



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Engendering American Catholic Studies

Last fall the Cushwa Center initiated a series of discussions on the general topic of "Women and the Writing of Catholic History." Cushwa Center Director Scott Appleby brought together a group of scholars of American Catholicism for the purpose of exploring ways to support and advance research on the diverse experiences of Catholic women. The group served as a planning committee and developed ideas for a three-day conference to be held at Notre Dame September 29 through October 1. The Lilly Endowment is supporting the conference through a grant to the Cushwa Center. The conference is structured as a series of seminars and workshops designed to facilitate the sharing of ideas, methods

and information, rather than a forum for delivering scholarly papers.

Patricia Byrne, C.S.J., the author of a history of women religious in the 20th-century United States, served on the planning committee. She was reminded of a similar meeting at the Cushwa Center in the fall of 1989 — also funded by the Lilly Endowment — to discuss the relative invisibility of women religious in American Catholic historiography. "The fruits of that meeting resulted in the Conference on the History of Women Religious, which publishes an annual newsletter and integrates scholarship in the history of women's religious life into the academic and pastoral mainstream," Byrne said recently. "In bringing together scholars studying gender and religion from various but related disciplines, and in this format of serious searching, the

fall 1995 conference promises to be a unique opportunity for us to address the perennial problem of marginalization — of women from the history of Catholicism, of Catholic women from women's history and of Catholic history from American history."

"We do not yet have a synoptic history of the American Catholic experience written by a woman," Appleby noted. "Nor have we sifted and absorbed the important insights on 'the construction of gender' developed in recent years by theologians, ethnographers, sociologists and cultural anthropologists. This growing body of work on gender relations is impressive and needs to be taken fully into account by historians if they are to deepen our appreciation for the complex experiences and religious work of lay women and women religious in the American Catholic community."

Closely related to the analysis of gender has been the somatic turn in the history of religion, which has produced startling and original work. In the history of the early church, Peter Brown's well-known *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (1988) opened a new sub-field for others to explore, as evident in Joyce E. Salisbury's *Church Fathers, Independent Virgins* (1991) and Dyan

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I N S I D E

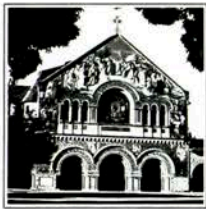
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Seminar in American Religion

THE SOUL OF THE AMERICAN UNIVERSITY

From Protestant Establishment to Established Nonbelief



George M. Marsden

The fall 1994 seminar focused on George Marsden's book, *The Soul of the American University: From Protestant Establishment to Established Nonbelief*, and coincided with Marsden's inauguration as Francis A. McAnaney Chair of History at the University of Notre Dame. On Friday, November 11, Stanley Fish, arts and sciences professor of English and professor of law at Duke University, delivered a lecture entitled "Why We Can't All Just Get Along: Liberalism and Religious Conviction." Fish, whose most recent collection of essays argues that *There's No Such Thing as Free Speech and It's a Good Thing, Too*, analyzed Marsden's work in the context of two recent treatises on the perceived tension between liberalism and public religion: Stephen Carter's well-known indictment of the trivialization of religion in the United States, *The Culture of Disbelief*, and Chicago Law Professor Michael McConnell's article, "God is Dead and We Have Killed Him: Freedom of Religion in the Post-Modern Age," in the *Brigham Young University Law Review*, Winter 1993.

Each of these three works presents itself as a critique of contemporary interpretations of the church-state

relations that render "church," broadly, as "religious discourse" and "state" as "the public square" (including courts, universities, media, among other public institutions). But Fish contended that the Marsden, Carter and McConnell publications ultimately reflect the triumph of liberalism over religion because they do not challenge, and therefore seem to endorse, the notion that religion is merely one of several competing value systems vying for a hearing in the liberal marketplace of ideas.

According to Fish, liberal and Christian epistemologies are irreconcilable; they co-exist peaceably in the same public sphere only if one is accommodated to the other. Both are grounded in a kind of faith — the Christian believes that he or she is created by God, while liberalism asserts that human beings (ultimately) create themselves. From each of these acts of faith flow corresponding rationalities which are at every point in unresolvable conflict, even though that conflict is not always apparent. When the antagonism does become visible in a contentious debate such as that over abortion, there is no neutral, objective court of appeal by which the dispute can be adjudicated; the only option, Fish suggested, is open conflict.

The liberal consensus which governed the public realm in the West for over two centuries declared religiously grounded arguments unfit for the marketplace; because the liberal consensus won the battle of the Enlightenment, it reaped the biggest reward and wrote the "standard" history of the conflict. In the liberal version of the world, only the liberal rationality is worthy of the name "rationality."

One of the primary tenets of the intellectual movement known as postmodernism is the assertion that the liberal idea of a universally valid rationality is entirely mythical. Liberal rationality is only one rationality among others, and no more legitimate, for example, than the religious rationalities it displaced during the 18th century. As with all rationalities, it is based in an unverifiable faith, and the discriminations it makes are rooted in the interests of those doing the discriminating. Marsden and company are exploiting the opportunity provided in this fundamental insight of postmodernism by attempting to persuade the public marketplace of ideas to make room

for arguments and scholarship grounded in explicit religious convictions, Fish noted, but they do not actually believe that non-religious systems of belief are as legitimate, in the final analysis, as religious systems. If they are to claim consistency, the defenders of public religion should believe that these systems are superior and therefore deserve privileged status — and they should say so, if they are not to appear disingenuous. This claim, however, would involve closing down the free marketplace of ideas, something none of the three authors advocates.

Following this line of reasoning Fish observed that Marsden, Carter and McConnell explicitly accept the assumptions of liberalism, especially with regard to "civility" and

the rules for proper discourse, that is, discourse characterized by "fairness," toleration and the rejection of coercive methods. Marsden fails to acknowledge

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that these values are as passé as the liberal epistemology that supported them, Fish charged, and one needs little additional evidence, then, that liberalism, rather than religious conviction, ultimately guides Marsden, at least in his public role as historian. Marsden, in other words, desires a place for religion at the liberal table, but concedes that liberalism owns the table and has the right to set the standards of etiquette. In so doing, he gives away the game to the enemy, according to Fish, for those standards are invariably predisposed to reject religious appeals to authority, and to judge as inadmissible any claims to an exclusive possession of ultimate truth.

Where liberals have fluid intellectual commitments that always remain tentative and open to revision, and see dialogue as an end in itself, Fish holds that religious believers have (or should have) fixed, absolute commitments that require that dialogue be considered always only a means to an end — the persuasion and conversion of the non-believer. Because liberal believers are unwilling to deny the procedural rules of liberalism, but wish only to extract a concession from liberalism so that religious arguments can enter the public marketplace, Fish believes they are doing precisely what the liberal ideological order requires them to do if it is to maintain its hegemony: they are making themselves over into liberals so they can appear in the marketplace without embarrassment, and betraying their professed beliefs in the process.

Fish clearly holds a very definite view of religion, as Peter Steinfels pointed out in his response to the lecture, but it is not a view universally shared by people of strong religious conviction. Steinfels, the Welch Visiting Professor of American Studies at Notre Dame, criticized Fish's working definitions of "liberalism" as well as "religion" and recalled significant historical examples in which the two epistemologies complemented and even reinforced each other, to the detriment of neither. Prominent among Steinfels' examples were the pontificate of Pope John XXIII and the Second Vatican Council.

In his response to Fish's paper, Marsden denied that he had recapitulated the error made by the Protestant churchmen and educators who are the

subjects of his book. By an error in logic "or a rhetorical sleight of hand," Fish had obscured an important distinction between endorsing "some of the particulars of liberal polity . . . [and] an endorsement of the whole system." Religious people can and do play by the rules of liberal polity, Marsden acknowledged, but they can also drop out of the game in an extreme situation, they can work to change the rules, and when they do work within them it can be in the service and not the denial of their higher religious commitments.

Belonging to the community of religious belief does not exclude the possibility of simultaneously participating in other communities, said Marsden. Fish is claiming that Christians must become theocrats if they wish to claim consistency; he would have us believe that our only options are a politicized and exclusive fundamentalism or nothing. Marsden charged that this was nothing more than a variation of the old liberal method of writing off religious belief as inherently authoritarian in tendency and inevitably intolerant in intent. Christians, however, work under a mandate to be in the world but not of it. Those outside the religious community often find this paradoxical to the point of incomprehension, and cannot understand how loyalties to the community of faith can coexist with other loyalties that are sincerely held, but relativized by faith. The early Christians were not unduly accommodating the Roman Empire when they worked within its structures rather than seeking to overthrow it, said Marsden, "and so we can live with — and even try to improve — a polity that is, for all its faults, a good bit more benign. That is not liberal — that is a way of following Jesus."

On Saturday, November 12, historians Dorothy Bass and James Turner led

the seminar discussion. Bass observed that *Soul of the American University* is the latest installment in Marsden's project of "bringing the Protestant Christian heritage into relationship with the methods, content and social structures of modern intellectual life." Acknowledging Marsden's ground-breaking work on religion in the dominant

intellectual centers of the United States, Bass urged that Christian scholars pay equal attention to the other side of the equation, "the condition of the intellect in dominant religious centers." Agreeing with Marsden that "within the pluralism of the modern academy, scholarship and teaching that draw upon [religious] intellectual traditions are likely to add to the common store of knowledge and should be allowed," she argued that more attention should be given to the "estrangement between academy and church" that often hinders the process of inquiry within religiously sponsored schools. It is too seldom appreciated that "certain kinds of university-based intellectual work can contribute — indirectly but really — to the intellectual integrity of American religious

communities, and that when that happens it is a good thing for those communities, for public life, and for universities."

Turner posed questions about dimensions neglected in the contemporary discussion of the relation of religion to higher learning. He noted that players other than liberal Protestants also had a hand in the secularization of the academy; scholars need to pay more attention to the conflict between commitments to a particular religious tradition and the "cosmopolitan ideal of the intellectual life" that has been so important in the 20th century. Specifically, Turner asked, "can we (historically) understand religion in higher education

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or (prescriptively) stake out a place for Christian scholarship without coming to terms with the ideal of the cosmopolitan intellectual?" Turner also remarked that Protestant and Catholic colleges during much of the 19th century had regarded research and "the advancement of knowledge" with suspicion and even hostility. Thus, the only model of research the past has bequeathed to us is that of a "value-free science and inquiry unguided (in principle) by anything but the free play of reason." Was the secularization of the academy inevitable, Turner asked, once the research ideal became institutionalized in the late 19th century? He concluded his remarks, and opened the seminar discussion, by wondering where contemporary scholars might look for a model of the university that combines commitments to both Christianity and the advancement of knowledge.

On March 17 and 18, 1995, the seminar focused on "The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy," the controversial interpretation of American religious history by sociologists Roger Finke and Rodney Stark. Also under discussion were two related essays circulated in advance to seminar participants. One of the essays, Finke's chapter on "The Illusion of Shifting Demand: Supply-Side Interpretations of American Religious History," restated and advanced some of the points made in the book. The second essay, by historian Martin E. Marty, was a response to the Finke-Stark book and a reflection on sociology and history as competing and collaborating disciplines in the study of American religion. Marty and sociologist R. Stephen Warner led the seminar discussion, an account of which will appear in the fall 1995 newsletter.

American Catholic Studies Seminars

On November 10, 1994, Peter Steinfels presented a paper entitled "How the Media Cover Catholicism: Reflections of a Perpetrator." Steinfels, who holds a Ph.D. in European intellectual history from Columbia University, is senior religion correspondent at the *New York Times* and Welch Visiting Professor of American Studies at the University of Notre Dame. In his paper and presentation, Steinfels drew on his own experiences in journalism as well as his more systematic observations of religion reporting in order to evaluate the accuracy of the widely held perception that the media are biased against Catholicism. Steinfels concluded that the media is not without its prejudices, but that other factors also account for the generally unsatisfactory condition of religion reporting in the United States.

Catholics have complained with some justification that the media approach what they consider "Catholic events" — such as the pope's Denver visit or the charges leveled at Cardinal Bernardin — with a "pre-programmed Catholic story" in mind, Steinfels noted. This ready-at-hand narrative determines the way in which the event is covered, often distorting it in the process. When Pope John Paul II appeared at Denver in 1993 for World Youth Day (an event Steinfels covered for the *Times*), the media forced the papal visit into a preconceived description of the Church: "Conservative, authoritarian hierarchy confronts rebellious, divided flock." Partially motivated by journalistic requirements for a dramatic story packed with conflict and discord, and partially hindered by a

failure of knowledge and imagination, the news media relied heavily on the same storyline they had been using for almost a decade. Surrounding their coverage of the affair with statistics and sidebars detailing the degree to which American Catholics dissent from the Church's position on issues such as abortion, celibacy and birth control, the news weeklies in particular ignored the unity and energy displayed at the event. Obsessed with what they hoped would become a contentious meeting with President Clinton, the media saw a veiled attack on abortion every time the pope used the word "life," Steinfels observed.

The real problem with this pre-packaged approach to Catholicism, said Steinfels, is not so much that it is erroneous but that it is not news; the weakness of the coverage of World Youth Day was "not that it was critical but

that it was familiar and superficial." Reporters could hardly fail to give inadequate accounts of complex issues such as the state of the American Church, arguments over the right of dissent and the nature of papal authority, and debates within Catholicism over sexual morality when their coverage "remained stuck at the level of the soundbite."

Media coverage of Catholicism is a subset of the media's reporting on religion in general. In addition to bias against religion, Steinfels explained, ignorance, incompetence and insufficient resources also contribute to distorted and erroneous reporting, as does "the framework of journalism itself, the working definitions of news and

the practical conditions under which journalism is carried out." And while Steinfels admitted that the vast majority of journalists stand on the opposite side

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of the Church in “the contemporary culture wars” being waged over abortion, gay rights, and sexual morality, he also insisted that journalists can and often do balance their personal commitments with adherence to the professional standards of their craft by talking to and accurately quoting representatives of the Church, as well as others, when reporting on Church-related issues.

Catholic leaders have not helped matters, according to Steinfelds, and they have often made the situation worse. Rather than seeing the media as a resource that can be effectively exploited for the benefit of the Church and those who wish to understand it, Catholic officials adopt an attitude of “damage control” that ultimately does more harm than good. In the controversy surrounding Cardinal O’Connor’s 1990 pastoral letter on abortion, in the conflict over the proposed Carmelite convent near Auschwitz, and in the saturation-coverage that occurred whenever another accusation of clerical sexual abuse was made in recent months, Church leaders allowed the media to control the direction of the stories. According to Steinfelds, Church leaders could have used the media to present the positive side of each of these stories by offering exclusive interviews to friendly journalists and through a more positive approach in disseminating information. “Just as the Gospel has been translated and preached in a multitude of languages,” Steinfelds concluded, “it will have to be translated and preached in ‘media’ — for better or worse, one of the major languages of our day.”

On March 2, 1995, Roberto R. Treviño of the University of Colorado at Colorado Springs presented a paper on “Faith and Justice: The Catholic Church and the Chicano Movement in Houston.” Treviño discussed “the

uneven and circumspect — if unprecedented — support” given by the Galveston-Houston Diocese to “el movimiento” (the Chicano civil rights movement) during the 1960s and 1970s.

In the tumultuous period that saw not only Vatican II, but also the civil rights movement and protests against the Vietnam War, Chicanos in Texas and elsewhere were engaged in their own struggle against “discrimination in education, employment, voting and other areas.” The Catholic Church was sometimes an ally in this struggle, but particularly in the early years of the movement it was also often “a target of protest,” said Treviño. At a time when no American institution was spared questioning and criticism, the church in Texas was being criticized for its “paternalistic and insensitive,”

even “blatantly racist,” attitudes and policies that some Chicano activists believed were “perpetuating their social subordination.”

The church in Texas initially shied away from involving itself in the social justice concerns of the Chicano community, and resisted calls from laity and religious alike that it add its voice to the political activities of the Mexican-American people. Father Patricio Flores (who later became the first Mexican-American bishop of the church in the United States) had warned early in the decade of a possible exodus of disaffected Chicanos from the Church if more support for their struggle was not forthcoming. In 1969 Fr. Flores, with 50 or so colleagues, launched PADRES (Priests Associated for Religious, Educational and Social Rights). PADRES, along with other religious

and lay initiatives, “was instrumental in soliciting a new sensitivity and support from the Church for Chicano concerns.

Even more significant than the development of these institutional structures, noted Treviño, was the charismatic leadership provided by individual priests and nuns who joined the movement. The example of Fr. Antonio Gonzales, who became personally involved in the minimum-wage march of farm laborers in 1966, was typical of the new style of clerical activism on behalf of the community in the 1960s. Visible, personal engagement of this sort by individual priests and nuns — sometimes in spite of discouragement from their superiors — played an essential part in binding the Church to the fight for social justice in Texas in the 1960s. The developing institutional awareness of the need for further efforts culminated, in 1972, in the Encuentro Hispano de Pastoral — a pastoral conference of 250 delegates held in Washington, D.C., that “provided a national forum for leaders of Spanish-speaking communities from across the nation to air their grievances.” This historic meeting, Professor Treviño concluded, was the first of many such encuentros to explore ways in which the Catholic Church could respond more effectively to the needs of the Hispanic population in the United States.

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Roberto R. Treviño

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

Lectures

• On Thursday, February 23, 1995, the Cushwa Center co-sponsored (with the Helen Kellogg Institute for International Studies and the Department of Sociology) a lecture on "Transnational Catholicism and Globalization" by Professor José Casanova of the Department of Sociology in the New School for Social Research.

Casanova discussed the historic shift within 20th-century Roman Catholicism from a state-oriented "foreign policy" to a global, transnational approach based not on concordats with governing regimes or parties, but on strengthening the Church's role in civil society — that is, in the mediating institutions situated socially and politically on a level between the state and the individual citizen. A stable configuration of schools, labor unions, political parties, the free press and other voluntary associations contributes significantly to the process of moderating the competing claims of ethnic, religious and socio-economic groups within pluralist societies. It is not surprising, then, that democracies thrive when and where a strong civil society exists.

In the spirit of Vatican II and subsequent synods, the Catholic Church in recent decades has played a vigorous role in civil society, Casanova noted, in nations as different as Poland, Spain and the United States. Led by an independent papacy and a newly internationalized curia, the Church has become an effective defender of human rights and religious freedom, with national conferences of Catholic bishops acting in the key role as mediator between universal norms and their particular application.



José Casanova

In his remarks Casanova, author of an influential recent analysis of *Public Religions in the Modern World*, elaborated that study's claim that Roman Catholicism is the pre-eminent example of a powerful world religion that refuses to become "privatized" in the late modern era. He also addressed questions about the irony perceived in the fact of the Catholic Church, with its decidedly non-democratic patterns of internal governance, standing as a powerful champion of pluralist, democratic societies in the modern world.

• On September 15, 1994, Father Andrew Greeley, the prominent sociologist and novelist, spoke on "The Spousal Image of God," in a lecture sponsored by a number of Notre Dame academic departments and institutes, including the Cushwa Center. Greeley reported on recent survey data strongly suggesting a direct correlation, among happily married Catholic couples, between a person's image of his or her spouse, and his or her image of God. Greeley presented his interpretation of this data in the context of his longstanding emphasis on the affective, imagistic and experiential aspects of religion in general and the "sacramental vision" of Catholicism in particular.

Research Travel Grants

Research Travel 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 1995 include:

Jeffrey M. Burns, archivist of the archdiocese of San Francisco, who is researching the history of the Christian Family Movement, 1947-1974;

David C. Heisser, a librarian at the University of South Carolina, Salkehatchie Campus, who is studying the life of Patrick N. Lynch, third Bishop of Charleston;

Richard Jenks, professor of sociology at Indiana University, Southeast, who is studying the social psychology of annulments;

Paula Kane, associate professor of religious studies at the University of Pittsburgh, who is researching the representation and experience of the female body in American Catholicism during the past two centuries;

Sandra Yocum Mize, assistant professor of religious studies at the University of Dayton, who is completing work on a history of Saint Mary's Graduate School of Sacred Theology (1943-1969), the first Roman Catholic institution to offer women advanced theological degrees;

Suzanne M. Noffke, O.P., who is researching the history of the Sisters of St. Dominic of Racine, Wisconsin; and

Joan A. Range, associate professor of theological studies at Saint Louis University, who is researching the history and role of women in the Canon Law Society of America.

The deadline for applications for travel grants each year is December 31.

Hibernian Research Awards

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 1995 award.

Anne M. Butler, professor of history at Utah State University and coeditor of the *Western Historical Quarterly*, received

an award in support of her research on Roman Catholic Sisters in the American West, from 1865 to 1915. Her project explores the lives and experiences of nuns in 35 different religious congregations, many of which traced their roots to Irish convents and recruited immigrant and first generation Irish women (e.g., the Sisters of Mercy and the Presentation Sisters) or eventually shifted to a mainly Irish membership (e.g., the Franciscans at Glen Riddle).

Stephen Watt, associate professor of English and Victorian studies at Indiana University, received an award in support of his research on the "cultural work" performed in North America of various representations of the Great Famine in mid-19th-century Ireland. The book-length project compares representations of the famine in the United Kingdom and the United States, with emphasis on Irish drama and journalism in both places.

Engendering American Catholic Studies

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Elliott's *Spiritual Marriage: Sexual Abstinence in Medieval Wedlock* (1993).

Medievalists have been particularly adept at applying new paradigms to old materials, as Caroline Walker Bynum's path-breaking *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women* (1987), and her collection of essays *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (1991) have strikingly demonstrated.

These and other substantive historical works are inspired, in part, by feminist demands that scholarship pay more attention to the full range of women's experiences. Particularly in the last 15 years or so, feminists have succeeded in going beyond merely adding more women to the traditional story, and have developed new methodologies consistent with the experiences they are trying to capture. The feminist historical project which began with the finding of "lost" women and with the valorizing of exceptional women, quickly expanded into all fields of history. Today feminist historians are developing new methodologies and raising critical questions about the ways in which traditional history, in ignoring the diversity of women's experiences, also gave insuffi-

cient attention to important markers like race, class and gender.

Although pioneering feminist work was done first in literature and history, theologians and writers about spirituality have not been far behind in raising feminist questions in the churches. Rosemary Ruether, Elisabeth Schüssler Fiorenza, Anne Carr, Elizabeth Johnson, Mary Jo Weaver and others have contributed to new understandings of Catholic and general Christian life for women across the centuries. Evangelical feminists like Virginia Ramey Mollenkott, Nancy Hardesty, Letha Scanzoni, Margaret Bendroth and others have raised questions in their traditions.

New approaches to the historical experiences of women are only just beginning to imagine where some of the new work on body and gender might lead. We have had collections of texts, clear analyses of contemporary issues, hermeneutical reflections and creative new theologies, but have not yet seen a

work in American Catholic history comparable to that of Peter Brown or Carolyn Walker Bynum. Yet, as Robert Brungs has noted, "All the major issues agitating the Church today . . . revolve about the meaning of our bodiedness."

The 1995 Cushwa Center conference will address some of the questions raised by the new studies of gender and religion by focusing on Catholic memory and the practices which constituted pre-conciliar ritual, sexuality, art and literature. The facilitators of the various seminars and workshops include scholars whose previous research and publications have incorporated in original and creative ways some of the insights on gender and the body derived from literary critics, historians and social scientists. Most recently, for example, one thinks of Paula Kane's study of Boston Catholicism, and Robert Orsi's books on Italian Harlem and devotion to St. Jude.

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The tentative schedule of workshops is the following:

Engendering American Catholic Studies:
Seminars and Workshops
September 29 – October 1, 1995
Center for Continuing Education, University of Notre Dame

Friday, September 29

Opening Plenary Session

Welcome; plan and goal of the seminars; remarks on the state of the field.

Presentation by Charlotte Ames on internet, library and archive collections.

I. Seminar

Gender and the Construction of Catholic Memory

The selectivity and repression of Catholic memory; gender displacement in memory; the trivialization of memory (e.g., women in the anecdotes, but not the history).

II. Seminar

Remembering: Catholic Practices

The specific historical practices by which American Catholic communal and individual memory has been preserved and passed along — by women and men acting apart from institutional or “official” procedures.

III. Seminar

Devotions, Spirituality and Women’s Religious Work

Analysis of the gendering of Catholic religious practices and devotionism, the Latin Mass, confession, sin, forgiveness, etc.

Saturday, September 30

I. Seminar

“Traditional” Religions and the Body: Cross-Cultural Comparisons

A comparison of religious communities in their approaches to contemporary controverted issues of the human body and sexuality (e.g., abortion, contraception, homosexuality, reproductive rights).

II. Seminar

American Catholic Embodiment

How Catholics thought of and related to their bodies. The specific disciplinary, artistic and liturgical practices centered on the body.

III. Seminar

Reflections on Method: The Catholic Difference?

Is Catholicism fundamentally inhospitable to gender studies? Discussion of the challenges and opportunities involved in studying Roman Catholicism in terms of gender. Theological and ecclesiological themes, and reflection on ways of portraying the Catholic sacramental and religious imagination.

IV. Seminar

Rendering the Diversity of Women’s Experience

- 1) The role of ethnography in explicating diversity and in building an inclusive narrative of American religious experience, with focus on specific examples/case studies of women from diverse ethnic and cultural backgrounds.
- 2) Expanding the utility of gender as an analytical category by close observation of the complex ways in which men as well as women were “determined” or inscribed within a larger patriarchal framework.

V. Workshop

Remembering Catholicism: Cinema

A screening and discussion of the film, *Household Saints*.

Sunday, October 1

I. Workshop

Remembering Catholicism: Art and Literature

A sharing of ideas, information and resources for a gendered approach to Catholic studies through the use of art and literature. Discussion of works such as David Lodge, *Bodies and Souls*.

II. Workshop

American Catholic Women in the Curriculum

A sharing of ideas, information and resources for teaching American Catholic history with emphasis on gender and the practices and experience of women in the community.

III. Seminar

Incorporating Critical Theory into American Catholic Studies

Among the questions to be considered: Is the work of prominent 20th-century theorists (i.e., from Freud to Derrida) inherently inimical to religion? How might responsible historians of American Catholicism employ gender-related criticism and a hermeneutic of suspicion?

Each seminar will be facilitated by two or three people who will assign common readings in advance, to be discussed by everyone who registers for the seminar. Among the scholars scheduled to serve as facilitators are Mary Oates, Patricia Byrne, Paula Kane, Leslie Tentler, Robert Orsi, Kathleen Joyce, Jenny Franchot, Catherine Brekus, Michael Baxter, Sandra Mize, Patricia McNeal, Rosalie Riegle Troester, Ana María Díaz Stevens, Shawn Copeland, Ellen Skerrett, Marie Griffiths, Shahla Haeri and Ramon Gutiérrez. The seminars on historical practices, cross-cultural comparisons, and the body should be rooted in the particular before considering the general; facilitators may even require that participants come prepared to discuss a particular case or cases. But this is definitely not a paper-presentation format; the emphasis is on discussion and sharing resources, ideas, and research *findings*. A course in microcosm, each seminar should attempt to produce a course syllabus and reading list on the topic, while also identifying models of historical research, if such exist, on the topic in question. Each seminar will run 90 to 120 minutes; most seminars will be offered twice during the course of the three days.

There are a limited number of spaces available for each seminar. If you are interested in attending the three-day conference, please send a cover letter and CV to the Cushwa Center by May 29, 1995.



• **Joseph P. Fitzpatrick, S.J.**, professor emeritus at Fordham University, died March 15. He was 82.

An expert on Latin American and Puerto Rican migration, particularly the influx from Puerto Rico to New York City after World War II, Fr. Fitzpatrick was an advocate for acceptance of newcomers and for tolerance, respect and brotherhood. His special brand of sociology blended his skills as a social scientist with his pastoral gifts. In 1978 he received the Puerto Rican Man of the Year Award during the annual San Juan Fiesta. He wrote many articles and was the author or editor of eight books, including *Puerto Rican Americans: The Meaning of Migration to the Mainland* (Prentice-Hall) and *One Church, Many Cultures: The Challenge of Diversity* (Sheed & Ward).

Father Fitzpatrick was loved and respected by the Puerto Rican community. May he rest in peace.

• **SISTER-L** is a new electronic discussion group, focusing on the history and contemporary concerns of Catholic women religious. It has been started with the encouragement of the History of Women Religious Network, founded in 1987. **SISTER-L** includes the following topics: discussion of new and ongoing research on the history and contemporary dimensions of religious life; requests for bibliographic, methodological and other research assistance; general discussion of methodology and theory relevant to the study of sisters and religious life; and mention of books and articles based on the history or present concerns of Catholic women religious. The group will also field inquiries about specific information available in community, diocesan, university and other archives; and conduct discussions of the theology, spirituality, and ecclesiology of religious life, and of Vatican statements directed to women's religious communities. Finally, the electronic group will share information regarding action taken by sisters' councils or other groups focused on the interests of women religious;

lecturers available for community assemblies and programs; and ideas for liturgies suitable for community gatherings.

Scholars, practitioners and others interested in these and similar topics are invited to subscribe. One need not be Catholic, or a member of a religious congregation, to participate. In fact, the originators of the network write, the only persons not welcome are those whose purpose is to attack or ridicule sisters or religious life. It is assumed that accepted standards of serious and respectful discourse will prevail on this list (although **SISTER-L** is unmoderated, anyone who disregards these standards runs the risk of being dropped).

To subscribe, send an electronic message to: listserv@suvn.syr.ed. Leave the "subject" line blank. In the "message" area, write *only*: subscribe **SISTER-L** <yourfullname>. For further information, please contact one of the list's co-owners: Margaret Susan Thompson (Syracuse University) e-mail: thompson@maxwell.syr.edu or Ritamary Bradley, S.F.C.C. (St. Ambrose University) e-mail: rbradley@saunix.sau.edu

• **The Program for the Analysis of Religion Among Latinos**

(**PARAL**) and the Olga Scarpetta Memorial Fund will co-sponsor the Scarpetta Award for the best student paper in social science research on religion among Latinas/os, i.e., Hispanics in the United States. The award will be conferred with a cash stipend in an annual competition in cooperation with the Society for the Scientific Study of Religion (SSSR) and the Religious Research Association (RRA). If these specifications are met, in accordance with an agreement with its editors, the winning paper will be published in a forthcoming issue of the *Latin Studies Journal*. Any student, graduate or undergraduate, who has not yet completed dissertation requirements for a doctorate in one of the social sciences or related fields is eligible. The paper must address some aspect of the religious experience of Latinos in the United States. Any

denominational study is acceptable as is a general study of religion. The paper may focus upon one of the Latin American origin groups in the United States, upon all of them or analyze a particular region of the United States. The method used can be descriptive or statistical. Each paper must be typed and double-spaced in a format acceptable for publication in a scholarly journal such as the *Latino Studies Journal*. The name, address and university affiliation of the applicant along with a 50-word abstract underneath the title must be sent in triplicate in pages separate from the article. Each applicant is to send three copies of the paper with the title but not with the name of the author to: Scarpatta Award, **PARAL**, Bildner Center, Graduate School of University Center, CUNY, 33 West 42nd Street, New York, NY 10036. All entries must be postmarked by August 1, 1995, to be eligible for the competition of 1995.

• **The Program for the Analysis of Religion Among Latinos**

(**PARAL**) is currently compiling a network directory. Four categories will be included in the directory: Institutions (centers and departments dedicated to the study of religion); Associates (persons who do not conduct scientific study of Latino religion, but who are interested in the work of **PARAL**); Members (scholars, with and without graduate degrees, engaged in the study of Latino religion); and Task Force Participants (members who actively work on a current task force project). For further information and a data form, please contact: Anthony M. Stevens-Arroyo, Principal Investigator, The Program for the Analysis of Religion Among Latinos, Bildner Center for Western Hemisphere Studies, Graduate Center, 33 West 42 Street, New York, NY 10036-8099 (phone: [212] 642-2950; fax: [212] 642-2789).

• The *Journal of Texas Catholic History and Culture* received its third national award from the Catholic Press Association of the United States and Canada for second place overall among

scholarly journals and magazines for "General Excellence."

• **The Pew Charitable Trusts** is supporting an initiative to advance scholarship in studies of Christian Mission and World Christianity. The aim of this initiative is to further understanding of the development of Christian life, thought and work in both the southern and northern hemispheres. With contributions coming from a number of disciplines and from scholars of all continents, it is hoped that light will be shed on the course of the international Christian movement which now has its center of gravity in the Two-Thirds World. This should help Christian churches and organizations prepare to enter into more effective forms of cross-cultural partnership and Christian service among all sorts of people in the rapidly changing world of today and tomorrow.

It is anticipated that awards would be made in December 1995. Potential applicants are required to submit initial letters of inquiry (maximum three pages) outlining the main purpose, components and costs of the intended project. These letters must be received by May 15, 1995. For details, contact Geoffrey A. Little, Coordinator, Research Advancement Grants, Overseas Ministries Study Center, 490 Prospect Street, New Haven, CT 06511-2196 (phone: [203] 865-1827, fax: [203] 865-2857).

Conferences

The University of St. Thomas Center for Christian Social Thought and Management, the UST School of Divinity, and the Archdiocese of St. Paul and Minneapolis are sponsoring a conference on *Religion and Public Life: The Legacy of Msgr. John A. Ryan* at the University of St. Thomas in St. Paul, Minnesota, on September 15-17, 1995. For further information, please contact Dr. Robert G. Kennedy, Conference Chair, University of St. Thomas, Mail # MCN 6001, St. Paul, MN 55106 (phone: [612] 962-5140).

• **The Program for the Analysis of Religion Among Latinos** announces two major conferences on theory and methodology for analysis of Latino religion. The first, focusing on identity and religion, will be held in Santa Barbara, California, April 11-15, 1996, with Gilbert Cadena serving as convener. Ana María Díaz-Stevens will convene the second conference, slated for Chicago, October 10-14, 1996, which will examine popular religiosity and syncretism.

• On October 6-7, 1995, the **North East Popular Culture Association (NEPCA)** will hold its annual conference at Worcester Polytechnic Institute. Paper or panel proposals on any topic of popular culture or American culture studies are due by June 1. Contact James P. Hanlan, Humanities Division, Worcester Polytechnic Institute, Worcester, MA 01609 (phone: [617] 731-7066; email: pch@world.std.com).

• The 20th annual **Great Lakes History Conference**, sponsored by Grand Valley State University, will be held in Grand Rapids, Michigan, on October 6-7, 1995. The theme of the conference is "History and the Telling of It." Dr. Natalie Zemon Davis of Princeton University, a specialist in French cultural and social history, will serve as keynote speaker. Papers and arranged sessions are invited in all areas of historical studies, with preference given to those which in some way relate to the theme. Address all inquiries and abstracts to: Professor James Smither or Professor Elisabeth Sommer, Department of History, Grand Valley State University, Allendale, MI 49401, phone: (616) 895-3298.

• The organized religions of the late 20th century have claimed that a contradiction exists between their messages and those of the mass media. They sometimes assign the media to the sphere of the "trivial" or even "profane." Mediated messages have been perceived as in competition with the historic role of the church in meaning-construction. Yet most individuals do not separate their participation in medi-

ated experiences from their consideration of what is meaningful or important in life.

The **Conference on Religion, Media and Culture** seeks to bring together scholars from the fields of media, culture, anthropology, religion, sociology, history and other related areas to address the following questions:

How and when do viewers and readers construct meaning from their media experiences? What are the religious implications of media texts, symbols and icons? What are the roles of narrativity, orality and myth in contemporary media practices?

Have popular culture expressions replaced the "high arts" as modes of religious imagining and expression? What can the field of media studies learn from recent religious, ritual, historical, cultural and social theoretical developments?

What does the representation of religion in popular culture mean to the audience? Are media expanding the definitions of what U.S. or other cultures consider "religious?"

Submissions of paper proposals should be postmarked by June 1, 1995, and mailed to:

Dr. Stewart Hoover
Director, Conference on Religion,
Media and Culture
Center for Mass Media Research
School of Journalism and Mass
Communication
Campus Box 287
University of Colorado at Boulder
Boulder, CO 80309
(303) 492-4833
E-mail: hoover@colorado.edu

Personals

Sr. M. Christine Athans, B.V.M., is writing the centennial history of the Saint Paul Seminary, now the School of Divinity of the University of St., Thomas (Minnesota). This institution is probably the only Roman Catholic seminary built in the United States in the 19th century by a Methodist millionaire. James J. Hill, "the Empire Builder," established the theologate in

honor of his Catholic wife, Mary Theresa Mehegan Hill, and helped to fulfill the vision of Archbishop John Ireland to educate American seminarians in an American context for the good of the American Catholic Church. The centennial is being celebrated from September 1994 to September 1995.

• **Peter D'Agostino** has accepted a position on the faculty at Stonehill College, a Holy Cross college 35 miles south of Boston. D'Agostino has also won a junior faculty Fulbright grant to travel to Rome in 1996 to continue his studies of Italian religious orders and immigration to America. His report on the Lilly program on Religion in Urban America appeared in the fall 1994 issue of this newsletter.

• **Dr. Patrick Foley**, editor of the *Journal of Texas Catholic History and Culture*, has 12 historical entries or articles on the Catholic history of Texas and/or Spain coming out in various books in 1995, has an article on historical truth forthcoming in *Social Justice Review*, and has been named visiting fellow in history at the College of Saint Thomas More in Fort Worth. In August 1995, Dr. Foley will present three lectures in Catholic history at Spain's University of Salamanca.

• **Karen M. Kennelly, C.S.J.**, is working on an article on "Women Religious in American Catholic History" for the *Encyclopedia of American Catholic History* being published by The Liturgical Press.

• **Barbara Miles**, former archivist for the National Conference of Catholic Bishops in Washington, D.C., is now archivist for Mount St. Mary's College, Emmitsburg, Maryland.

Archive News

Catholic Archives of Texas in Austin was awarded in 1993 with an initial grant from the National Historical Publications and Records Commission (NHPRC) in Washington, D.C., for a one-year project to preserve, catalog and provide automated access to CAT's *Spanish and Mexican Manuscripts Collection (1519-1881)*. The grant started in

September 1993 and Debra McDonald, historian and archivist from the University of Wisconsin in Madison, the project archivist, and John Balman from the Catholic University in Washington, D.C., the project technician, were hired. Kinga Perzynska, the archivist of the CAT, served as project director. The grant ended in September 1994 and funds were used to produce archival aids and a printed guide to the collection. NHPRC's initial funding helped the repository to deal with this back-log of uncataloged Spanish and Mexican period manuscripts stored at CAT since the 1930s.

The Texas Catholic Conference of Bishops in 1896 established a stable budget for the Catholic Archives of Texas in Austin. The archives became nationally recognized as one of the most valuable resources for the history of Southwest. Its records span nearly four centuries of development of Catholic religions and its influence on creating new colonies and culture in the Southwestern region of the United States and northern Mexico.

Archivists specializing in the Spanish Southwest are well aware of the need to consult a variety of sources not only in U.S. archives but in Mexican and Spanish repositories. *The Archivo General y Público d la Nación, Archivo Histórico de Hacienda, Archivo Histórico del Estado de Sonora, Archivo Histórico Militar Mexicano* and *Biblioteca Nacional* are among the more frequently consulted Mexican repositories. Of the Spanish archives, the *Archivo General de India* is the most extensive and of singular importance. *Spanish and Mexican Manuscripts* stored at CAT contain both documents copied in Mexico and original records acquired during the years of CAT's existence. These records came from *Archivo General y Público d la Nación, Archivo General de Indias*. Some concerning the history of missionaries to the Southwest came from *Museo Nacional, Biblioteca Nacional, Archivo de Guadalajara, Colegio de la Santa Cruz de Querétaro* and *Colegio de la Guadalupe de Zacatecas*. For more than a century, U.S. historian concerned with the once Spanish North American possessions have been reformatting documentation in above mentioned archives for use locally. Carlos E. Xastañeda (1896-1958), historian from the University of Texas in Austin, Rev. Paul J. Foik

(1880-1941), historian and archivist, and others connected with Catholic history in Texas had begun their project of documentation by 1923. In 1936 they began publishing *Our Catholic Heritage in Texas, 1519-1936*, the seven-volume set that is the major resource on Catholic history of the Southwestern part of the United States.

A result of NHPRC funding for the CAT project is the *Guide to Spanish and Mexican Manuscript Collection at the Catholic Archives of Texas* to be widely distributed. The guide greatly improves the state of knowledge regarding CAT's holdings concerning Spanish and Mexican influences on the American Southwest. The published guide to these records will also assist researchers by speeding up their access to materials in the collection. To receive the guide send \$10 (shipping and handling costs) to: Kinga Perzynska, Catholic Archives of Texas, P.O. Box 13327 Capitol Station, Austin, TX 78711, phone: (512) 476-4888, fax: (512) 476-3715.

• A project to prepare a guide to **Catholic Diocesan Archives in East Central Europe** recently received a grant from the Special Projects in Library and Information Science program of IREX, the International Research and Exchange Board, to support communications and travel. The project is coordinated by James P. Niessen, who is overseeing the work in Hungary and Romania; Kinga Perzynska of the Catholic Archives of Texas is overseeing the work in Poland; and Vladimir Kajlik of the University of Michigan and Wayne State University is overseeing the work in the Czech Republic and Slovakia. The end result of the project will be a printed directory with basic repository and holdings information for the 80 dioceses in the target countries. A database CD-ROM or RILIN with multiple provenance/name/subject/language/date access points for the component collections is being prepared. Results of the research will be presented at the V World Congress for Central and East European Studies in Warsaw, August 6-11, 1995. Please direct inquiries and comments to: James P. Niessen, Texas Tech University Libraries in Lubbock, (806) 742-2236, Internet: LJJPN@TTACS.TTU.EDU; or Kinga Perzynska, Catholic Archives of Texas in Austin, (512) 476-4888.



Remembering Will Herberg and a “Catholic Moment”

The year 1995 marks the 40th anniversary of several memorable events in the history of American Catholicism. In 1955 theologian John Courtney Murray, S.J., received word from his religious superior that any future articles he might wish to publish concerning the matter of church-state theory would first have to be submitted to the Vatican for review. Murray had begun to move Catholic political theory away from the standard thesis of the manuals (that state-established Catholicism was the optimal arrangement and that any accommodation to pluralism was an unfortunate necessity), and his work sparked serious opposition from quarters both academic and ecclesial. His silencing that year brought to temporary closure a debate, at times acrimonious, between Murray and his principal opponents, Msgr. Joseph Clifford Fenton and Francis Jeremiah Connell, C.Ss.R., both of the Catholic University of America.

1955 was also the year that Msgr. John Tracy Ellis’ provocative and controversial article, “American Catholics and the Intellectual Life,” appeared in the journal *Thought*. In an essay that was in part a scholar’s analysis and also a deeply devoted pastor’s lament, Ellis charged that American Catholics, taken as a whole, were not working at their full intellectual potential. The article spawned a host of responses. Some decried and offered remedies for the situation, while others excused or even denied the charge. Though similar points had been made before, the interest shown in Ellis’ article was unprecedented: in less than six months it had been reprinted nearly 4,000 times, and it was the subject of a number of symposia and discussions.

Judging merely from these two events, it was difficult to say in which direction the Church was moving in 1955. On the one hand, one of the

Church’s leading intellectuals, John Tracy Ellis, was urging Catholics to overcome the impediments inherited from their immigrant past and engage American culture with a vigor and seriousness appropriate to an institution that had passed its minority. On the other, Msgr. Fenton had successfully persuaded the hierarchy in Rome to reign in Fr. Murray from just such an engagement. (Fenton also objected to Ellis’ proposals, charging that they amounted to a surrender of the uniquely Catholic standards of excellence by which Catholics were to govern their intellectual lives.)

Another perspective on the position of the Catholic community in the United States appeared in Will Herberg’s *Protestant–Catholic–Jew: An Essay in American Religious Sociology*. Published in the fall of 1955, Herberg’s classic study is considered one of the landmark events in the history of American religion. Herberg argued that the upswing in religious affiliation since the war was more a secular than a truly spiritual phenomenon. The revival of the 1950s, according to Herberg, was a product of the psychological needs of a population looking for new ways and means of belonging in American society. As ethnic identity eroded over succeeding generations Americans were turning to religion as a way to locate themselves on the social landscape. The fear of anonymity, rather than the fear of God, was the engine powering the revival. American Catholics were becoming increasingly indistinguishable from their

Protestant neighbors in all areas of life other than religion during the 1950s. *Protestant–Catholic–Jew* suggested a cogent interpretation of this moment of transformation.

American Catholics had at times experienced difficulties negotiating a dual identity at once Catholic and American. The suspicion and even hostility that non-Catholics often displayed toward the Church compounded this difficulty. Ten years after vanquishing Nazism, for example, bigotry toward Jews continued to flourish in the United States, but in a covert fashion, under the guise of a fear of left-leaning and even disloyal intellectuals. Distrust of the Catholic Church, however, could be expressed more straightforwardly. On issues such as education and the separation of church and state Catholics often appeared insufficiently American to their non-Catholic neighbors. Thus, while it was no longer intellectually or socially acceptable to voice blatantly anti-Semitic opinions, attitudes toward the Catholic Church such as those expressed in Paul Blanshard’s *American Freedom and Catholic Power* (1949) were hardly a thing of the past.

Will Herberg, in fact, along with John Courtney Murray, was one of the first to cry foul in response to Blanshard’s neo-nativist attack on the Church. Reviewing Blanshard’s book in *Commentary*, Herberg admitted that he too worried that “the political and social aims pursued by the Catholic

The revival of the 1950s, according to Herberg, was a product of the psychological needs of a population looking for new ways and means of belonging in American society.

Church” were in many ways “incompatible with the liberal, pluralistic foundations of American democracy.” Nonetheless he dismissed *American Freedom and Catholic Power* as “permeated with anti-Catholic bias” to the point of distortion and “vitiating by a secularist-statist philosophy” which Herberg determined “far more dangerous than anything in American Catholicism to which the book calls attention.” In their conflict with this latest apparition of nativism, American Catholics had found an unlikely and somewhat ambivalent ally in Will Herberg.

Herberg, who knew something about totalitarianism, came to the defense of Catholicism again in 1952. He rejected Blanshard’s attempt to smear the Church with the brush of totalitarianism as simply “vulgar anti-Catholic bias” taking opportunistic advantage of Cold War anxieties. Herberg had been a “red-diaper baby,” a child of Jewish émigrés from Russia who were passionate socialists and atheists. Herberg became a prolific Marxist theorist, editing the journal *Workers Age* during the depression. Like so many of the idealistic young leftists of the 1930s, however, he became disillusioned with radical politics during the decade of the purge and the pact. Searching for a system of beliefs that would serve as a more stable foundation for the humane and democratic values he had sought in Marxism, Herberg converted to Judaism in the 1940s (partly due to the prodding of Protestant theologian Reinhold Niebuhr).

Herberg’s personal reappropriation of his grandfathers’ faith endowed him with an abiding interest in the phenomenology of faith-losing and faith-finding, an interest which he combined with his knowledge of the social sciences in *Protestant–Catholic–Jew*. The book endeavored to construct an objective explanation of the post-war revival of religion in America employing a generationally based social psychology derived from what Herberg dubbed “Hansen’s law” (after the pioneering work of historian Marcus Lee Hansen): “What the son wishes to forget, the grandson wishes to remember.”

At the same time, Herberg uttered a convert’s heartfelt lamentation, bemoaning the spiritual shallowness, intellectual mediocrity, and ethically compromised condition of the respect-

able religiosity prevalent in the 1950s. In Marxist social science, religion appears as purely epiphenomenal, a reflection of class-determined interests, a legitimating ideology. In *Protestant–Catholic–Jew*, Herberg used the techniques of social science for prophetic ends, discerning the other-than-spiritual motives that he believed were contaminating American religious life. A modernized call to repentance (complete with statistics), the book challenged and chided even as it analyzed and explained.

In “A Jew Looks at Catholics,” published in *Commonweal* in 1953, Herberg had displayed a concern and affection for the Church that was virtually unique among outsiders at that time. Claiming that American Catholicism was “at its highest point of prestige and spiritual power,” he saw in the Church “a dynamic faith sure of itself and capable of preserving its substance” even in “an age of spiritual chaos and disorientation.” Praising the Church as the “keeper of an enduring tradition” that offered spiritual sustenance as well as prophetic challenge, Herberg had one reservation. Anticipating Msgr. Ellis’ reproach, Herberg criticized what he saw as “a kind of ‘secessionist’ spirit” that needlessly hindered the Church’s influence in society and culture: “Catholics are no longer aliens and outcasts in America; they have not been for some time — and they ought to cease acting as if they were.”

Two years later, in *Protestant–Catholic–Jew*, Herberg again insisted that the Church in America had come of age — so much so, in fact, that it had compromised its witness. A series of unspoken spiritual concordats had been made with the worldly values plaguing American society in the 1950s: materialism, individualism, ego-centricity, anti-intellectualism. Rev. Joseph B. Code, writing in *The Catholic World*, noted

that Herberg extended toward Catholics “a sympathy not usually found in such a study.” But he questioned whether Catholics were as fully accepted in America as Herberg implied. Code thought Herberg guilty of an “oversimplification” in his analysis of the problems confronting the Church, problems that Code insisted were due chiefly to “non-Catholic opposition, if not bigotry and prejudice.”

A more balanced picture of the Catholic subculture in the United States

could be gained, Code suggested, by reading Herberg’s book in conjunction with another sociological study published in 1955, John J. Kane’s *Catholic-Protestant Conflicts in America*. Where Herberg saw an America that was in a process of transformation, from a manifestly Protestant nation to a “triple melting-pot,” Kane saw a nation still afflicted with “inter-group tensions” that, in the case of Protestant bigotry, had simply become more subtle and sophisticated over time.

Kane had more than one reason, therefore, to be less than elated over the appearance of *Protestant–Catholic–Jew*, which he reviewed twice. Writing in *Integrity*, Kane warned Catholics not to be misled into thinking that the old religious tensions had given way to a new era

of comity. Of Herberg’s three main theses — that identity grounded in national origin was being replaced with identity derived from religious affiliation; that Catholicism and Judaism with Protestantism had become equally legitimate forms of religious belief in the United States; that each of these religions was becoming increasingly secular even as their memberships grew — it was the second that Kane considered most debatable. (Herberg responded to criticisms on this point by emphasizing that his thesis was that America was *on its way to becoming a three*

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religion nation, not that this process was complete in 1955.) About Herberg's first thesis, that religious identity was replacing ethnic or national identity as the mode by which individuals located themselves in the vast social landscape of America, Kane remained skeptical.

But Kane *was* impressed with Herberg's third claim: "His basic thesis that religion is filtered through a culture cannot be questioned, but if it has been filtered to the extent that Herberg believes, the religious revival in America is more synthetic than real and all truly religious people may find more concern than solace in the reputed revival of religion." In a decade when intellectuals routinely bewailed the depths of the mediocrity to which "mass culture" had sunk, reviewers rarely took issue with Herberg's portrait of a tamed, flattened, homogenized and domesticated American religion. Borrowing from David Riesman's classic, the *Christian Century* complained of "The Lonely Crowd at Prayer." Like Herberg, the reviewer was apprehensive about an acculturated religion that socialized its communicants according to the requirements of society at the same time that it conformed the message of Torah and Gospel to the dominant values of the middle class.

"You would never guess it from the church today," the *Christian Century* observed, "but Christianity has sometimes been important for its nuisance value." To maintain this "nuisance value," Herberg insisted, the Church must emphasize the *content* of the religious message, a content that was

often "troubling and vexing." The Christian's life should be conformed to that message, not the message shaped to fit the life. In mid-20th-century America, that content was being overwhelmed by "the American way of life"; secular values masquerading as piety were taking the place of the Bible and Christian tradition.

A debased and spiritually empty religion that soothed where it should confront was what Herberg heard in the homilies of the suburban churches and synagogues. The people liked it because it gave them a sense of "belonging"; society valued it because it taught people to be content. Catholic reviewers such as Gustave Weigel, C. Joseph Nuesse, Alban Baer and Joseph Fitzpatrick were justifiably hesitant to concede that this was a complete description of mid-century Catholicism in America, but they did agree that it was a recognizable, even familiar tendency, and a lamentable one at that.

This insight of Herberg's — that a subtle form of secularization can coincide with and even account for what otherwise seems to be a revival of religion — is probably his most enduring legacy. His claim that a "third-generation identity crisis" accounts for religious revivals has not held up, however. It was an unconvincing conceptual stretch even in 1955. It is simply not possible to explain religious behavior in a model so divorced from the wider context of social, cultural and historical change. As for Herberg's contention that Catholicism and Judaism were

moving rapidly into the American mainstream, it is tempting to speculate that this may have been as much a product of Herberg's book as it was a finding.

But that something not only dramatic but unprecedented was happening to the U.S. Catholic community of the 1950s was apparent even before the close of the decade. John Cogley, writing in *Commonweal* in 1958, saw the coming presidential election as "the first big test for Will Herberg's thesis that America is no longer simply a 'Protestant' but a 'Catholic-Protestant-Jewish' country." Historian David J. O'Brien confirms that the election signaled a kind of climax of Americanization in the history of the Church in this nation. But with that gain there were concomitant losses. Bishop Robert Dwyer of Reno noted after the election that as long as Catholics were effectively disbarred from the highest office, it was an indication that their sociological distinctiveness remained undiminished. That distinctiveness, the bishop believed, served as a kind of protective hedge, keeping the diluting forces of American pluralism at bay. With Kennedy's election, however, the sociological barrier had come down. "The sole distinctiveness left is our theological belief in the uniqueness of the Church," the bishop wrote, adding that the price of full acceptance into American society "may be heavier than we had reckoned." This was just the message Herberg had hoped to get across.

Other recent publications of note include:

Faith Abbott, *Acts of Faith: A Memoir* (San Francisco: Ignatius Press, 1994). The autobiography of Faith Abbott, best-known as a contributor to the *Human Life Review* and the wife of its editor J. P. McFadden. The memoir describes her childhood in Frank Buchman's Moral Re-Armament movement, and traces her conversion to Catholicism during the 1950s.

Sister Maria Agnes, O.P., *The Story of Rosary Shrine, 1919-1994*. A 57-page booklet, with photographs and a brief bibliography, presenting the history of the Monastery of Our Lady of the Rosary in Summit, New Jersey. Based on the chronicles of the Dominican Sisters of the Perpetual Rosary and set within the context of the French and North American "retrieval" of the

Dominican tradition. Available from MDP Printing, Summit, New Jersey.

Nicholas Canny, ed., *Europeans on the Move: Studies on European Migration, 1500-1800* (Oxford: Clarendon Press, 1994). Essays by a number of historians, organized by nation. Essays discuss Spanish, English, Irish and German migration to the Americas. The causes

and results of migration, including religious motives for emigrating and the role of the church in promoting and assisting emigration are considered, along with economic and political factors.

Diane Apostolos-Cappadona, *Dictionary of Christian Art* (Continuum, 1994) reviews 2,000 years of Christian art from its earliest beginnings in Rome to the present day. Includes entries on art and architectural terms, artists, signs, symbols, liturgical objects and vesture.

Bishop David Arias, *Spanish Cross in Georgia* (Lanham, Md.: University Press of America, 1994) describes the Spanish struggle to establish missions in Georgia in the 16th century. Arias documents the territorial rivalry between Spain and England, and the efforts of missionaries who fought to build a mission system of schools, churches and monasteries.

Ann W. Astell, ed., *Divine Representations: Postmodernism and Spirituality* (Paulist, 1994). Fourteen essays examine the condition of Christian spirituality as shaped by social, economic, philosophical, psychological and technological trends and developments which, the editor argues, constitute the postmodern age.

Nina Baym, *American Women Writers and the Work of History, 1790-1860* (New Brunswick, N.J.: Rutgers University Press, 1995). Interpreting a selection of women's writings of this period, the author outlines a master narrative of history that she finds operative therein. Baym also discusses the emergence of women's history in public discourse.

Peter Berglar, *Opus Dei: Life and Work of Its Founder, Josémaría Escrivá* (Princeton, N.J.: Scepter, 1994) provides an extensive analysis of the historical, biographical and spiritual aspects of Opus Dei, founded October 2, 1928, in Madrid by Msgr. Josémaría Escrivá de Balaguer (1902-1975) who was beatified in 1992. The book is a translation of *Opus Dei: Leben und Werk des Gründers, Josemaría Escrivá*, published in 1983. Opus Dei advocates a profound awareness of the call to holiness for all members of the society in the ordinary circumstances of life. For a recent report on the group, see James Martin,

"Opus Dei in the United States," *America*, February 25, 1995.

Mary Elizabeth Brown, *Churches, Communities, and Children: Italian Immigrants in the Archdiocese of New York, 1880-1945* (Staten Island, N.Y.: Center for Migration Studies, 1995) describes the generations-long process of establishing national parishes and explains how the Archdiocese of New York reorganized itself to minister more effectively to its increasingly heterogeneous population. These stories are set in the broader context of the realignment of religion and politics in Italy and in the United States.

Mary Elizabeth Brown, ed., *A Migrant Missionary Story: The Autobiography of Giacomo Gambera* (Staten Island, N.Y.: Center for Migration Studies, 1994) relates the life of an Italian priest active in the late 19th and early 20th century who spent more than 50 years in the mission field. His autobiography contains his observations on Italian immigrants, American culture, the development of his own religious community, prohibition and the Ku Klux Klan.

Mary Rhodes Buckler and other members of the Sisters of Loretto at the Foot of the Cross, *Naming Our Truth* (Nerinx, Ky.: Chardon Press, 1994) examines the history of their religious community, patterns of change in traditional religious life and the implications of alternative life styles.

Matthew Bunson, *Our Sunday Visitor's Encyclopedia of Catholic History* (Huntington, Ind.: Our Sunday Visitor, 1994) consists of more than 2,600 entries which provide a historical chronology of data from the Church's founding to the present. Included is a complete listing of popes, a survey of the Roman Curia, major writings of John Paul II, an index of patron saints and a glossary of terms.

A. F. Cassis, ed., *Graham Green: Man of Paradox* (Chicago: Loyola University Press, 1994). Essays by several of Greene's friends and contemporaries which reveal to some extent Greene's private life. Contributors include Anthony Burgess, Evelyn Waugh and others.

Richard L. Christensen, *The Ecumenical Orthodoxy of Charles August Briggs (1841-1913)* (Lewiston, N.Y.: The Edwin Mellen Press, 1995). This study of controversial biblical scholar Charles August Briggs seeks to enhance his reputation as an important figure in the world of late 19th-century theology. Christensen argues that Briggs's unique contributions to ecumenism anticipated much of the present-day ecumenical dialogue and that he was an early precursor to the contemporary discussions of theological pluralism.

Clark Colahan, *The Visions of Sor María de Agreda: Writing, Knowledge, and Power* (Tucson: University of Arizona Press, 1994) offers the first major study of Sor María's writings. A Spanish nun and visionary, Sor María de Agreda (1602-1665) is best known for her biography of the Virgin Mary, *The Mystical City of God*. Colahan analyzes Sor María's writings from a literary perspective, drawing on comparative religion and cultural history as well.

Shirley Crisler, S.F.C.C., and Mira Mosle, B.V.M., *In the Midst of His People: The Authorized Biography of Bishop Maurice J. Dingman* (Coralville, Iowa: Rudi Publishing, 1994). Dingman, bishop of Des Moines from 1968 to 1987, was prominent nationally for his advocacy on behalf of the small farmer in Iowa and elsewhere in the United States. His priestly ministry, influenced by Vatican II, was also characterized by the quest for social justice, nuclear disarmament and world peace. His biographers are women religious who worked closely with Bishop Dingman on various committees and boards.

Sister Mary Rose Cunningham, C.S.C., *Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the Right Reverend Thaddeus Amat, C.M., 1853-1878* (Mission Hills, Calif.: Saint Francis Historical Society, 1994). This calendar provides a descriptive account, in chronological order, of the correspondence to and from Thaddeus Amat (1811-1878), who served as Bishop of Monterey-Los Angeles between 1853 and 1878. Amat, a member of the Congregation of the Mission (Vincentians), was responsible for the

expansion of Saint Charles Borromeo Seminary in Philadelphia in the 1850s. Later, as Bishop of Monterey-Los Angeles, Amat was instrumental in handling the Franciscan controversy, establishing a system of Catholic education in the diocese, erecting Saint Vibiana's Cathedral in Los Angeles during the 1870s, and establishing a diocesan curia.

Sister Mary Rose Cunningham, C.S.C., *Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the Right Reverend Francis Mora (1878-1894)* (Mission Hills, Calif.: Saint Francis Historical Society, 1994). Following Bishop Amat's death on May 12, 1878, Mora assumed charge of the Diocese of Monterey-Los Angeles. Among many of his notable contributions, Mora maintained a vigorous interest in the apostolate of the Catholic press. Both calendars contain a preface and historical introduction by Msgr. Francis J. Weber.

Stephen M. De Giovanni, *Archbishop Corrigan and the Italian Immigrants* (Huntington, Ind.: Our Sunday Visitor, 1994) details the considerable efforts of Michael Corrigan, Archbishop of New York from 1885 until 1902, on behalf of Italian immigrants.

Richard L. DeMolen, ed., *Religious Orders of the Catholic Reformation: In Honor of John C. Olin on His Seventy-Fifth Birthday* (New York: Fordham University Press, 1994) consists of nine essays on religious orders of the 16th century, including the Theatines, the Capuchins, the Barnabites, the Ursulines, the Jesuits, the Carmelites, the Oratorians, the Visitandines and the Piarists. Contributors include Kenneth J. Jorgensen, Elisabeth G. Gleason, John W. O'Malley and Wendy M. Wright.

Leslie G. Desmangles, *The Faces of the Gods: Vodou and Roman Catholicism in Haiti* (Chapel Hill: The University of North Carolina Press, 1995). A comprehensive overview of Vodou in the 20th century that takes into account the variety of religious forms and influences within the faith.

Robert S. Ellwood, *The Sixties Spiritual Awakening: American Religion Moving from Modern to Postmodern* (New Brunswick, N.J.: Rutgers University Press, 1994) explores the role of religion in the 1960s, the impact of Vatican II, the civil rights and antiwar movements, political demonstrations, drug use, the sexual revolution, the emergence of Death of God theology, and the impact of religion on the counterculture.

Elisabeth Schüssler Fiorenza, *Jesus: Miriam's Child, Sophia's Prophet: Issues in Feminist Christology* (Continuum, 1994) situates classical and contemporary discussions of Jesus within the context of the *basileia* vision — the reign, commonweal or intended world of God.

Paul J. Gardiner, S.J., *Mary MacKillop: An Extraordinary Australian* (Morehouse Publishing, 1994), a scholarly work based on the official documents, or *positio*, prepared for the Congregation for the Causes of Saints. Mary MacKillop, first mother general of the Australian Sisters of St. Joseph, was beatified on January 19, 1995, in Sydney. She is noted for her pioneering efforts in education, and her work with the rural poor.

S. T. Georgiou, *The Last Transfiguration: The Quest for Spiritual Illumination in the Life and Times of Saint Augustine* (Grand Rapids, Mich.: Phanes Press, 1994). Georgiou traces the spiritual journey of St. Augustine (354-430 A.D.), focusing especially on the role that the metaphysical symbol of light played in his life and indeed in all the religious teachings of his age.

Andrew M. Greeley, *Religion as Poetry* (New Brunswick, N.J.: Transaction, 1995) proposes a theoretical framework for understanding religion that emphasizes insights derived from religious narratives. Greeley critically examines the view that religion is declining in an increasingly secular society, and argues that its poetic elements speak to the soul.

Andrew M. Greeley, *Sacraments of Love: a Prayer Journal* (New York: Crossroad, 1994) presents Greeley's spiritual diary, in the form of love letters to God, written from September 1991 through December 1992.

Peter L. Halvorson and William M. Newman, eds., *Atlas of Religious Change in America 1952-1990* (Atlanta, Ga.: Glenmary Research Center). An indispensable reference work on contemporary American religion, containing over 230 full color maps and 11 summary tables. Based on the Churches and Church Membership studies for 1952, 1971, 1980 and 1990, this atlas contains country-level maps with descriptive text for 57 American religious bodies.

Philip M. Hanley, *History of the Catholic Ladder* (Fairfield, Wash.: Ye Galleon Press, 1993). Edited by Edward J. Kowrach. The *Catholic Ladder* was a simple catechetical means used to convert Native Americans in the Pacific Northwest. Originally a series of sticks arranged to represent the epochs of salvation history, it was later printed and widely distributed.

Elizabeth Harrison, *Andrew Greeley: An Annotated Bibliography* (Metuchen, N.J.: Scarecrow Press, 1994) documents Greeley's work from 1956 to 1993. Includes 3,700 primary and secondary sources from books, essays, articles, columns, reviews, unpublished papers and newsletters. Indexed by author, title and subject.

Ephrem Hollerman, O.S.B., *The Reshaping of a Tradition: American Benedictine Women, 1852-1881* (St. Joseph, Minn.: Sisters of the Order of St. Benedict Press, 1994) demonstrates how Benedictine women of the Bavarian tradition reshaped their traditional way of life to fit frontier American conditions.

James Horn, *Adapting to a New World: English Society in the Seventeenth-Century Chesapeake* (Chapel Hill: University of North Carolina Press, 1994). A rich social and cultural history

that emphasizes the Old World backgrounds of the immigrants who came to Maryland and Virginia in the 17th century. Examines religion, authority, housekeeping, family and kinship, and work.

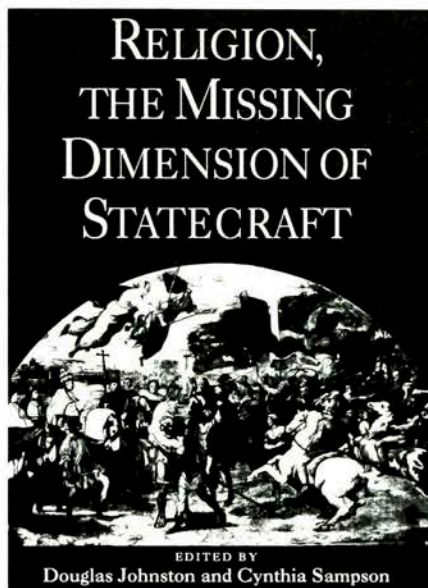
William R. Hutchison and Hartmut Lehmann, eds., *Many are Chosen: Divine Election and Western Nationalism* (Minneapolis, Minn.: Augsburg Fortress, 1994). Contributors and their critical respondents explore and compare how religious symbolism, especially biblical rhetoric of "chosenness," figured in the formation and expression of nine nationalist ideologies: South Africa, Switzerland, France, Germany, Israel, the United States, African Americans, Great Britain and Sweden.

Ruthann Knechel Johansen, *The Narrative Secret of Flannery O'Connor: The Trickster as Interpreter* (University of Alabama: 1994) examines O'Connor's works in the light of various narrative traditions, focusing on the device of the "trickster." O'Connor's works unfold in epiphanies of meaning of the word, blending elements of Catholicism and Fundamentalism shrouded in irony and distortion.

Ruth Kark, *American Consuls in the Holy Land, 1832-1914* (Detroit, Mich.: Wayne State University Press, 1994). The author examines the contributions of the United States consuls and American settlers, both Christian and Jewish, to the development and modernization of Palestine, and the resulting cultural, demographic, economic, environmental and settlement changes which occurred.

Douglas Johnston and Cynthia Sampson, eds., *Religion, the Missing Dimension of Statecraft* (Oxford, 1994). "The problems posed by today's ethnic and nationalistic hostilities, whether inter- or intrastate, have shown themselves to be peculiarly resistant to diplomatic compromise," writes Johnston in the introduction to this groundbreaking volume. "If the goal of achieving peace in meaningful terms is to prove any less elusive, different approaches will be required Far greater insight into the human dimensions of conflict and its resolution will be required on the part of foreign policy and religious practitioners than

has been demonstrated to date." *Religion, the Missing Dimension* takes an important first step in that direction by providing persuasive documentation and analysis of the successful efforts of organized religions to serve as effective mediators in regional, national and international conflicts. At the same time, the editors and contributors lament the indisputable fact that religion's potential in this arena remains largely untapped.



Johnston, the executive vice president and chief operating officer of the Center for Strategic and International Studies, directed the center's Religion and Conflict Resolution Project. Contributors to that project and this volume include conflict mediators (Ron Kraybill), military strategists (Edward Luttwak), political scientists (Stanton Burnett), public policy analysts (Bruce Nichols, Henry Wooster) and scholars of religion and peace studies (David Little, William Vendley, Harvey Cox). These distinguished thinkers contribute essays and case studies detailing the mediating function of religion in several hot spots around the world. Coordinated by co-editor Cynthia Sampson, the case studies include Wooster's analysis of the role of the Philippine Roman Catholic Church in the 1986 revolution which toppled Ferdinand Marcos, brought Cory Aquino to power, and revived democratic processes in the country. David Steele, a minister of the United Church of Christ and a specialist in the role of interfaith

dialogue in conflict resolution, reviews the way that the Evangelische Kirche (a combination of Lutheran and Reformed churches in East Germany) helped to inspire the revolution of 1989 and aided the transition to democracy in early 1990. Johnston describes the role of the churches in the struggle against apartheid in South Africa; Sampson details the successful conciliation efforts by nonofficial Quaker intermediaries to end the Nigerian Civil War of 1967-1970.

In the final section of the book Burnett, Vendley, Little and Johnston develop the implications of these historical examples for the foreign-policymakers and diplomats, and for the Buddhist, Islamic, Hindu and Christian religious communities.

Marcianne Kappes, *Track of the Mystic: The Spirituality of Jessica Powers* (Sheed and Ward, 1994) captures the life and work of Jessica Powers, a Carmelite mystic and poet, in the context of the American landscape and her religious heritage.

Mark R. Kowalewski, *All Things to All People: The Catholic Church Confronts the AIDS Crisis* (Albany, N.Y.: State University of New York Press, 1994). A sociological analysis, employing organizational theory, of the varied institutional responses of the Roman Catholic Church to the AIDS crisis.

Kathryn Lawlor, B.V.M., *Terence J. Donaghoe, Co-Founder of the Sisters of Charity, B.V.M.* A compilation of articles on the priest who co-founded the Sisters of Charity of the Blessed Virgin Mary in 1833, to honor the 200th anniversary of his birth. The volume corrects the imbalance of previous accounts, in which the charism of Mother Mary Frances Clarke was given exclusive attention. It details the activities of Donaghoe, Clarke and the company of women who educated the children of pioneer Midwesterners in the mid-19th century and worked to form the Catholic Church in the Iowa territory. Available from the B.V.M. Center, 1100 Carmel Drive, Dubuque, Iowa 52001.

J. B. Litoff and J. McDonnell, eds., *Immigrant Women in the United States: A Biographical Dictionary* (Garland Press, 1994).

Morris J. MacGregor, *A Parish for the Federal City: St. Patrick's in Washington, 1794-1994* (Washington, D.C.: Catholic University of America Press) presents a carefully researched narrative of the history of St. Patrick's Parish, Washington's mother church, from its founding in 1794 to the present, focusing on the religious, political, social and economic milieu.

Peter Marshall, *The Catholic Priesthood and the English Reformation* (Oxford Historical Monographs. Oxford: Clarendon Press, 1994). The religious innovations of Henry VIII and Edward VI had a profound effect on the clergy of the English church, raising questions regarding its status, jurisdiction and proper place in the scheme of salvation. Marshall develops new insights into the impact of the English Reformation at the parish level.

Maryland Catholic Conference, *Putting Families and Children First* (Annapolis, Md., 1994). A statement of the Catholic Bishops of Maryland, based on a critique of the failures of state and local governments to provide for the basic human needs of working families and dependent children. The statement enumerates the moral criteria for a sound approach to family social welfare, and offers specific policy recommendations regarding housing, health services, jobs, education and child care, and a host of related questions. The document is an example of several such initiatives ongoing in states served by organizations like the Maryland Catholic Conference.

Timothy M. Matovina, *Tejano Religion and Ethnicity: San Antonio, 1821-1860* (Austin: University of Texas Press, 1995). The first book-length treatment of the historical role of religion in a Mexican-origin community in the United States. "Tejano" refers to Texas residents of Spanish or Mexican descent, and Matovina, whose

research on the topic was aided by a Cushwa Center dissertation fellowship award, argues that Tejano ethnic identity was dynamic, formulated and molded by contact with Anglo-Americans, other immigrants to Texas, and local native American populations.

TEJANO RELIGION AND ETHNICITY

San Antonio, 1821-1860

TIMOTHY M. MATOVINA



Matovina, a historian at the Mexican American Cultural Center in San Antonio, covers three distinct periods in the emergence of Tejano religious and ethnic identity: the Mexican period (1821-1836), the Texas Republic (1836-1845), and the period immediately following annexation into the United States (1845-1860). Matovina reconstructs the collective behavior of mid-19th-century Tejanos from their demographic and marital patterns, religious feasts, participation in military conflicts and local politics, and denominational affiliations. His careful sifting of diaries, journals, memoirs, travelogues, correspondence, newspaper accounts, census data, city-council minutes and other primary sources left by immigrants to Texas from the United States provides a second vantage point.

The study helps to correct a historiographical imbalance: literature on religion and ethnicity has tended to focus on European immigrants and has not dealt adequately with the experience of Spanish-speaking populations who were incorporated during U.S. territorial expansion. Matovina demonstrates that

the European immigrant experience is not normative for the movement of new peoples in the United States. Tejano religion is a case in point. Public ritual practices and denominational affiliation "do not define the inner core of the Catholicism Tejanos professed and lived," Matovina notes, but "they are observable patterns of collective behavior which elucidate Tejano religious practice and identity." Although European Catholic clergy "frequently described Tejanos as ignorant of their faith, and Protestant ministers decried Tejano religious practices as debased and superstitious," he writes, "other new arrivals to Texas were deeply impressed by the profound devotional life of Tejanos." The inner faith that molded Tejano life "was an integral part of their everyday life." Matovina finds rich evidence of that inner faith in the devotional practices, ritual calendar and the local initiatives of Tejanos Catholics.

Carlo Maria Cardinal Martini, *Communicating Christ to the World* (Sheed and Ward, 1994). The prominent archbishop of Milan examines the process of communication in the family, the Church, and the media industry.

John R. May, ed., *The New Image of Religious Film* (Sheed and Ward, 1994) consists of a collection of 16 essays from an international symposium on the new image of religious films, highlighting developments in film, theology and culture within the last 15 years. It includes an extensive bibliography of works related to religion and film, and a comprehensive index of religious films.

Robert McClory, *Turning Point: The Inside Story of the Papal Birth Control Commission and How Humanae Vitae Changed the Life of Patty Crowley and the Future of the Church* (Crossroad, 1995). The title says it all. McClory is a journalist who here recounts, on the basis of interviews, the experiences of Crowley and the other lay people involved with the commission established by Pope Paul VI to review Catholic teaching on birth control.

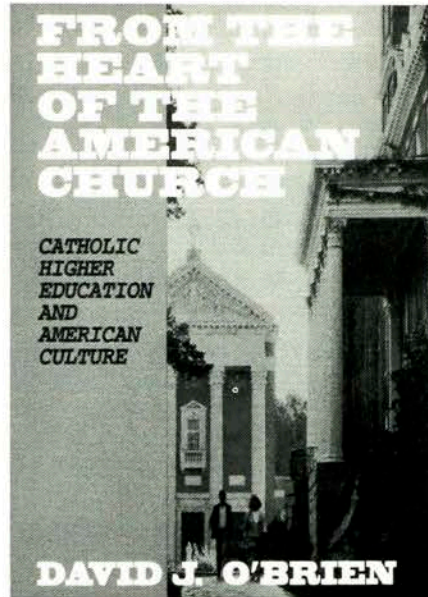
Sister Eleanor McNabb, D.C., and Sister Mary Ellen Sheldon, D.C., eds., *Deep Down Things: Selected Writings of Richard McCullen, C.M.* (Hyde Park, N.Y.: New City Press). A collection of homilies, talks and letters of Richard McCullen, C.M., the superior general of the Congregation of the Mission and of the Daughters of Charity from 1980 to 1992.

Thomas Patrick Melady, *The Ambassador's Story: The United States and the Vatican in World Affairs* (Huntington, Ind.: Our Sunday Visitor, 1994). An informal history of relations between the United States and the Holy See by George Bush's ambassador to the Vatican, with comments on current affairs and recommendations for the future.

Herbert J. Muller, *Bishop East of the Rockies: Life and Letters of John Baptist Miege, S.J.* (Chicago: Loyola University Press) provides a detailed account of the life and work of Bishop Miege, founder of the University of Detroit, and bishop of the Indian Territory.

Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1994). Mark Noll is a prominent historian of American religion who teaches at Wheaton College. In this influential book, he describes himself as a "wounded lover" whose passionate concern for the intellectually moribund condition of evangelical Protestantism has spurred him to compose this timely lamentation. Evangelicals, hobbled by biblical literalism and an overly-emotional subjectivism, have squandered the rich intellectual tradition inherited from the reformers and the Puritans, Noll argues, replacing it with an insufficient blend of activism, populism and pragmatism. Noll accuses evangelicals of tending to confine intellectual life to theology and biblical studies, to the neglect of political science, economics, social theory, history, philosophy, literary criticism and the arts. He points to the danger of such an approach, namely, that it insulates evangelicals from the complexities and challenges of scholarship conducted outside the evangelical community, thereby also depriving the world of the potential benefits of Christian scholarship.

Mary Oates, C.S.J., *The Catholic Philanthropic Tradition in America* (Bloomington, Ind.: Indiana University Press) is an analytical history of Catholic philanthropy in the United States. Oates narrates and documents the role of women religious in the development of the extensive network of orphanages, hospitals, schools and social agencies that came to represent the Catholic way of giving.



David J. O'Brien, *From the Heart of the American Church: American Catholic Higher Education and American Culture* (Orbis, 1994). An analysis of the changes in Catholic higher education over the last four decades that pays close attention to its context in the American Catholic experience. O'Brien insists that the sometimes disturbing changes in Catholic higher education since the 1950s have more to do with Americanization than they do with secularization, and that the Americanization of the Church is a non-reversible process. The strengthening of a school's Catholic character can only come when faculties are galvanized by a desire to explore new ways of reinvigorating Catholic education. O'Brien offers his own suggestions for how this might be done.

He proposes that the primary aim of Catholic colleges and universities is to foster a tradition that translates meaning and moral values into public practice.

Leslie O'Brien, *Mary MacKillop Unveiled* (HarperCollins, 1994) describes in detail the life of Australian Mother Mary MacKillop, recently beatified, who endured severe hardships, including excommunication, under Bishop Lawrence Sheil of Adelaide in 1871.

Marvin R. O'Connell, *Critics on Trial: An Introduction to the Catholic Modernist Crisis* (Baltimore, Md.: The Catholic University of American Press, 1994). Marvin O'Connell's narrative history includes detailed profiles of the major European "modernists," situating them in personal and professional contexts and describing the range of controversies generated by and related to the movement.

Creighton Peden and Everett J. Tarbox, eds., *The Collected Essays of Francis Ellingwood Abbot (1836-1903), American Philosopher and Free Religionist* (Lewiston, N.Y.: The Edwin Mellen Press, 1995). The noted champion of Free Religion was the first American philosopher to support Charles Darwin; he was also a member of C. S. Peirce's Metaphysical Club, the founding editor of *The Index*, a founder of the Free Religious Association, and the founding president of the National Liberal League of America. His books include *Scientific Theism* (1885), *The Way Out of Agnosticism, or The Philosophy of Free Religion* (1890), and *The Syllogistic Philosophy, or Prolegomena to Science* (1906). The four volumes edited by Peden and Tarbox include all of Abbot's major published articles, numbering over 600. Any scholar or librarian collecting material in American philosophy, religious thought, and social and intellectual history will find these four volumes essential.

Gerard F. Powers, Drew Christiansen and Robert T. Hennemeyer, eds., *Peacemaking: Moral and Policy Challenges for a New World* (United States Catholic Conference, 1994). Twenty-two essays providing in-depth analysis of the international issues raised in the U.S. Catholic bishops' November 1993 statement *The Harvest of Justice Is Sown in Peace*. The essays are grouped under five major themes: 1) theology, morality and foreign policy in a new world; 2) human rights, self-determination and sustainable development; 3) global institutions, 4) the use of force; and 5) education and

action for peace. Contributors include Cardinal Joseph Bernardin, Zbigniew Brzezinski, Catherine M. Kelleher and Rachel A. Epstein, Theodore M. Hesburgh and Gordon C. Zahn.

Daniel R. Rodríguez-Díaz and David Cortés-Fuentes, eds., *Hidden Stories: Unveiling the History of the Latino Church* (Aeth Books, 1994) compiles a collection of essays by Martin E. Marty, Justo L. González, Luis N. Rivera-Pagán, Samuel Silva-Gotay and Daisy Machado, among others, and provides a valuable resource that may be used as textbook for courses on Latino Church History or as background material for courses on broader Hispanic issues.

Anthony Ruger, *Lean Years, Fat Years: Changes in the Financial Support of Protestant Theological Education* (Auburn Theological Seminary, 1994). The third number in a series of decennial studies, this booklet charts the trends in funding for Protestant theological education, with commentary on the "lean years" of the 1970s and the "fat years" of the 1980s. Available from the Auburn Center for the Study of Theological Education, 3041 Broadway, New York, NY 10027.

Charles W. Sanford, *A History of Healing, A Future of Care. Saint Mary of Nazareth Hospital Center: Celebrating a Century of Catholic Hospitality* (Flagstaff, Ariz.: Heritage Publishers, 1994). A history of Saint Mary of Nazareth Hospital Center from its founding in 1884 to the present. Under the guidance of the Congregation of the Sisters of the Holy Family of Nazareth, the hospital provided health care to the Polish Catholics in Chicago in the early years of its history.

Jerome Schommer and Steven M. Avella, *The Moment of Grace: A History of the North American Province of the Society of the Divine Savior* (Milwaukee: Society of the Divine Savior, 1994). Two volumes. A study of the Salvatorian community in the United States from its beginnings in 1892 until 1987. The first volume treats early missions in the Pacific northwest and

California, the establishment of the Society at St. Nazianz, Wisconsin, and educational and publishing activities. The second volume covers the expansion of the society's educational work since the 1940s, a disastrous bankruptcy in 1970, and the community's public ministry to homosexuals.

Ann-Louise Shapiro, ed., *Feminist Revision History* (New Brunswick, N.J.: Rutgers University Press, 1995). From a variety of feminist perspectives, the essays contained in this collection reexamine the assumptions, methods and content of traditional history.

John Shuster, *Shaping the Church of the Future: An Action Plan for Roman Catholic Renewal* (Port Orchard, Wash.: New Church Publications, 1994). An argument for the reform of American Catholicism based on the premise that American Catholics want intellectual freedom, an end to discrimination against women, the reinstatement of married priests, and a voice in the administration and direction of the future church. Includes chapters on the spirit of American Catholicism, voices from the Internet, and a directory of renewal organizations.

James B. Simpson, ed., *Veil and Cowl: Writings from the World of Monks and Nuns* (Ivan R. Dee, 1994), is a collection of biographies and articles by or about Roman Catholic and Anglican religious prior to the Second Vatican Council.

Thomas W. Spalding and Kathryn M. Kuranda, *St. Vincent de Paul of Baltimore: The Story of a People and Their Home* (Baltimore, Md.: Maryland Historical Society, 1995). This is a social and religious history of a parochial congregation and an architectural history of their home, St. Vincent de Paul Church, the second oldest Catholic Church in Baltimore. Order from Maryland Historical Society, 210 W. Monument Street, Baltimore, MD 21201.

Anthony M. Stevens-Arroyo has co-edited a series of volumes for PARAL, the Program for the Analysis of Religion Among Latinos. The series provides descriptive and interpretive essays on, and discusses bibliographic resources for, the study of Latino (or Hispanic) religion and society, with a focus on the United States experience. The volumes are part of the Bildner Center Series on Religion. Volume 1, edited by Stevens-Arroyo and Ana María Díaz-Stevens, is entitled *An Enduring Flame: Studies on Latino Popular Religiosity*. Volume 2, edited by Stevens-Arroyo and Gilbert Cadena, discusses *Old Masks, New Faces: Religion and Latino Identities*. Volume 3, edited by Stevens-Arroyo and Andres I. Pérez y Mena, is entitled *Enigmatic Powers: Syncretism with African and Indigenous Peoples' Religions Among Latinos*.

The fourth volume, edited by Stevens-Arroyo with Segundo Pantoja, is *Discovering Latino Religion: A Comprehensive Social Science Bibliography with Related Resources on Religion Among Latinos in the United States*. The four volumes are available from PARAL, Bildner Center for Western Hemisphere Studies, The Graduate School and University Center, 33 West 42 St., New York, NY 10036-8099. (phone: [212] 642-2950.)

George C. Stewart, *Marvels of Charity: History of American Sisters and Nuns* (Huntington, Ind.: Our Sunday Visitor, 1994) presents a comprehensive history of women religious from 1727 to 1990, with histories of particular orders, statistics on numbers of women religious and an extensive bibliography.

Clarence Taylor, *The Black Churches of Brooklyn* (New York: Columbia University Press, 1994). Taylor examines the spectrum of institutions, from mainstream to storefront pentecostal churches, ministering to black Brooklynites. His treatment of the religious practices of this community entails examination of its social mores, recreations and political activities. The volume is an important contribution to the history of black urban America.

Miriam Therese Winter, Adair Lummis, and Allison Stokes, *Defecting in Place: Women Claiming Responsibility for Their Own Spiritual Lives* (Crossroad, 1994). Investigates the relationship of feminists to the church, documenting the pain, frustration and creative tension experienced by women from all denominations. Essays by 10 project consultants, including Ada Maria Isasi-Diaz, Marie Augusta Neal and Rosemary Radford Ruether.

Patricia Wittberg, S.C., *The Rise and Fall of Catholic Religious Orders: A Social Movement Perspective* (Albany, N.Y.: SUNY Press, 1994). An analysis of works published since 1960 describing growth and decline cycles experienced by religious orders.

Robert Wuthnow, ed., *"I Come Away Stronger": How Small Groups are Shaping American Religion* (Grand Rapids, Mich.: Wm. B. Eerdmans, 1994). Despite the possibility that they promote the self-interested individualism that plagues American culture, or the superficial spirituality that weakens religion, small groups are contributing positively to American religion and culture, argues Princeton's Robert Wuthnow, the eminent sociologist of religion. This engaging volume adds to the growing literature on small groups by reporting the results of a multiyear study conducted by Wuthnow's graduate students and some of his colleagues in the social sciences. Researchers interviewed group members and observed first-hand the workings of vari-

ous small groups. Contributors comment on the ways in which house fellowships, bible study groups, peace and justice committees, and support groups like ACOA (Adult Children of Alcoholics) foster and nurture religious faith. Collectively the case studies describe a range of Christians, including liberal and conservative mainline Protestants, charismatics, Mennonites and Roman Catholics. Lynn Davidman and Robert Liebman provide a comparative perspective with interesting portraits of Jewish groups. The editor offers some useful generalizations in a concluding essay. *"I Come Away Stronger"* is an important counterpart and companion to Wade Clark Roof's survey of baby-boomer religion, *A Generation of Seekers*.

Recent journal articles of interest include:

Bobby J. Burke, "St. Charles Borromeo Parish South Philadelphia 1868-1993," *Records of the American Catholic Historical Society of Philadelphia* 104 (Spring-Winter 1993): 91-116.

William M. Clement, "The Jesuit Foundations of Native North American Literary Studies," *American Indian Quarterly* 18 (Winter 1994): 43-59.

Peter R. D'Agostino, "Italian Ethnicity and Religious Priests in the American Church: The Servites, 1870-1940," *Catholic Historical Review* 80 (October 1994): 714-40.

William V. D'Antonio, "Autonomy and Democracy in an Autocratic Organization: The Case of the Roman Catholic Church," *Sociology of Religion* 55 (Winter 1994): 379-96.

Jude P. Dougherty, "Santayana on the Role of Religion in Society," *Modern Age* 37 (Winter 1995): 116-23.

William E. Ellis, "Patrick Henry Callahan: A Maverick Catholic and the Prohibition Issue," *Register of the Kentucky Historical Society* 92 (Spring 1994): 175-99.

C. Kirk Hadaway, Penny Long Marler, and Mark Chaves, "What the Polls Don't Show: A Closer Look at U.S. Church Attendance," *American Sociological Review* 58 (December 1993): 741-52.

Paul E. Hoyt-O'Connor, "Lonergan and Bellah: Social Science as Public Philosophy," *American Catholic Philosophical Quarterly* 68 Annual Supplement (1994): 259-70.

Stephen D. Johnson, "What Relates to Vote for Three Religious Categories?" *Sociology of Religion* 55 (Fall 1994): 263-75. Thematic issue on "The Rapture of Politics: The Christian Right as the United States Approaches the Year 2000."

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