catholic practices and Catholic identities.

The descendants of European immigrants continue to dominate the U.S. Catholic Church numerically, but intermarriage among once self-contained ethnic communities, coupled with the ascendancy of these groups into the middle and upper middle classes, has eroded the ethnic distinctiveness and strong piety that once characterized these groups. Among the younger generations of these post-ethnic Catholics, devotional and sacramental practices have dropped off dramatically. Increasing numbers of lay Catholics seem detached from the central beliefs, religious practices, and everyday ministries of their Church. And, while two-thirds of Latino and Latina Catholics in the United States are native-born, neither that majority nor the immigrant

populations from Mexico, the Caribbean, or Latin America have been fully integrated into the mainstream of American Catholic life.

Our needs in this area of inquiry are largely descriptive. The isolation of Catholic history from both urban and immigration history has resulted in both parish chronicles and professional histories unsophisticated in religious matters. Few studies stress the international social history of 20th-century Catholicism, or the process by which devotional practices and parish cultures are transported and redefined. In addition, we need to know much more about the week-to-week religious life of lay Catholics that helped define the religious cultures of the various Catholic communities: confession, eucharistic devotion, prayer, the rosary, devotion to Mary and the saints, benediction and other quasi-

liturgical practices, and public processions, enactments and festa. How did such devotional practices support the corporate identity of the Catholic community, and how did these practices affect parish membership and participation?

Finally, how did formal programs of religious education and spiritual formation affect the self-understanding of the various communities? Radical changes in catechesis in the '60s deserve particular attention.

Participants in the "Catholic practices and Catholic identity" project include Timothy Matovina of Loyola Marymount University; James O'Toole, University of Massachusetts-Boston; Gary Riebe-Estrella of Catholic Theological Union, Chicago; and Leslie Tentler of University of Michigan-Dearborn.

Public presences and Catholic women

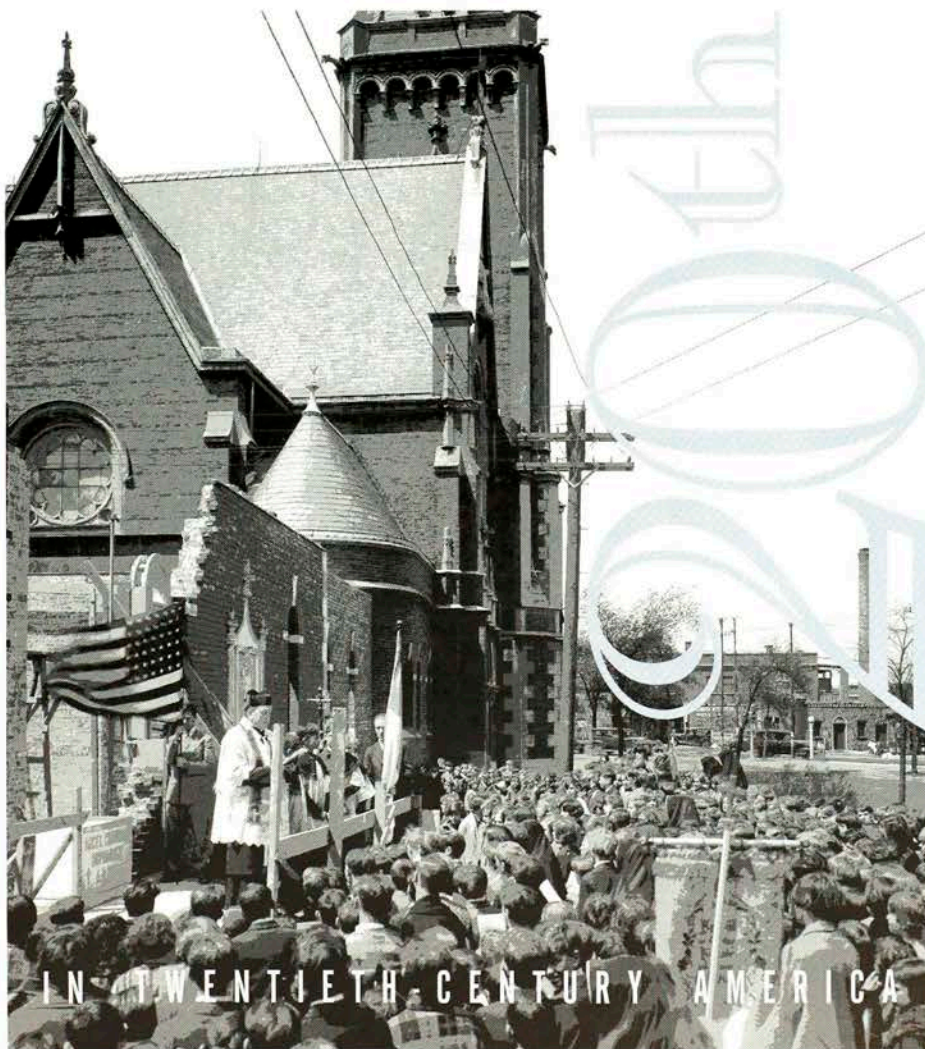
The program on the public presences of American Catholicism aims at a better understanding of how religious identities were shaped by — and helped to shape — the pluralistic U.S. environment. During the 20th century American Catholics of European origin emerged en masse from "the Catholic ghetto," a self-sustained socioreligious enclave that minimized interaction with outsiders. Increasingly after World War I, Catholics encountered other Americans in the intellectual, social, cultural and political arenas of public life. Such encounters reached an unprecedented level of intensity in the years surrounding the Second Vatican Council.

The evolution of Catholic intellectual life, for example, occurred amidst the Church's increasingly prominent participation in the public debate about the common good and the means of achieving it in a multi-confessional society. A generation of postwar "public intellectuals" (e.g., John Courtney Murray, Gustave Weigel, Paul Hanley Furfey, Thomas Merton, George Tavard, Russell Kirk, L. Brent Bozell) bequeathed a complex legacy to the succeeding generation, who were also influenced by the themes and directions of Vatican II (e.g., Rosemary Radford Ruether, Charles Curran, Germain Grisez, Andrew Greeley, J. Bryan Hehir).

Biographies and intellectual profiles of such prominent Catholic intellectuals do exist, but they tend to be isolated monuments rather than parts of a dense historiography tracing developments such as the growth of religious ecumenism, Catholic participation in Cold War and nuclear-era policy debates (both before and after the council's official endorsement of church-state separation and religious freedom), and the rise of American Catholic feminism.

The Second Vatican Council transformed American Catholic intellectual identity. Yet too few scholars have studied the ways in which the cultural shifts in American society conditioned the reception of the council in the U.S. church. Indeed, it is only within the past few years that historians have turned their attention to the impact of

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these simultaneous “earthquakes” — Vatican II and the American social upheaval of the '60s.

While it is clear that the council's spirit of openness to the achievements of the secular world fundamentally altered the public discourse and theological self-understanding of American Catholics, historians have not systematically explored the impact of these new attitudes within the institutional church itself. In 1979, for example, the National Conference of Catholic Bishops, influenced by the modern social sciences and sociology of knowledge, established an Office of Research to conduct social scientific, pastoral, and theological studies of the church and its programs. Researchers consulted Protestant and Jewish leaders, university professionals and professionals drawn from the secular world. Over one hundred such studies were produced in the span of 15 years; taken together, these studies constitute a virtual archive of the evolving self-understanding of the church in the postconciliar period. Yet we have no comprehensive analysis of their content, style and pastoral applications.

Mutual influence and interaction between Catholics and non-Catholics was not limited to intellectual life, policy debates and scholarly self-studies. Catholic religious leadership developed along similar lines. As the Catholic priesthood began to undergo professionalization in the late 1950s and 1960s, for example, it took many of its cues from the professional codes and practices of Protestant ministers and university academics. In a similar vein, urban Catholics worked closely with non-Catholics on a professional basis.

American Catholic involvement in the public life of the nation — and collaboration with its public institutions — transformed the nature of Catholic institutions themselves. Today an impressive network of Catholic agencies and institutions continues to serve the common good and pursue social justice — and they do so in collaboration with a variety of non-Catholic players.

Catholics collaborate with other professionals in providing alternatives to abortion, staffing adoption agencies, conducting adult education courses, running community programs to prevent alcohol abuse, lobbying for arms control, supporting the activities of the Association of Catholic Colleges and Universities, and battling racism and child abuse, among many other activities. Catholic Charities, an extensive network of 1,400 charitable agencies, serves 18 million people annually; the Catholic Health Association's 600 hospitals and 300 long-term care facilities serve 20 million people; and the Campaign for Human Development organizes and empowers the poor, with 200 local antipov-erty groups working to improve policies, practices and laws affecting low-income individuals.

Each of these institutions depends upon the partnership of like-minded non-Catholic professionals. How did

such collaborative institutions develop? What were their social, religious and political roots? What challenges did they pose to Catholic identity and sense of apostolic mission?

Social change is another obvious focus for understanding interactions between the Catholic community and American culture. Studies of social life

will touch many of the classic themes in the sociology and history of social groups — ideas about intermarriage, for example, or the translation of religious belief into a political sensibility. Catholic responses to urgent social issues such as racism need further exploration. Research that views Catholic social movements and phenomena in the widest possible historical and sociological context and not simply as an intra-Catholic phenomenon are imperative. How, for example, did experiences in the workplace and participation in labor unions affect Catholic political and social attitudes? Research on the American labor movement and American Catholicism would fill an enormous gap.

Material culture studies that view sacred space as a public presence is another neglected area of research. As Catholics merged into the social and cultural mainstream after World War II, the meaning and configuration of sacred space changed. The material culture of American Catholicism preserved a distinctive sense of Catholic identity for the period between 1900 and 1945, but after World War II and especially in the wake of Vatican II, there was little about Catholic churches to distinguish them from other religious or voluntary spaces. How and why did the buildings that contributed to a distinctive public presence of American Catholicism come to be regarded as disposable? The literature on Catholic sacred space is meager.

Finally, the cultural influence exerted by outstanding individuals is another critical aspect of Catholicism's public presence. Catholics were present to the larger American public in and through their cultural activities and products. How did Catholic novelists, poets, artists and journalists articulate an influential Catholic vision of life for American society? We know surprisingly little about the cumulative or individual impact of even major figures on American sensibilities.

Studies of Catholic cultural influence might be set within the context of shifting Catholic personal and social identities in 20th-century America. What is the relationship between the American Catholic subculture and the

*Today an
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of Catholic
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institutions continues
to serve the
common good
and pursue social
justice — and
they do so in
collaboration
with a variety
of non-Catholic
players.*

history of American "manners and morals"? To what degree did Catholic attitudes toward personal morality and public conduct have an impact on the so-called mainstream culture? How did American Catholics' interaction with agents of mainstream ethical and cultural norms affect Catholic sensibilities?

* * *

The changing roles of Catholic women is another broad sphere of inquiry to be undertaken. Catholic women have participated in, and been shaped by, the women's movement in the United States. How has this transformed their experience of Catholicism and shaped their understanding of Catholic teaching about, and attitudes toward, the family, gender roles, sexuality, professional careers and the religious life?

Women religious and mothers carried the responsibility for educating and forming generations of American Catholics. The first half of the century was an era of vigorous female lay organizations, burgeoning religious sisterhoods, and numerous educational and benevolent institutions conducted by women. By 1960, for example, the U.S. church relied upon the spiritual, social and educational services of 164,922 nuns.

The declining number of sisters since that time has affected schools, hospitals, charities and other institutions throughout the nation, and significantly altered the shape of Catholicism's public presence. The rapid decline of sisterhoods and laywomen's associations dramatically reduced public female forums of influence and collective power within the church. At the same time, a generation of Catholic feminists were rethinking the role of women in church and society.

In light of these developments, understanding the historical identities and roles of Catholic women undoubtedly ranks among the most important challenges facing the Catholic Church today. Without serious scholarship in women's history, Mary Oates writes, we cannot begin to analyze the displacement and disaffection felt by increasing numbers of Catholic women, comprehend the evolving meaning of Catholic identity and leadership, or determine

how to pass this identity on to future generations.

Unfortunately, relative to other areas of American Catholic history, scholarship on women's experiences in the 20th-century church is sparse.

Despite its importance and complexity, the topic has yet to receive the close attention it warrants from church and social historians, or from researchers in women's history.

Reliable histories of Catholic lay women are virtually nonexistent, and histories of women's religious communities are for the most part inadequate. We have few first-class biographies of leading professional Catholic women; as a result, their social and religious influence as lecturers, apologists, educators, authors, intellectuals, activists, reformers and administrators remains unknown. While comparative, contextual studies of the Catholic and Protestant female experience are sorely needed, these valuable themes will remain unexplored until we have at hand a substantial, first-rate corpus of scholarship on Catholic women.

The role of Catholic women in shaping, preserving, and transmitting the faith is far from being fully understood. Parish life was invigorated by lay sodalities, day nurseries, and Sunday schools, by female-dominated ceremonies such as May processions, by female rituals such as "churching," and by parochial or "sisters' schools."

The pervasive influence of such activities contributed to what has been called the "feminization of Catholic practice" in the 20th century. While

women religious formed in their schools the young women who later became mothers, so did mothers, in turn, form in their homes the daughters who later entered convents. Women's formation in private female domains deeply af-

ected what they did in public spaces. Consideration of the values transmitted within home and convent ought not to be artificially separated from women's public spaces; namely, the diverse institutions which they managed and the organizations they established to advance their work.

Racial, ethnic and class attitudes transmitted through home and convent influenced women's public activities in many ways, as did developments in the wider society. How did the suburbanization of the Catholic community after World War II influence women's perceptions of their private and public spaces and shape their responses to church constraints on their spheres of action? New scholarship on the historical experiences of American Catholic women will not only provide a solid base from which to examine their place in the contemporary church, but will serve also as a necessary historical critique of nostalgia.

In order to achieve several of the goals of "Catholicism in Twentieth Century America," the Public Presences and Catholic Women steering committees will be awarding a total of 16 grants — eight faculty

fellowships and eight dissertation fellowships. The requirements and application procedures for these grants are given on page 10.

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The Cushwa Center invites proposals from scholars at any stage of their scholarly careers. We particularly encourage proposals in areas whose religious dimensions until now have been neglected. Recipients will be chosen by a panel composed of Catholic historians, eminent historians in other fields and public figures in contemporary Catholic life.

Proposals in the public presences category might address themes in the following areas: social history; labor history; intellectual life; Catholic and other American institutions; politics; urban history; race and ethnicity; economics; diplomatic history; material culture; religious ecumenism.

Proposals in the Catholic women category might address themes such as: Catholic women in American institutional, intellectual and cultural life; Catholic women in social movements; the vocational and professional life choices of Catholic women; public images of Catholic women; spirituality; sexuality issues.

FACULTY AWARDS

The Cushwa Center will award up to four fellowships in each of the two areas of inquiry to faculty members whose research promises to advance the goals of the project. These fellowships carry a stipend of \$35,000 for the 12-month academic year 1998-99. Grantees will be expected to devote full time to research and writing during that year. (Grantees who are unable to arrange sabbaticals for that year may be able to defer their acceptance of the grant until 1999-2000.)

Applications should include:

1. A typed, double-spaced description of your project, approximately 1200 to 1500 words.
2. A curriculum vitae of no more than two pages noting major publications.
3. Two letters of recommendation in signed and sealed envelopes.

DISSERTATION AWARDS

The Cushwa Center will award up to four fellowships in each of the two areas of inquiry to Ph.D. candidates whose dissertation proposals have been approved and whose research promises to advance the goals of the project. These fellowships carry a stipend of \$15,000 for the 12-month academic year 1998-99. Grantees will be expected to devote full time to research and writing during that year. Applications should include:

1. A typed, double-spaced description of your project, approximately 1200 to 1500 words.
2. A curriculum vitae of no more than two pages.
3. Two letters of recommendation in signed and sealed envelopes.
4. A recent sample of your written work (seminar paper, master's thesis, etc.) of at least 25 pages.

Complete applications must be received at the Cushwa Center by February 1, 1998.

Please send applications and inquiries to: Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556; e-mail: cushwa.1@nd.edu.

ANNOUNCEMENTS



Check out the Cushwa Center website at <http://www.nd.edu/~cushwa/>

• The Cushwa Center welcomes a new partner in the study of Catholicism. Directed by James Turner, professor of history at Notre Dame, the **Erasmus Institute** fosters research grounded in Catholic intellectual traditions and focused on significant issues in contemporary scholarship. Its mission is to bring resources from two millennia of Catholic thought to bear on current problems in the humanities and social sciences. The institute will favor first-order scholarship over policy-oriented or applied investigations. Though concerned primarily with the Catholic intellectual heritage, the institute will support complementary research deriving from other Christian intellectual traditions as well as from Jewish and Islamic ones. It invites the participation of scholars without regard to religious belief.

By encouraging work of this sort, the institute hopes, on the one hand, to enrich our common academic efforts with neglected assets and, on the other, to strengthen ties between the Church's intellectual life and that of the academy.

The Erasmus Institute offers residential fellowships at its center on the campus of the University of Notre Dame. These include senior, postdoctoral/junior faculty and dissertation fellowships, both stipendiary and non-stipendiary. It will also organize conferences and colloquia on campuses around the country, sponsor a publication program, cooperate with colleges and universities in faculty development, and arrange summer seminars for graduate students.

Copies of Professor Turner's lecture outlining the work of the Erasmus Institute, "Catholic Intellectual

Traditions and Contemporary Scholarship," are available on request from the Cushwa Center.

For further program information or for fellowship application materials, please contact: James Turner, Director; Erasmus Institute; G137 Hesburgh Library; Notre Dame, IN 46556-5629; phone: (219) 631-9346; fax: (219) 631-8721; e-mail: ND.erasmus.1@nd.edu.

• "A Guide to the Papers of Msgr. John J. Burke, C.S.P.," first general secretary of the National Catholic Welfare Conference, is available free to interested researchers from the Office of Paulist History and Archives; 3015 Fourth St., N.E.; Washington, DC 20017.

• **The Gaelic Gotham Report**, focusing on *Gaelic Gotham: A History of the Irish in New York City*, the exhibition

assembled by the Museum of the City of New York, assesses the controversy surrounding the exhibition and its permanent closing in October 1996. Copies are available from the publisher for \$18: New York Irish History Roundtable; P.O. Box 2087; Church Street Station; New York, NY 10008.

- The **Catholic Research Center** announces the publication of an *Interpretative Directory of Catholic Periodicals Published in the United States*. The directory consists of a 50-page commentary on Catholic periodicals and 180 pages of supporting annexes. The commentary provides an interpretative framework for examining Catholic periodicals as a vehicle for communicating within the Church and to the world. It identifies, classifies, types and characterizes 1,244 periodicals; identifies available indexing and abstracting services; and provides an overview of indexed and non-indexed periodicals. Copies are available for \$19.95 from the Catholic Research Center; P.O. Box 12522; Burke, VA 22009-2522.

- The **Louisville Institute** awarded Orlando O. Espín, University of San Diego, one of its Christian Faith and Life Sabbatical Grants for the 1997-98 academic year. Other recipients include Samuel E. Balentine, Baptist Theological Seminary at Richmond; Cynthia S.W. Crysedale, Catholic University of America; Alonzo Johnson, University of South Carolina; and Douglas Burton-Christie, Loyola Marymount University.

The Christian Faith and Life Sabbatical Grants Program seeks to support efforts to bring the resources of the ethical, liturgical and doctrinal wisdom of the Christian faith into closer relation to the daily lives of practicing Christians and to describe more fully how the Christian faith is lived by contemporary Christians of various ages, circumstances and traditions. For further information write: Louisville Institute; 1044 Alta Vista Road; Louisville, KY 40205-1798; phone: (502) 895-3411; fax: (502) 894-2286; e-mail: info@louisville-institute.org or www.louisville-institute.org.

- The **Historical Commission of the Archdiocese of Portland** in Oregon celebrated its 25th anniversary

in July. The diocese itself is the second oldest in the United States and celebrated its sesquicentennial in 1996.

- A new journal, tentatively titled *Catholic Education: A Journal of Inquiry and Practice*, that aims to provide intellectual leadership and a fuller understanding of Catholic schools is being sponsored by the University of Dayton, University of San Francisco, St. Louis University and Fordham University. Supported by a grant from the Lilly Endowment, Inc., the journal will disseminate and foster research about Catholic schools and promote a substantive philosophical and theological dialogue about the mission and practice of Catholic education. For further information contact James L. Heft, S.M.; University of Dayton; 300 College Park Avenue; Dayton, OH 45649.

- **Father Dennis W. Morrow**, archivist for the diocese of Grand Rapids, Michigan, announces the publication of *Letters Written in Good Faith: The Early Years of the Dutch Norbertines in Wisconsin*. Translated and edited by Walter Lagerwey, this collection of letters written between July 1893 and December 1902, provides an insightful view of what Norbertine superiors and missionaries endured and encountered in their work among the Belgian immigrants in the diocese of Green Bay, Wisconsin. Dr. Lagerwey is a retired professor of Netherlandic languages and culture at Calvin College. The publication is available for \$29.50 from St. Norbert Abbey; 1016 N. Broadway; DePere, WI 51115.

- The **Chicago Irish Studies Seminar** announces its 1997-98 schedule of Saturday afternoon (3 to 5 p.m.) sessions to be held at the Chicago Historical Society, 1601 North Clark, (312) 642-5035. On January 24, 1998, Matthew L. Jockers of the Southern Illinois University will present "In Search of Tír na nÓg: Irish and Irish-American Literature in the West." Emmet Larkin from the University of Chicago will discuss "The Devotional Revolution — Work in Progress" on March 21. The series will conclude on May 16 with a presentation by Deirdre Mageean of the University of Maine entitled "Caring for One's Own: Irish Women and Catholic Charity in Chicago."

Conferences

- The **Wesleyan Center for 21st Century Studies** and the department of history and political science at Point Loma Nazarene College announces the Pacific Coast Tyndale Conference, January 29 through February 1, 1998. The theme of the conference is "America's First English Bibles." Conference topics will include the history of various versions of the bible in America, theological disputes relating to scriptural translations, the social impact of the bible's dissemination, and the future of the bible in a postmodern, virtual-reality era. For further information contact Dr. Barry T. Ryan, Chair; Department of History and Political Science; Point Loma Nazarene College; 3900 Lomaland Drive; San Diego, CA 92106.

- The **National Center for the Laity** announces a conference entitled "Challenges to 21st Century Christians," to be held in Chicago January 16-18, 1998. For further information contact Al Gustafson, Invitation Chairman; National Center for the Laity; 10 East Pearson Street, #101; Chicago, IL 60611; (847) 251-4150.

- The **College Theology Society** will hold its 44th annual convention at Saint Louis University May 28-31, 1998. The general convention theme is "Theology and the New Histories." For further information contact Dr. Loretta Devoy; Executive Director, National Conventions — CTS; Department of Theology and Religious Studies; St. John's University; 8000 Utopia Parkway; Jamaica, NY 11439.

- The 1998 convention of the **American Conference for Irish Studies** is April 15-19, 1998. Sponsored by Nova Southeastern University, the meetings will be held at the Fort Lauderdale Hilton in Fort Lauderdale, Florida. "Revolution and Evolutions," focuses on the 200th anniversary of the 1798 Irish Rebellion. For further details write: James E. Doan; Department of Liberal Arts; Nova Southeastern University; 3301 College Avenue; Fort Lauderdale, FL 33314; fax: (954) 262-3931; e-mail: doan@polaris.acast.nova.edu.

Call for Papers

• In recognition of its approaching sesquicentennial anniversary in 2000, the **Diocese of Wheeling-Charleston** has commissioned a history to chronicle its contributions to the Catholic Church in the United States. The committee overseeing the project is interested in receiving information on records related to the diocese's history. Please contact Tricia Pyne; History Project; The Chancery; 1300 Byron Street; P.O. Box 230; Wheeling, WV 26003.

• The program committee of the **New England Historical Association** welcomes proposals on any subject, period or geographical area from scholars within or outside the New England region. The NEHA does not focus only on the history of New England or of the United States but is equally concerned with Europeans and Third World history. Complete sessions as well as single paper proposals are welcome. Send proposals with brief vita by January 15, 1998, to: James P. Hanlan; Executive Secretary, N.E.H.A.; Worcester Polytechnic Institute; Worcester, MA 01609-2280; phone: (508) 831-5438; e-mail: jphanlan@wpi.wpi.edu. This year's spring meeting will be held April 17-18, 1998, at the University of Vermont in Burlington.

• Miami University in Oxford, Ohio, announces a conference and exhibit entitled the **Culture and Influence of the Gothic Revival** September 17-19, 1998. Proposals are invited for presentations on any aspect of the Gothic Revival in Europe, North America and elsewhere in any of its manifestations, including the visual and decorative arts, architecture, music, literature, religion, social and cultural history, costumes and theater. The conference is cosponsored by the De Montfort University in Leicester, England, and will be held on the campus of Miami University. Send proposals of no more than 300 words and one-page CV to: Peter W. Williams; Department of Religion; Miami University; Oxford, OH 45056; e-mail: williapw@miamiu.muohio.edu. For further information about the conference contact: William

Gracie, Office of Liberal Education, Miami University, Oxford, OH 45056; e-mail: graciewj@miamiu.muohio.edu.

• **FDR, the Vatican and the Roman Catholic Church in America, 1933-1945.** The Franklin and Eleanor Roosevelt Institute, in conjunction with Marist College and the FDR Library, is organizing an international conference on FDR's relationship with the Roman Catholic Church, the Vatican and the American Catholic community during his tenure as president (1933-1945). The conference is scheduled for October 7-10, 1998. It will be held at the Roosevelt Library in Hyde Park, and on the campus of Marist College in Poughkeepsie, New York.

The conference welcomes proposals on all aspects of this theme, including papers on FDR's relationship with the American Catholic community and its ethnic constituencies; the American Church hierarchy; the Vatican; the reaction of the Catholic community/Church to the New Deal; and the international crises of the 1930s and 1940s. Proposals on prominent individuals, such as Francis Cardinal Spellman, Father Charles F. Coughlin, Dorothy Day and Eleanor Roosevelt will also be considered, as will proposals on such themes as anti-Catholicism or the legacy of the Roosevelt presidency on church-state relations.

Please send a one-page prospectus accompanied by a CV to: FDR/Catholic Church Conference; c/o Franklin and Eleanor Roosevelt Institute; 511 Albany Post Road; Hyde Park, NY 12538; phone: (914) 229-5321; fax: (914) 229-9046; e-mail: jhamrah@idsi.net. Deadline is April 3, 1998.

Fellowships and Awards

• The **Erasmus Institute** at the University of Notre Dame announces three new fellowships for dissertation students (advanced graduate students in the writing phase); for recent Ph.D.s and untenured faculty; and for more senior faculty. Fellowships are tenable for a semester or a full academic year, and fellows are expected to remain in residence. Short-term residencies are also

available for periods of one week to one month.

Fellowships are both stipendiary and non-stipendiary. Stipendiary dissertation fellowships provide \$12,000; postdoctoral/junior fellowships \$35,000; senior fellowships vary with the fellow's current salary.

Application deadline is February 1, 1998. For further information write: Erasmus Institute; G 137, Hesburgh Library; Notre Dame, IN 46556-5629.

• The **Five College Fellowship Program for Minority Scholars** is offered by Amherst, Hampshire, Mount Holyoke and Smith colleges and the University of Massachusetts at Amherst. The fellowship provides a year in residence at one of the five colleges for minority graduate students who have completed all requirements for the Ph.D. except the dissertation. The stipend is \$25,000 with housing, office and library privileges and limited teaching opportunities. Application deadline is January 16. For further information contact: Carol Angus; Five Colleges Incorporated; 97 Spring Street; Amherst, MA 01002-2324.

• The **John Nicholas Brown Center for the Study of American Civilization** at Brown University invites applications for its resident fellowship program. The center supports scholarship in all disciplines of American civilization and is open to advanced stage doctoral candidates, junior and senior faculty, independent scholars and humanities professionals. Areas of specialization include but are not limited to history, the history of art and architecture, literature, religion, material culture studies, music, historic preservation and urban planning. Special preference will be given to scholars working on Rhode Island topics or requiring access to scholarly resources within the New England area. Application deadline for 1997-98 for residence between July 1, 1998, and December 31, 1998, is April 15, 1998. For further information contact: Joyce M. Botelho, Director; John Nicholas Brown Center; Box 1880; Brown University; Providence, RI 02191; (401) 272-0357.

- The **Indiana Historical Society** announces two \$6,000 graduate fellowships for the 1998-99 academic year to doctoral candidates whose dissertations are in the field of the history of Indiana, or of the history of Indiana as part of regions with which it has been associated (such as the Old Northwest and Midwest). To be eligible, students must have completed at the time of application, all requirements for the doctoral degree except the research and writing of the dissertation. Completed applications and required supporting documentation are due by March 13, 1998. Awards will be announced in May 1998. For further information contact: Dr. Robert M. Taylor Jr., Director; Education Division; Indiana Historical Society; 315 West Ohio Street; Indianapolis, IN 46202; e-mail: rtaylor@statelib.lib.in.us.

- The **Oral History Association** invites applications for three awards to be presented in 1998 to recognize outstanding work in the field. Awards will be given for a published article or essay that uses oral history to advance an important historical interpretation or addresses significant theoretical or methodological issues; for a completed oral history project that addresses a significant historical subject or theme and exemplifies excellence in oral history methodology; and to a postsecondary educator involved in undergraduate, graduate, continuing or professional education for outstanding use of oral history in the classroom. In all cases, awards will be given for work published or completed between April 1, 1996, and March 30, 1998.

Awards are honorific and will be announced at the association's annual meeting, October 15-18, 1998, in Buffalo, New York. Deadline is April 1, 1998. For guidelines and submission information, write Oral History Association; Baylor University; P.O. Box 97234; Waco, TX 76798-7234; e-mail: OHA_Support@Baylor.

Personals

- **John J. Bukowczyk**, professor of history at Wayne State University in Detroit, has won a Charles Gershenson Distinguished Faculty Fellowship, awarded by the university's Board of Governors. His recent publications

include a collection of essays, which he edited, entitled *Polish Americans and Their History: Community, Culture, and Politics* (Pittsburgh: University of Pittsburgh Press, 1997). He also guest-edited the fall 1996 special issue of the *Journal of American Ethnic History* on "The Poles in America."

- **Alfred Isacson, O. Carm.**, announces the publication of his book, *The Determined Doctor, The Story of Edward McGlynn*, which tells of the conflict between Father Edward McGlynn and his archbishop, Michael Augustine Corrigan of New York. The book is available for \$20 a copy, postpaid from Transfiguration Church; 268 South Broadway; Tarrytown, NY 10591.

- **Ed Lamoureux's** article, entitled "Silence and Discipline: Catholic Voices and Birth Control," will appear in the winter issue of the *Journal of Communication and Religion*.

- **Rev. Msgr. Daniel J. Murray** is currently working on several papers on the topic of priestly vocations in the United States: "The Americanization of the Priesthood in the U.S.;" "The Vocation Crisis of the Twentieth Century"; "Vocations Promotion in the U.S., 1897-1997"; and "Immigrant Priests in the U.S., 1800-2000."

- **Joseph M. White**, a member of the Cushwa Center staff from 1981 to 1988 as an assistant faculty fellow, has been commissioned to write the history of the Holy Name Province of the Order of Friars Minor, the men's Franciscan Province in the northeastern United States with headquarters in New York. The province will celebrate its centennial in the year 2001.

Of even greater significance in Joe's life was his wedding, on April 5, 1997, to Rebecca Vandebroek White. As the photograph demonstrates, Notre Dame and the Cushwa Center were represented at the nuptials, which were held in St. Lawrence Catholic Church, Indianapolis, Indiana.

Best wishes to the happy couple!



Front row: Joseph M. White (groom); Rebecca Vandebroek White (bride); Jay P. Dolan, professor of history, Notre Dame; Patricia McNeal, associate professor of history and director of Women's Studies Program, Indiana University, South Bend; Rev. Jack Porter (celebrant), archivist of the Archdiocese of Indianapolis. Middle Row, left to right: Stephanie Salvaterra (held by her father); David L. Salvaterra, associate professor of history, Loras College; Delores Fain, longtime administrator of the Cushwa Center; Emily Salvaterra; Andrew Salvaterra; Rev. Wilson D. "Bill" Miscamble (celebrant), associate professor and chair, history, Notre Dame; Elaine Zarzana; Marianne Murphy Zarzana; Mary Beckmeyer Divita; James Divita, professor of history, Marian College, Indianapolis. Back Row, left to right: Lynne Niznik Salvaterra, associate professor of history, Loras College; Helen Schaberg Kauffman; Christopher J. Kauffman, Catholic Daughters of the Americas Professor of Church History, Catholic University of America; James A. Zarzana, associate professor of English, Southwest State University, Marshall, Minnesota; Rev. Steven M. Avella (celebrant), associate professor and chair, history, Marquette University.

Deconstructing Dr. America

My introduction to Tom Dooley came one cold December afternoon while touring Notre Dame's replica of the Grotto at Lourdes. Several of my visiting family members ended up in front of a bronze statue, in front and to the left of the grotto itself. My mother-in-law instantly recognized the figure as Tom Dooley, and recalled how her Catholic grade school initiated a fund raiser for Dooley's medical mission to Laos. She and her class tracked Dooley's travels over several years, corresponded with him, read his books, and prayed for his health and safety. She remembered Dooley fondly as a Catholic "Albert Schweitzer" who spurred her interest in exotic cultures and missions.

The Tom Dooley she described still has a following. I have heard stories of Dooley fans periodically appearing at the archives where his papers reside, wanting to listen to his Saturday night broadcasts on KMOX radio in St. Louis, read his letters or watch the videotapes of his many television appearances. There is often a waiting list for the microfilm record of his papers. I have listened to some of Dooley's radio broadcasts myself and find them equally compelling and hokey, exotic and maudlin. Dooley had a unique ability to connect on a personal level with an audience.

When he described his clinic located precariously at the "rim of Red China" his listeners believed that a lone doctor could help turn back the tide of communism in Asia. When he talked about Lao culture and had the Laotian children sing, he personalized a land thousands of miles from the United States and spurred a deep interest in Southeast Asia. It is not too farfetched

to argue that few Americans had a larger role than Tom Dooley in locating the countries of South Vietnam and Laos firmly on the map of U.S. global interests.

Dooley spoke and wrote with the same type of missionary idealism that sent thousands of Americans abroad after World War II. Missionaries and aid workers went to Europe and Asia to provide food, medicine, comfort and shelter for refugees from war and poverty. They were motivated by the ideal that America does best overseas when Americans do good. Dooley embodied that spirit. It is no coincidence that when President John F. Kennedy announced the formation of the Peace Corps, he cited as a model "the selfless example of Dr. Tom Dooley in Laos."

Tom Dooley won international acclaim for his medical activities and was a national celebrity of the first order — rumors of romantic dalliances with Marilyn Monroe, an appearance on the Ed Sullivan Show, the author of three best-selling books. Yet the Dooley that inspired devotion was not without his blemishes. Friends and eyewitnesses disputed some of the claims made in his books. Rumors circulated about homosexuality and ties to the CIA. These allegations all existed before Dooley's premature death from cancer in 1961, but were then easily

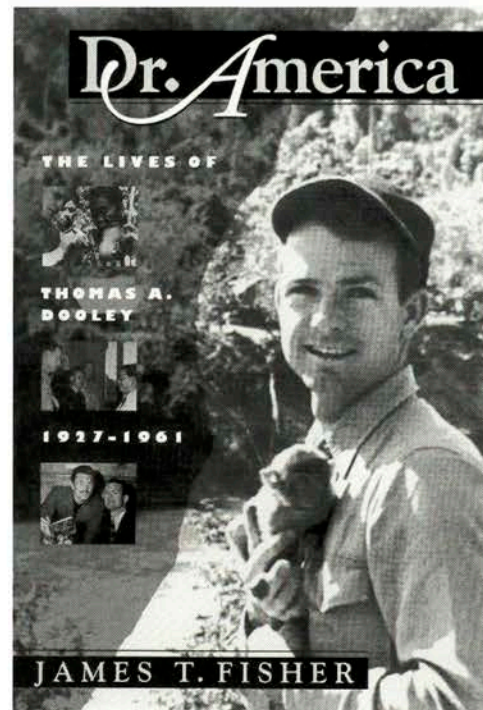
dismissed as the usual gossip surrounding celebrities. Posthumously, however, Dooley's star has faded considerably. The good Tom Dooley of memory has gotten some bad reviews from history.

James T. Fisher's *Dr. America: The Lives of Thomas A. Dooley, 1927-1961*, explores in detail the intriguing paradoxes of Tom Dooley's life. Fisher, a historian at St. Louis University, skillfully depicts Dooley as an exceedingly complex individual who lived secret

"lives" that few suspected and even fewer saw. Fisher presents Dooley, variously, as an effete bounder from a declining St. Louis clan; a "polished propagandist" for Cold War interests; a "self-promoting genius"; a flamboyant homosexual who was "considered one of the great underground sex symbols of his era"; a "postdenominational mystic";

a "sophisticated Catholic icon"; and a tireless and conscientious "jungle doctor."

Such descriptions will not sit well with Dooley's legion of admirers; nonetheless, Fisher makes a convincing case that much of the Dooley mystique was created by a carefully orchestrated publicity campaign that helped sell his books and support a worldwide string of clinics similar to the one in Laos. Fisher is careful not to imply that Dooley



himself used the vehicle of medical humanitarianism solely to further his own fame. He includes abundant reports about Dooley's hard work and his love for the people of Laos. In the end, however, Dooley the "selfless humanitarian" comes across as a salesman devoted as much to the extension of his own celebrity as to his vocation.

For Fisher, it is Dooley's celebrity that furnishes most of his historical significance. His fame cast him in a role that was important for both American Catholics and the secular youth culture of the late 1950s and early 1960s. He was a "bridge between the grim Catholic cultural politics of the McCarthy era" and a new, more confident Catholicism represented by John F. Kennedy. He was also able to infuse many of America's young people with a compelling ideal of international service. Dooley was a creature of those hungry for his type of humanitarianism, "triple melting pot" ecumenism and genial anti-communism. Dooley's genius lay in his ability to read the zeitgeist and address it in a way that moved people to action.

In handling the controversial issue of Dooley's homosexuality, Fisher does a commendably thorough job. To document the "secret" part of Dooley's life, he draws on evidence found in Dooley's FBI and Navy files. The Navy's investigation of Dooley eventually led to his discharge. The book leaves little doubt that Dooley was a homosexual who enjoyed a varied, if not promiscu-

ous, sex life in the gay circles of America, Europe and Asia.

Fisher is less convincing, however, in explaining Dooley's connection to the CIA. Dooley had some type of contact with U.S. intelligence agencies in Asia; he was, after all, one of the only Americans present in strategic areas. The question remains how to understand the depth of these contacts and to assess their meaning. Fisher spends the larger part of three chapters linking Dooley to super-spy Edward Landsdale, the anti-communist leadership of the International Rescue Committee (who sponsored his mission in Laos and other countries), and Paul Hellmuth (a conduit for CIA money to Dooley's organization). Though Fisher describes Dooley as merely a "factotum in a massive exercise conducted by American intelligence," he is implicated for opening America's chapter on Southeast Asia.

In a sense, Dooley is guilty by his associations or by his naiveté. Yet any reassessment of Dooley's contribution to America's role in Southeast Asia must factor in his promotion of humanitarian, technical assistance and economic development as the most effective way of turning back communism. Dooley's preference for private and foreign aid programs over military solutions brings to mind Patrick Hatcher's study of American policy-makers and Vietnam, *The Suicide of the Elite*.

Hatcher found that those who measured the success of America's Asian policy by

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Dooley's genius
lay in
his ability
to read
the zeitgeist
and address it
in a way
that moved
people to
action.*

its creation of viable social, political and economic infrastructures were the first to recognize the futility of the American war effort. In their estimation, the U.S. military could not hide the fact that the majority of Vietnamese or Laotians had few tangible reasons to sustain a war against their own countrymen. It is too much to claim that Dooley directly affected the anti-war opinions of American policy-makers, but he shared with them certain ideals that helped change the course of American actions in Southeast Asia and reshape American policy in the developing world.

Tom Dooley died at the age of 33. If he had lived even a little longer there might be fewer mysteries surrounding his life, but also fewer admirers. His early death sealed intact his celebrity and his vocation. Like a fly encased in amber, he was preserved — young, good-looking, caring, the embodiment of the best qualities that America wanted to project to the world. Fisher's biography finally pierces Tom Dooley's protective coating. We see him as both a first-class celebrity and a cad; a pawn of foreign and political intrigues; a bridge for Catholics between McCarthy and JFK; a homosexual navigating the precarious waters of success in America.

What does not come across in this book, however, is the Dooley that merits statuary near Notre Dame's grotto. The Dooley not only of other's devotion, but the man of faith. Perhaps Fisher decided that Dooley's other biographers covered this ground or maybe he is offering a cautionary tale of how modern media can confuse celebrity with sainthood, but I look at Dooley's statue now and I wonder how and why it is there. What is there about Dooley's legacy that started a movement for his canonization? Why did his closest associates seek to preserve his memory as they did? What depths were there to Dooley's Catholicism? These are crucial questions for understanding the many "lives" and the legacy of Tom Dooley. They are questions yet to be answered in other books and articles. But by bringing us face to face with the "bad" Tom Dooley, James Fisher allows us to look again, this time with a more realistic gaze, at the "good" Tom Dooley.

— Scott Flipse

Joseph M. Becker, S.J., *The Re-Formed Jesuits. Volume 2: A History of Changes in the Jesuit Order During the Decade 1965-1975* (Ignatius Press, 1997), documents the complex process of change which occurred among the Jesuits during this first postconciliar decade. Among the issues addressed are collapse in membership, changes in garb from clerical to secular attire, modifications in religious life-style and liturgy, and demographic changes.

Francis X. Blouin Jr., general editor, *Vatican Archives: An Inventory and Guide to Historical Documents of the Holy See* (Oxford University Press, 1997). Compiled by archivists who were granted unrestricted access to the Vatican archives under the official auspices of the prefect of the archives, this volume provides access information on holdings not described in any previous guide. It is an invaluable font of information for historians and archivists alike.

James H. Cone, *God of the Oppressed* (Orbis Books, 1997), is a systematic presentation of black theology drawing on resources of African-American religion and culture.

Joseph F. Conwell, *Impelling Spirit: Revisiting a Founding Experience, 1539, Ignatius of Loyola and His Companions* (Loyola Press, 1997). In response to Vatican II's teaching that renewal of religious life requires a return to the spirit and aims of the founders, this volume describes the origins of Jesuit spirituality. Conwell focuses on a largely unknown document, *Cum ex plurimum* (1539), drafted by Ignatius and his companions for Pope Paul III as an apostolic letter granting official approval to their own society.

David D. Cooper, ed., *Thomas Merton and James Laughlin: Selected Letters*, (W.W. Norton, 1997), presents the fruits of a 30-year correspondence between Merton and James Laughlin, founder of New Directions Publishing Corporation. Laughlin encouraged Merton to develop his poetic instincts. Merton developed into one of his most gifted and daring writers. Merton reveals in his poems and essays a unique world view which encompassed issues of race,

politics and war, as well as the spiritual collapse of modern society.

Paul Josef Cordes, *Call to Holiness: Reflections on the Catholic Charismatic Renewal* (Liturgical Press, 1997). This book is the record of seven years of consultation with leaders, theologians and bishops associated with the charismatic renewal from various national backgrounds.

James A. Coriden, *The Parish in Catholic Tradition: History, Theology, and Canon Law* (Paulist, 1997), provides insight into the nature and function of parishes within the Catholic tradition. Coriden describes the origins of parishes and their historical evolution, offers a theology of parish as a local church, links parishes to the church's social teaching, and provides a comprehensive overview of their function in Roman Catholic law and their relationship to American civil law.

Jeanne Cover, *Love — The Driving Force: Mary Ward's Spirituality: Its Significance for Moral Theology* (Marquette University Press, 1997), examines the contributions of Mary Ward (1585-1645), foundress of the Institute of the Blessed Virgin Mary, to theology and anthropology. Ward's spirituality conveyed a new creative spirit and became the driving force behind her significant theological insights during a period of religious, political and economic upheaval.

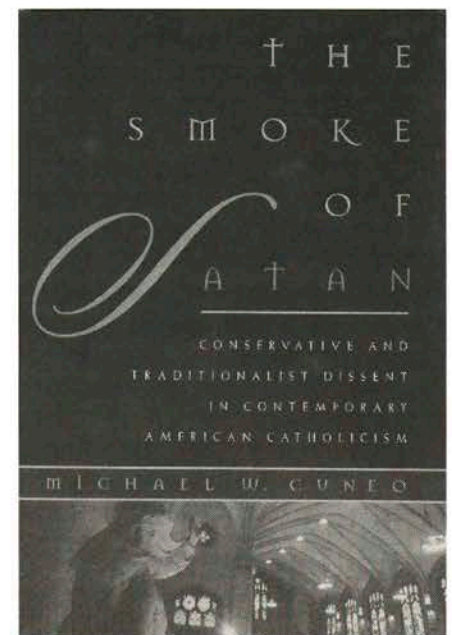
Donald B. Cozzens, ed., *The Spirituality of the Diocesan Priest* (Liturgical Press, 1997), consists of 12 essays by pastors, theologians, poets, priests and bishops who reflect on the spirituality of the diocesan priest from their personal and pastoral perspectives. Fully aware of the issues which have led to the crisis facing the priesthood today, the authors probe the theology of diocesan priestly spirituality as it merges with the mystery of the priesthood and the action of grace. Contributors include James H. Provost, William H. Shannon, Robert F. Morneau, Sylvester D. Ryan and Kenneth E. Untener, among others.

Michael W. Cuneo, *The Smoke of Satan: Conservative and Traditionalist Dissent in Contemporary American*

Catholicism (Oxford University Press, 1997). Cuneo, an associate professor of sociology and anthropology at Fordham University, provides an engaging introduction to "small pockets scattered throughout the country" where one finds "a sort of Catholic underground made up of people who are in rebellion against the new comforts and freedoms of American Catholicism." The underground, as Cuneo diagrams it, is divided into at least three distinct factions, "each with its own specialized worldview, its own spirituality, and its own particular take on what must be done to save authentic Catholicism in the United States from outright extinction":

Catholic conservatism, whose primarily lay supporters champion church revitalization through moral militancy, especially as expressed in the campaign against abortion; *Catholic separatists* (a.k.a. traditionalists), who pursue a strategy of strict isolationism from the mainstream Catholic Church by withdrawing into alternative communities such as the Society of St. Pius X or the Society of St. Pius V; and *Catholic Marianists*, apocalypticists who find in miraculous apparitions and messages from the Virgin the precise steps to be taken to attain salvation and avoid the coming chastisement.

Observers of the so-called "Catholic right" will find in Cuneo's account fresh material on familiar figures, from E. Michael Jones, editor of *Fidelity*



magazine, to Veronica Lueken, the Bayside (Queens) visionary to whom the Virgin Mary revealed, among other things, the Vatican plot by which Pope Paul VI had been poisoned, imprisoned, and replaced by an impostor (who proceeded to undermine the true intent of Vatican II). They will also find fascinating portraits of little-known communities such as the Apostles of Infinite Love of St. Jovite, Quebec, whose claim to fame lies in its loyalty to "the true pope," namely, one Father Michel Collin, an obscure French mystic whom the community reveres as Pope Clement XV (John Paul II being, in traditionalist/apocalyptic eyes, an anti-pope).

Cuneo details the social, moral and ecclesial crises that gave rise to such movements, attempts to develop appropriate terminology by which to locate them on the Catholic ideological map, and strives to give his subjects a fair hearing. The author is at his best when reporting, vividly, on his interviews with these colorful and committed keepers of the lost faith, a sacred remnant whose consistent popularity "on the margins" holds lessons for the "mainstream" American Catholic community. He is less adept at discerning precisely what those lessons might be. Nonetheless, *The Smoke of Satan* should be required reading for anyone interested in the rise of conservative dissent in the American church.

James D. Davidson, Andrea S. Williams, Richard A. Lamanna, Jan Stenftenagel, Kathleen Maas Weigert, William J. Whalen and Patricia Wittberg, S.C., *The Search for Common Ground: What Unites and Divides Catholic Americans* (Our Sunday Visitor Publishing, 1997), presents the findings of a three-year collaborative research project headed by sociologist James D. Davidson. The project was designed to measure the extent and discover the bases of the diversity in opinion that confronts Church workers in the 1990s. Pluralism is one of the outstanding characteristics of contemporary Catholicism, and it needs to be understood if pastors and educators are to respond effectively to the religious needs of the Catholic community.

The Search for Common Ground explores, in a statistically detailed yet clear and useful manner, how American Catholics approach faith and morals, and

offers a dependable picture of the beliefs of the Catholic community, adding essential clarifying information to current debates over where the Church is going and what should be done about it. A comprehensive research strategy was employed to ensure that the data gathered by the project would be reliable. Nearly 3,000 Indiana Catholics were interviewed, participated in a focus group, or answered a questionnaire on their religious beliefs and practices; another 1,058 participated in a nationwide telephone poll. All of these samples were controlled to ensure representative diversity of races, ethnic groups, genders and ages, as well as a balance of urban and rural settings. The data is analyzed topically over 11 chapters treating religious education, life-course experiences, gender, race, age and other topics. Ten technical appendices give further details on the statistical measures used.

Davidson and his team find that the major fault line running through American Catholicism is not one of race or gender, but age. The beliefs and attitudes of Catholics younger than their mid-50s differ in significant ways from those of older Catholics; in addition, the data shows that the change from what the authors describe as pre- to post-Vatican II Catholics was and remains unique, rather than illustrating an ongoing trend. The authors conclude that Catholics are far less polarized than popular news media would have us believe. While there are serious differences on questions of Church leadership, the priesthood, and Catholic moral teaching, there is no similar division on doctrine, creed or sacraments.

The last chapter of the book should be of particular interest to Church leaders and parish personnel. After summarizing their findings, the authors indicate areas of greatest unity and largest diversity among today's Catholics. The factors that most influence religious beliefs and practices are identified, and the links between these factors and their combined effects on ideas and behaviors are examined. Finally, implications for Church leaders are discussed, with special attention to the lessons that can be gleaned from this research by those concerned with transmitting Catholic faith and morals to the next generation and to those Catholics currently without parishes.

Klaus Demmer and Aldegonde Brenninkmeijer-Werhahn, eds., *Christian Marriage Today* (Catholic University of America Press, 1997). This volume presents the results of a symposium on Christian marriage held in Brussels in 1994. Organized by the International Academy for Marital Spirituality (INTAMS), scholars from several countries examine various facets of marriage, attempting to integrate theoretical reflection with praxis. Contributors include Klaus Demmer, Jörg Splett, Michel Rouche, Ladislav Orsy and Carlo Rocchetta.

Ana María Diaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm* (Westview Press, 1998). A collection of previously published studies and data on the demographic patterns, religious identity, social forms, and public presences of the 25-million Latinos and Latinas in American society, this volume will be a valuable resource for social scientists, scholars of religion and others who want quick access to information and analysis of the Latino and Latina community. Supported by PARAL (Program for the Analysis of Religion Among Latinos/as).

Marc H. Ellis, *Unholy Alliance: Religion and Atrocity in Our Time* (Fortress Press, 1997), provides both exploration and dialogue in the context of the Christian and Jewish traditions with regard to the reality of atrocity and the possibility of God. Ellis examines the evolving world of Christianity after the Holocaust as a possible response to suffering in the contemporary world. "The most powerful religion in the contemporary world is neither Judaism or Christianity but rather the religion of modernity. One wonders if those who worship at the altar of modernity have a language of confrontation with atrocity that seems endemic to this new religion."

Orlando O. Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Orbis, 1997). Professor Espín examines Latino popular Catholicism as a social and cultural phenomenon with an expressly theological significance. He demonstrates how Latino popular Catholicism is a principal resource for Christian theology.

John T. Ford, C.S.C., ed., *Religious Liberty: Paul VI and Dignitatis Humanae* (The Catholic University of America Press, 1997). The essays in this volume approach the Second Vatican Council's teaching on religious liberty from a variety of perspectives — historical, sociological, ecumenical and theological — and discuss its importance in church-state relations and ecumenical and interreligious dialogue. Contributors include: J. Bryan Hehir, Christopher Kauffman, Joseph Komonchak and Pamela Martin Pelzel.

William Gibson, *A Social History of the Domestic Chaplain, 1530-1840* (Leicester University Press, 1997), reconstructs the role of chaplains, excluding those serving royalty, during the period in which their existence was regulated by law, from 1530 to 1840. Since chaplains rarely left diaries or correspondence providing insight into their life and work, no major collection of manuscript material exists. Drawing on a wide range of historical and literary sources, the author reconstructs the secular and religious duties of the chaplain during the 16th and 17th centuries, analyzes the role of women's chaplains, of Catholic chaplains, and of the political influence of chaplains during the English Civil War and Restoration.

Rachel Waltner Goossen, *Women Against the Good War: Conscientious Objection and Gender on the American Home Front, 1941-1947* (The University of North Carolina Press, 1997). During World War II, conscientious objectors seeking alternatives to military service entered Civilian Public Service. This government-sponsored, church-supported program attracted some 2,000 women, many of them from Mennonite, Amish, Brethren or Quaker families with a deeply held antiwar belief. Goossen reveals the extent to which these women's religious and philosophical beliefs placed them on the margins of American society. Encouraged by religious traditions that prized nonconformity, they made unusual choices, questioned government dictums, and defied societal expectations, all of which set them apart from the millions of Americans who supported the war effort.

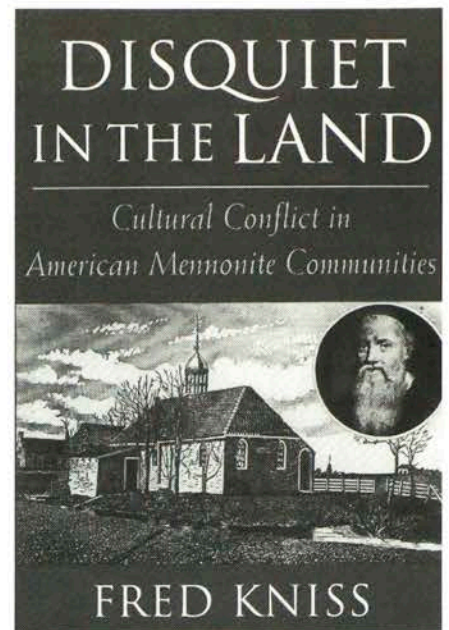
Thomas Howard, *On Being Catholic* (Ignatius, 1997), presents a series of reflections on the deeper meaning of the Catholic sacramental vision. A convert, Howard focuses on the unity of the Church, the Eucharist, the Mass, prayer, the Virgin Mary, Catholic piety, dogma, spirituality and Catholic practice.

Robert F. Keeler, *Parish! The Pulitzer Prize-Winning Story of a Vibrant Catholic Community* (Crossroad, 1997), captures the spirit and vitality of parish life in America. Originally issued as a 16-month series of reports on various aspects of the life of a multicultural suburban Roman Catholic parish, this cumulative volume offers a new chapter on parishes nationwide, with photographs of a parish family as it celebrates the liturgical seasons, the sacraments and the RCIA process.

Philip Jenkins, *Hoods and Shirts: The Extreme Right in Pennsylvania 1925-1950* (University of North Carolina Press, 1997), discusses the Irish-American reaction to Father Coughlin's movement in the 1930s and particularly the response of Irish Catholic clergy in Philadelphia and elsewhere.

Jeffrey Kaplan, *Radical Religion in America: Millenarian Movements from the Far Right to the Children of Noah* (Syracuse University Press, 1997), focuses on the milieu of three religiously based apocalyptic movements, their radical doctrine and rejection of mainstream America.

Fred Kniss, *Disquiet in the Land: Cultural Conflict in American Mennonite Communities* (Rutgers University Press, 1997). Kniss, an associate professor of sociology at Loyola University Chicago, is interested in two questions: the role of ideas and symbols in the emergence, process, and outcome of intra-Mennonite conflict, and the relationship between internal conflict events and the larger sociohistorical environment. In examining these questions as they unfolded in selected Mennonite communities between 1870 and 1985, Kniss develops three core findings: 1) the precise nature of the thematic and chronological correlation between internal cultural conflict and the surrounding sociocultural environment;



2) within the conflict itself, the ways in which the strategic action of the contending parties is influenced by changes in both internal and external cultural resources; and 3) the ways in which conflict outcomes "are largely determined by organizational and strategic factors."

Bruce Kuklick and D.G. Hart, eds., *Religious Advocacy and American History* (Eerdmans, 1997), aims to explore the question of bias and objectivity in the academy, focusing on the role of religious beliefs in the study of history. Based on a conference held at Wheaton College in 1994, 12 essayists respond to two questions: 1) How do personal convictions influence your historical work? 2) What place should personal convictions have in academic work and higher learning? Contributors include George Marsden, Mark A. Noll, Catherine L. Albanese and Leslie Woodcock Tentler, among others.

Emmet Larkin, *The Historical Dimensions of Irish Catholicism* (The Catholic University of America Press, 1997). Originally published in 1984, this revised and updated edition provides a critical assessment of Larkin's previous interpretations and a guide to more recent scholarly research.

Sister M. Rosa MacGinley, *A Dynamic of Hope: Institutes of Women Religious in Australia* (Crossing Press for the

Institute of Religious Studies) traces the origins and trends of women's religious life from earliest monastic times to mid-20th-century Australia. (To order: Institute of Religious Studies; P.O. Box 280; Strathfield, NSW 2135, Australia.)

Martin E. Marty and R. Scott Appleby, eds., *Religion, Ethnicity, and Self-Identity: Nations in Turmoil* (University Press of New England, 1997), consists of seven essays by noted contributors from a wide range of backgrounds on issues of fundamentalism, religion, ethnicity, nationalism, multiculturalism, religious conservatism and diversity. Focal points include questions of self-identity, particularly as they are manifested in groups. Contributors include Martin E. Marty, Ziad Abu-Amr, Nathan Glazer, Raymond Grew, T.N. Madan, Martha Brill Olcott and Gabriel Partos.

Lawrence J. McCaffrey, *The Irish Catholic Diaspora in America* (Catholic University of America Press, 1997). First published in 1976, McCaffrey adds fresh interpretations to the history of Irish-American Catholics from their beginnings as detested, unskilled pioneers of the urban ghetto to their rise as an essentially affluent, powerful, middle-class suburban community.

Jane T. McVeigh, R.G.S., *Rose Virginie Pelletier: The Woman and Her Legacy* (University Press of America, 1997), profiles the life and work of Rose Virginie Pelletier, a French religious born in Noirmoutier, France. Sister Mary Euphrasia Pelletier (1796-1868) founded the Sisters of the Good Shepherd at Angers in 1829. She was declared a saint by Pope Pius XII in 1940.

Thomas Merton, *Striving Towards Being: The Letters of Thomas Merton and Czeslaw Milosz*, edited by Robert Faggen (Farrar, Straus, and Giroux, 1997). The volume collects the decade-long correspondence (1958-1968) of two powerful voices seeking to understand and maintain their faith during the most turbulent years of the 20th century. Milosz, winner of the Nobel Prize for Literature in 1980, has written many volumes of poetry, in addition to his classic analysis of totalitarian thinking, *The Captive Mind* (1951). In this invigorating exchange of letters, Merton and Milosz share their differing views on the role of Communism, the power of literature and their views of the natural

world. Both writers found common ground in their search for the spiritual dimensions of human endeavor.

Charles R. Morris, *American Catholic: The Saints and Sinners Who Built America's Most Powerful Church* (Times Books, 1997), offers a provocative and colorful history of the rise of American Catholicism from Irish roots in the 19th century to the sharp conflicts which have become the hallmarks of contemporary American Catholicism. Among key figures, Morris examines the life and works of John Hughes (1770-1864), archbishop of New York; Cardinal William O'Connell (1859-1944) of Boston; Dorothy Day (1897-1980), journalist, pacifist and co-founder of the Catholic Worker movement; Cardinal Dennis Dougherty (1865-1951) of Philadelphia, known as "God's brick-layer"; and Sister Honora Remes, pastoral administrator of the cathedral parish in Saginaw, Michigan. Morris concludes with a discussion of the Church's struggle to come to terms with theological, sexual, doctrinal and gender issues which have sparked heated controversy.

Morris' account is slanted toward the political, the episcopal and the institutional, and he overlooks or underemphasizes a number of important events, movements and personages in American Catholic history. What he does cover, however, he covers exceedingly well; the book will appeal to a wide variety of readers and is a significant contribution to the survey literature on American Catholicism.

Thomas Morrissey, *As One Sent: Peter Kenney, S.J., 1779-1841* (Catholic University of America Press, 1997), chronicles the life and career of Father Peter Kenney and his role in reorganizing and restoring the Society of Jesus in both Ireland and the United States.

James H. Murphy, *Catholic Fiction and Social Reality in Ireland, 1873-1922* (Greenwood, 1997), aims to use the author's assessment of Irish Catholic fiction to explore the outlook of certain important social classes in late 19th- and early 20th-century Ireland. Murphy provides a new context for understanding the work of James Joyce and George Moore by assessing them in the light of several hundred novels which were written by Catholics from 1873 through 1922.

Paula D. Nesbitt, *Feminization of the Clergy in America: Occupational and Organizational Perspectives* (New York: Oxford University Press, 1997). Spanning more than 70 years, this study of feminization concentrates on the Episcopal Church and the Unitarian Universalist Association, utilizing both statistical results and interviews to compare occupational patterns prior and subsequent to the large influx of women clergy.

Jacob Neusner, ed., *Forging a Common Future: Catholic, Judaic, and Protestant Relations for a New Millennium* (Pilgrim Press, 1997), alternates chapters of dialogue between Andrew Greeley, Anglican priest Bruce Chilton, and Rabbi Jacob Neusner on the differences inherent in their religious traditions. Greeley analyzes two great schisms in religious history, the emergence of Christianity and the evolution of Protestantism. Chilton states his conviction that there is "grace in the mistake" of religious schism, and suggests the implications for religious dialogue in the future.

Henri J.M. Nouwen, *Spiritual Journals: The Genesee Diary, ¡Gracias!, The Road to Daybreak* (Continuum, 1997), brings together three of Nouwen's autobiographical works. *Genesee Diary* chronicles Nouwen's reflections on the contemplative life during his seven month stay in 1974 in the Abbey of the Genesee, a Trappist monastery in Rochester, New York. *¡Gracias!* consists of Nouwen's reflections during his six-month stay in Peru and Bolivia, from October 1981 to March 1982, while he attempted to discern a possible vocation to work in Latin America. *The Road to Daybreak* recounts Nouwen's new beginnings in Trosly, France, in 1985, when he made the decision to leave Harvard Divinity School and live in France for a year with Jean Vanier and his L'Arche community dedicated to serving the handicapped. Nouwen became pastor of the L'Arche Daybreak Community in 1986, where he remained until his death in September 1996.

Gail Porter Mandell, *Madeleva: A Biography* (State University of New York Press, 1997), portrays the life of Sister M. Madeleva Wolff, C.S.C. (1887-1964), who rose to prominence

as the third president of Saint Mary's College, Notre Dame, Indiana, from 1934 to 1961. Gifted as a scholar, teacher, poet and administrator, she founded the Sacred School of Theology at Saint Mary's. Educated at Berkeley and Oxford, Sister Madeleva cultivated friendships with members of the Catholic Literary Revival, including G.K. Chesterton, Wilfred Meynell, Jacques Maritain and Étienne Gilson. She advocated the education and advancement of women, particularly in their spiritual and intellectual development.

William J. O'Malley, *Redemptive Suffering: Understanding Suffering, Living With It, Growing Through It* (Crossroad, 1997), offers new insights on the mystery of suffering and its redemptive role in human life. O'Malley examines suffering in the context of original sin, the story of Job and the passion of Jesus.

Jaroslav Pelikan, *The Illustrated Jesus Through the Centuries* (Yale University Press, 1997), traces the impact of Jesus on cultural, political, social and economic history. The volume is a new and enhanced edition of Pelikan's *Jesus Through the Centuries: His Place in the History of Culture* (Yale University Press, 1985).

Paul C. Reinert, *Seasons of Change: Reflections on a Half Century at Saint Louis University* (Saint Louis University Press, 1996) chronicles the career of Father Paul C. Reinert, S.J., during his tenure as president, and then chancellor, of Saint Louis University. Appointed president of Saint Louis in 1949, he was influential in initiating the first Board of Trustees of a major Catholic institution that included a majority of lay men and women of varying religious and ethnic backgrounds.

Dana L. Robert, *American Women in Mission: A Social History of Their Thought and Practice* (Mercer University Press, 1996), presents a history of the mission theory of Protestant and Catholic American women. This study assumes first that women have participated in the creation of distinctively American mission theories; secondly, that gender has affected the shape of American mission theories; and finally, that mission theory includes the goals,

theological assumptions and reflection upon practical strategies that American women employed as they participated in foreign missions. The author devotes the final two chapters to Roman Catholic women in mission, with attention to several Roman Catholic religious orders, most notably the Maryknoll Sisters. One of the most important shifts in mission theory among American Catholic women occurred after Vatican II with the acceptance of the lay missionary. Robert concludes that an abiding sense of Catholic theology and rich piety mark the unique contribution of Catholic missionary women who are bound as closely to European Catholic traditions as to their Protestant contemporaries.

Stephen J. Rossetti, *A Tragic Grace: The Catholic Church and Child Sexual Abuse* (Liturgical Press, 1996), examines child sexual abuse within the Roman Catholic Church. The author, a priest of the Diocese of Syracuse and a licensed psychologist, incorporates the latest pastoral and psychological insights into his own original research. Despite the complexities of dealing with denial at many levels, he sees an emerging vision of hope.

Desmond Ryan, *The Catholic Parish: Institutional Discipline, Tribal Identity and Religious Development in the English Church* (London: Sheed & Ward, 1996). This study of the life of Roman Catholic parishes in the Archdiocese of Birmingham contributes to understanding what is taking place today in grassroots English Catholicism.

Jonathan D. Sarna, ed., *Minority Faiths and the American Protestant Mainstream* (University of Illinois Press, 1997). Building on R. Laurence Moore's description of the "religious outsider," this volume examines the "strategies for survival" adopted by Catholics, Jews, African Americans, Mormons and immigrant Protestants during the 19th and early 20th centuries, when mainline Protestants dominated mainstream American culture. Part Two includes comparative essays and focuses on "arenas of conflict" between (and within) competing religious communities: the interpretations and applications of the bible, missions and the competi-

tion for souls, education, legal challenges and disputes over the meaning of church-state separation, alternative visions of America. Contributors include Scott Appleby, James Bratt, Virginia Lieson Brereton, Jay Dolan, Robert T. Handy, Benny Kraut, James Moorehead, Mark Noll, Jonathan Sarna, Jan Shipps and David W. Wills.

Rev. Thomas J. Shelley, *The History of the Archdiocese of New York, Volume 1: Catholicism in New York from the Colonial Period to the Mid-Nineteenth Century* (Archdiocese of New York, 1997). This handsome, well-written, 43-page popular history, the first of a three-part series, is enlivened by numerous photographs, prints, maps, and excerpts from letters, documents and newspapers. The glossy magazine-style size and design facilitates the inclusion of this variety of sources in a colorful, reader-friendly format. Shelley, a historian at Fordham University, narrates telling episodes and events in the history of the New York church and provides vivid vignettes which illustrate the main themes.

Corwin E. Smidt and James M. Penning, eds., *Sojourners in the Wilderness: The Christian Right in Comparative Perspective* (Rowman & Littlefield, 1997). Part of a series on Religious Forces in the Modern Political World, this volume examines the origins, historical development, organizational structure, ecumenical outreach, political strategies, limitations and possible futures of the Christian Right in the United States. Contributors include Scott Appleby, Allison Calhoun-Brown, Ted Jelen, Michael Lienisch, Mark J. Rozell, Kenneth Wald and sociologists of religion John C. Green, Corwin E. Smidt, Lyman A. Kellstedt and James L. Guth.

David W. Southern, *John LaFarge and the Limits of Catholic Interracialism, 1911-1963* (Louisiana State University Press, 1996). This well-received and copiously researched biography is a revisionist account of the white Jesuit priest who was the foremost Catholic spokesman on black-white relations in America for more than 30 years, the founder (in 1934) of the Catholic Inter-

racial Council of New York, and the author of *Interracial Justice*, a denunciation of racism which captured the attention of Pope Pius XI.

Despite his pioneering influence within the church, Southern argues, LaFarge's efforts fell short of what could have been accomplished by a less gradualist and more enlightened approach. Southern, a professor of history at Westminster College in Fulton, Missouri, contends that the Jesuit priest was compromised in his fight against racism by his aristocratic background, staunch clericalism, and Eurocentric thinking, all of which produced in LaFarge a paternalistic attitude toward blacks and a lingering ambivalence toward black culture. Like his previous histories of race relations, Southern's treatment of LaFarge is detailed, thorough and insightful. The first biography of LaFarge, it will likely be the standard work for many years to come.

Ferenc M. Szasz and Richard W. Etulain, eds., *Religion in Modern New Mexico* (University of New Mexico Press, 1997), consists of eight essays which attempt to assess the role of religion in modern New Mexico. These essays constitute a pioneering effort to examine the great diversity of religious cultures in New Mexico. Carol Jensen's opening essay entitled "Roman Catholicism in Modern New Mexico: A Commitment to Survive" charts the changes in Catholic missionary attitudes evident in New Mexico's Catholic rituals, and explores the ramifications of some recent conflicts.

Mark G. Toulouse and James O. Duke, eds., *Makers of Christian Theology in America* (Abingdon Press, 1997), presents a series of critical, analytical and interpretive essays on individuals who have been particularly important in

shaping and influencing the development of Christian theology in America from the colonial period to the present to 1965. (Martin E. Marty contributes an essay on developments of the past 30 years.) The volume includes over 80 profiles of figures such as Jonathan Edwards, Jonathan Mayhew, Phoebe Palmer, Harriet Beecher Stowe, Francis P. Kenrick, Orestes Brownson, Isaac Hecker, William James, Cyrus Scofield and Thomas Merton. Contributors include Scott Appleby, Larry Cunningham, Gerald Fogarty, Robert T. Handy, Nancy A. Hardesty, E. Brooks Holifield, George Marsden and Jan Shipps.

Maria del Carmen Tapia, *Beyond the Threshold: A Life in Opus Dei* (Continuum, 1997), the first English translation of this work, details the personal experiences of the author in Opus Dei from 1948, when she was admitted as a numerary (full member) in Madrid, until 1966, when she resigned from Opus Dei in Rome. Tapia presents an overall view of Opus Dei's Women's Branch, a unique perspective not commonly found in other published works.

John H. White, *The Final Journey of Joseph Cardinal Bernardin* (Loyola Press, 1997), provides a lasting tribute in photographs and text to the late Cardinal Bernardin of Chicago, who died of cancer on November 14, 1996. Contributors include Most Rev. Raymond E. Goedert, D.D., who served as diocesan administrator following the cardinal's death until Archbishop Francis George was appointed in April 1997; Rev. Msgr. Kenneth Velo, Cardinal Bernardin's executive assistant from 1985 until 1994 and one of Bernardin's closest friends, and Dr. Ellen Gaynor, O.P., the cardinal's oncologist throughout his illness.

Joseph M. White, *An Urban Pilgrimage: A Centennial History of the Catholic Community of Holy Cross, Indianapolis, 1896-1996* (available from Holy Cross Parish Office, 125 N. Oriental Street, Indianapolis, IN 46202 [\$30, make check payable to Holy Cross Catholic Church]). Holy Cross Catholic Church was founded on the east side of Indianapolis in 1896 to serve Catholics, mostly but not exclusively Irish, settling in a newly developing neighborhood. In the 1950s the parish experienced a steady decline in membership; since the 1970s Holy Cross has forged an identity as a parish with a small membership drawn from the whole city and known for its vibrant liturgies and a concern for social issues. This 150-page narrative, lavishly illustrated with 160 pictures, chronicles Holy Cross from its beginnings to its near demise in the era of planned urban church closings of the 1990s.

Anne Winston-Allen, *Stories of the Rose: The Making of the Rosary in the Middle Ages* (Pennsylvania State University Press, 1997), traces the history and devotional use of the rosary from early medieval legends to the time of the Reformation. A popular legend of the 13th century described how Gabriel's salutation to Mary was transformed into roses that formed a garland for the Virgin. The practice of weaving wreaths of verbal roses as gifts to Mary became a favorite devotion. The term rosary, derived from rose garland (Rosenkranz) thus came into use. Winston-Allen explores the meaning of this practice to medieval worshippers, and examines how the custom developed and changed over 300 years.

Recent journal articles of interest include:

Patrick Allitt, "Carlton Hayes and His Critics," *U.S. Catholic Historian* 15 (Summer 1997): 23-37.

Una Cadegan, "'Blessings on Your Old Head, Kid': The Friendship of Two Novelists, Richard Sullivan and Harry Sylvester," *U.S. Catholic Historian* 15 (Summer 1997): 39-56.

Augustus Cerillo Jr., "Interpretive Approaches to the History of American Pentecostal Origins," *PNEUMA: The Journal of the Society for Pentecostal Studies* 19 (Spring 1997): 29-52.

Avis Clendenen, "Experience as Canon: The Pathos of American Catholicism," *Religious Education* 92 (Summer 1997): 399-406.

R.J. Connelly, "Hope and the Catholic University," *Horizons* 24 (Spring 1997): 89-99.

- James A. Coriden, "The Future of Parishes: Focus on Community," *Chicago Studies* 36 (August 1997): 198-205.
- G. Scott Davis, "Conscience and Conquest: Francisco de Vitoria on Justice in the New World," *Modern Theology* 13 (October 1997): 475-500.
- John Dickson, "Heavy Metal: An Unlikely Spirituality?" *Theology* no. 797 (October 1997): 323-330.
- Michael E. Engh, S.J., "Comparison of the Immigrants: Devotion to Our Lady of Gaudalupe among Mexicans in the Los Angeles Area, 1900-1940," *Journal of Hispanic/Latino Theology* 5 (August 1997): 37-47.
- James Flint, O.S.B., "English Catholics and the Proposed Soviet Alliance, 1939," *Journal of Ecclesiastical History* 48 (July 1997): 468-497.
- Elizabeth Schüssler Fiorenza, "Struggle is a Name for Hope: A Critical Feminist Interpretation of Liberation," *Pacifica* 10 (June 1997): 224-248.
- James T. Fisher, "The Second Catholic President: Ngo Dinh Diem, John F. Kennedy and the Vietnam Lobby, 1954-1963," *U.S. Catholic Historian* 15 (Summer 1997): 119-137.
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- Jan Grootaers, "An Unfinished Agenda: The Question of Roman Catholic Membership of the World Council of Churches, 1968-1975," *Ecumenical Review* 49 (July 1997): 305-347.
- Paul Harvey, "Sweet Homes, Sacred Blues, Regional Identities: Studying Religion, Race, and Culture in the American South," *Religious Studies Review* 23 (July 1997): 231-238.
- Leon Hutton, "Catholicity and Civility: John Francis Noll and the Origins of *Our Sunday Visitor*," *U.S. Catholic Historian* 15 (Summer 1997): 1-22.
- Mary Ann Janosik, "Madonnas in our Midst: Representations of Women Religious in Hollywood Film," *U.S. Catholic Historian* 15 (Summer 1997): 75-98.
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- John E. Lynch, C.S.P., "A Conflict of Values, a Confusion of Laws: The Case of John Elliott Ross," *Journal of Paulist Studies* 4 (1995-96): 1-14.
- Mark S. Massa, S.J., "A Catholic for President? John F. Kennedy and the 'Secular' Theology of the Houston Speech, 1960," *Journal of Church and State* 39 (Spring 1997): 297-317.
- Timothy M. Matovina, "New Frontiers of Gaudalupanismo," *Journal of Hispanic/Latino Theology* 5 (August 1997): 20-36.
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