



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *Of Crises and Contexts*

**N**ot long ago, claims of a crisis afflicting the Catholic Church in the United States were highly controversial;

now they seem to be the conventional wisdom. In part this is due to the work of Richard A. Schoenherr, a professor of sociology, who died in January at the age of 60.

An "inactive priest" ordained for the Archdiocese of Detroit, Schoenherr taught at the University of Wisconsin at Madison for 25 years, devoting much of his academic career to monitoring organizational change in the Catholic Church, especially the decline in the number of priests since the mid-1960s. He was best known for his analysis of the priest census records of 86 dioceses, which he conducted with Lawrence A. Young, a sociologist at Brigham Young University. Their findings were published in *Full Pews and Empty Altars*:

*Demographics of the Priest Shortage in United States Catholic Dioceses* (University of Wisconsin Press, 1993). Before his death Schoenherr completed a new book on the church entitled *Goodbye Father: Celibacy and Patriarchy in the Catholic Church* to be published later this year.

Schoenherr's data on the priest shortage confirmed anecdotes and impressions that had been accumulating since the late 1970s. "The Roman Catholic church," he wrote, "faces a staggering loss of diocesan priests in the United States as it moves into the 21st century," documenting his point with 400 pages of statistical analysis. From a pastoral and institutional perspective the problem, says James T. Connelly of the University of Portland, is comparable to "a ticking time bomb."

The numbers have become depressingly familiar: By 2005 the nation's Catholic population will have grown by 65 percent since 1966; over the same period, the book predicts, the number

of diocesan priests will have declined by 40 percent. If these trends hold, there will be 2,200 Catholics for every priest 10 years from now, compared to about 1,100 parishioners per priest in 1966. Since 1960 the number of seminarians has declined from well over 30,000 to 5,500. The same period has seen the number of nuns in the United States fall by nearly half: From 170,000 to about 90,000. Add the actuarial dimension to those statistics and the situation is even less heartening. "There is little chance," Schoenherr and Young inform us, "of reversing this trend in the lifetime of the current generation of churchgoers."

Inevitably, interpretation of these trends becomes embroiled in the divisive doctrinal debates currently raging over pastoral practice. Arguments about the role of the laity in the Church, celibacy and women's ordination find a convenient common reference point in the vocational crisis. For some the crisis signals an opportunity for growth and progress, a painful but ultimately beneficial rebirth. On this reading, the movement of religious women and lay leaders into parish leadership positions in the absence of priests is the sociological correlate to the de-hierarchicalization of the Church that began with Pius XII's recovery of the Pauline notion of the Church as "the Body of Christ" in his

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## Seminars in American Religion

The topic of discussion at the seminar held on November 18 was Jenny Franchot's recent book, *Roads to Rome: The Antebellum Protestant Encounter with Catholicism* (University of California Press, 1994). Praised by one reviewer as a major contribution that may help to "redefine the field of antebellum history," *Roads to Rome* reinterprets Catholicism's place and function in American culture during an extended period of nativist fears and Protestant self-doubt. Franchot teaches English at the University of California, Berkeley. Theologian William Portier of Mt. St. Mary's College in Maryland, and Thomas Werge of Notre Dame's Department of English led the discussion.

*Roads to Rome* brings the latest critical methods to bear upon a wide range of 19th-century texts, including the histories of Parkman and Prescott, the fiction of Poe, Melville and Hawthorne, popular captivity narratives and exposés of convent life, as well as sermons, tracts, travelogues and conversion records. In surveying this literature, Franchot systematically builds a case that anti-Catholicism "operated as an imaginative category of discourse through which antebellum writers of popular and elite fictional and historical texts indirectly voiced the tensions and limitations of mainstream Protestant culture."

Thus Franchot's central thesis draws upon a notable methodological advance in recent literary studies of various genres of writing: The use of descriptions of the "Other" to illuminate the psychological and cultural conflicts of the society from which they derive. The antebellum period was replete with menacing — and oddly seductive — "Others," including Masons, Mormons, and, especially, Catholics; by 1860 the Catholic Church, with more than 3 million adherents, was the largest religious body in the United States. (In addition, it is estimated that there were some 700,000 conversions to Catholicism between 1813 and 1893.) The xenophobic anxieties provoked by this

influx precipitated the American Party, or "Know-Nothings," which became a political force in the 1850s.

Franchot discovers something more than anxiety and xenophobia in the various Protestant reactions to Catholicism: She demonstrates that a "Protestant adventure with Romanism" became an important part of the larger process of defining American Protestant identity over against "deviant" religious expressions.

Within as well as alongside nativist hysterics and lurid depictions of Catholic corruption and sensuality, Franchot discovers a complex, ambivalent attraction to an alluring alternative, a voyeuristic fascination with the exotic, and a poignant longing for the forbidden. These impulses were enacted against a background of growing religious indifference among important segments of the population, what Franchot calls "the modern West's withdrawal from a cohesive spirituality."

Protestant nativists have been described as bigoted triumphalists, waging a kind of low-intensity warfare against theologically heterodox and culturally objectionable Catholics. But Protestants were also encountering — in the immigrants, in the "Romanism" of their imaginations, and in the literal Rome of their occasional travels — values, devotions, sensibilities and experiences that had been suppressed and excluded from the Protestant path. Consequently, they made of this "Other" a site for the negotiation of their own unacknowledged guilt for the collective unfaithfulness of the nation.

Franchot finds insufficient the old view that anti-Catholicism was sheer paranoia; instead, she discovers a com-

plex web of "often idiosyncratic attractions, fears, and refusals," attitudes that manifested themselves in texts that indicated not only hostility and fear, but sympathy, fascination and voyeurism.

As Professor Werge emphasized, some Protestants found in Catholicism an attractive corrective and alternative to the increasingly individualistic, ahistorical and gnostic tendencies of their own tradition. Most alluring was the Catholic sense of the



Tom Werge, Jenny Franchot and Bill Portier

importance of memory, the sacrality of place, the mystery of community, and the redeemability of matter and the body.

Historians routinely voice objections against the elaborate and sometimes obscure prose of contemporary literary scholars, a tendency raised to the level of fine art by many new historicists. More significantly, historians have faulted what they consider a troubling hermetic quality to works of the New Historicist school — a claustrophobic feeling that arises when analysis refuses to move beyond representations to concrete consequences, and thus seems artificially subjective in focus.

By concentrating her analysis on the convoluted and contradictory nature of the Protestant "psyche" as it revealed itself in its encounter with Catholicism, Franchot escaped a third objection routinely leveled at this methodology, viz., that it is guilty of reading the discourse of a subservient or marginalized culture from the texts produced by the dominant group.

As to the question of clarity, Professor Portier voiced appreciation of the way Franchot offers rewarding reinterpretations of familiar events and texts such as the mob attack upon the Ursuline convent near Boston in 1834,



or Lyman Beecher's *Plea for the West*. Such fresh readings, he said, illuminate the experience of living as a Catholic "in the narrative conflict between what remains of the Puritan self and its Catholic other."

On the other hand, Portier expressed concerns about the hermetic quality of the new historicist method and, specifically, its theological implications. "After we have uncovered the cultural importance of theological debate between Protestants and Catholics," he asked, "what is left of the theological discourse that has been transformed and recombined?" If Protestants were not discriminating against Catholics primarily because they thought their faith distorted and their influence dangerous, but were only negotiating the tensions and contradictions in their own identities, what becomes of the integrity of religious commitment and faith itself?

Acknowledging that Franchot's account avoids the reductionism of many current interpretations of religious belief, Portier nonetheless worried that literary deconstruction virtually eliminates rhetorical space for the faith claims of Elizabeth Seton, Isaac Hecker or other Catholics who subordinated other considerations to what they saw as the master-theme of their lives, their calling "to live with God."

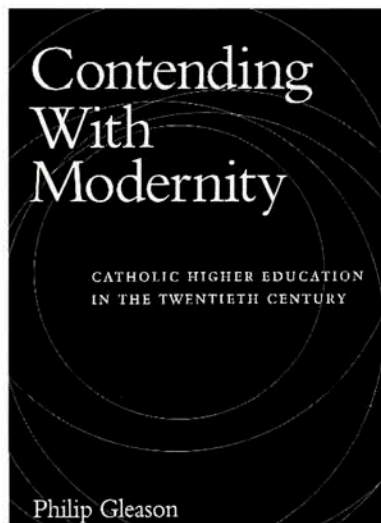
Franchot explained that she had worried about reduplicating the tourist's sensibility as she investigated the place of the Catholic "Other" in the Protestant psyche, but thought the exercise central to the question that sparked her study: Why did Orestes Brownson convert? To answer that question, she needed to find out what Protestants thought they were converting to, how they perceived the Church, and how they fit Catholicism into their broader cultural map.

In writing the book, Franchot said, she also hoped to bridge the gap between religious historians and literary critics. While the latter have given renewed attention to American Renaissance figures such as Melville, Poe and Hawthorne, a general neglect of religion continues to characterize many literature departments around the country. Religious quests and spiritual agonies, she said, consumed these authors and their characters, just as they defined the antebellum cultural moment. Caught between a disembodied, otherworldly

model of spirituality and an encroaching materialism threatening traditional communities, antebellum Protestants projected theological and cultural anxieties onto Roman Catholicism. Not always edifying in detail, the story of this passionate and sometimes violent encounter holds important lessons for a culture enthralled with superficialities, Franchot concluded.

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"Our great formula for bringing about the realization of our leading ideals," the anthropologist Clark Wissler once observed, "is education. . . . It is a kind of grand over-formula by which we hope to perpetuate and perfect our culture." Indeed, he continued, "education . . . is in truth our religion." While this statement may be an instructive use of hyperbole, American education is undoubtedly the most elaborate experiment in social engineering in the modern era. What is surprising, therefore, is the relative paucity of historical attention devoted to it.



Philip Gleason, professor of history at the University of Notre Dame, has been making that argument for some time, illustrating its cogency in a series of articles and essays on the educational enterprise's shaping power over American society at large and the Catholic community in particular. On March 9 the Seminar in American Religion focused on Gleason's recently published *magnum opus* on the subject, *Contending With Modernity: Catholic Higher Education in the Twentieth Century*

(Oxford University Press, 1995), which constitutes a comprehensive foundation for future discussions of Catholic higher education. Historians Patrick W. Carey of Marquette University and Mark A. Noll of Wheaton College served as commentators.

Gleason's narrative explains how Catholic institutions of higher education crafted both institutional and intellectual responses to the challenges posed by modernity. Curricular reform, the adoption of credit hours, and the debate over accreditation inevitably make for less exciting reading than the effects of the papal condemnation of modernism, racial integration, or the quest for educational excellence, but Gleason refuses to ignore such fundamental organizational questions. Indeed, such seemingly banal bureaucratic matters not only shaped the day-to-day lives of students and administrators; they also conveyed an ideology by which Catholic educators understood their relation to modernity and pursued their mission.

As Professor Carey pointed out, the dictionary definitions of the word "contend" include not only "battling and striving against," but also "stretching with" — as in accommodating selected aspects of modern education. This Catholics did, Gleason explains, by rationalizing and standardizing the curriculum through the adoption of credit hours, by accepting the necessity of accreditation, and by jettisoning the *ratio studiorum* in favor of methods that would better prepare Catholic children for competition in the wider society. In this multiple sense of the term, the mission of the Catholic University of America (CUA) and the growth of graduate programs at Catholic colleges and universities were also part of contending with modernity. The graduate programs, many of them designed to train teachers, introduced modern ideals of research and innovative scholarship into Catholic higher education, with profound effect.

Gleason guides the reader through the interwar Catholic Renaissance, the flourishing of Neoscholasticism, the optimism of the various Catholic Action-related initiatives, and drives for curricular integration in the 1950s. The success of the Thomist revival in philosophy led to what some Catholic intellectuals considered a smug insularity, while others drew on that philo-



sophical self-confidence as they sought a more authentically Catholic encounter with the modern world. Both John Tracy Ellis and John Courtney Murray wanted to purge the tradition of nonessential elements and attitudes that they believed were hampering a constructive engagement with the larger society, but each in his own way inadvertently contributed to the diminishing morale of the late 1950s that paved the way for the severe institutional self-criticism of the 1960s. As Gleason notes, Ellis' withering critique of Catholic intellectualism was taken by some historians and journalists, wrongly, to mean simply that there was little or no meaningful American Catholic intellectual life prior to Vatican II.

Gleason demonstrates the inadequacy of that interpretation. Murray and Ellis were not the only exemplars of innovative scholarship; Patrick Carey



Pat Carey and Phil Gleason

noted that much remains to be done, for example, in the recovery of Progressive-era scholars working at CUA in the wake of the condemnations of Americanism and Modernism, and before Neo-Thomism came to dominate Catholic intellectual life. John M. Cooper, William Kerby, Edward Pace, John A. Ryan, and Thomas E. Shields, among others, pioneered the Catholic appropriation of the social sciences. Formed to some extent by Americanist ideals, these thinkers read *Aeterni Patris* as a call to bring Catholicism into dialogue with economics, anthropology,

sociology and psychology — and the questions engaged by these relatively new disciplines. Carey also mentioned other Catholic intellectual movements — college theology, the liturgical revival, biblical studies and patristics — which offered alternatives to mainstream Neoscholasticism and had a significant impact extending beyond the council to the present generation; these, too, have yet to be given their historical due. Although Gleason rightly stresses the dominance of Neoscholasticism during the first half of the 20th century, there is more to the story of preconciliar Catholic education.

Catholic education was far less insular than Protestant, for example, in that it was infused with European thought represented by such figures as John Henry Newman, Jacques Maritain, Christopher Dawson and Waldemar Gurion; Mark Noll observed that this

cosmopolitan character of the Catholic intellectual community is another promising avenue of research. Not only do we need to pay attention to this cross-fertilization of ideas, he said, but we also need comparative studies that provide a synoptic perspective on the Neoscholastic movement in the United States, Canada, France and Germany.

Noll also commented on the historical and cultural significance of

Neoscholasticism, noting that it presented a strikingly robust, coherent, countercultural vision as an alternative to the regnant liberalism and materialism of American society. The “Silver Age” of the Catholic Church produced Catholic Action, several Catholic academic societies, and the only religiously grounded philosophical tradition directly to engage mainstream schools such as pragmatism, naturalistic realism and existentialism.

Would the impressive accomplishments of this subculture have been possible, Noll asked, apart from the

papal condemnations of Americanism and Modernism that Gleason admits “played a crucial role in establishing the ideological framework within which Catholic higher education developed in the twentieth century”? Put more provocatively, Noll asked, is it possible to imagine the penetrating *Catholic* intelligence of a John Courtney Murray arising out of any other context than a Catholic Church willing and able to wield the kind of raw ecclesiastical power it exercised when it silenced him in 1955?

The more we learn about the strength of the Catholic community in the 1950s and the confidence with which Catholic educators approached their task, the more we will need to take a closer look at the collapse of the Neoscholastic synthesis in the 1960s, as Thomas Kselman observed. Gleason agreed: Too often, the spirit of the '60s is brought in as a kind of *deus ex machina* to explain the unraveling of established behavior and value patterns. To truly understand these developments, historians will need to expand the scope of their investigations to include “internal migrations” within the preconciliar American Church, as well as student life during the 1950s and early 1960s.

*Contending With Modernity* will be required reading for anyone interested in the prospects of Catholic higher education — or for that matter, religious education generally. One lesson is apparent: The old model of Catholic identity required a “parallel universe,” as Mary Jo Weaver put it during the discussion, a cultural space isolated from the larger society, eschewing conversation and interaction with those outside the enclave. Certain small conservative Catholic colleges, in attempting to renew that model, raise many of the same questions of relevance and preparedness that Catholic educators of the *ratio studiorum* school faced in an earlier era.

In his 1994 Marianist Award Lecture, Gleason encouraged all parties in such debates to combine clarity, frankness and moderation as they sought to articulate “Catholic identity” in an era when its meaning is no longer a given. Several participants in the Cushwa





Evelyn Brooks Higginbotham leads a discussion at the February 20 American Catholic Studies Seminar

seminar observed that *Contending With Modernity* displays each of these virtues; all the actors in the narrative receive fair and even-handed treatment, and there is a notable, and welcome, absence of polemics. Partisans, in short, are likely to be disappointed: They will have difficulties finding the high-caliber munitions they require to prosecute their minor skirmishes in the culture wars. Pilgrims, on the other hand, will be grateful for a volume that sheds considerably more light than heat.

## American Catholic Studies Seminars

On February 20 Harvard historian Evelyn Brooks Higginbotham led a discussion of her prize-winning history, *Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920*. Co-sponsored by the Cushwa Center and Notre Dame's Department of History, the seminar was held in conjunction with the Provost's Series of Distinguished Women Faculty. Exemplifying the new social history of American religion, *Righteous Discontent* is a pathbreaking history of a previously neglected, nearly invisible group whose activities helped to shape the American religious landscape.

Higginbotham tells the story of the women who built the black Baptist community from 1880 to 1920. When she began her research, Higginbotham said, she was interested in how people hampered by poverty, oppressed by racism, given meager education, and

hobbled by legal restrictions make their way in the world. What happens to such people, what resources and institutions do they use? Her research confirmed that the church is the single most important institution in the black community as well as the source of other institutions such as schools, newspapers and life insurance companies.

Blacks established separate churches in response to the racist attitudes and oppressions

suffered in predominantly white churches. These institutions were critical to the formation of the black community in America, for the church became a public sphere and "safe haven" where black women could pursue force issues of community welfare onto the agenda. It was also a gathering place where worship was linked to service, and the religious convictions expressed in the political dimensions of community life.

One of the surprising revelations of Higginbotham's research was the degree to which black and white Baptist women cooperated in establishing missions, schools and programs. As Notre Dame's Gail Bederman pointed out, Higginbotham's account constitutes a major advance in the field of women's history, where it is generally assumed that sisterhood was incapable of crossing boundaries of race and class during these decades. *Righteous Discontent* shows the importance of shared moral concerns and a common faith as discursive bridges that allowed people of widely divergent experiences and backgrounds to combine their energies in mutual effort. At the same time, Higginbotham noted, whites often found it easier to raise funds to support schools in the South than to mount vigorous campaigns demanding integration and enfranchisement.

Women were able to take on the role of public intellectuals in the black Baptist church, fulfilling the call for the "talented tenth" to shoulder leadership roles within the community. Much of their work was on behalf of moral uplift,

inculcating middle-class values among young, working-class women. Recent interpreters have often stressed the oppressive side of Victorian virtues such as hard work, ascetic self-discipline, the repudiation of laziness and idleness, and sexual restraint. Higginbotham stressed the need for historians to employ a nuanced evaluation of these moral crusades that encompassed everything from social hygiene and illegitimacy to home economics and the suppression of vernacular styles of worship.

These efforts often ran roughshod over local custom and tradition, establishing a cultivated uniformity in its place — what historians often deem "cultural imperialism." According to Higginbotham, however, the reality was more complex. By pursuing the "respectability" so important to middle-class Americans, blacks were resisting and defying the demeaning representations that white society used to justify prejudice and inequality. Sober piety, fervent service, and refined manners were infused with political import in the context of racial oppression. Even prayer, Professor Higginbotham concluded, can serve as a model of resistance.

## Research Travel Grants

These grants help to defray the expenses of travel to Notre Dame's library and archival collections for research on American Catholicism. Recipients of awards in 1996 include:

*Edward T. Brett*, professor and chair of the history department at La Roche College, is analyzing the treatment of Central America in the U.S. Catholic press. Professor Brett's study charts a shift from benign neglect in the 1930s to Cold War anti-communism and, more recently, to criticism of U.S. foreign policy.

*Tracy Fessenden*, assistant professor of religious studies at Arizona State University, is researching the Sisters of the Holy Family of New Orleans and their ongoing campaign for the canonization of their founder, Henriette Delille, as the first North American black woman saint.

*Kathleen M. Joyce*, assistant professor of American religious history at Duke University, is researching the internal



institutional dynamics and external social, economic and political factors that influenced the development of Catholic health care in the 20th century. Professor Joyce's study, "Science and the Saints: Catholic Hospitals and the Challenge of Modernization," will focus on the transformation of Catholic hospitals, between 1880 and 1940, from primarily charitable institutions into standardized, scientific, acute-care facilities serving middle- and upper-class patients.

Anne Klejment, associate professor of history at the University of St. Thomas, is researching the anticommunist themes and Mystical Body theology of the *Catholic Digest*. Founded in 1936 by three priests, the periodical introduced the laity to religious literature and ideas in an age of Catholic triumphalism; Professor Klejment will also chart "signs of distress" visible in the *Digest* and in Catholic publishing in general immediately prior to Vatican II.

The deadline for applications for travel grants is December 31.

### Hibernian Research Award

This annual research award, funded by an endowment from the Ancient Order of Hibernians, is designed to further the scholarly study of the Irish in America. There are two recipients of the 1996 award.

Andrew J. Wilson, professor of history at Loyola University, Chicago, received an award in support of his research on Ulster Unionism and Irish America, 1968-1995. Professor Wilson's project analyzes the often explosive relationship between Ulster Unionism and Irish America during the ongoing troubles in Northern Ireland. Some of the issues to be considered include the Irish American perception of Unionism, the activities of Unionist support groups in the United States, and U.S. media presentations of Unionism.

Michael Leigh Mullan, associate professor of physical education and lecturer in sociology at Swarthmore College, received an award in support of his research work on "Culture, Ethnicity, and Sport in Industrial America: The Philadelphia Irish in the 19th Century." His project will explore the social roots of Irish-American sport in the 19th century, comparing the choices in leisure facing the Irish in Philadelphia as a competition between Irish culture, nationalism and ideology and integration within a larger domestic network symbolized by American baseball.

The deadline for applications for Hibernian Research Awards each year is December 31.

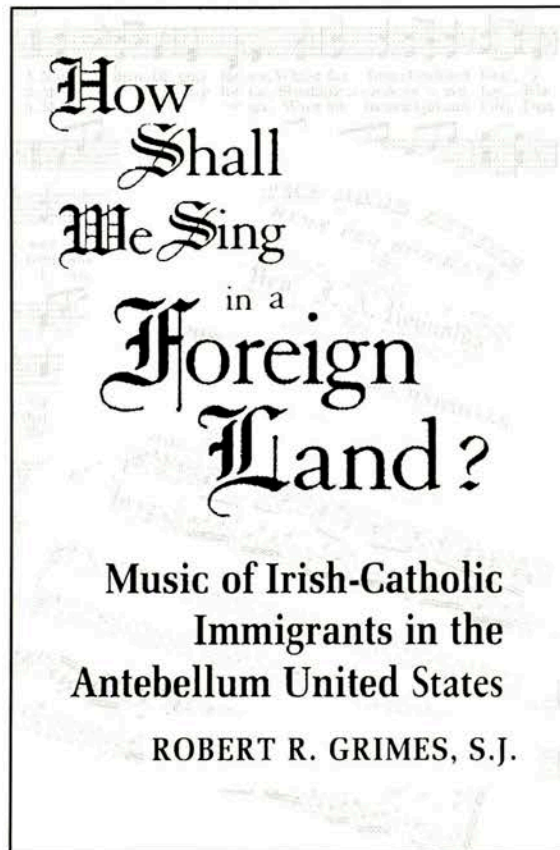
*eign Land?" Music of Irish-Catholic Immigrants in the Antebellum United States.* (University of Notre Dame Press, 1996) by Robert R. Grimes, S.J. The book focuses on Catholic parishes and affiliated organizations between 1830 and 1860, documenting the musical repertory of the urban Irish in America. Grimes, who teaches at Boston College, provides an overview of the social and economic issues which separated Irish immigrants from mainstream American life. Using newspapers and journals of the time, he analyzes descriptions of musical life in antebellum America, suggesting that the Transcendental and Unitarian movements, Romanticism and Nativism influenced reporting on the musical life of Irish Catholic immigrants. Grimes relates the

life of Irish immigrants to much broader musical trends prevalent in both the antebellum and post-Civil War years. The Irish in America Series is an annual competition supported by a grant from the Ancient Order of Hibernians. The award-winning manuscript will be published by the University of Notre Dame Press; the winner will receive a \$500 advance on royalties. The deadline for submission of manuscripts to the director of the Cushwa Center is December 15.

### Notre Dame Studies in American Catholicism

Dale Light's *Rome and the New Republic*, the 13th book in this distinguished series, is forthcoming from the Uni-

versity of Notre Dame Press. The winner of the annual competition, supported by the Cushwa Center, also receives a \$500 advance on royalties. The deadline for submission of manuscripts to the director of the Cushwa Center is December 15.



### The Irish in America Series

The Cushwa Center is pleased to announce the publication of the second book in the Irish in America publication series: "How Shall We Sing in a For-



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1941 encyclical, *Mystici Corporis Christi*, a renaissance that came to dramatic expression in the Second Vatican Council's *Lumen Gentium*.

Some observers predict that a more egalitarian decision-making process within the Church will be a prominent result of increased lay participation. What we are witnessing, they argue, is a familiar historical process by which institutions developed under one set of social and religious conditions adapt and adjust to a new environment. Religious women and lay leaders are rushing to fill the vacuum created by insufficient numbers of priests, and the Church is finding ways of accommodating their services with titles such as "pastoral administrator" or "parish life coordinator" and the like. The guiding concern, Philip Murnion suggests, has been "a functional or pragmatic one." Theological and canonical pronouncements explaining these developments will presumably follow.

Not every concerned Catholic shares this view, of course. Some argue that the distinction between a Catholic priest and a Protestant minister is inseparably connected to that between the Mass and a Protestant worship service. In the same way, the understanding of the sacraments and the Church itself is as much a function of ritual as it is of dogmatic definition. "While celibacy and an exclusively male priesthood may well be the major stumbling blocks of the priesthood as we know it," Pierre Hegy speculates in his review of *Full Pews and Empty Altars*, "it is the traditional conception of the sacraments as a whole (including ordination and celibacy) that might be the stumbling block for Catholicism as a tradition."

It is not at all clear, however, that the distinctives of the Catholic tradition regarding who gets ordained and how they are expected to comport themselves thereafter are the sole root of the present crisis. For the vocations crisis among American Catholics is one aspect of a larger religious transformation affecting American society in the second half of the 20th century. As the science fiction films of the '50s used to say, we

are not alone. Mainline and evangelical Protestants have crises of their own to address. Though the problems take different forms in each tradition, we could learn much by determining to what degree they share a common origin and to what extent each problem is unique to its own communion.

Periods of uncertainty are often thought to be a boon to the churches, driving an anxious populace to seek refuge from incessant change in timeless religious ritual. Today, however, the sanctuary is no longer quite what it was. As sociologist Wade Clark Roof has commented, even disinterested observers are amazed at what confronts them when they turn their attention to American religion. Expecting an oasis of social and institutional stability, they encounter instead "a mix of disparate and sometimes confusing trends: declining institutions yet continuing religious vitality, a weak public religious presence yet strong personal and spiritual energies, dissolution of older cultures and support structures yet rediscoveries of mythical unities."

If the American Catholic Church is suffering a drastic decrease in vocations, mainline Protestants are facing what is arguably an even more frightening demographic crisis, what might be called *Full Pulpits and Empty Pews*. During the 1970s and 1980s, membership in the Episcopal Church fell by 17 percent; in the United Church of Christ, 16 percent; in the United Methodist Church, 13 percent; in the Christian Church (Disciples of Christ), 29 percent; and in the recently merged Presbyterian Church USA, 25 percent.

The predicament of the latter denomination, long a mainstay of the Protestant establishment, has provoked a flurry of studies, none of which have

been able to offer easy prescriptions for reversing a decline that will render the denomination virtually extinct in a generation if present trends continue. The gross membership loss suffered by these churches amounts to closing one local church of nearly 700 members every day for 15 years.

Thus Douglas John Hall declares that apart from a thorough renewal, "the remnants of classical Protestantism in North America will not survive the twenty-first century." The most likely scenario, according to sociologist Benton Johnson, is that within a generation or two the mainline Protestant

denominations will almost certainly "have gone the way of the old state churches of northern Europe."

Much of the blame for this mainline decline has been laid at the feet of the baby boomers, those supposedly spoiled, overgrown children whose selfish "what's-in-it-for-me?" attitudes have played havoc with venerable middle-class values. The fickle loyalties of this generation, it is said, have put the future of institutions that date from the colonial era in jeopardy.

Other interpretations fault these churches for tactlessly pursuing left-wing political programs, exacerbating the cultural and political divide between denominational leaders and the people in the pews, and eventually alienating their constituency beyond repair —

the religious equivalent of two decades of the 1984 Democratic Convention.

Both of these explanations have been hotly contested by Harvard's William R. Hutchison, who argues that the transition away from the oldline churches has been occurring for well over a century, that the turning point in membership loss was not the 1960s but

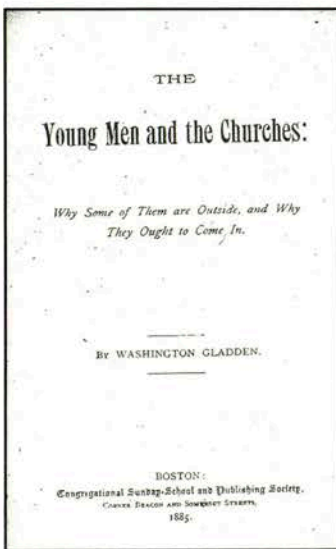
Some argue  
that the distinction  
between a  
Catholic priest  
and a  
Protestant minister  
is inseparably  
connected to  
that between  
the Mass  
and a Protestant  
worship service.



the 1920s, and that the present crisis is largely one of perceptions, the result of staring fixedly at statistics comparing recent doldrums with what he calls the “brief shining moment” of the 1950s. The immediate postwar period was one of unusual (and not always healthy) membership growth; it hardly serves as a reliable benchmark by which to measure subsequent decline.

Moreover, youthful defections have been a constant irritation to these churches for at least a century; in the mid-1880s Washington Gladden lamented the condition of *The Young Men and the Churches: Why Some of Them Are Outside, and Why They Ought to Come In*. Refusing to put these recurrent demographic troughs in their historical context, Hutchison wrote in a 1986 article, might make for sensational reading but it leads to inaccurate predictions. AWOL baby boomers are simply replicating the behaviors of the young adults of the 1930s; as they settle down, they too will return.

In short, fascination with the exceptional postwar period has misled both denominational officials and sociologists. Not mainline apocalypse but entropy-as-usual best describes the present situation.



Hutchison thus sought to counter what he considered overly pessimistic prognostications. Ten years ago he predicted that future scholars would be struggling to explain the mainline rebound of the 1990s. Boomers did begin

trickling back, but the numbers did not indicate that the crisis had been a false alarm (nor did they tempt one to qualify the adage that historians should avoid making predictions). William McKinney saw no reason to revise his previous conclusion that main-stream Protestants would continue to shrink, both as a proportion of the general population and of Protestantism as a whole. If things appear slightly less dire in the '90s than they did in the '80s, it is still the case that “from a membership standpoint mainstream Protestantism is not the wave of the future.”

What often seems to be the wave of the future is Protestant evangelicalism in its various manifestations. As Max Stackhouse wrote some years back, liberal Protestants and Catholics often view evangelicals “with bemused condescension; but the latter have personally converted more people, written more new hymns, organized more Bible-study groups, built more new churches, founded more schools, and sent more missionaries around the globe in the last three decades than either mainline Protestant or Roman Catholic Christians can imagine.” Evangelicals, however, have a crisis of their own.

Rarely hampered by tradition, top-heavy administrative structures, or even nominal commitments to the classic Reformation-era confessions, evangelicals illustrate the ambiguities of a user-friendly Christianity. Stereotypes abound whenever evangelicals are discussed; the wisest course is to note their own self-criticisms, all of which tend to boil down to one unsurprising thesis: Quality and depth have been sacrificed on the altar of success. Their well-known emphasis on individual spirituality has degenerated into what one theologian has called a “galloping subjectivity” that would make Martin Luther spin in his grave. The resulting

scandal of the evangelical mind, Mark Noll charges, is that evangelicals rarely aspire to, let alone achieve, the kind of

intellectual distinction and cultural influence that was once their forte. Not long ago, conservative Protestants at least had well-deserved reputations as Bible-quoting machines. Now, Gilbert Bilezikian, co-founder of Willow Creek Community Church, writes his *Christianity 101* to address the biblical illiteracy problem among contemporary evangelicals.

A growing number of evangelical Jeremiahs, therefore, are calling upon their fellows to look as much to the integrity of their faith as they do to its extension in the 21st century. The

most cogent analyses of the mainline predicament similarly advocate a recovery of the theological core apart from which Christians have nothing distinctive to say. Liberal Protestants castigate themselves for failing to own and express the biblical and theological warrants behind their values and beliefs. “For too long,” they now say, “we have argued in terms relevant to the ambient secular culture of the universities, fitting smoothly into discussions with respected outsiders, but losing sight of our mission along the way.”

It is a wonder that so few saw decline coming. Reading mainline self-assessments from 30 years ago can be painfully ironic. In 1964 Truman B. Douglass, a denominational official with the United Church of Christ, found establishment Protestants “in a period of extraordinary health and vigor which shows no signs of declination. Yet there has never been a time,” he continued, “when the leadership of the churches has displayed more symptoms of self-doubt, uncertainty, and profound questioning concerning the future.”

The American Catholicism of 30 years ago also bears careful scrutiny in

*AWOL  
baby boomers  
are simply  
replicating the  
behaviors of the  
young adults of  
the 1930s; as they  
settle down, they  
too will return.*



the light of present developments. In their widely read 1966 book, *The De-Romanization of the American Catholic Church*, Edward Wakin and Joseph F. Scheuer noted that "the priest's traditional sources of religious authority no longer are enough to maintain his position of importance." The modern priest needs to "find ways to make religious faith relevant to a changing America." In 1983, however, a symposium on vocational decline, sponsored by a consortium of Catholic foundations, concluded that the Church had failed to articulate the postconciliar

identity of the priest, and recommended that "the theology of priesthood and the religious life be investigated to see why it is distinctive."

The context of the present crisis in religious vocations may, in short, be broader than sociologists and others have thus far imagined. Comparing the vocations crisis in the Catholic Church with predicaments within Protestantism during the critical postwar decades is one way to discern the shape of that context. Historians may indeed find that the 1960s was a pivotal decade for religious institutions in the United

States, a time when they — like so much else — began visibly to unravel. But the origins of the developments we are witnessing might have less to do with the young baby boomers of the late-'60s counterculture than with the established institutions they rebelled against. The point is not to take comfort in the misery of others, of course, but to indicate avenues for further research that may lead to a more adequate understanding of the nature of the present situation.

— John H. Haas

## ANNOUNCEMENTS



• **The Center for the Study of Religion and American Culture** announces a new and expanded program for early-career scholars in American religion, funded by the Pew Charitable Trusts. Beginning in January 1997, a series of seminars devoted to the enhancement of the teaching and research of younger scholars in American religion will be offered at four different campus locations and aimed at four teaching situations. The aims of the program are to develop ideas and methods of instruction in a supportive workshop environment, stimulate scholarly research and writing, and create a community of scholars that will survive the two-year program.

Seminars will be held on the Indiana University-Purdue University, Indianapolis, campus for teachers in departments of religious studies (or religion, or philosophy and religion), on the campus of Duke Divinity School for professors in theological schools, on the campus of the University of Notre Dame for teachers in history departments, and on the campus of the University of California at Santa Barbara for professors in departments of sociology. In every case two seminars will be devoted to teaching the introductory or survey course in American religion, and two seminars to researching and writing an article suitable for publication in a scholarly journal.

Deborah Dash Moore, professor of religion and director of the American Culture Program at Vassar College, will lead the seminars at IUPUI for younger scholars in religious studies. Grant Wacker, associate professor of American religious history at Duke, will conduct the seminars for theological school professors. Philip Gleason, professor of history at Notre Dame, will direct seminars for historians with an interest in American religion. Wade Clark Roof, J. F. Rowley Professor of Religion and Society at the University of California at Santa Barbara, will lead the seminars for sociologists who teach and conduct research in the area of American religion.

The closing deadline for applications is September 1, 1996. For further information contact: Director, Center for the Study of Religion and American Culture; Indiana University-Purdue University at Indianapolis; 425 University Boulevard, Room 344; Indianapolis, IN 46202-5140; phone: (317) 274-8409.

• **The Louisville Institute** announces two fellowship competitions for 1997. It will award up to **10 Summer Stipend Fellowships** in 1997 to support postdoctoral research projects on American religion. Fellowships include a stipend of \$8,000 plus expense reimbursement up to \$1,000. Applica-

tions must be postmarked no later than November 1, 1996; recipients are notified by January 1, 1997.

The Louisville Institute will also award up to **10 doctoral Dissertation Fellowships** in 1997 to support research on American religion. Applicants must be candidates for the Ph.D. or Th.D. degree at a graduate school in North America who expect to complete the dissertation during the award year. Fellowships include a stipend of \$12,000. Applications must be postmarked no later than December 31, 1996; recipients are notified by March 1, 1997.

The Louisville Institute welcomes applicants dealing with various aspects of American religious life, including American Protestantism, American Catholicism, the historic African-American churches, and the Hispanic religious experience. Since the beginning of these competitions in 1991, the institute has awarded 59 Summer Stipend Fellowships and 56 Dissertation Fellowships.

For application and further information regarding the Summer Stipend Fellowship and the Dissertation Fellowship, please contact: The Louisville Institute; 1044 Alta Vista Road; Louisville, KY 40205-1798; phone: (502) 895-3411; fax: (502) 894-2286; or e-mail: [jwlewi01@ulkyvm.louisville.edu](mailto:jwlewi01@ulkyvm.louisville.edu)



• **Women and Twentieth-Century Protestantism Project** is a three-year program of historical research funded by the Pew Charitable Trusts. It is designed to generate a fresh and systematic look at women in different Protestant settings in the period from 1890 to the present. Guided by a steering committee of historians and religious scholars, and directed by Margaret Lamberts Bendroth and Virginia Lieson Brereton, the project offers a limited number of \$3,000 grants for accepted proposals by both younger and more senior scholars. For further information write: Women and Twentieth-Century Protestantism, Andover Newton Theological School, 210 Herrick Road, Newton Centre, MA 02159-2243; phone: (617) 964-1100, ext. 292.

• **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 doctoral candidates, junior and senior faculty, independent scholars, and humanities professionals. Areas of specialization include history, 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. The center will provide a stipend for research expenses up to \$2,000 for scholars who are selected to participate in the fellowship program. The center may elect to add housing in the visiting scholars' residence as part of the award package. November 15, 1996, is the application deadline for residence from January 1, 1997, to June 30, 1997. For further information, contact Joyce M. Botelho, Director, The John Nicholas Brown Center, Box 1880, Brown University, Providence, RI 02912; phone: (401) 272-0357.

• **The Indiana Religious History Association**, in cooperation with Guild Press of Indiana, proudly announces the publication of the first comprehensive survey of Indiana's houses of worship,

religious institutions and historical sites: Joseph M. White's *Where God's People Meet: A Guide to Significant Religious Places in Indiana*. Funded in part by the Lilly Endowment, with illustrations by renowned photographer Kim Charles Ferrill of the Indiana Historical Society, the book is a unique resource listing more than 1,200 places of religious importance, notable for their architecture and relation to Indiana's religious heritage. White's narrative concentrates on significant material symbols of Hoosier faith in all of the state's 92 counties; the listing of each county briefly states the present religious affiliation of its residents, and then summarizes the history and significance of the religious sites in that county. White checked all available county landmark inventories and traveled 40,000 miles to inspect the listed sites. He noted cathedrals and meeting houses; churches; synagogues, mosques and shrines; motherhouses of religious orders and international denominational headquarters; church-related educational institutions and historical markers related to the religious past; and places where religion has had a social significance. Some 70 sites are designated "Must See." To order, send \$21.85 (check payable to Indiana Religious History Association) to Indiana Religious History Association; P.O. Box 88268; Indianapolis, IN 46208.

• **The Diocese of Cleveland, Ohio**, is celebrating its Sesquicentennial in 1997. The history subcommittee for the celebration seeks to compile a list of articles, chapters, books or works in progress dealing with any aspect of the 150 years of the diocese for a possible edited volume of essays. Those interested in participating in this project should contact: Sr. Dorothy Ann Blatnica, V.C.S., Ursuline College, 2550 Lander Rd., Pepper Pike, OH 44124; phone: (216) 449-4200.

• Jodi Bilinkoff, professor of history at the University of North Carolina at Greensboro, in her position as chair of the Committee on Nomination for the American Catholic Historical Association, announces that **Msgr. Francis J. Weber**, archivist for the Archdiocese of Los Angeles, has been elected second

vice president of the American Catholic Historical Association. Msgr. Weber is presently president of the Association of Catholic Diocesan Archivists.

## Conferences

• On April 25-27, 1997, the **Cushwa Center and the Department of History at the University of Notre Dame** will co-sponsor a conference entitled "Understandings of America: Ethnicity, Intellectual History, and American Catholicism." Focusing on issues examined in the scholarly work of Philip Gleason, the conference will include presentations by historians David Hollinger of the University of California at Berkeley, Stephan Thernstrom of Harvard University, and a panel of distinguished American Catholic historians including Jay Dolan, Leslie Tentler and Patrick Carey. Professor Gleason will be honored at a special banquet to be held during the conference. Mark your calendar and make plans to attend; further details will be forthcoming in the fall 1996 issue of this newsletter.

• **The Wesleyan Center for 21st Century Studies** announces its first formal conference entitled "What Happens to a 'Person' in a 'Post-Modern' Era?" The conference will be held January 22-24, 1997, at Point Loma Nazarene College, San Diego, Calif. For further information about the conference or the center, contact Dr. Maxine Walker, Wesleyan Center for 21st Century Studies, Point Loma Nazarene College, 3900 Lomaland Drive, San Diego, CA 92106; phone: (619) 221-2359; fax: (619) 221-2579; e-mail: maxinewalker@oa.ptloma.edu

• A conference on **Prayer and Spirituality in the Early Church** is being held at the Australian Catholic University in Melbourne, Victoria, Australia, July 5-8, 1996. The conference will consider aspects of the temporal and spiritual concerns of the Early Church, their expression in private and public prayer, liturgy, art, music and the life of the early Christians generally. It



will be of interest to theologians, liturgists and historians and to scholars and students of spirituality, asceticism and monasticism. Homiletics, poetry and hymnography as expressions of the life of the Early Church also form an important part of this focus. For further information please contact: Mr. A. D. Ingamells; Conference Secretariat; P.O. Box 786 Frankston; Victoria 3199 Australia; phone: (613) 904-4240; fax: (613) 781-3066; e-mail: Dale\_Ingamells.Ger\_Med@pc.unimelb.edu.au

## Call for Papers

• **The Institute for the Study of American Evangelicals (ISAE)** at Wheaton College has received a major three-year grant from the Pew Charitable Trusts to fund a study of the "Missionary Impulse in North American History." This project aims to use the missionary impulse as a lens through which to examine aspects of North American culture. These aspects may include religion, culture, society and its institutions, and public life. The project seeks to discover what the missionary impulse in its various forms says about life in North America.

Applications are invited from both junior and senior scholars for historical examinations of important personalities, topics, organizations, institutions, controversies and instructive episodes that will shed light on the role that the missionary endeavor has played in North American history. Grants of \$2,500 each will be awarded to support several article-length studies. The deadline for applications is May 15, 1996. For further information contact: Larry Eskridge, ISAE; Wheaton College; Wheaton, IL 60187; phone: (708) 752-5437; e-mail: isae@david.wheaton.edu

## Recent Research

• **Anne M. Butler**, professor of history at Utah State University and coeditor of *Western Historical Quarterly*, has completed research for a project entitled "Across God's Frontiers: Roman Catholic Sisters in the American West." Last summer Butler traveled to three sites in Texas: San Antonio, to

consult the archives of the Sisters of the Holy Spirit, the Sisters of Divine Providence and the archdiocesan archives; Boerne, (Benedictine Sisters); and Austin (Catholic Archives of the University of Texas). In addition, she visited St. Louis (Sisters of St. Joseph, Daughters of Charity, School Sisters of Notre Dame, Sisters of Mercy Hospital, Sisters of Mercy Provincial House and Franciscan Sisters of Mercy); Farmington, Michigan (Sisters of Mercy); Toledo, Ohio (Ursuline Sisters); and the University of Notre Dame archives.

During these travels Butler collected materials for approximately 40 different religious congregations and compiled a bibliography. Her first publication from this research is an article about Mother Katharine Drexel to be included in an anthology on western women, entitled *With Grace and Grit*, edited by Glenda Riley and Richard Etulain.

From her research in Texas and Missouri, Butler came to greater understanding of how native born western women, like eastern and European migrants, came to see convent life as an economic and social choice. By the 1890s communities were drawing their new members from local Catholics of many cultural backgrounds. Young women took their convent training in western motherhouses, rather than in the East, creating a whole new constituency among American religious congregations.

Second, Butler reports, "research in these and other western based communities helped to illuminate racial and cultural interaction inside convents. This was much clearer in the western archives than in the records previously examined in eastern provincial houses." The Sisters of Divine Providence, with its strong German roots, served poor Hispanic communities in southern Texas; eventually the congregation accepted both Anglo and Hispanic members, and created a discreet voluntary mission band to work with poor Mexicans. Likewise, the Sisters of the Holy Spirit struggled to fulfill their charge to work exclusively with African Americans and to understand the changing dynamics of black/white relations in Texas. A third example of the racial dynamics between and among congregations was found at the University of

Notre Dame in materials about the oblate Sisters of Providence, the first community of African American sisters in this country. "Not only were the printed reports illuminating, but they included excellent photographs of Oblate sisters at their missions in nineteenth century St. Louis," Butler comments. "Despite their impact on the African American Catholic community, the Oblate Sisters were not mentioned in any St. Louis records that I examined. The opportunity to research in San Antonio, St. Louis, and South Bend substantively altered my earlier thinking on the topic of race and Catholic sisterhoods."

Butler's research also enhanced her understanding of immigrant religious. In that context, records of the Sisters of the Holy Spirit, Sisters of the Divine Word, Sisters of St. Joseph, and the Mercy sisters were especially important for the Irish experience, especially the motivation for and the processes of immigration for Irish sisters, many of whom came directly to the American West. "For example, quite commonly young women left Ireland for France, joined the Sisters of the Divine Word in that country, and subsequently emigrated to Texas. In contrast, I found the immigration dynamics quite different for orders of German religious women, fleeing religious persecution as quickly as they could find a host diocese in the U.S."

Finally, at the University of Notre Dame Butler consulted material on the role of priests in the establishment of sisters' western missions. "From the perspective of a western historian, the letters of Bishop M. Marty (found in both the Peter Rosen and James Gleeson Papers) are invaluable for their social and economic information. In addition, the papers of Rev. Peter A. Baart who conducted his own survey of Catholic orphanages provided a rare comprehensive picture of how sisters managed relief institutions."

Butler plans a book-length manuscript based on this research, a portion of which was funded by a grant from the Cushwa Center.

• **David Heisser** is working on a biography of Patrick N. Lynch, bishop of Charleston, S.C., from 1858 to 1882 and commissioner of the Confederate States to the Vatican during the Civil



War. He would like to hear from Dr. Paul J. Schmidt, author of a 1967 dissertation about Bishop Lynch, or from anyone with knowledge of Dr. Schmidt's whereabouts. (He is not the Father Schmidt of the Diocese of Oakland.) Please contact David Heisser, Reference/Documents Librarian, Daniel Library, The Citadel, 171 Moultrie Street, Charleston, SC 29409; phone: (803) 953-5128; fax: (803) 953-5190; e-mail: David.Heisser@Citadel.edu

• In August 1995 **Timothy Matovina** began a position as assistant professor in the theological studies department at Loyola Marymount University, Los Angeles. His course offerings include classes on faith and culture, the American Catholic experience, and Latina/o Religion. Tim continues his research interest in U.S. Latina/o history and religion. Recent publications include *The Alamo Remembered: Tejano Accounts and Perspectives* (University of Texas Press), *Perspectivas: Hispanic Ministry* (Sheed and Ward, co-edited with Yolanda Tarango and Allan Figueroa Deck), *Defending Mexican Valor in Texas: Jose Antonio Navarro's Historical Writings, 1853-1857* (State House Press, co-edited with David McDonald), and the forthcoming *Worship: Touching God* (Pastoral Press, co-authored with Virgilio Elizondo). Currently he is preparing a manuscript on the history of Guadalupe devotion from 1731 to the present at San Fernando Cathedral, San Antonio, Texas. With Virgilio Elizondo he is also completing a manuscript tentatively entitled "Mestizo God" on the contemporary public witness and public ritual of the San Fernando congregation.

• **Sister M. Paulinus Oakes, R.S.M.**, is searching for a publisher for a Civil War journal written by a Sister of Mercy, 1860-1875, in which she chronicles nursing Shiloh wounded, Sherman's destruction of a Catholic church in Jackson, Mississippi, and the Yellow Fever epidemic of 1878. Sister M. Paulinus Oakes, R.S.M., 19 N. Hill Parkway; #19P, Jackson, MS 39206.

• **William B. Prendergast** is in the final revision stage of his manuscript entitled "Catholics and the Republican Party, 1854-1994."

• **Timothy Walch** was appointed director of the Herbert Hoover Presidential Library in August 1995. In January 1996 Crossroad/Herder published his new book, *Parish School: American Catholic Parochial Education from Colonial Times to the Present*. He is currently writing a major essay on the recent history of parochial education as part of an interdisciplinary project on the future of Catholic schools sponsored by the Catholic University of America and funded by the Lilly Endowment.

• **Sister Sally Witt, C.S.J.**, and **Chris Magoc**, director of the Allegheny-Kiski Valley Historical Society, have produced a brochure entitled "A Walking Tour of West Tarentum." Funded by a grant from the Pennsylvania Humanities Council, the brochure is part of the project "Voices of Faith, Years of Change," on religious, ethnic and industrial history in Western Pennsylvania. For copies of the brochure, write the Sisters of Saint Joseph, 3113 Brighton Road, Pittsburgh, PA 15212-2494.

• **Dana Greene**, associate provost for faculty and professor of history, St. Mary's College of Maryland, reports the following publications resulting from her research on Maisie Ward (**sponsored in part by the Cushwa Center**): A forthcoming biography from the University of Notre Dame Press, *The Living of Maisie Ward* and the **article** "Maisie Ward," in *The Encyclopedia of American Catholic History (Liturgical Press, forthcoming)*.

• **Virginia M. Bouvier** has recently completed her dissertation at the University of California at Berkeley, entitled "Women, Conquest, and the Production of History: Hispanic California, 1542-1840." She is an assistant professor of colonial Latin American literature at the University of Maryland.

• **Archbishop Daniel M. Buechlein, O.S.B.**, and the Management Council of the Archdiocese of Indianapolis have accepted a proposal to produce a history of the archdiocese. The new book will update the last general history, published in 1898, which focused on the founding of the diocese in 1834 and covered the missionary and pioneer periods until 1878. Contributing to the **new** history are: Rev. Jack W. Porter on "Bishops and Clergy"; Joseph E. White on "Laity"; James Divita on the Church's ministry to European immigrants, Blacks, Hispanics and Asians; Patricia Wittberg, S.C., on "Catholic Religious, Catholic Schools"; Mary T. Haugh tracing the Church's ministry to orphans, working women, the sick, pregnant and the unfortunate and troubled; and William J. Doherty on "Catholics and Society." The history is projected to appear in 1998.

## Archive News

• An exhibit entitled "The Texas Catholic Conference, 1964-1995: An Overview," opened in Austin on December 12, 1995. The exhibit, prepared by Jana Pellusch, archives assistant at the Catholic Archives of Texas, inaugurates a project to preserve the records of the Texas Catholic Conference. Margaret Schlankey has been selected as archivist for the project.

• **Mary Hermenia Muldrey, R.S.M.**, of the Mercy Archives in New Orleans, reports that correspondence from the years 1877-78 regarding black schools staffed by **Sisters of Mercy** across the Gulf South has been acquired from the London Mill Hill Archives through the Josephite Archives of Rev. Peter E. Hogan, S.S.J., in Baltimore. Interested scholars should contact: Mary Hermenia Muldrey, R.S.M., at the Mercy Research Library and Archives, P.O. Box 19024, 301 North Jefferson Davis Pkwy., New Orleans, LA 70179-9024.





## Taste and See the Goodness of the Lord

For as long as I can remember, religious prints and objects covered the walls of the hallway leading to my bedroom. Warner Sallman's famous *Head of Christ* and Heinrich Hoffman's *Christ in the Garden of Gethsemane* competed for space with a crucifix and an embroidered piece of perforated cardboard containing the Lord's Prayer. I can still vividly remember Sallman's Jesus, with his sharp nose, long brown hair and beard, and blue eyes greeting me each morning as I went to breakfast.

What did these religious artifacts indicate about the religious life of my family other than pious decorating tastes? Did it matter that my siblings and I were confronted daily with evidence of Christ's passion? How should we understand the fact that my conservative Protestant parents included a prominent Catholic symbol on their wall? How many other Americans bought, displayed, gave or sold such artifacts?

Such questions and their answers are the subject of *Material Christianity: Religion and Popular Culture in America* (Yale University Press, 1995), the new book by Colleen McDannell, who holds the Sterling McMurrin Chair of Religious Studies and is associate professor of history at the University of Utah.

Through a series of case studies of Catholic icons and shrines, Victorian Protestant Bibles and cemeteries, Evangelical "kitsch" retailing, and Mormon underwear, McDannell demonstrates that the material and sensual dimension of faith — its touch, taste, feel and color — is central to religious experience and, specifically, to the ways in which people internalize religious ideals and meaning. The sensual elements of Christianity, McDannell claims, are not "decorations that mask serious belief" or the result of superficial commercialism, superstition or status competition; rather, they are necessary bridges to the supernatural and

to the broader religious community of friends, family and denomination. "Genuine religion," she argues, "has always been expressed and made real with objects, architecture, art, and landscapes."

Material culture specialists are interested in how people use objects, how they are built and distributed, and what function they have for the user. Since the late 1960s, historians, folklorists, archaeologists, art and architectural historians, and social scientists have analyzed the artifacts of human production and skill as "texts" that symbolize or embody beliefs, ideology and behavior. With a few notable exceptions, however, they have ignored the rich material world of religion. McDannell's work challenges and begins to address this scholarly neglect. To her credit, she avoids much of the jargon and technical language found in a field recently enamored with poststructuralist and other critical theories. Scholars of material culture will recognize her methods and conclusions, but the book is written to engage a broader audience.

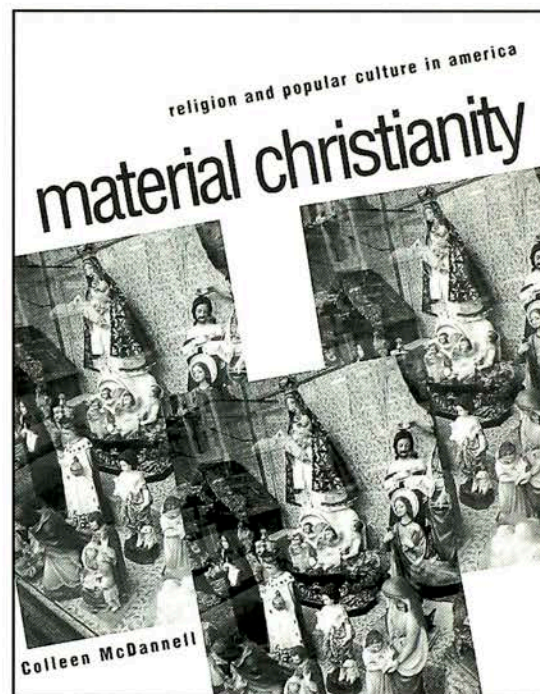
That audience includes historians, sociologists and other interpreters of American religion. If many material culturists tend to ignore or even dismiss religion, McDannell believes that scholars of American religion have returned

the slight. Part of the blame for this oversight she places on the shoulders of academics who continue to privilege written evidence over symbols and artifacts. The pervasive influence of secularization theories — and their attendant distinctions between the sacred and secular, piety and commerce, and "weak" and "strong" Christian

belief — also comes in for criticism, though it is not always clear exactly whom McDannell has in mind, or if anyone still operates according to such strict and facile dividing lines.

McDannell's book is unique and path-breaking, however, not only because it fills a gaping hole in the field of material culture studies; it also

provides compelling evidence to substantiate her claim that serious study of the material world of religion can change the ways scholars think and talk about American Christianity. Focusing on "what people do rather than what they think" is a creative way of undermining banal and/or misleading abstractions about religion. Indeed, this shift in scholarly perspective promises to reinvigorate the interpretive craft. What emerges is a method of recovering the meaning religious outsiders gave not only to icons and shrines, but to the encompassing material world in general. Not least, such a method suggests a way



Colleen McDannell's *Material Christianity: Religion and Popular Culture in America*



of rediscovering the human body itself as an important site of American Christian practice and meaning.

In McDannell's chapter on Philadelphia's Laurel Hill cemetery and the place of the Bible in Victorian Protestant homes, for example, we find convincing evidence that Protestants had a rich and individually satisfying material life. Methodists displayed statues of Wesley, and the Protestants buried at Laurel Hill were placed next to sculptures of angels and the "old rugged cross." Protestant Sunday schools and homes contained richly decorated Bibles, wax crosses, pencils with Scripture verses, and Sallman's ubiquitous *Head of Christ* prints.

Religious artifacts and landscapes are also important signifiers of those included or excluded from denominational fellowship or religious community. Laurel Hill excluded African Americans and Jews while welcoming an ecumenical mix of Protestant sects. The Mormon undergarments given men and women who completed a mission service are a public pronouncement of mature faith, a signal of preparation for marriage and a daily reminder of devotion. Similarly religious T-shirts, bumper stickers and jewelry are part of conservative Protestants' desire to openly proclaim their faith while investing American commercial life with a sense of mission.

McDannell is at her best when describing the material and sensual side of American Catholicism. From photographs of Catholic home shrines and the University of Notre Dame's grotto, to a detailed discussion of the distribution and healing power of Lourdes water, the

book provides a wealth of information for the study of American Catholicism. McDannell reminds us, however, that Catholic material culture was contested ground. During the 1950s and 1960s some theologians and clerics, influenced by changing fashion and the Second Vatican Council, criticized the paraliturgical images that adorned many

Catholic shrines and chapels, seeing them as an embarrassing reminder of the ethnic subculture at its most primitive. Church architecture and liturgical art took modern dimensions and "catalog art" was relegated to the private world of the home.

These brief descriptions only scratch the surface of the rich visual and intellectual resources contained in *Material Christianity*. In addition to its own contributions, the book is suggestive of many new avenues for scholarship in the field of material culture and religion. It is also a handsome artifact in its own right, filled with interesting photographs, illustrations and stories.

As with many other works that try to break new ground, *Material Christianity* will elicit high praise from some quarters, while causing consternation in others.

McDannell's focus on material culture does yield new insights into American religion in the instances when the material evidence serves to blur the line between

denominations, or between religion and secular practices of fashion, taste and commerce. In her enthusiasm to bridge such "binary opposites," however, McDannell sometimes overinterprets her evidence. For example, in her discussions of the relation of Christianity and

commerce, she is certainly correct to argue against the notion that the production, sale or exchange of commercial goods necessarily debases religion and signals its decline. Yet it does not necessarily follow from this to say that religious people "maintain spiritual ideals *through* [italics hers] the exchange of goods." I doubt that many of McDannell's subjects would give their assent to this description. In her own case studies, where people attempt to reform or purify the functions of the market, one glimpses another possibility — a profound uneasiness with the commercialization of the faith, held in tension with the undeniable allure of the market.

In his recent book, *Selling God*, R. Laurence Moore offers a better way of thinking about the relationship between commerce, Christianity and secularism. Moore argues that the growth and sales imperatives inherent in capitalism shaped the way American Christianity explained and pursued its mission. Embracing commerce and technology is a certain type of secularization, though it is not necessarily, Moore claims, an indication of religious declension: The faithful still retain a strong sense that the spiritual does not equate with the contractual.

While McDannell's larger argument about the benefits of studying material culture deserves serious attention, it is not clear that a critical reading of material culture erases or invalidates carefully drawn distinctions between religion, artifacts and the secular. This part of McDannell's thesis is weakened by the fact that she is not always as critical of the material and visual evidence as she is of written evidence.

These cautions notwithstanding, McDannell's achievement is truly impressive. She has provided a provocative and rewarding alternative model for understanding American religion — a model that offers a more complete and balanced account of how believers understand, transfer and contest religious values.

— Scott Flipse  
Ph.D. candidate  
Department of History  
University of Notre Dame

*Religious  
artifacts  
and landscapes  
are also  
important  
signifiers  
of those  
included or  
excluded  
from  
denominational  
fellowship  
or  
religious  
community.*



A. D. M. Barrell, *The Papacy, Scotland and Northern England, 1342-1378* (Cambridge University Press, Cambridge Studies in Medieval Life and Thought, 4th Series, 1995), analyzes the impact of papal practices locally, as well as in northern England and Scotland. The study covers the pontificates of Clement VI, Innocent VI, Urban V, and Gregory XI, the last of the Avignon popes, and emphasizes controversial issues of taxation, papal provisions, opposition to the papacy, papal relations with the hierarchy, and papal licences, dispensations and favors.

Gail Bederman, *Manliness and Civilization: A Cultural History of Gender and Race in the United States, 1880-1917* (University of Chicago Press, 1995), provides a compelling demonstration of the subtle interweaving of gender, race and class in the construction of a powerful discourse of "civilization" at the turn of the 20th century. By the 1890s, Bederman points out, a convergence of developments — a recurring round of severe economic depressions which threatened small businessmen; the rise of a consumer culture and a greater emphasis on leisure; competing constructions of virility posed by the growing immigrant working class; and, finally, the challenge of middle-class women agitating for access to activities previously reserved for men — had called into question Victorian-era standards of "manliness," with their emphasis on stoicism and self-restraint. Bederman traces the gradual shift to ideologies of "masculinity," emphasizing muscular athleticism and coarse behavior in contrast to the timidity of "overcivilized stuffed shirts" and "pussyfoots" whose maleness was being coopted by rising feminism. The importance of civilized behavior was not lost in the shift, but its content modified.

In this discourse civilization and progress was depicted as the achievement of middle-class white males, whose presumed racial superiority was the basis for true manhood. By contrast, African Americans and other "people of color" were depicted as primitive (i.e., uncivilized) "savages." This racial ideology held that gender differentiation was the mark of advanced civilizations;

accordingly, its promoters depicted colored males as nearly indistinguishable in appearance and conduct from colored females.

Bederman's analysis of the 1893 World Columbian Exposition's "Court of Honor" and "White City" celebrating this ideology — with the "savages" relegated to display booths set up along the Midway — is a tour de force. She also provides an illuminating discussion of the ways in which the discourse of civilization linked male dominance and white supremacy to a Darwinist version of Protestant millennialism in which white males were celebrated as the telos of God's evolutionary plan. Other chapters analyze the work of Ida Tarbell, Charlotte Perkins Gilman, and G. Stanley Hall, as well as the Men and Religion Forward Movement.

Jason Berry, *The Spirit of Black Hawk: A Mystery of Africans and Indians* (University Press of Mississippi, 1995). The story of New Orleans Spiritual Churches, established in the 1920s, which preach a syncretistic blend of Roman Catholic theology, Afro-Caribbean ritual and Afro-American folk beliefs; the Sauk Indian warrior Black Hawk figures prominently in the pantheon of saints revered by these churches, which also played an important role in the evolution of jazz. Illustrated.

Roberta C. Bondi, *Memories of God: Theological Reflections on a Life* (Abingdon Press, 1995), integrates Christian theology, history and spirituality in autobiographical reflections which underscore the significance of God's grace as it illuminates incarnation, crucifixion and resurrection.

Paul F. Bradshaw and Lawrence A. Hoffman, eds., *Life Cycles in Jewish and Christian Worship* (University of Notre Dame Press, Two Liturgical Traditions, vol. 4, 1996) consists of essays by eight scholars who examine rituals and practices associated with life cycles of birth, adolescence, marriage, sickness and death in Jewish and Christian traditions. The authors analyze the theological implications inherent in each rite, and

demonstrate how the rites themselves elucidate Jewish and Christian theology.

Matthew Bunson's *The Pope Encyclopedia: An A to Z of the Holy See* (Crown Trade Paperbacks, 1995) offers a comprehensive biographical and descriptive guide to 263 Supreme Pontiffs of the Church, from St. Peter through John Paul II. It also includes entries on the Roman Curia, the College of Cardinals, the Swiss Guard, the Vatican Bank, the Fabric of St. Peter's, the Camerlengo, artists, churches and basilicas, palaces, Vatican museums, elections, ceremonies, feasts, the popemobile and other locutions commonly associated with the papacy.

Robert C. Carriker, *Father Peter John De Smet: Jesuit in the West* (University of Oklahoma Press, 1995), provides a very detailed biography of Father De Smet's missionary travels, diplomatic journeys and intimate work with various Indian tribes of the Northern Rockies and Plains. Carriker cites De Smet's obituary, published in 1873, which saluted him as one of the "world's most enterprising missionaries of Christian civilization."

David Chidester and Edward T. Linenthal, eds., *American Sacred Space* (Indiana University Press, Religion in North America series, 1995), examines the sacred character of America's natural environments, built environments, and mythic orientations as representative of several arenas in which sacred space can be interpreted. Colleen McDannell's essay on home schooling in contemporary America, and Linenthal's essay on the United States Holocaust Memorial Museum are among several carefully detailed case studies which chart the rediscovered territory of American sacred space.

Richard L. Christensen, *The Ecumenical Orthodoxy of Charles Augustus Briggs (1841-1913)* (The Edwin Mellen Press, 1995). A study of the well-known Protestant church historian and biblical scholar whose heresy trial in the Presbyterian church prefigured the fundamentalist-modernist conflict of the 20th century. This volume emphasizes



Briggs' ecumenical efforts, including his interest in and openness toward Catholicism, particularly the modernism advocated by Loisy, Von Hügel and Tyrrell.

E. M. Cioran, *Tears and Saints* (University of Chicago Press, 1995), translated by Ilinca Zarifopol-Johnston, provides a lyrical mosaic of reflections from Romanian intellectual E. M. Cioran, a modern hagiographer who focuses chiefly on female mystics. Cioran unveils the political element hidden in saints' lives, scrutinizing their thirst for pain and their power to endure it. Beneath the suffering and renunciation of asceticism, Cioran detects a fanatical will to power.

William Cenkner, ed., *The Multicultural Church: A New Landscape in U.S. Theologies* (Paulist, 1996), consists of six essays by ecclesiologists, systematicians and pastoral theologians who explore various dimensions of identity, theology, communion and inculturation in the multicultural church. Contributors include M. Shawn Copeland, Joseph A. Komonchak, Peter C. Phan and Orlando O. Espin.

Francoise Darcy-Berube, *Religious Education at a Crossroads: Moving On in the Freedom of the Spirit* (Paulist, 1996), outlines the paradigmatic shift which has impacted the nature of religious education in the past 25 years. The author offers a critique of current trends in catechetics, and argues for revamping existing structures of religious education at the parish and family levels.

Joan Estruch, *Saints and Schemers: Opus Dei and Its Paradoxes* (Oxford University Press, 1995), originally published in Catalan in 1993, provides a historical and sociological study of this elusive organization noted for its secrecy, selectivity and elitism. Estruch examines the life of its founder, the late Monsignor Escrivá de Balaguer, beatified in 1992, and traces Opus Dei's evolution from its founding as a local diocesan movement in Madrid to an international movement with a world-

wide membership of 75,000. Estruch contends that the movement was founded in 1939, not 1928, and was closely linked with Franco's regime.

P. Mark Fackler and Charles H. Lippy, eds., *Popular Religious Magazines of the United States* (Greenwood, 1995), a reference work designed to introduce users to popular religious periodicals in both Catholic and Protestant traditions, focuses on past and current American religious serials directed toward a popular readership. Contributors include Steven M. Avella, Robert E. Burns, Kevin J. Christiano, Kathleen Joyce, Colleen McDannell, Margaret M. McGuinness, and Thomas A. Tweed, among others. Eleven essays reflect the Roman Catholic tradition, with articles on Catholic Near East, Catholic New York, Liguorian, Maryknoll, Pilot, Reign of the Sacred Heart and others. Essays include a detailed history of the publication, index sources, location sources, titles, publication data, editors and circulation information.

Richard Wightman Fox and James T. Kloppenberg, eds., *A Companion to American Thought* (Cambridge, Mass.: Blackwell, 1995). A major new reference work consisting of essays on all aspects of American intellectual life by a host of specialists. Includes articles on topics such as Ethnicity, Relativism, Semiotics and Gender, as well as figures such as Henry David Thoreau, Charles Hodge, Toni Morrison and Allen Ginsberg. Of particular interest are essays on John Courtney Murray, Orestes Brownson, Isaac Hecker, Eugene O'Neill, Allen Tate, John A. Ryan, Thomas Merton, and Alasdair MacIntyre, among others, as well as a comprehensive overview of Catholicism by Mel Piehl.

John R. K. Fenwick and Bryan D. Spinks, *Worship in Transition: The Liturgical Movement in the Twentieth Century* (Continuum, 1995), highlights the interdependence of liturgical movements in Orthodox, Roman Catholic, Anglican, Protestant and Pentecostal traditions. The authors present broadly historical accounts of the liturgical

movement which spans more than a century, and include a wide range of countries and personalities.

Beverly Roberts Gaventa, *Mary: Glimpses of the Mother of Jesus* (University of South Carolina Press, 1995), undertakes a study of Mary in four narratives of early Christianity: the Gospel of Matthew, the Gospel of Luke and the Acts of the Apostles, the Gospel of John, and the Protevangelium of James. From a Protestant perspective, the author employs a literary method to explore the distinct portrait of Mary which emerges in each of the narratives. Gaventa demonstrates that the dynamic of scandal so prominent in early Christian writings colors each of the portrayals.

Ann O'Hara Graff, ed., *In the Embrace of God: Feminist Approaches to Theological Anthropology* (Orbis, 1995), consists of 12 essays which present various dimensions of theological anthropology from a feminist perspective. Mary Ann Hinsdale's essay "Heeding the Voices" provides an expansive historical overview with extensive notes and bibliography. Other essays explore various issues of women's experience, including the Latin American experience.

Jeannine Gramick and Robert Nugent, eds., *Voices of Hope* (New York: Center for Homophobia Education, 1995), a collection of positive Catholic writings on gay and lesbian issues, consists of excerpts from a wide variety of Catholic sources on homosexual issues, and responses to the 1992 Vatican Statement on Non-Discrimination of Homosexual Persons. The work highlights the best of the Catholic intellectual and moral tradition, with selections from the National Coalition of American Nuns, the United States Catholic Conference, the National Assembly of Religious Brothers, Archbishop John R. Roach, Cardinal Joseph Bernardin, the Loretto General Assembly and many others. The work emphasizes the increasing consciousness of the Roman Catholic community as it addresses gay and lesbian issues.



Kenneth L. Grasso, Gerard V. Bradley, and Robert P. Hunt, eds., *Catholicism, Liberalism, and Communitarianism: The Catholic Intellectual Tradition and the Moral Foundations of Democracy* (Rowman & Littlefield, 1995), proposes a more secure moral foundation for liberalism, community, and democracy, and suggests that Catholic social thought can contribute significantly to revivifying the American experiment in liberal democracy. Fourteen essays by Grasso, Francis Canavan, S.J., Jean Bethke Elshtain, Mary M. Keys, Stanley Hauerwas, and George Weigel, among others, cover a wide range of perspectives on Catholic social thought and teaching.

Vincent Harding, *Martin Luther King: The Inconvenient Hero* (Orbis, 1996), explores the forgotten legacy of Martin Luther King Jr. Harding captures the passion of King's later years, when King's message became more radical in his critique of American injustice and his solidarity with the oppressed. King's tireless energy for attempting to eradicate the roots of violence and injustice is eloquently portrayed in this series of essays.

Maurice Hamington, *Hail Mary?: The Struggle for Ultimate Womanhood in Catholicism* (Routledge, 1995), explores the evolution of Marian images as they begin to fit into a feminist religious ethic. Building on Elizabeth Johnson's observation that the future of the Marian tradition is intimately connected with the future history of women in the church, Hamington explores traditional feminine stereotypes in the Cult of Mary which Christian feminists argue exacerbate oppression. The influence of three constituencies which have influenced Marian imagery, the hierarchical, theological and popular Catholic Church, are defined, as well as the doctrine of Mary's perpetual virginity. Hamington discusses approaches to reversing the pattern of Mary's traditional construction in dialogue with the work of Catholic feminist scholars who provide parameters for a new approach.

Diana L. Hayes, *And Still We Rise: An Introduction to Black Liberation Theology* (Mahwah, N.J.: Paulist Press, 1996), takes readers from the roots of black theology in Africa, through the revivals of the 18th and 19th centuries, the Civil Rights and Black Power movements, to the beginnings of a systematic theology of liberation.

Raymond William Hedin, *Married to the Church* (Indiana University Press, 1995), offers a compelling composite portrait of a generation of priests and former priests who have struggled with a variety of complex issues from the turmoil of the '60s to the present. Based on interviews between the author and his former classmates over a five-year period, Hedin explores personal and professional changes in the lives of his colleagues throughout his survey and analysis.

Mary Heimann, *Catholic Devotion in Victorian England* (Oxford: Clarendon Press, 1995), presents a full-length study of English Catholic spirituality in the modern period, reassessing Roman Catholic piety as practiced in Victorian England. The author incorporates devotion into a social and intellectual understanding of Catholicism in England from 1850 to 1914. Prayers, devotions, catechisms, confraternities and missionary work enabled traditional English Catholicism to emerge as the most resilient Christian community in 20th-century England.

Richard T. Hughes, ed., *The Primitive Church in the Modern World* (University of Illinois Press, 1995), consists of essays originally presented at a conference held at Pepperdine University in 1991 entitled "Christian Primitivism and Modernization: Coming to Terms with Our Age." Contributors include Martin E. Marty, R. Scott Appleby, George Marsden, John Howard Yoder, and Susie C. Stanley, among others. Essays consider various aspects of primitivism, fundamentalism, and modernization, and illuminate perspectives on the meaning of the restoration vision.

Michael P. Hornsby-Smith, John Fulton and Margaret Norris, *The Politics of Spirituality: A Study of a Renewal Process in an English Diocese* (Clarendon Press, 1995), provides a sociological analysis of the RENEW program in the Diocese of Downlands, England. Researchers examine ways in which the renewal of spiritualities are promoted within the Roman Catholic Church. The RENEW program, begun in Newark, N.J., in 1976, and envisioned as a method of revitalizing and extending parish life, had been initiated by 139 dioceses worldwide by 1990.

Philip Jenkins, *Pedophiles and Priests: Anatomy of a Contemporary Crisis* (Oxford, 1996), describes the origins of the clergy-abuse problem, the media crisis, conflict in the churches, the feminine response, legal implications, the ramifications of therapy, and the significance of findings as they relate to the nature of social problems and the current state of organized religion in North America. The author cites a number of published studies, explicates problems inherent in the definition of terms, and examines tendencies in ecclesiastical response to the problem.

Ursula King, *Spirit of Fire: The Life and Vision of Teilhard de Chardin* (Orbis, 1996), provides a popular biography of Pierre Teilhard de Chardin (1891-1955), one of the Church's most fascinating and controversial figures. A Jesuit theologian and scientist renowned for his pioneer work in geology, paleontology and evolution, Teilhard de Chardin charted a new course marking the confluence of physical and spiritual realities. A mystic, his writings have made him one of the most influential thinkers of the 20th century.

Francis Graham Lee, ed., *All Imaginable Liberty: The Religious Liberty Clauses of the First Amendment* (Lanham, Md.: University Press of America, 1995). A series of lectures sponsored by Old Saint Joseph's Church in Philadelphia, Pennsylvania, to commemorate the bicentennial of the Constitution. Authors include Patrick W. Carey, Jay P. Dolan, Philip B. Kurland, and John T. Noonan, among others.



Charles H. Lippy, *Being Religious, American Style: A History of Popular Religiosity in the United States* (Westport, Conn.: Greenwood, 1994). A chronological history of various extra-ecclesial forms of religious expression that are often slighted by scholars focusing on the opinions and behaviors of elites. Topics range from almanacs, astrology, and voodoo, to popular hymns, movies, Elvis Presley, the "Peanuts" comic strip and Marian devotion.

Martin E. Marty, *A Short History of American Catholicism* (Thomas More, 1995), offers an extremely readable and brief history of American Catholicism by a distinguished Protestant historian who acknowledges his debt to his many renowned Catholic protégés. Beginning with discovery in 1492, Marty traces the Catholic tradition through the Republic, immigrant peoples, public Catholicism, the Pluralists and postmodernity.

Edward H. McKinley, *Marching to Glory. The History of the Salvation Army in the United States, 1880-1992* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1995). A revised and much-expanded history of a major evangelical movement as well as the best-known social service agency in the nation. Specializing in urban ministry, combining material and spiritual help, the Salvation Army was a pioneer in refusing the genteel distinction between the "worthy" and the "unworthy" poor. Includes an important chapter on the Army's activities during the period 1980-1992 when the nation abandoned any responsibility for its cities.

Michael J. McNally, *Catholic Parish Life on Florida's West Coast: 1860-1968* (St. Petersburg: Catholic Diocese of St. Petersburg, 1995), charts the history of Catholicism on Florida's west coast, from the colonial period in 1513, through the founding of the first frontier parish in Tampa, 1860, to the post-war parish, 1968.

Gilbert C. Meilaender, *Body, Soul, and Bioethics* (University of Notre Dame Press, 1996), argues that an increasing focus on public policy has obscured the importance of religious beliefs pertaining

to human nature and human destiny. Meilaender explores ethical issues related to the inception of human life, abortion, human identity and human destiny, redirecting the focus toward questions of metaphysical and religious significance which have been overshadowed in public policy debate.

*Monastic On-Going Formation* (St. Bede's Publications, Word and Spirit, vol. 17, 1995), presents 10 essays which address various situations encountered in the ongoing formation of the monastic life. Contributors from Cistercian and Benedictine orders draw on their traditions and experience to elucidate the cultivation of the spiritual life, religious experience, Christian character and the unique qualities inherent in monastic culture.

Marvin R. O'Connell, *Critics on Trial: An Introduction to the Catholic Modernist Crisis* (Catholic University of America Press, 1994), is the winner of the 1996 John Gilmary Shea Award, presented by the American Catholic Historical Association. The book is elegantly and engagingly written; it skillfully situates the Roman Catholic Modernists in their political and cultural milieu. O'Connell considers John Henry Newman — called by some "the father of Modernism" — Alfred Loisy, Maurice Blondel, Friedrich von Hügel and others. The book is "the best introduction available to the whole complicated episode of Roman Catholic Modernism."

Edward J. Power, *Religion and the Public Schools in 19th Century America: The Contribution of Orestes A. Brownson* (Paulist, 1996), traces the influence of Orestes Brownson (1803-1876), philosopher, preacher, journalist and editor, on Catholic and public education in the United States in the 19th century. Power delineates Brownson's position regarding the standards and character of Catholic and public schools, the significance of family and social institutions, the value of Catholic education, and the compatibility of Catholic doctrine with American democracy.

Bridget Puzon, ed., *Women Religious and the Intellectual Life: The North American Achievement* (International Scholars Publications, 1996), consists of six papers prepared for a conference of the Brookland Commission held in 1992 in Washington, D.C. The group's purpose was "to study the relationship of the intellectual life to the spiritual life, particularly as this question bears on Roman Catholic religious life for United States women at the turn of the century." Essays explore the present and future of women religious engaged in works of intellectual life. With a preface by Jeanne Knoerle, contributors include Karen M. Kennelly, Maria Riley and others.

Edward L. Queen II, Stephen R. Prothero and Gardiner H. Shattuck Jr., *Encyclopedia of American Religious History* (Facts on File, 1996), a work in two volumes, attempts to cover the immense diversity of religious life in America. Issues, movements and personalities essential to the study of American Catholicism are interspersed with articles relevant to Protestant, evangelical and eastern traditions. Articles on Americanism, anti-Catholics, John Carroll (1735-1815), the Catholic Worker Movement, immigration, Roman Catholicism, Elizabeth Ann Bayley Seton (1774-1821), Fulton J. Sheen (1895-1979), and others, coupled with entries on Hinduism, Judaism, Islam, Buddhism and alternative religious movements make this a useful introductory reference work for students of American religious history. Each entry contains a short bibliography.

Peter Lester Reich, *Mexico's Hidden Revolution: The Catholic Church in Law and Politics Since 1929* (University of Notre Dame Press, 1996), examines the relationship between the Roman Catholic Church and Mexico from 1929 to the present. After the Mexican Revolution, religion was constitutionally banned, church property seized, and clerical attire forbidden in public. Reich demonstrates that despite these apparent conflicts between church and government, a tacit understanding emerged which led to a spirit of cooperation. Reich focuses on the contro-



versial period from the 1929 arreglos which terminated the Cristero revolt to the Mexican government's statements of tolerance in the 1940s. He argues that the '30s, previously considered an era of extreme anticlerical persecution in Mexico, were actually the period when Church-government compromise was established, despite official intolerance.

L. C. Rudolph, *Hoosier Faiths: A History of Indiana Churches & Religious Groups* (Indiana University Press, 1995), surveys the history of more than 50 denominations and religious groups in Indiana from their founding to the present day. Historical overviews of the history of the Catholic Church in Indiana include sketches of early Catholic pioneers in Indiana, among them Bishops Benedict Joseph Flaget, Simon William Gabriel Bruté de Rémur and Celestine de la Hailandiere. Rudolph profiles Notre Dame, Saint Meinrad and other internationally known centers. He discusses sources of Catholic growth in northern and southern Indiana, ministry to Indians, synods and councils, anti-Catholicism, Catholic Charismatics and ethnic Catholics. Coverage includes Methodists, Baptists, Episcopalians, Presbyterians, Lutherans, Shakers, Jehovah's Witnesses, Black Baptists, Muslims and other denominations in this comprehensive interdenominational survey. Rudolph describes the founding and development of each religious group, highlights major personalities and issues, and summarizes the group's current status. Includes bibliographies, illustrations and statistical tables indicating church memberships.

William Sander, *The Catholic Family: Marriage, Children, and Human Capital* (Boulder: Westview Press, 1995). Sander, an economist at DePaul University, considers the effects of a Catholic heritage on families and individuals: patterns of marriage and intermarriage, divorce and fertility are statistically delineated, as are human capital issues such as academic achievement, earnings, employment and health habits. The positive effects of Catholic schooling on the test scores of African-Americans and Hispanics are shown, as are the more general effects of Catholic high schools upon students.

Leigh Eric Schmidt's *Consumer Rites: The Buying and Selling of American Holidays* (Princeton, N.J.: Princeton University Press, 1995) takes a cultural and economic approach to the evolution and commodification of St. Valentine's Day, Christmas, Easter, and Mother's and Father's Day, and seeks to explain how the connections between festival and celebration became intimately linked to the commerce of the marketplace.

Sarah Slavin, ed., *U.S. Women's Interest Groups: Institutional Profiles* (Greenwood Press, 1995), outlines a variety of women's issues groups, including 13 church-related groups, as well as civic, elderly, professional/occupational and other types of organizations. Included are descriptions of the National Council of Catholic Women, National Assembly of Women Religious, Leadership Conference of Women Religious, Catholics for a Free Choice, Catholic Worker, Operation Rescue International, National Right to Life Committee and National Network of Hispanic Women. Entries include succinct and substantial information regarding origin and development, organization and funding, policy concerns and tactics, electoral activities, and publications.

Jonathan Z. Smith, ed., *The HarperCollins Dictionary of Religion* (HarperSanFrancisco, 1995), compiled in collaboration with the American Academy of Religion, provides in one comprehensive volume more than 3,200 articles on the major and lesser-known religious traditions of the world. Major articles written by leading authorities introduce both subjects and interpretative issues that characterize their field of expertise: religions of antiquity, Buddhism, Chinese religion, Christianity, Hinduism, Islam, Japanese religion, Judaism, new religions, the study of religion and religions of traditional peoples. Illustrations include maps, charts, graphs, timelines, and family-tree diagrams for the development of Buddhism, Islam, Protestantism and major Indo-European language families.

Max L. Stackhouse, Peter Berger, Dennis P. McCann and M. Douglas Meeks, *Christian Social Ethics in a Global Era* (Abingdon Press, 1995), explores the implications of radical changes in the international and political scene since the fall of the Berlin Wall and the collapse of the Soviet Union. Four highly regarded scholars discuss the need for a renewal of Christian ethical reflection in a radically polarized world.

Mary C. Sullivan, R.S.M., *Catherine McAuley and the Tradition of Mercy* (University of Notre Dame Press, 1995), consists of a collection of important writings by and about Catherine McAuley, foundress of the Sisters of Mercy. Born in Dublin in 1778, Catherine McAuley emerged from a period of religious doubt to become a woman of strong faith driven by a compelling sense of charity. In 1827, she opened a shelter for underprivileged women and a school for poor children, providing services desperately needed during a time of widespread poverty, unemployment and homelessness. With a group of lay women, Catherine McAuley founded the Baggot Street House, the first overture toward the foundation of her order. Includes early correspondence, memoirs, annals and the original manuscript of the Rule and Constitutions of the order. Declared Venerable by Pope John Paul II in 1990.

Thomas R. Swartz and Kathleen Maas Weigert, eds., *America's Working Poor* (University of Notre Dame Press, 1996), consists of essays by economists, sociologists, an ethicist and an urban ethnographer who examine demographic characteristics and changes of the working poor in America. Among several contributors, John D. Kasarda tackles questions of identity, location and the change in numbers of the working poor since 1980; Sandra L. Hofferth considers issues of child care for the working poor; and James P. Sterba argues that the working poor are entitled to welfare assistance. Thomas R. Swartz speculates about the consequences of various welfare reform proposals which are currently being considered in Congress.



John E. Tropman, *The Catholic Ethic in American Society: An Exploration of Values* (Jossey-Bass, 1995), demonstrates that the Protestant and Catholic ethic are not mutually exclusive, but exist in dynamic tension with each other. The essential differences of both provide the basis for an examination of the consequences which have shaped American society and culture.

Frank Walsh, *Sin and Censorship: The Catholic Church and the Motion Picture Industry* (Yale University Press, 1996), begins his story early in the century when the public became concerned about immorality and obscenity in the new medium of motion pictures, continues through an era when the Catholic Church played a major role in determining what Americans saw and did not see on the screen, and concludes with the efforts of Christian fundamentalists today to end "sex, violence, filth, and profanity" in films and other media.

James Walsh, et al, *Grace Under Pressure: What Gives Life to American Priests* (Washington, D.C.: NCEA, 1995). A study, carried out under the auspices of the National Catholic Educational Association, of effective priests ordained 10 to 30 years. The authors attempt to show why, with all the unprecedented challenges faced by

American priests, morale remains generally healthy. The study allowed priests to explain in their own words what it is that gives their lives meaning, what events have caused turning points in their lives, what images and perspectives have influenced them, what relationships sustain them, and what traditions help them cope with and remain in the priesthood.

Michael Warner, *Changing Witness: Catholic Bishops and Public Policy, 1917-1994* (Ethics and Public Policy Center, Washington, D.C., and Eerdmans, 1995), presents an interpretative essay on the shift in the social teachings of the Catholic Church in America during the last generation. Warner traces the development of social teachings from World War I to the present, with particular attention to the impact of the Second Vatican Council, the radical changes in the American moral and political climate, and the evolution of the bishops' conference.

George Weigel, *Soul of the World: Notes on the Future of Public Catholicism* (Wm. B. Eerdmans Pub. Co., 1996), explores the rich theological roots of the public witness of the Roman Catholic Church, especially that witness exemplified by Pope John Paul II, whose pontificate and social teaching

has left a marked imprint on the lives of nations and peoples around the world.

James F. White, *Roman Catholic Worship: Trent to Today* (Paulist Press, 1995), provides a concise, balanced and comprehensive view of developments in Roman Catholic worship from the Council of Trent (1545-1563) through the baroque, the enlightenment, and the romantic era, to the second liturgical movement and reforms which have developed since Vatican II. The influence of cultural changes as reflected in church architecture, music, preaching, and public prayer are all interwoven in this history of Roman Catholic worship and devotional life.

Andrew J. Wilson, *Irish America and the Ulster Conflict, 1968-1995* (Washington, D.C.: The Catholic University of America Press, 1995). A history of American involvement in the conflict in Northern Ireland during the last quarter century. Wilson "concentrates on the development and achievements of both the militant and the constitutional wings of modern Irish-American nationalism. Consideration is also given to the role played by the United States government, the activities of reconciliation and investment groups, and the way Northern Ireland has been presented in the American media."

### Recent journal articles of interest include:

Walter L. Arnstein, "Queen Victoria and Roman Catholicism," *The Historian* 58 (Winter 1996): 295-314.

William J. Astore, "Gentle Skeptics? American Catholic Encounters with Polygenism, Geology, and Evolutionary Theories from 1845 to 1875," *Catholic Historical Review* 82 (January 1996): 40-76.

Gail Bederman, "Teaching the U.S. Women's History Survey at a Catholic University," *Radical History Review* 64 (Winter 1996): 38-57.

Kenneth Briggs, "Will My Children be Catholic?" *Portland Magazine* 15 (Spring 1996): 12-15.

Jeffrey M. Burns, "Eugene Boyle, the Black Panther Party and the New Clerical Activism," *U.S. Catholic Historian* 13 (Summer 1995): 137-58.

Patricia Byrne, C.S.J., "A Tradition of Educating Women: The Religious of the Sacred Heart and Higher Education," *U.S. Catholic Historian* 13 (Fall 1995): 49-79.

Una M. Cadegan, "How Realistic Can a Catholic Writer Be? Richard Sullivan and American Catholic Literature," *Religion and American Culture* 6 (Winter 1996): 35-61.

Patrick W. Carey, et al, review symposium on Philip Gleason, *Contending With Modernity: Catholic Higher Education in Twentieth Century America*, in *U.S. Catholic Historian* 13 (Fall 1995): 139-54.

J. Daryl Charles, "Evangelicals and Catholics Together: One Year Later," *Pro Ecclesia* 5 (Winter 1996): 73-90.



Mark Chaves, "Ordaining Women: The Diffusion of an Organizational Innovation," *American Journal of Sociology* 101 (January 1996): 840-73.

James J. Connolly, "Reconstituting Ethnic Politics: Boston, 1909-1925," *Social Science History* 19 (Winter 1995): 479-509.

M. Shawn Copeland, "The Exercise of Black Theology in the United States," *Journal of Hispanic/Latino Theology* 3 (February 1996): 5-15.

Robert C. Fuller, "Wine, Symbolic Boundary Setting, and American Religious Communities," *Journal of the American Academy of Religion* 63 (Fall 1995): 497-517.

Kenneth G. Davis, O.F.M. Conv., and Eduardo C. Fernández, S.J., "U.S. Hispanic Catholics: Trends and Works 1995," *Review for Religious* 55 (March-April 1996): 185-203.

Ilija Delio, O.S.F., "The First Catholic Social Gospellers: Women Religious in the Nineteenth Century," *U.S. Catholic Historian* 13 (Summer 1995): 1-22.

Norman L. Friedman, "The Developing 'Middle-Position Consensus' about Contemporary American Morality and Religion," *Journal of American Culture* 18 (Fall 1995): 27-31.

Bradford E. Hinze and George P. Schner, S.J., "Post Liberal Theology and Roman Catholic Theology," *Religious Studies Review* 21 (October 1995): 299-310.

J. Leon Hooper, "Land of the Free," *The Way: Review of Contemporary Christian Spirituality* 35 (July 1995): 205-14.

Leslie Gene Hunter and Cecilia Aros Hunter, "'Mother Lane' and the 'New Mooners': An Expression of *Curanderismo*," *Southwestern Historical Quarterly* 99 (January 1996): 291-325.

Giovanni Iammarrone, O.F.M. Conv., "The Renewal of Franciscan Religious Life since Vatican II," *Greyfriars Review* 9, no. 3 (1995): 331-55.

Mary Ann Janosik, "Black Patent Leather Shoes Really Do Reflect Us: Community, Catholic Education, and Traditional Values in Two Generations of Hollywood Film," *U.S. Catholic Historian* 13 (Fall 1995): 97-116.

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