



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *“There is a church west of Buffalo!”: Catholic Studies and Regional Identity*

**F**or all the talk about globalization and a shrinking world, regional location and identity still matter — to international politics, to the arts, and to the practice of religion. As Belden Lane argued in *Landscapes of the Sacred*, particular locations, around which localized cultures grow, provide the foundation for religious experience. Location differentiates American Catholics from each other in a variety of ways. Consider, for example, what people wear to Mass. A good friend who has lived in the South, the Midwest, and New England once observed that American Catholic liturgical attire appears to be “strangely contrary to climate. In New England — shorts and T-shirts. In Louisiana — suits.” But for the most part, scholars of American Catholicism seem impervious to such regional distinctions, continuing to posit an urban northeastern reality

and shoehorning in dissenting perspectives. Contemporary intellectuals follow suit in their persistent assumption that the urban northeast is normative. A recent study of *Commonweal*'s readership, for example, elicited the reminder that “There is a church west of Buffalo!”

The influence of region on religious identity, of course, is not unfamiliar territory to scholars of American religion. Renowned American religious historian Edwin Gaustad made the point 20 years ago. In 1997 Laurie Maffly-Kipp indicted the grand (and East-coast oriented) narrative of American religious history for its obliviousness to regional perspective: “All that most of us know and learn about American religion keeps us firmly moored in an east-to-west framework, and the farther west we go, the less important the religious events seem to become, in part because the vast majority of us know much less about them.” As the Latina/o Catholic presence spreads, an awareness of regional identity

will aid our understanding of this ethnic emergence. After all, the Polish experiences in Buffalo, New York, and Tarnov, Nebraska, were not identical.

The good news is that within the last decade several scholars have begun to address the relationship between American Catholics and regional subcultures. Peter Huff's *Allen Tate and the Catholic Revival* (Paulist, 1996) deftly interweaves southern and Catholic intellectual history. James Fisher's *Dr. America: The Lives of Thomas A. Dooley, 1927-1961* (Massachusetts, 1997) masterfully reconstructs upper-middle Catholic life in St. Louis. Thomas Spalding, C.F.X., assessed the differences between “German Parishes East and West” in a 1996 article for the *U.S. Catholic Historian*. In two articles published in 2000, Patricia O'Connell Killen explored Catholic life in the Pacific Northwest. An entire recent issue of the *U.S. Catholic Historian* is devoted to cultural geography and regional identity. Paul Elie's *The Life You Save May Be Your Own* (Farrar, Straus & Giroux, 2003) addresses the American Catholic literary moment in mid-20th century, and three of his four featured authors have Southern connections. The book offers a very perceptive reading of the Southern roots and anxieties of Walker Percy and Flannery O'Connor, as well as Thomas Merton, the city-boy-turned-Trappist monk, and his awkward-

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## CATHOLICISM IN TWENTIETH-CENTURY AMERICA SERIES

The Cushwa Center and Cornell University Press are pleased to announce the publication of two new volumes:

### *Habits of Devotion: Catholic Religious Practice in Twentieth-Century America*,

James M. O'Toole, ed.

In *Habits of Devotion*, four senior scholars take the measure of the central religious practices and devotions that by the middle of the 20th century defined the "ordinary, week-to-week religion" of the majority of American Catholics. Their essays investigate prayer, devotion to Mary, confession, and the Eucharist as practiced by Catholics in the United States before and shortly after the Second Vatican Council. Contributors

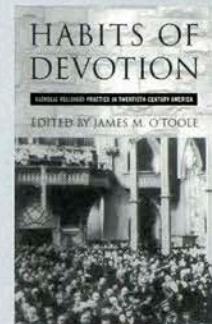
to this volume are Joseph P. Chinnici, O.F.M., Paula M. Kane, Margaret M. McGuinness and James M. O'Toole.

"For generations, American Catholics...lived out their faith through countless unremarkable routines. Deep questions of theology usually meant little to them, but parishioners clung to deeply ingrained habits of devotion, both public and private. Particular devotions changed over time, waxing or waning in popularity, but the habits endured: going to mass on Sunday, saying prayers privately and teaching their children to do the same, filling their homes with crucifixes and other religious images, participating in special services, blending the church's calendar of feast and fast days with the secular cycles of work and citizenship, negotiating their conformity (or not) to the church's demands regarding sexual behavior and even diet....It was religious practice, carried out in daily and weekly observance, that embodied their faith, more than any abstract set of dogmas."

— from the Introduction

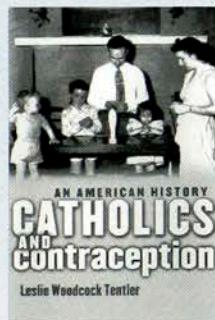
"In this informative and persuasive collection, James M. O'Toole and his collaborators describe and explain how American Catholics lived out their faith in the twentieth century. Few of them grappled with theological questions but millions prayed, went to confession, took communion, and participated in devotions to the Virgin Mary. *Habits of Devotion* illuminates the way in which Catholic rituals were woven into the fabric of everyday life, and they show how these rituals changed over the course of the century. This is a very fine book and an important addition to the growing literature on twentieth-century American Catholicism."

— Patrick Allitt, Emory University



### *Catholics and Contraception: An American History*,

by Leslie Woodcock Tentler



As Americans rethought sex in the 20th century, the Catholic Church's teachings on the divisive issue of contraception in marriage were in many ways central. In a fas-

cinating history, Leslie Woodcock Tentler traces changing attitudes: from the late 19th century, when religious leaders of every variety were largely united in their opposition to contraception; to the 1920s, when distillations of Freud and the works of family-planning reformers

like Margaret Sanger began to reach a popular audience; to the Depression years, during which even conservative Protestant denominations quietly dropped prohibitions against marital birth control.

*Catholics and Contraception* carefully examines the intimate dilemmas of pastoral counseling in matters of sexual conduct. Tentler makes it clear that uneasy negotiations were always necessary between clerical and lay authority. As the Catholic Church found itself isolated in its strictures against contraception — and the object of damaging rhetoric in the public debate over legal birth control — support of the Church's teachings on contraception became a mark of Catholic identity, for better and for worse. Tentler draws on evidence from pastoral literature, sermons, lay

writings, private correspondence, and interviews with 56 priests ordained between 1938 and 1968, concluding, "the recent history of American Catholicism...can only be understood by taking birth control into account."

"Leslie Woodcock Tentler brings great subtlety and a compassionate, mature discernment to the difficult history of American Catholicism's encounter with modernity. She has an extraordinary ability to represent the everyday lived experience of Catholics in vivid, textured detail that encompasses both clerical and popular practice and understanding. *Catholics and Contraception* is compelling, distinguished, brilliantly researched, and completely engaging."

— Robert Orsi, Harvard Divinity School



## Cushwa Center Conference

On March 11-14, 2004, the Cushwa Center hosted a conference, "Uncommon Faithfulness: The Witness of African American Catholics." The Cushwa Center sponsored the conference with the external support of the Louisville Institute and the Henkels Lectures fund, and the support of the following departments at the University of Notre Dame: African and African American Studies Program, Campus Ministry, the College of Arts and Letters, the Department of History, the Graduate School, the Institute for Church Life, the Institute for Latino Studies, Multicultural Student Programs and Services, the Office of Student Affairs, and the Office of the Provost.

Over 300 scholars, pastoral leaders, and members of the Notre Dame and local communities attended the conference. Throughout the event, participants not only celebrated the distinctive witness of African American Catholics, who have publicly lived their faith in the face of abject discrimination and neglect, but also explored critical issues and recent historical and theological scholarship by and about Black Catholics. In addition to its academic sessions, the conference featured liturgical celebrations, including a prayer service and a Mass at the Basilica of the Sacred Heart. One African American Catholic leader with 40 years of experience in ecclesial ministries described the event as a combination of scholarship, worship, music, and fellowship that made it "unlike anything I had ever witnessed or been a part of."

On Thursday evening, LaReine-Marie Mosely, S.N.D., a Ph.D. candidate in theology at Notre Dame, welcomed attendees and introduced the conference's keynote speaker, M. Shawn Copeland, a theologian from Boston College and president of the Catholic Theological Society of America. In "Theology at the Crossroads: Ebony Word, Dark Hope," Professor Copeland discussed the promise, hope, and risk embodied in contemporary African American theology. According to

Copeland, crossroads represent both places of risk and mysterious moments at which power is accessed.

They also signify junctures where choices must be made. Copeland contended that African Americans are once again standing at a crossroads, arguing that the contemporary Black Catholic community faces looming decisions about the future of Black Catholic studies, and their contribution and challenge for reform in the Church and the world. Describing a "blues Catholic theology" which combines the transcendent hope of the blues and the transcendent love of God, Copeland suggested that the rewards would be priceless for both the Church and the world if African American Catholics were to press forward with a theology formed from the trying life experiences of Black Catholics and inspired by the witness of Christ.

Friday morning opened with a greeting from Rev. Edward Malloy, president of the University of Notre Dame, who welcomed the conference participants into dialogue with Notre Dame on

issues of race. C. Vanessa White of the Catholic Theological Union moderated the first session, "Slavery, Segregation, and Second-Class Status: Racism and the Tribulations of Being Black and Catholic," which focused on the challenges faced by African American Catholics within the predominantly white American Catholic Church. Diane Batts Morrow of the University of Georgia at Athens presented a paper which explored the history of the Oblate Sisters of Providence, the first permanent African American Roman Catholic religious order in the United States. Morrow argued that the Oblates used their status as women religious to challenge prevailing social and cultural attitudes toward women of color. Their faithfulness to their vows, even in the face of ambivalence and racism within the church, earned them the respect and admiration of whites and non-whites, Catholics and non-Catholics.

Cecilia Moore of the University of Dayton presented her research on Black and white Catholic responses to the integration of Holy Redeemer Parish in Newton Grove, North Carolina, in 1953. Bishop Vincent S. Waters' attempt to eradicate the "vice" of racism represented an early Catholic effort toward integration. Katrina M. Sanders of the University of Iowa presented her work on Black Catholic clergy in the Civil Rights and Black Power movements. Sanders' observations, based on the lives of Rev. George Clements in Chicago and Rev. August Thompson in

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M. Shawn Copeland, Ph.D.

Louisiana, show that while their efforts are not reflected in existing historical scholarship, Black clergy did make a substantial contribution to the struggles of African Americans. Sanders argues that more research on Thompson, Clements, and other Black clergy is essential to an understanding of the Civil Rights movement, the Black impact on the Catholic Church, and the Church's influence on American race relations. Albert Raboteau of Princeton University described and analyzed the challenges of four approaches to religion that African Americans have traditionally pursued: redeeming the religion of the master, erasing the color line by joining a universal church like Catholicism, conflating racial-religious origins like the Nation of Islam, and searching for community by deliberately pursuing a multiracial congregation. During the discussion period that followed the papers, Sister Antonia Ebo, F.S.M., suggested work be undertaken regarding the survival of Black women in primarily white religious orders. Moore's paper on Newton Grove initiated a spirited discussion of the proper use of episcopal authority and on discerning when the *vox populi*, the voice of the people, should be followed.

Thaddeus Posey, O.F.M., of the University of St. Thomas served as the moderator of Friday's second session on "The Treasure of Black Catholic Faith." Cyprian Davis, O.S.B., presented a paper on Henriette Delille, the African American founder of the Sisters of the Holy Family. Instead of owning slaves like other members of her class in New Orleans, Delille sought to extend the sacraments to slaves and to practice Gospel values. Sister LaReine-Marie Mosely, S.N.D., presented her research on Daniel Rudd, a founder of the Black Catholic Lay Congress Movement and editor of the *American Catholic Tribune*. She argued that Rudd's understanding of himself as a child of God, a member of the church, and a citizen of the world could serve as an instructive witness for today's Black Catholics.

Anthea Butler of Loyola Marymount University examined "A Home in the Bayou: The Founding of a Black Catholic Parish in St. Martinsville, Louisiana, 1935-1955," expanding on a case study to explore the foundation and



Cyprian Davis, O.S.B.

dynamics of spiritual and community life in Black Catholic parishes. Although the origins of such parishes were rooted in racism, she suggested the parishes fostered a fuller devotional and communal life for Black Catholics, who often faced exclusion from social and religious groups in nonsegregated parishes. Kevin Johnson of Spelman College discussed the sacred music of African American Catholics, and suggested that the survival of Black Catholic communities depends on a pastoral commitment to well-executed music. Johnson also discussed the challenge of preserving the quality and authenticity of the tradition, especially since Black sacred music is often engaged for multicultural liturgies in a manner that decontextualizes its historical roots.

Friday concluded with an evening prayer service and banquet. Chandra Johnson, assistant to the president and the assistant director of cross-cultural ministry at the University of Notre Dame, presided at the prayer service and the Spelman College Glee Club led participants in praise and worship. Wilton D. Gregory, S.L.D., bishop of Belleville,



Anthea Butler, Ph.D.

Illinois, and president of the United States Conference of Catholic Bishops, delivered the keynote address at the banquet. Bishop Gregory commented on the trials of African American Catholics and the challenges they face today. While acknowledging the significant progress that has been made during his own lifetime, he emphasized that all Catholics must commit themselves to eradicate racism, including systematic institutional racism that contributes to poverty, underemployment, and jobs with unsustainable wages. In addition, Catholics must work to reduce the spread of AIDS, and to allow the hope and promise of African American youth to be fulfilled. Gregory suggested that this undertaking could be bolstered by the efforts of qualified laity in church offices, the creative use of the gifts of women, aggressive vocation recruitment, improved evangelization, and a commitment to dialogue and unity across races. Following the banquet the Spelman Glee Club from Atlanta offered an evening concert which celebrated Black heritage and music.

Hugh Page of the University of Notre Dame moderated Saturday morning's session, "A Wider Lens: Catholics in the African and African American Diaspora." Anna Kasafi Perkins, a graduate student at Boston College, delivered her paper, in which she discussed the similarities between the political writings of former Jamaican prime minister, Michael Manley, and Catholic social teaching. Perkins' research suggested shared concerns between the two traditions on issues like the living wage and the preferential option for the poor. Jalane D. Schmidt, a graduate student at Harvard University, examined Afro Cuban and other influences on street festivals in honor of *Nuestra Señora de la Caridad del Cobre* (Our Lady of Charity) in 1930s Cuba. She argued that festivals have been and remain a site of cultural conflict in which different ideas of Cuban identity and nationalism compete. Paulinus Odozor, C.S.S.P., of the University of Notre Dame, discussed the contemporary African diaspora in his paper "African Catholics in the United States: Gifts and Challenges." He observed that while the new African immigrants faced challenges — invisibili-



Chandra Johnson introduces Bishop Wilton Gregory

ty in ecclesiastical and political statistics, alienation from the Church, marital difficulties, and a disconnect with American liturgies and parish communities — they also brought gifts to the contemporary Church, including their fresh perspectives on faith and vocation, and a high level of education. He suggested that the challenges of the contemporary diaspora could be best met by avoiding tokenism, planning effective outreach to newcomers, creating solidarity with immigrants on economic and legal issues, and through the strengthening of unity between Africans and African Americans.

Clarence Williams, C.P.P.S., of the Archdiocese of Detroit discussed how the rise of African immigrants and religious in the United States has reshaped the perceptions and pastoral care of African American Catholics. While Williams explained the challenges that pan-Africanism has created in U.S. dioceses, he noted the accomplishments of the global pan-African community by highlighting the collaboration of North American Black Catholics with their brothers and sisters in Latin America. The session ended with a discussion between the panelists and audience members regarding syncretism and inculcation in light of the multitude of peoples, languages, and traditions found within the over 50 countries on the African continent, as well as the pastoral, theological, and scholarly issues posed by the interactions between African Americans and the growing number of Africans who migrate to the United States.

The fourth and final conference session, "Faith Seeking Understanding: The Theological Wisdom of Black Folks" was

moderated by a doctoral student from Fordham University, Jessica Wormley. Diana Hayes of Georgetown University presented a paper in which she examined Hagar, Eve and Mary from the perspective of womanist theology. Hayes argued that a close examination of their Biblical stories in light of Black women's experience reveals the contours and wisdom of these strong, assertive women. Jaime Phelps, O.P., professor of theology and director of the Institute for Black Catholic Studies at Xavier University in New Orleans, discussed communion ecclesiology and the African American experience. Phelps posited that contemporary Catholics have not given enough attention to understanding themselves as a Eucharistic people drawn into the union of the triune God. She suggested that African Americans (and other believers) need to cultivate an understanding of themselves as people only realized in the body of the whole and through participation in the life of the triune God. A commitment to such an ecclesiology, she argued, might stem the current fragmentation in the Black Catholic community and in the wider church. Bryan Massingale of St. Francis Seminary in Milwaukee discussed the history of African American slaves in relation to Catholic ethics. Finally, Shawnee Daniels-Sykes, S.S.N.D., a graduate student at Marquette University, discussed her research on Black women and fetal tissue. Daniels-Sykes argued that African American women are an important test case because they show how normative bioethics can overlook or ignore that which is different. Noting that permission from African American women is

not always obtained ethically, Daniels-Sykes discussed the societal injustice that makes African American women more likely to procure abortions. The session concluded with a discussion on the effects of American individualism on African American Catholic communities, the dearth of African American Catholic male scholars, and on divisions among Black Catholics.

Rev. Edward B. Branch of Atlanta presided at the conference's closing Mass at Notre Dame's Basilica of the Sacred Heart. Chandra Johnson coordinated the liturgy and the Spelman Glee Club sang the Vigil Mass, *A Soulful Lenten Mass*, composed by director Dr. Kevin Johnson.

As many participants commented during the event, the mixture of prayer, performance, conversation, fellowship, and intellectual content made the conference a gathering that reflected the richness and depth of the African American heritage. Participants also emphasized that further research and effort must be devoted to gathering the stories of previous generations and to transmitting the information to their fellow Black Catholics. With that in mind, plans are under way for publishing the proceedings of the conference in a volume edited by M. Shawn Copeland, LaReine-Marie Mosely, S.N.D., and Albert Raboteau.

## Seminar in American Religion

The spring Seminar in American Religion met on Saturday, April 17, to discuss Mark A. Noll's *America's God: From Jonathan Edwards to Abraham Lincoln* (Oxford, 2003). Noll is a professor of history at Wheaton College in Illinois. Thomas Slaughter of the University of Notre Dame and James Bratt of Calvin College served as commentators.

*America's God* is a history of Christian theology from the colonial period through the onset of the Civil War. Praised both as an accessible introduction for the professional newcomer to American religious history, and as a reliable resource to veterans in the field, the book provides a comprehensive analysis of the contribution of religious thinkers to the development of the national culture. Tracing the shift from a theology based on European traditions



Mark Noll and Tom Slaughter

to one that was distinctively American in character, Noll argues that Christian theologians utilized the conceptual languages of republicanism to exert a powerful influence on American public life in the early national and antebellum United States.

Tom Slaughter's comments emphasized the distinctions between *America's God* and other social and cultural histories of the period. While most historians define "evangelical" narrowly in terms of behavior, Noll's belief-centered history employs a much more expansive definition. Moreover, while scholars such as Rhys Isaac or Christine Heyrman have argued that theology shifted largely in response to social change, Noll assumes that theology was more self-generating, and that it developed in relative isolation from major social, cultural, and political events of the 18th century.

Slaughter also noted Noll's distinctive emphasis on the primacy of theology as opposed to religion. Whereas scholars such as Nathan Hatch, Jon Butler, Jonathan Clarke, and Linda Collins have produced a body of literature that acknowledges the importance of religious practice, they tend to discount theology as a significant influence on the major social, cultural, and political events of the 18th century. By asserting the importance of theology, Noll's thesis departs from this general consensus.

Challenging Noll's characterization of the book as a "contextual history of Christian theology," James Bratt wondered whether readers would, in the end, learn more from the book about American history than they would about Christian theology. Bratt also discussed *America's God* as an exemplar of Christian scholarship, praising its author's moral criticism and theological reflection. Describing self-criticism as the

most important function of Christian scholarship, Bratt noted that Noll faults professional theologians for failing to avert the Civil War. He argues that their failure is particularly egregious, considering that it was the theologically untutored Abraham Lincoln who made the best use of religious insights and imagery before and during the Civil War.

In his response to Slaughter's observations, Noll agreed that theology was not always at the forefront of social and political events. It mattered little, for example, in the era of the American Revolution. By contrast, the proliferation of evangelical groups in antebellum America makes theology crucial to any understanding of the period. Theological questions were at the heart of the division among abolitionists, and theological arguments were central to the Southern case for slavery, though historians have yet to acknowledge its significance in that regard. Referring to ongoing debates about whether theology responded to or initiated change, Noll emphasized the importance of contextualization. The Puritan theologians, for example, invariably led change. During the 1770s and '80s, theologians were more quiescent, but their influence increased as more seminaries were established.

Responding to Bratt, Noll emphasized that the book is about *America's God*, not Canada's God or England's God. Thus he envisions it both as a history of the country and the creed. In response to Bratt's question about the issues the book illuminates for future scholarship in the field, Noll suggested that an acknowledgement of theology's importance leads a range of figures, such as Francis Wayland or Nathan Bangs, to become more interesting. He also suggested that scholars who accepted theology's importance could interpret well-known figures very differently. Citing the Beecher sisters as an example, Noll observed that biographers have not yet explored the significance of either Catherine's disillusionment or Harriet's move from Congregationalism to the Episcopal church.

Noll also suggested that his research invites more comparative analysis with the history of Christian theology in Europe and Canada. Paul Kollman sug-

gested that comparisons between antebellum American and modern African Christianity would yield interesting perspectives on the relationship between church and state.

Answering Clyde Crews' question about Lincoln's deepening religiosity over the course of the Civil War, Noll explained that Lincoln developed a strong sense of the mystery of God's action after the combined shock of the first Battle of Bull Run and the subsequent death of his son. Responding to Fred Kniss' query about the role of religious outsiders in his story, Noll focused on the first U.S. Catholic bishop, John Carroll of Baltimore. He noted that Carroll often adopted the language of republicanism when he wrote for the general populace, deliberately speaking of "virtue," or "checks and balances" within the Church. Whether this tactic was merely a rhetorical device or a true gauge of Carroll's world view, is, of course, difficult to determine. On the subject of Roman Catholics, Mark Kalthoff and John McGreevy noted the importance of a figure like Orestes Brownson, the Catholic convert who was conversant with the language of republicanism and democracy in the mid-19th-century United States.

Timothy Matovina initiated a general discussion about the book's reception among nonreligious historians, suggesting that Noll's emphasis on the interconnections between religion and culture would serve him well in garnering attention outside of his field. Tom Slaughter expressed a less optimistic view, insisting that secular historians are incapable of taking religious history seriously unless they take religious belief seriously. Noll observed that scholars can demonstrate the historical contribution of specific religious groups simply by conducting solid and thorough research. For his part, Noll was heartened by the interest that James MacPherson and other nonreligious scholars have expressed in his work. Noll conceded that religion would never be completely integrated into the larger narrative of the nation's history unless the whole American story was written with religious research in mind. To that end, Noll encouraged scholars of religion to undertake general American histories.

The seminar concluded with a discussion of the Civil War as a turning point in theology. Before the Civil War, Henry Ward Beecher and most other Christian theologians accepted that every word in the Bible was true. Once the Civil War disproved that on the slavery question, the door opened to other challenges. The Civil War also decisively and permanently privatized religion. Due in large part to the fact that the battle over slavery was fought with bullets rather than words, religion has never been able to recover the public influence that it had in antebellum America.

## American Catholic Studies Seminar

On Thursday, February 5, Mary Henold presented “Gluttons for Dialogue: The American Catholic Feminist Movement on the Eve of Disillusionment, 1975-78,” at the spring American Catholic Studies Seminar. Henold is a Lilly Fellow in the Humanities and the Arts at Valparaiso University, where she is an instructor in the Department of History. Her seminar paper was drawn from her recently completed dissertation, “Faith, Feminism, and the Politics of Sustained Ambivalence: The Creation of the American Catholic Feminist Movement, 1963-1980.” Mary Catherine Hilkert, O.P., professor of theology at the University of Notre Dame, served as a commentator.

Henold’s paper explores the Catholic feminist response to the Vatican’s 1976 statement on the prohibition of women’s ordination (*Declaration on the Question of the Admission of Women to the Ministerial Priesthood*). Most Catholic feminists greeted the declaration with renewed calls for discussion and reconciliation. Surprised that more

feminists were not immediately disillusioned by what they considered to be the Church’s betrayal, Henold interprets their enthusiastic push for dialogue as an expression of faith in the institutional Church. By 1978, however, much of that trust would erode as more Catholic feminists began to express their anger and their doubts about remaining Catholic.

To illustrate this shift among Catholic feminists, Henold points to the differences between the Women’s Ordination Conferences of 1975 and 1978. The first conference emphasized the importance of reforming and renewing the institutional Church. By contrast, the second conference was more feminist-centered, as organizers and participants stressed women’s rights rather than church renewal. Henold argues that the three intervening years between the two conferences represent a crucial stage in the development of the Catholic feminist movement. She argues that this period not only demonstrates how gradual the process of disillusionment was among Catholic women, but also indicates the strength of their dual commitment to faith and feminism.

In her response, Hilkert acknowledged that the process of disillusionment has been far more gradual than many Catholic feminists could have predicted in the 1970s, perhaps because of the fact that they also could not have anticipated the resistance that they would encounter within the Church. Hilkert challenged Henold’s depiction of Catholic feminism as a “movement” observing that Catholic feminists were never as unified in purpose as Henold suggests. Substantive differences existed among organizations such as the National Coalition of American Nuns (NCAN), the National Black Sisters Conference, the National Sisters Vocation Conference, and the Leadership Conference of Women Religious. NCAN, for example, was founded in part because of a perceived lack of radicalism in the other groups, and it became particularly divisive because its members eventually supported legal abortion.

Hilkert also pointed out that many other Catholic organizations were feminist in orientation, even though they did not focus exclusively on women’s ordination. As examples, she cited Network, a group devoted to political analysis, and the Office of Urban Affairs in Chicago, an organization whose platform shows

that concerns about gender equality developed in tandem with other struggles for justice, including civil rights and the war on poverty.

Henold defended her characterization of Catholic feminism as a movement, insisting that Catholic feminist organizations did represent a coalition, however loosely organized. As evidence to support her claim, she pointed to archival sources that reveal frequent exchanges, correspondence, and collaboration among leaders of various groups, despite the differences among them. With regard to NCAN, she observed that the organization did not begin to issue strong statements in support of abortion until the early 1980s, after the time period covered in her study.

Kathleen Cannon, O.P., asked Henold to discuss the role of the Second Vatican Council in the development of Catholic feminism, pointing out that the council itself, as well as conflicts that followed it (such as the 1968 confrontation between the Immaculate Heart of Mary Sisters and Cardinal Francis McIntyre in Los Angeles) were important in galvanizing many Catholic feminists. Henold acknowledged that the council was indeed critical in raising Catholic women’s awareness of their second-class status within the Church. Regina Coll, C.S.J., noted the Catholic social teaching that surfaced in other struggles for justice, such as the Civil Rights movement, gave her the vocabulary to participate in the quest for gender equality.

In response to a query from Tuan Huang, Henold explained that Catholic feminists embraced the cause of ordination so enthusiastically in part because the issue bridged the lay and religious divide. Catholic feminists also fought for the right of self-governance for women religious and women’s right to participate in the liturgy.

In response to a question from Timothy Matovina, Henold discussed the influence of secular feminism on Catholic women. Like other social movements of the 1960s, the women’s liberation movement profoundly shaped the development of Catholic feminists. Reversing the question, Haein Park inquired about Catholic feminists’ impact on the larger, secular feminist movement. Henold responded that Catholic feminist theologians such as Mary Daly and Rosemary Radford Reuther were widely read by non-Catholic feminists.



Mary Henold

She also observed that the National Organization of Women created a task force on religion, which was headed by noted Catholic feminist Elizabeth Farriars.

Mel Piehl praised Henold for historicizing the experience of American Catholics in the post-Vatican period, suggesting that her work emphasizes the late 1970s, rather than the mid-1960s, as the pivotal moment of transformation. Asking Henold to place her study within a broader historical context, Kathleen Cummings questioned how exceptional it was for Catholic women to persist in their belief that they could remain within the Church. In many respects, she

argued, Catholic women's attempt to negotiate between the often conflicting demands of faith and feminism represents more continuity than change. In response, Henold observed that from the perspective of secular women's history, it was indeed unusual to find the rhetoric of rage tempered by the language of reconciliation in the manner it was within the Catholic feminist movement.

## Special Event

On April 1, the Cushwa Center and the Department of Theology co-sponsored a lecture by Thomas F. O'Meara, O.P., professor emeritus and William K.

Warren Chair in the Department of Theology, on "Karl Rahner's Influence on Vatican II and U.S. Catholicism." The occasion commemorated the 100th anniversary of Rahner's birth. In addition to discussing the wide-ranging influence of Rahner's theology, O'Meara shared his personal memories of Rahner, whom he met during his doctoral studies in Munich during the 1950s and 60s. Further reflections appear in O'Meara's recently published book, *A Theologian's Journey* (Paulist, 2002).

## "There is a church west of Buffalo!": Catholic Studies and Regional Identity

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ness in Kentucky. Andrew S. Moore and Gregory Nelson Hite have also analyzed the place of Catholics in the 20th-century American South.

Two recent books have examined the impact of region on women's religious life. Darryl Caterine's *Conservative Catholics and the Carmelites* (Indiana, 2001) explores southern California and the now popular "borderlands" as locations for negotiating new Catholic identities. Helen Lewis and Monica Appleby's *Mountain Sisters: From Convent to Community* (Kentucky, 2003) provides an insightful glimpse into the transformations experienced by the Glenmary sisters in Appalachia during the late 1960s.

Though this work clearly represents a step in the right direction, studies exhibiting regional sensitivities appear sadly outnumbered. The methodological fault lines concerning religion and regional awareness extend beyond American Catholic studies. Many recent regional studies that include Catholicism do so only in a wider sweep of the region. Ferenc Szasz' *Religion in the Modern American West* (Arizona, 2000) includes Catholicism, but does not attend to it specifically. The new *Religion by Region* series (Alta Mira, 2004), edited by Mark Silk and Philip Barlow, stakes out some significant ground. But the already published volumes of the Midwest, South, Pacific Northwest, and New England, though they include noteworthy contributions by prominent

historians of U.S. Catholicism, leave much Catholic territory uncharted. Arizona and New Mexico's Catholic heritage would obviously figure prominently in any study of religion in the American West, but what about Catholicism in Oklahoma?

Several otherwise laudable studies of American Catholicism do not take the issue of regionalism seriously. Two recent studies of anti-Catholicism — Mark Massa's *Anti-Catholicism in America* (Crossroad, 2003) and Philip Jenkins' *The New Anti-Catholicism* (Oxford, 2002) — describe "the last acceptable prejudice," but regional distinctions remain murky. Though Massa offers a suggestive contrast between the Catholic "analogical imagination" and the Protestant "dialectical imagination," it seems an overstatement to assume that all American Protestants think dialectically. Likewise, the extensive work of David Tracy and Andrew Greeley notwithstanding, do all American Catholics believe and think "analogically"? What about Catholics who, perhaps because of their devotion, support the apparently dialectical theological sensibilities of President Bush and neoconservative Republicans?

Jenkins' work provocatively addresses the elite anti-Catholicism fashionable in many academic circles. Still, the intellectuals he targets write for the *New York Times* (e.g., Maureen Dowd), not the *Springfield (Missouri) News-Leader*. Catholic scholars love to ridicule the small-town religious bigotries of *The Menace*, a once infamous anti-Catholic paper from Aurora, Missouri, but rarely

does anyone inquire about the regional religious sensibilities that led to its publication. The Vincentian fathers' decades-long battle against anti-Catholicism in southern Missouri — in print, radio, and street-preaching — likewise avoid attention. Though studies of the 1920s Ku Klux Klan abound, we know precious little about Catholic resistance in specific locales.

The problem seems to metastasize; the better the book, the less attention to region. In *American Catholics: Gender, Generation, and Commitment* (Alta Mira, 2001), William D'Antonio and his fellow researchers compile a crucial portrait of 21st century American Catholicism. Unfortunately, their sociological research does not account for region. John McGreevy's magisterial *Catholics and American Freedom* (Norton, 2003), a book that otherwise reconstructs a foundational American Catholic narrative, still adheres to the urban, northeastern paradigm. With one exception, Robert Orsi's *Gods of the City* (Indiana, 1999) stays in the Northeast. Does it follow that Catholicism in Evansville, Tulsa, and Omaha are merely derivatives of Brooklyn? Any argument suggesting that they are, or that such cities do not merit consideration as Catholic locations, seems methodologically myopic.

A certain perception concerning regional orientation of American Catholics is at stake here. The presumption that American Catholics tilt toward the urban Northeast appears in popular as well as scholarly understandings. College football, for example, offers an

opportunity to observe how commonly-held assumptions obfuscate regional identity and influence. Most Americans, for example, take it for granted that Catholics automatically support Notre Dame. It is true that Notre Dame's football tradition has indeed fostered a boisterous and belligerent Catholic pride among the "subway alumni" in the urban Northeast. Still, is that all there is?

The question remains: How many Catholics in the Midwest or anywhere else follow or play for their state university's football team instead of Notre Dame? Surely not every Nebraska Cornhusker, Purdue Boilmaker, Tennessee Volunteer, Texas Longhorn, or the fans of these teams, is a Methodist, Baptist, Pentecostal, or Lutheran. Focusing solely on Notre Dame blinds us

to the truly inculcated American Catholics. Writing of Paul "Bear" Bryant, the legendary football coach at Alabama, southern historian Charles Reagan Wilson suggested in *Judgement and Grace in Dixie* (Georgia, 1995) that the Bear could claim the allegiances of all Southerners (perhaps even Auburn fans) when he played equally legendary northern (i.e., "Yankee") teams like Notre Dame. It seems rather uncritical to assume that every southern Catholic, especially those in Alabama, ignored their immediate surroundings to cheer the Irish. We will not really understand the variegations of "American Catholicism" until we grasp how Catholics living in different regions make sense of their lives and faith in those very places.

In the interest of full disclosure, I'll admit that I have a vested interest in promoting non-Northeastern studies of U.S. Catholicism. Several years ago, I published *Saving the Heartland: Catholic Missionaries in Rural America* (Northern Illinois, 2002), in which I suggested that the first premise of American Catholic

history — the city — ignores the roughly 20 percent of American Catholics who live in rural areas. During my doctoral studies at St. Louis University, I was given the distinct impression that all Catholics were immigrants who lived in large cities. Virtually

every historical study of 19th-century American Catholicism started in Boston, went through New York, and stopped at Chicago. Hispanic immigration, especially up from Mexico, received scant mention.

Everything else apparently had fallen into the abyss or had never really existed.

A glimpse around the rural Midwest indicated that a significant story was being ignored. I discovered, furthermore, that important publications like *The Catholic Worker*, *Commonweal*, and *America* published several pages a month in the 1930s and 1940s on rural

life, Catholic street-preaching in small towns, and Christianity's agrarian symbolism. A Catholic rural life movement thrived in the United States between 1920 and 1960, but despite its noticeable presence everybody apparently overlooked it. Therefore, I tried to draw these various strands of American Catholic experience into a study influenced by rural history and cultural geography.

To be sure, rural Catholics in America have been, and will always be, in the minority. Yet that does not mean that they are not worthy of attention. More important than numbers, however, is rural Catholics' capacity to enhance our understanding of the American Catholic experience. In my own research I learned that the Catholic rural life movement had constructed an agrarian, anti-urban theology that seamlessly blended pre-Vatican II Catholicism with Jeffersonian agrarianism. Once one becomes familiar with rural American Catholicism, its influences and issues appear in such disparate locations as country music, environmental activism, and the Liturgical Movement. The over-

whelmingly urban and northeastern focus of the field simply had not allowed for recognition of this dimension in the American Catholic experience.

Ironically, perhaps, I am now transplanted to the urban Northeast. But the move has only heightened my interest in regional location and religious identity. The Capital District — an urban, suburban, and rural vortex that includes Albany, the rusting cities of Schenectady and Troy, and Saratoga, home of both elite artists and horse-racing addicts — shreds as many assumptions about the urban Catholic Northeast as it reinforces. Given the cities' individual and collective small size, the historiographical narratives of Boston and New York seem unwieldy. The Catholic population exudes a startling yet well-established ethnic diversity. Not surprisingly, though, the Irish still run the show, in the city as well as the church. Albany harbors a Democratic political machine that would fascinate anyone interested in the corruption of power. Ensconced since 1919, it still controls the city. Unlike other northeastern cities, though, Albany's Democrats won their power through the marriage, not competition, between the Irish and the WASP elite. The work of novelist William Kennedy, especially *Ironweed* (1983) and *Oh Albany!* (1985) reveal — and revel in — the city's rich history. But to what extent was Albany Catholicism similar to other upstate New York cities? The residents themselves might not think much about the church west of Buffalo, but they are quite sure that the church in Buffalo differs from the one in Albany.

This essay only permits me space to cover some extremes. *Saving the Heartland* focuses on the Midwest, while my interest in Albany is microscopically local. However, the broader middle ground — the conviction that region influences Catholic identity in the United States — remains quite open for exploration. A cursory glance through recent dissertations on "American Catholicism" revealed several titles. Narrowing the search to any particular region — the South, the Midwest, the Mountain West, or the Pacific Coast — brings few returns. In other words, the national scope of Catholic experience does not lack for attention. At some point, though, Catholic life in the Ozarks, the Iron Range, the San Fernando valley, and the Southern Tier

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places.*

all merit specific scholarly attention. This involves moving beyond the scope of regional or state historical journals. Those publications represent the starting blocks, but the goal should be the accumulation of studies that cover the entire nation.

Another noticeable lacuna involves smaller European immigrant Catholic communities. Ethnicity always figures prominently in American Catholic studies, and the pattern holds when examining regional influence. Croatian Catholics still maintain churches in Pittsburgh, Chicago, and St. Louis. Ukrainian Uniate Catholics wield considerable clout in Rochester, New York. These communities enjoy smaller numbers than the Irish, Germans, Italians, and Poles, but their histories have yet to enjoy extensive consideration. Our understanding of American Catholic anti-Communism will remain incomplete until we examine the immigrant Slavic Catholic communities across the nation who revered Archbishops Joseph Mindszenty (from Hungary) and Aloysius Stepanic (from Croatia) as anti-Communist martyrs. And for all we have learned about Latinos in the Texas Borderlands, we still need to trace the Slovak and Czech immigrants who also moved into the Lone Star state.

Attention to American Catholicism's regional dialects can inform many scholarly endeavors. Next year U.S. Catholicism commemorates two milestones. One is John Tracy Ellis' 1955 lecture and subsequent article on Catholic intellectual life in America. That Ellis delivered his message first in St. Louis is significant, I think, because it raises the question of the regional limitations of the Catholic intellectual life. The southern culture that appears in Peter Huff's *Allen Tate and the Catholic Revival* now shares space with yet another "New South." As the nation's demography shifts to the south and west, has Catholic intellectual life adjusted or has the urban northeastern mindset merely migrated?

The second looming celebration is the 40th anniversary of the closing of

the Second Vatican Council in 1965. What regions have been more receptive of Vatican II's vision? While researching *Saving the Heartland* I noticed an odd transformation in the image of the Catholic Midwest. Prior to Vatican II, the Midwest offered an accessible Catholic paradigm that emphasized equally Catholic identity and basic, wholesome (i.e., Midwestern) American goodness. Stearns County, Minnesota, once called "the most Catholic rural county in the nation," was home to Virgil Michel, OSB's Liturgical Movement. The motor missions — Catholic street preaching services which featured trailers with sound systems and an altar — freely experimented with "Mass facing the people" across the rural Midwest in the 1930s. Yet at some point, things seemed, recalling Lewis Carroll's *Alice in Wonderland*, to go down the rabbit hole and get turned upside down. By the 1980s the Midwest became the haven for the American branch of the Society of St. Pius X, the schismatic Tridentine group led by French archbishop Marcel Lefebvre. A growing number of Midwestern Catholic bishops became known for their strident conservatism. Cardinal Bernard Law's downfall in Boston was attributed partially to his distrophied urban awareness nurtured during his stint as bishop of Springfield-Cape Girardeau (Missouri). Was this pattern replicated in other regions of the country? Again, we know much about the *national* impact of Vatican II. James Fisher has covered the 1970s fallout of the "Catholic Lost Generation" in New Jersey. Might it be possible to examine the Vatican II's impact on a region-by-region basis? How might the regional variations of American popular culture inform our understanding of postconciliar American Catholicism?

Awareness of regional differences should complicate, rather than supplant, themes of ethnicity, immigration, gender, and class that have shaped American Catholic history. But if regional studies of American Catholicism do not constitute another Copernican revolution, they

do illuminate and elevate the minority opinions, idiosyncratic devotions, and mold-breaking characters not yet captured. In other words, regional studies fill in some of the gaps in the larger narrative of American Catholicism. They also skewer regional arrogance and ensure a certain honesty. Beyond that, quite frequently American Catholics have not always exhibited a unified front to the nation. The Civil War, the Civil Rights movement, opposition to wars in Vietnam and Iraq, and the drift of Catholic voters toward the Republican party demonstrate American Catholicism's ability to appear on both sides of a conflict. A regional approach to these issues contributes to previous studies from moral, theological, and historical perspectives.

The complex question of how regional American identity informs Catholic identity offers much to the study of American Catholicism. Obviously the transitions within urban America and the Catholic mainstream will always merit our attention, but an authentic, holistic understanding of American Catholicism can no longer ignore the importance of place. After all, there is a church west of Buffalo, and Catholic men in Louisiana wear suits to Mass. Not every Catholic in the United States follows Notre Dame football. We may no longer use the urban Northeast as the paradigm for understanding Roman Catholicism in Little Rock, Great Falls, Bakersfield, or anywhere in between. The inductive process by which we will understand these realities begins with the region itself and how Catholics find themselves at home there, wherever that may be.

—Jeffrey Marlett  
College of Saint Rose, Albany,  
New York

# ANNOUNCEMENTS



## Cushwa Center News

• The Center for Applied Research in the Apostolate (CARA) has named the Cushwa Center as the recipient of the 2004 Richard Cardinal Cushing Medal for the Advancement of Church Research. The Cushing Medal, named for CARA's principal founder, is awarded annually to an individual or an organization that has advanced Church research both through active support of the research itself and through an understanding of its uses. Timothy Matovina received the medal on behalf of the Cushwa Center in ceremonies at Georgetown University on October 6, 2004.

The Cushwa Center is pleased to introduce several of its affiliated scholars for the academic year:

• **Allan Figueroa Deck, S.J.**, is in residence for the fall 2004 semester as part of a sabbatical year. Fr. Deck is the executive director of the Loyola Institute for Spirituality in Orange, California, and a noted author and speaker on U.S. Latino theologies and Catholicism. With support from the Louisville Institute and the Our Sunday Visitor Foundation, while at the Cushwa Center he is working on several writing projects related to his current ministry and the future of Hispanic ministry in the United States. He can be reached at [loyinst@pacbell.net](mailto:loyinst@pacbell.net).

• **Thomas Schülte-Umberg**, University of Hannover, Germany, is at Notre Dame conducting research for his project, "America's Catholic Germany: The Intercultural Transfer between American and German Catholicism, 1945-1961." A postdoctoral fellowship from the German Historical Institute (Washington, D.C.) enabled him to travel to Notre Dame. He can be reached at [Thomas.Schulte-Umberg@t-online.de](mailto:Thomas.Schulte-Umberg@t-online.de).

• **Peter Anthony Boyle**, a graduate student at the National University of Ireland, Maynooth, is writing a dissertation on the contribution of Irish Catholic military chaplains in the British Army during World War I. His research at Notre Dame, which explores the experiences of Catholic chaplains in the

## Charlotte Ames' Retirement



Timothy Matovina, Charlotte Ames, Jay Dolan, Scott Appleby

Since the founding of the Cushwa Center in 1975, Charlotte Ames has been one of its key supporters and its most valuable resource person. Her retirement last June marks a great loss to the library and to the University. Charlotte came to Notre Dame in 1969 after earning her B.A. degree at Marquette University, her M.A. at Catholic University, and her Master's in Library Science at Indiana University in 1968. At Notre Dame she has served a variety of functions in the library for the past 35 years. At the Cushwa Center, of course, we remember her most as the person to go to for assistance in research related to the study of American Catholicism. Whenever researchers came to Notre Dame, we always sent them to Charlotte since she knew where all the resources were. This was her passion — the study of American Catholicism. Over the last 35 years she has helped countless historians mine the gold that lies hidden in Notre Dame's library and archives.

Charlotte was also responsible for developing the University's collection in Irish studies. Ask anyone associated with Notre Dame's Keough Institute, and they will tell you that Charlotte was an indispensable person in their endeavor to build the library's collection in this area. It is not an exaggeration to say that Notre Dame has one of the best collections in American Catholic history and in Irish studies, and Charlotte deserves most of the credit for that.

Beyond her vast knowledge of library resources, Charlotte was an ardent supporter of the Cushwa Center, attending just about every seminar and conference ever sponsored by the center. For years, she was a key person in putting the *Newsletter* together, since she took on the responsibility of compiling the list of publications related to American Catholic studies. It is hard to put in writing how wonderful a colleague she has been. Her quiet and unassuming manner, together with her unselfish attitude in helping others in their work, will be greatly missed.

All of us at the Cushwa Center wish her the best of life's blessings as she begins her retirement.

— Jay P. Dolan

U.S. army during the same period, will add a comparative dimension to his study. To support his travel and research, Boyle was awarded a National University of Ireland Traveling Studentship Scheme in the Arts and

Human Sciences. His research has also been supported by a fellowship of the Historical Institute of the Great War, based in Peronne, France. He can be contacted at [peter.a.boyle@sbglobal.net](mailto:peter.a.boyle@sbglobal.net).

• **Jan Van Wiele**, of the Catholic University of Louvain, Belgium, has traveled to Notre Dame to research material for his project, entitled “Inclusivism and Exclusivism in Catholic Religious and History Education, 1880-1970.” Van Wiele is analyzing religious textbooks used in primary and secondary Catholic schools to understand the Catholic Church’s attitude toward non-Christian religions and cultures. His travel to Notre Dame was made possible by a postdoctoral research and travel grant from the Louvain Academic Foundation. He can be contacted at [jan.vanwiele@ped.kuleuven.ac.be](mailto:jan.vanwiele@ped.kuleuven.ac.be).

## Conferences

• On May 22, 2004, the Oblate Sisters of Providence held a symposium called *Mary Lange: Bold Legacy to Freedom... The Vision Yesterday, Today and Tomorrow*. Speakers at the symposium, held at Morgan State University in Baltimore, Maryland were Rev. Cyprian Davis, O.S.B., Dr. Diane Batts Morrow, Sister Margaret Gannon, I.H.M., Ph.D., Rev. Thaddeus J. Posey, O.F.M., and Rev. William L. Montgomery.

• Leading American and German scholars gathered for a conference on “American and German Catholicism: The Catholic Church, Nation and Modernization since 1950” in Berlin in May 2004. In various sessions they compared American and German perspectives on Catholicism in the 1950s, Vatican II and liturgy, parish life and pastoral planning, Catholic charities, Catholic education, Catholicism in politics, the Catholic position on war and peace, women and the Catholic Church, and religious beliefs and practices among Catholics. The conference was organized by Wilhelm Damberg, University of Bochum, and Antonius Liedhegener, Friedrich-Schiller-University Jena, and sponsored by Karl Albrecht. American participants were Scott Appleby, Leo O’Donovan, S.J., Gerald Fogarty, S.J., Bryan Froehle, Andrew M. Greeley, Christopher J. Kauffman, David C. Lege, Peter Steinfels, Timothy Matovina, Margaret O’Brien Steinfels, Frances Forde Plude, and Mark Ruff. The results of the conference will be published as an anthology in German and English in the near future (for more details contact [antonius.liedhegener@uni-jena.de](mailto:antonius.liedhegener@uni-jena.de)).

## Archives Report

- From Rev. Marvin O’Connell we received scrapbooks of Vincent J. Giese, who received an M.S. in education from Notre Dame in 1950, and served as editorial director for Fides Publishing, 1950-1962. After working at Fides as a layman, Giese studied for the priesthood and after 1968, as a priest of the Archdiocese of Chicago, served as an editor of *New World*. These scrapbooks contain Fides Family Features, published in *Our Sunday Visitor*, 1955-1957, and editorials, published in *New World*, 1968-1972. This new collection is related to the Records of *Our Sunday Visitor* and to the Fides Publishers Printed Material Collection in the archives.
- From Patricia Kluepfel we received our first shipment of office files of Twenty-Third Publications, a small Catholic publishing firm. We owe to Stephen Scharper the suggestion that we should approach her to ask for these records, which extend our holdings having to do with Catholic publishing in the United States.
- From Albert Rokema of Ontario we acquired photocopies of Thomas Merton’s publications from the time before he joined the Trappists on December 10, 1941. Combined with books by Thomas Merton, these photocopies constitute a new collection of Thomas Merton Printed Material.
- Because I received a number of inquiries asking for old issues of the *Fellowship of Catholic Scholars Newsletter*, I placed a request in a recent issue of the newsletter asking for donations to supplement our collection. Eileen Farrell of Oak Brook, Illinois, and George Bochenek of Kelowna, British Columbia, responded generously, sending not only newsletters but announcements of the Cardinal Wright Awards, the FCS Statement “Vatican II: Promise and Reality — the Catholic Church Twenty-five Years After Vatican II,” a resource directory of FCS members called “A Registry of Selected Catholic Scholars Serving the Community,” and FCS conference proceedings. These publications constitute a new collection of Fellowship of Catholic Scholars Printed Material. We also have documentation of the Fellowship of Catholic Scholars in the papers of Sister Rose Eileen Masterman, C.S.C., and in the papers of Ralph McInerny.
- From the Niles Public Library we acquired papers of James J. Zatko representing his research into Church history in Poland and Russia. This collection consists chiefly of manuscripts for books including *Descent into Darkness: The Destruction of the Roman Catholic Church in Russia, 1917-1923* (Toronto: Baxter Publishing, 1965); his history of the treatment of the Catholic Church under communism in Russia (based on his 1958 Notre Dame Ph.D. thesis); *Valley of Silence: Catholic Thought in Contemporary Poland* (University of Notre Dame Press, 1967), which he compiled and edited; and *The Catholic Church and Imperial Russia, 1772-1917*. The collection also contains photographs of professors, prelates, clergy, and religious in Poland, 1960-1965, and papers by Paul Włodkowic about the history of the Church in Poland. Zatko was a Roman Catholic priest, a historian concerned with the Catholic Church in Slavic countries and with Slavic Catholics in the United States. He earned two graduate degrees from Notre Dame (M.A. 1954, Ph.D. 1958) and served here as a history professor (1957-1965).

— Kevin Cawley  
Archivist and Curator of Manuscripts  
University of Notre Dame  
[Archives.1@nd.edu](mailto:Archives.1@nd.edu)

## **Grant Opportunities**

### • Louisville Institute Grant

**Programs** offers funding through six specialized grant programs to assist institutions and individuals. Two of the grant programs are:

The **Dissertation Fellowship**, which supports the final year of Ph.D. or Th.D. dissertation writing for students engaged in research on American religion. Deadline: January 15, 2005.

The **First Book Grant Program for Minority Scholars** which seeks to assist junior, nontenured religion scholars of color to complete a major research and book project, focusing on some aspect of Christianity in North America. Deadline: February 15, 2005. Contact: Dr. Jim Lewis or Ms. Suzanne Case, (502) 895-3411 x. 487, (502) 894-2286 FAX. See the web site at <http://www.louisville-institute.org/firstbook.html>.

• The **Academy of American Franciscan History** is accepting applications for four dissertation fellowships, each worth \$10,000. As many as two of these fellowships will be awarded for a project dealing with some aspect of the history of the Franciscan family in Latin America, including the United States Borderlands, Mexico, Central and South America. Up to another two fellowships

will be awarded to support projects dealing with some aspect of the history of the Franciscan family in the rest of the United States and Canada. Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family (male, female, tertiary, Capuchin). The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas. For further information, please contact: Dr. Jeffrey M. Burns, Director, Academy of American Franciscan History, 1712 Euclid Avenue, Berkeley, CA 94709-1208, [acadafh@aol.com](mailto:acadafh@aol.com) or [acadafh@fst.edu](mailto:acadafh@fst.edu).

## **Personals**

• **T. William Bolts, S.M.**, recently finished writing a history of Archbishop Riordan High School in San Francisco, titled "Young Men Dream Dreams: Fifty Years of Archbishop Riordan High School, San Francisco, 1949-1999."

• **John J. Bukowczyk**, professor of history and director of the Canadian Studies Program at Wayne State University in Detroit, has been named editor of the *Journal of American Ethnic History*, the quarterly journal of the Immigration and Ethnic History Society published by Transaction Periodicals Consortium.

• **Anne M. Martínez** is a 2004-05 postdoctoral fellow at the Center for the Study of Race, Politics and Culture at the University of Chicago. Martínez is working on her manuscript "Bordering on the Sacred: Religion, Nations and U.S.-Mexican Relations, 1910-1929."

### • Rev. William Wolkovich

received an honorary Ph.D. from Vytautas Magnus University, Kaunas, Lithuania, on March 14, 2004, at Holy Cross Cathedral in Boston. Rev. Wolkovich has published "The Groton Indian Raid of 1694 and Lydia Longley" in the *Historical Journal of Massachusetts*, (summer 2002).

## **In Memoriam**

• **Kinga Perzynska**, formerly director of the Catholic Archives of Texas, secretary of the International Council on Archives (ICA) Section for Archives of Churches and Religious Denominations (ICA/SKR), passed away on April 12, 2004, at age 54. Born in Poznan, Poland, she moved to the United States in 1984. Kinga is survived by her daughter Ruta, husband Bogdan, brother Daniel and his wife Heidrun, and her parents Rysard and Genowefa.

## **UPCOMING EVENTS AT THE CUSHWA CENTER**

### *Seminar in American Religion Spring 2005:*

Peter D'Agostino, *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (University of North Carolina, 2004)

Commentators:

Jon Butler, Yale University  
Robert Sullivan, University of Notre Dame  
February 5, 2005, 9 a.m.-noon

### *American Catholic Studies Seminar*

Sara Dwyer-McNulty, Marist College  
"Catholics and Their Clothing in the 20th Century"  
April 14, 2005

### *Cushwa Center Co-sponsored Conference*

"Aesthetics of Belief: A Conference for Catholic Writers"

April 4-5, 2005

For more information, please contact Campbell Irving at [girving@nd.edu](mailto:girving@nd.edu).

### *Cushwa Center Conference*

**The Future of American Catholic History: A Conference in Honor of Christopher Kauffman**

April 8-9, 2005

Sponsored by the Cushwa Center in collaboration with:  
Academy of American Franciscan History; Center for American Catholic

Studies, the Catholic University of America; the Center for American Catholic Studies in Fordham University; U.S. Catholic Theology Program, University of Dayton; Orbis Books

### *Cushwa Center Celebrates its 30th Anniversary*

September 9-10, 2005, the Cushwa Center celebrates its 30th anniversary and the 25th anniversary of the Seminar in American Religion. Details are forthcoming in the spring 2005 *American Catholic Studies Newsletter*.



## Catholic Girls, Hoop Dreams

**W**hen I came across Julie Byrne's new study of Immaculata College's basketball team,

I will admit that I reacted with mild disdain. On my long list of unanswered questions regarding the historical significance of Catholic women's colleges, what students did for recreation falls pretty close to the bottom. But then I gave my extra copy of *O God of Players* (*Columbia*, 2003) to my mother, a lifelong Philadelphia Catholic who spent some time at Immaculata in the 1960s. Given that she has never expressed any interest in sports, I hoped that she might at least enjoy the book's illustrations of the campus. To my surprise, my mom took one look at the title, and enthusiastically rattled off the names of star "Mighty Macs" from the team's championship seasons of 1972-74. When I considered that this woman could not name a single person who ever played on the Phillies, the Eagles or the 76ers, I began to wonder if Byrne was on to something. And after reading it, I confess that my initial skepticism was misplaced: The story of the Mighty Macs is, in fact, about much more than mere basketball.

In 1921 the Sisters, Servants of the Immaculate Heart of Mary (IHM), founded Immaculata College 30 miles west of Philadelphia. Six years later, Immaculata students played their first game of varsity basketball, and by the 1940s the Mighty Macs had secured their reputation as a local basketball sensation. The team's road to victory in the first national women's college basketball championship ever played is a great story, tailor-made to appeal to anyone with a soft spot for the underdog. After qualifying for the tournament, which was scheduled to be held at Southern Illinois State University in March 1972, the Mackies almost missed their chance to participate. The qualifying rounds had ended only a few days before, so they

did not have time to drive to Normal, Illinois, and their meager budget did not support air travel. Thanks to the resourcefulness of several IHMs, college trustees and local business owners quickly donated enough money for eight players and their coach to fly — standby — to Normal. There, the 15th-seeded Mighty Macs, from a program with no recruitment budget, no scholarship players, no physical education major, and a part-time coach, defeated hometown rival West Chester State for the championship trophy. "Fly back first-class," a giddy Sister Mary of Lourdes McDevitt, Immaculata's president, told the team in a postgame phone call. "We'll figure out how to pay for it later."

The Mighty Macs captured the national title again in 1973 and 1974. After that, thanks to Title IX, public universities had more money to recruit the game's best female players, and basketball programs at small private colleges like Immaculata could no longer compete. And so the Mighty Macs slowly faded into history. Through interviews with team players from the 1940s to the 1970s, Byrne has resurrected Immaculata basketball in all its glory. But she has recovered much more in the process. "When the former mighty Macs remembered their days on the court," she notes, "they told other stories between their words." With Byrne acting as translator, their stories are compelling indeed.

The Mighty Macs' stories are, first of all, about Philadelphia. Byrne shows that their triumph could only have happened there, as the city was in many

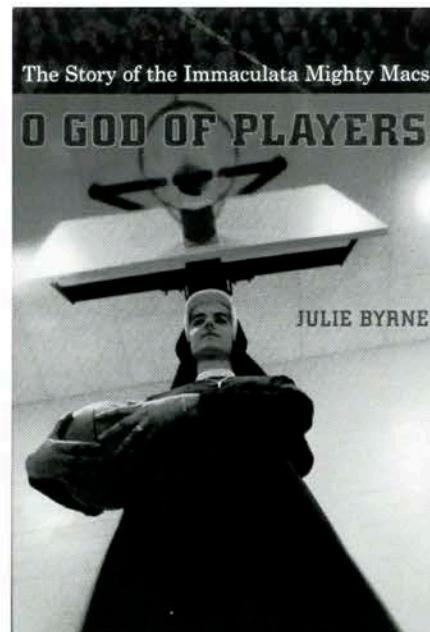
ways the birthplace of women's collegiate basketball. In 1897, Alice Bertha Foster of Bryn Mawr College, chair of the first National Women's Basketball Committee, defended the appropriateness of the sport for women. In the 20th century, progressive physical educators throughout Philadelphia pushed for advances in women's competitive sports. Legendary coaches at Ursinus College,

Temple University, and West Chester developed impressive women's basketball programs, whose graduates went on to become coaches in area schools, both private and public.

More specifically, the players tell stories about *Catholic Philadelphia*. Immaculata basketball, along with virtually all other aspects of Catholicism in the city, bears the indelible stamp of

Cardinal Dennis Dougherty, archbishop from 1918 to 1951. Although the autocratic Dougherty could hardly be described as a champion of women's athletics, his efforts to construct a parallel Catholic universe within the archdiocese substantially increased the resources available for girls' basketball. Throughout Dougherty's tenure, the archdiocese's educational network served over 90 percent of Catholic children, and the cardinal's insistence on single-sex education entailed separate-but-equal education facilities, from the school buildings on down to the playing fields. As a result, Catholic all-girls schools in Philadelphia sponsored basketball teams much earlier than most other public or Catholic coeducational institutions did.

Monsignor John Bonner, the long-



time superintendent of Dougherty's school system, is more directly responsible for the development of a Catholic women's basketball tradition in Philadelphia. An athlete himself, Bonner evidently made no gender distinctions in his conviction that sports was an essential component of a Catholic education. He actively promoted interscholastic competition through his Catholic League at a time when most other diocesan and public-school basketball programs allowed only intramural play for girls. As early as the 1920s, the rivalry between Bishop Hallahan and West Catholic girls' teams attracted hundreds of devoted fans. Like many Immaculata students, Sister Mary of Lourdes, a member of the class of 1936 and college president from 1954 to 1972, had honed her basketball skills during the years she played in Philadelphia's Catholic League.

Byrne uses Immaculata basketball as a tool to analyze the dynamics of class in Catholic Philadelphia. Daughters of the city's working class routinely chose to attend Immaculata over Rosemont or Chestnut Hill, which were historically favored by the local elite. As commuters, they were often looked down upon by the more wealthy resident students. But commuters were represented on the basketball team in a higher proportion than they were in the general student population, and their performance on the court increased their standing on campus. Although basketball has long been considered the quintessential urban, working-class sport, Byrne shows that, in Philadelphia at least, basketball was a Catholic rather than an urban phenomenon, as popular in the suburbs as it was in the city. Neither was it restricted to the working class, as all of the private academies in the archdiocese fielded teams.

In its emphasis on the distinctiveness of Philadelphia's Catholic community, *O God of Players* joins other recent publications in American religious history that attend to the importance of place. Recent studies of U.S. Catholicism at local levels, including Mary Lethert Wingerd's *Claiming the City* on St. Paul, Eve Sterne's *Ballots and Bibles* on Providence, and Suellen Hoy's forthcoming book on Catholic sisters in Chicago, all testify to the fruitfulness of research that is securely rooted in locale. Of course, *O God of Players* also speaks

to a broader Catholic experience, particularly in terms of its analysis of basketball, gender, and the church. According to Byrne, the basketball court was the only exclusively female space on campus (in a dubious claim, Byrne disallows the convent as female space, arguing that sisters, because they remained structurally subordinate, signified the presence of priests, even when priests were physically absent). Whereas priestly attendance was required at Mass and routine at college public ceremonies, basketball was played without male mediation: the Mackies never had a male coach, and unlike local boys' teams, never had a team chaplain.

Byrne chronicles the various ways in which players used basketball to challenge traditional Catholic notions of femininity, whether by taking intense physical pleasure in the sport or by relying on practice as an excuse to avoid domestic chores at home. Some of the most poignant stories come from former players who recall how basketball helped them cultivate relationships with their fathers or brothers that were uncommonly intimate in a gender-segregated Catholic culture. At times, basketball prowess could even enhance daughters' status within the family. One player, the daughter of a hardware-store owner, proudly remembered that even though her dad had kept the shop open on her brother's wedding day, he closed a total of four times in honor of her games.

The arresting photograph on the book's jacket provides perhaps the most playful example of how basketball could be used to challenge gender norms. The image originally appeared on the cover of *Sports Philadelphia* under the headline, "How Many Men Are on Philadelphia's Best Basketball Team? None." Shot from

a low, upward angle, the photograph features Sister Regina Soccorro, I.H.M., standing underneath a basketball net. The backboard appears as a cross behind her, and the hoop looks like a halo hovering above her head. In a not-so-subtle subversion of Catholic gender ideology, Sister Regina's traditional wedding band is prominent, and she holds a basketball on her hip in much the same manner that a mother would cradle an infant.

Byrne makes much of the fact that the Mighty Macs' championship years coincided with a tumultuous period in church and nation, arguing that Philadelphia Catholics revered the team in large part because it served as a highly visible affirmation of their culture after it had been shaken by Vietnam, Vatican II, the feminist movement, the Civil Rights movement, and Watergate. In the aftermath of the 1960s, the Mackies represented a reassuring fusion of old and new worlds.

According to Byrne, "The Mighty Macs looked and acted like throwbacks to the fifties. But they played basketball like they had arrived from the future." (It is worth noting that the campus itself was hardly a hotbed of dissent. In one of many lighthearted moments in the book, Byrne recounts how Immaculata students marched on the convent to demand changes in the dress code, singing "We Shall Overcome." The sisters misunderstood and thought that they had arrived to serenade them. "Immaculata was not Berkeley," she wryly observes.)

Byrne's boldest argument is that Immaculata basketball was not only culturally Catholic, but also religiously Catholic. This interpretation rests on a claim she makes early in the book, that nonreligious activities represent a gateway toward a better understanding of

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religion. "It is arguable," she writes, "that a Muslim is a Muslim not only when she prays five times a day but also when she shops for groceries. A Methodist is a Methodist not only when he works in a soup kitchen but also when he takes a cruise vacation. And a Catholic is a Catholic not only when she lights votive candles but also when she plays basketball."

Byrne describes one game that was particularly infused with religious significance. On Ash Wednesday 1974, the Immaculata team traveled to Madison Square Garden to play Queens College. At the time, the Mackies were two-time national champions who had been undefeated for 35 games. When Queens snapped their winning streak, many players found solace in the fact that their heartbreaking loss had occurred on the traditional Catholic day of repentance. If the story had ended there, the devastated players might have been content to accept their loss as a lesson in humility. Instead, when they arrived back at Immaculata in the middle of the night, they were surprised to find the entire student body and faculty gathered for an unprecedented and impromptu pep rally. As star center Theresa Shank told the campus newspaper, "That game helped us remember that some of God's greatest gifts are his refusals." In an even more

welcome Lenten sign that defeat ends in triumph, the Mighty Macs captured their third consecutive national title less than a month after their loss to Queens.

Byrne has discovered that the Mackies professed their faith in a variety of ways on the court: reciting the opening prayer ("O God of Players, hear our prayer, To play this game and play it fair...."), pinning miraculous medals to their uniforms in defiance of a ban on jewelry, spending time-outs saying Hail Marys rather than discussing strategy. She also found that basketball was imbued with spiritual significance even off the court. For many former players, she argues, basketball helped them order their religious landscape, providing answers to theological questions even as it raised new ones and, for the most part, strengthening their devotion to the Catholic Church.

Examining religious practices that are so far removed from institutional religion clearly has its merits, but there are obvious risks inherent in attaching religious meaning to activities in ways that the subjects would not have. Byrne occasionally reaches too far in this regard, such as when she speculates that the players' interactions with Protestant coaches fostered ecumenism. Still, I am intrigued by her exhortation to search

for "other ordinary Catholics hidden in plain view, affirming and subverting Catholicism in spaces and practices we haven't yet noticed." She argues that this new approach will convince scholars of American religion to take ordinary people more seriously. Even her word choices underscore her commitment to narrating a history from "way, way below," and while I personally found the repeated references to "cagers," "hoops" and "Philly" just a bit too colloquial, her readable style was one of the reasons why I assigned it for my *Women and American Catholicism* class this semester.

If basketball courts can yield such rich insights into religious practices, so too, Byrne argues, might neighborhood playgroups, teachers' lounges, urban botanicals, cooking clubs, and community gardens. Perhaps. Whether Byrne is correct in positing that these multiple stories of lived religion can restructure the field of American religious history remains to be seen. Meanwhile, I am grateful — both as a daughter and as an historian — to understand just why my mother remembers Theresa Shank so vividly, and I will be heretofore considerably less inclined to dismiss "fun" as a pathway to historical enlightenment.

— Kathleen Sprows Cummings

## Recent publications of interest include:

Patrick Allitt, *I'm the Teacher, You're the Student: A Semester in the University Classroom* (University of Pennsylvania, 2004). An award-winning teacher with over 20 years' experience, Allitt offers an enlightening and entertaining behind-the-scenes view of a typical semester in his American history course. Part diary, part sustained reflection, the book examines both the unstudied realities and intensely satisfying challenges that teachers encounter in university lecture halls.

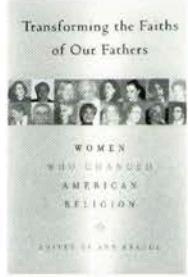
Nicholas Atkin and Frank Tallet, *Priests, Prelates, and People: A History of European Catholicism since 1750* (Oxford, 2004). This volume examines the historical adaptation of the Catholic Church to the modern European political and social landscape. Rather than focus on a particular country, Atkin and

Tallet analyze Catholicism across the continent, surveying issues like the diplomatic history of the church during the world wars, changes in the role of the papacy, and the emergence of modern mass politics.

Philip Barlow and Mark Silk, *Religion and Public Life in the Midwest: America's Common Denominator?* (AltaMira, 2004). This volume is part of the *Religion by Region* series, which analyzes how religious culture shapes different American regions, and how religious traditions are shaped by their geographic locale. The Midwest volume contains essays from Philip Barlow, Mark Noll, DeAnne Lagerquist, Jay Dolan, Raymond Williams, Rhys Williams, Lowell Livezy, Elfriede Wiedam, and Peter Williams.

Amy E. Black, Douglas Koopman, and David K. Ryden, *Of Little Faith: The Politics of George W. Bush's Faith-Based Initiatives* (Georgetown, 2004). During the presidential election of 2000, faith-based social service initiatives formed a centerpiece of the Republican platform of "compassionate conservatism." This book explores George W. Bush's plans for faith-based programs to provide social services to those in need. The account chronicles the development of the policy, as well as the legislative and political challenges that arguably led to its failure. In addition to describing the political trajectory of the initiatives, the authors examine the delivery of social services by faith-based organizations from the perspectives of public policy, political party, and religion.

Ann Braude, ed., *Transforming the Faith of Our Fathers: Women Who Changed American Religion* (Palgrave MacMillan, 2004). Challenging the myth that religion and feminism are incompatible, female activists and scholars from multiple religious traditions discuss their involvement in the women's movement.



Thomas J. Bremers, *Blessed with Tourists: The Borderlands of Religion and Tourism in San Antonio* (University of North Carolina, 2004). Visited each year by over a million tourists, the San Antonio Missions National Historical Park is one of many government-funded public parks which feature religious sites. In this study, Bremer investigates the park as a place where tourism, commerce, and religion intersect in America. Examining the interplay between traditional and modern forces, he utilizes concepts of place, identity, and commercialization to demonstrate the impact of modern market forces on religious communities.

Patrick W. Carey, *Orestes A. Brownson: American Religious Weathervane* (Eerdmans, 2004). Using Brownson's diary, notebooks, letters, and essays, Carey charts the religious development of one of the most provocative and fascinating figures of the 19th century. A religious seeker, Brownson found his final home in the Roman Catholic Church. After his conversion, Brownson became an outspoken apologist for the faith, claiming that the United States itself would find salvation in Catholicism. By discussing Brownson's views on religious pluralism, conversion and military conflicts, Carey situates Brownson in the wider context of American intellectual and cultural history.

Thomas Carty, *A Catholic in the White House? Religion, Politics, and John F. Kennedy's Presidential Campaign* (Palgrave Macmillan, 2004). This political, cultural, social, and intellectual history maps out the ideologies and relationships that shaped John F. Kennedy's presidential bid. Noting that there has not been a Catholic president since Kennedy, Carty argues that reli-

gious tensions between American Catholics and Protestants did not end in 1960.

#### Margaret C. DePalma, *Dialogue on the Frontier: Catholic and Protestant Relations, 1793-1883* (Kent State, 2004).

While many studies of Catholicism in the early American republic focus on tensions between Protestants and Catholics, this book examines the dialogue that occurred between the two religious groups on the Kentucky and Ohio frontier. DePalma highlights the collaboration between Rev. Stephen Badin and his Protestant neighbors in Kentucky, and the later ministries of Bishop Edward Fenwick and Archbishop John C. Purcell in Ohio. DePalma argues that dialogue between these prelates and local Protestants not only diminished anti-Catholic sentiment, but also facilitated the growth of the region and the Catholic Church.

John F. Desmond, *Walker Percy's Search for Community* (University of Georgia, 2004). Analyzing Walker Percy's six published novels, Desmond argues that Percy's interest in and conception of community were shaped by the semiotic theory of American philosopher Charles Sanders Pierce, the realism of Aquinas and Duns Scotus, and his Catholic belief in mystical community.

Hasia R. Diner, *The Jews of the United States, 1654-2000* (University of California, 2004). Diner divides this synthetic account of the history of Jews in the United States into three chronological sections: the early Jewish communities, the immigration and migration of the 19th century, and the history of Jewish Americans since the end of World War I. The book focuses on the economic, social, cultural, and political activities of the Jewish community, as well as the religious transformations of Judaism in the United States.

E.J. Dionne, Jean Bethke Elstain, and Kayla M. Drogosz, eds., *One Electorate Under God? A Dialogue on Religion and American Politics* (Brookings Institute, 2004). Although religion plays a more dominant role in American political discourse than it does in other advanced democracies, analysis of this role has been limited and often partisan in nature. This volume combines perspectives of public intellectuals, academics and politicians from a variety of backgrounds and ideological positions.

Included among the 42 contributors are Robert Bellah, David Brooks, Jean Bethke Elstain, Andrew Greeley, Martha Minow, Mark Noll, Rabbi David Novak, and Margaret O'Brien Steinfels.

James Echols, ed., *I Have a Dream: Martin Luther King Jr. and the Future of Multicultural America* (Augsburg Fortress, 2004). This volume of essays by leading religious scholars examines the impact of Martin Luther King's multicultural vision and assesses the status of King's dream in contemporary America. The voices in the volume suggest that work is still needed to fulfill King's dream. Contributors include James Forbes, Linda Thomas, Dwight Hopkins, Justo González, Peter Paris, Emilie Townes, and Robert Franklin.

Thomas Engeman and Michael P. Zuckert, *Protestantism and the American Founding* (University of Notre Dame, 2004). In this volume's lead essay, Michael Zuckert argues that the political language of the American Revolutionary period is best described as an amalgam of Protestantism and Lockean political philosophy. Subsequent essays defend, critique, or amend Zuckert's thesis. Excerpts from Alexis de Tocqueville's essays are included to facilitate classroom use.

Arthur E. Farnsley, N.J. Demerath III, Etan Diamond, Mary L. Mapes, and Elfriede Wedam, *Sacred Circles, Public Squares: The Multicentering of American Religion* (Indiana University, 2004). Focusing on the religious landscape of Indianapolis, this study explores religion's changing role in public life. The authors examine social capital, faith-based welfare reform, the pressures of "decentering" (the creation of multiple suburban centers), and civil religion's role in binding multiple centers into one metropolis.

Carla Gerona, *Night Journeys: The Power of Dreams in Transatlantic Quaker Culture* (University of Virginia, 2004). Early modern Quakers often used dreams to guide and justify subversive religious, political, and social practices. Through these so-called "night visions," the Quakers were able to create mental maps that enabled them to envision worlds transformed by the abolition of slavery or religious reform. Gerona examines the dreams of Quakers in

America, the Caribbean, and the British Islands from the end of the English Civil War to the beginning of the American Revolution. She argues that dreams enabled Quakers to influence both their own particular regions and the broader transatlantic world in a progressive way.

Andrew Greeley, *The Catholic Revolution: New Wine, Old Wineskins, and the Second Vatican Council* (University of California, 2004).

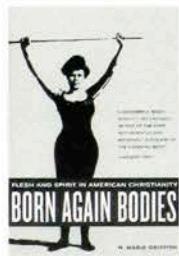
Greeley examines the shifts in American Catholicism since the Second Vatican Council. He argues that episcopal leadership sought to reimpose the old order when immediate changes after the council proved too much for the structures of 19th-century Catholicism to sustain. In response, the lower clergy and laity initiated their own reforms.

Andrew Greeley, *Priests: A Calling in Crisis* (University of Chicago, 2004).

Greeley analyzes statistical evidence and provides critical analysis to probe the current state of the priesthood. He finds that many priests feel positively about their lives as priests and about the quality of their ministerial skills. Among other topics, the book examines morale, clergy-hierarchy-laity relations, and clerical culture.

R. Marie Griffith, *Born Again Bodies: Flesh and Spirit in American Community* (University of California, 2004).

In this timely study of embodiment, identity, and spirituality, Griffith analyzes Christianity's complicated role in America's obsession with the body, diet, and fitness. The book spans denominational and chronological boundaries, from 17th-century New England Puritans to contemporary manifestations of evangelical fitness and diet culture.



Heather Hendershot, *Shaking the World for Jesus: Media and Conservative Evangelical Culture* (University of Chicago, 2004). National chains and Christian bookstores sell a variety of magazines, videos, and music designed

to appeal to evangelicals. Hendershot argues that, since World War II, evangelical media has tempered and diluted its messages in order to garner higher sales. This analysis of the market and religion provides a useful overview of the development of contemporary evangelical music as well as therapeutic and apocalyptic media.

Michael J. Himes, ed., *The Catholic Church in the 21st Century* (Liguori, 2004). This book offers a collection of papers delivered at a 2003 conference at Boston College regarding the future of the Catholic Church. The conference speakers examined episodes from the Catholic past to make suggestions for solutions to contemporary problems. Topics covered include the New Testament church, the church in the first millennium, the medieval church, the Tridentine and baroque Church, the 19th-century Church, and Vatican II.

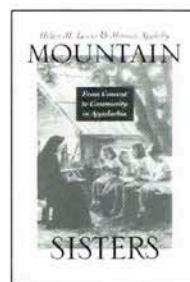
Russell Jeung, *Faithful Generations: Race and New Asian American Churches* (Rutgers University, 2004). Using detailed surveys of over 50 Chinese and Japanese-American congregations in the San Francisco Bay area, Jeung explores the role of religion in the formation of Asian-American identity. He analyses the growth of pan-Asian organizations and examines the ways in which racial identities structure Asian-American congregations.

Robert Jewett and John Shelton Lawrence, *Captain America and the Crusade Against Evil: The Dilemma of Zealous Nationalism* (Eerdmans, 2004). Acknowledging the crusading tradition that is embedded in the American civil discourse, Jewett and Lawrence use "Captain America" to describe the impulse of Americans to rid the world of evil through zealous warfare. The authors identify this strain of zealous nationalism at work in the United States during the settling of the frontier, during both World Wars, and throughout contemporary engagements in the Middle East.

John D. Krugler, *English and Catholic: The Lords Baltimore in the Seventeenth Century* (Johns Hopkins University, 2004). This work examines the life of one of the most influential English

Catholics of the 17th century, George Calvert. Tracing the genesis of the Maryland colony, Krugler emphasizes Calvert's nationalism, his dedication to English imperialism, his desire to make a fortune, and his Catholicism. Krugler not only provides insight into the founding of England's Catholic colony, but also illuminates issues of political identity and allegiance in 17th-century England.

Helen M. Lewis and Monica Appleby, *Mountain Sisters: From Convent to Community in Appalachia* (University Press of Kentucky, 2004). In the late 1960s, a group of Glenmary sisters left religious life to serve the marginalized population of rural Appalachia through a secular group, the Federation of Communities in Service (FOCIS).



Working with sociologist Helen Lewis, FOCIS founder Monica Appleby and other members recount their efforts at grass-roots modernization in Appalachia.

Mary L. Mapes, *A Public Charity: Religion and Social Welfare in Indianapolis, 1929-2002* (Indiana

University, 2004). One of the first welfare studies to include religious organizations, this book focuses on social welfare in Indianapolis since the Great Depression. Mapes explores the role of religious social services within the city's wider social welfare system, and analyzes the shifting relationship between public and private welfare sectors over the course of the 20th century.

Martin E. Marty, *The Protestant Voice in American Pluralism* (University of Georgia, 2003). In this brief volume, religious historian Martin E. Marty explores the long Protestant ascendancy in America and the comparatively recent diminishment in its authority. For over three centuries, Protestantism was a dominant social force because of the sheer number of its committed practitioners, the Protestant leanings of nonadherents, and the wide-ranging influence of the Protestant ethic. Among the factors contributing to the rise of

pluralism and the corresponding decline in Protestant hegemony, Marty lists changes in U.S. immigration law, U.S. Supreme Court decisions on school prayer, the women's movement, and the Second Vatican Council.

Donald G. Matthews and Beth Barton Schweiger, eds., *Religion in the American South: Protestants and Others in History and Culture* (University of North Carolina, 2004). This collection of essays includes selections on conversion narratives, religion and violence, prayer, women, and inter-racialism. Contributors demonstrate how religion permeated all areas of Southern society, and emphasize that new scholarship complicates previous chronological, geographic, and thematic trends in the field of Southern religion.

Eric Michael Mazur, *The Americanization of Religious Minorities: Confronting the Constitutional Order* (Johns Hopkins, 2004). Jehovah's Witnesses, Mormons, and Native Americans have often experienced tension between their religious beliefs and practices and the laws and principles of the U.S. Constitution. Examining how minority religious groups reconcile themselves to the conflicting demands of church and state, Mazur identified three different strategies: establishing a separate peace, accommodating theology to political realities, and engaging in sustained conflict.

Michael J. McClymond, ed. *Embodying the Spirit: New Perspectives on North American Revivalism* (Johns Hopkins, 2004). This collection of essays focuses on revivalism in North America from the colonial period to contemporary times. Many essays feature previously understudied or unstudied topics, such as Latino and Catholic revivalism, the Toronto Blessing, radio evangelism, and youth groups.

Thomas Merton with Paul M. Pearson, ed., *Seeking Paradise: The Spirit of the Shakers* (Orbis, 2003). This collection of Thomas Merton's essays, talks, and letters explore his fascination with the similarities between Shakers and his own monastic tradition. In particular, the book highlights the ways in which Merton and the Shakers both critiqued modern America and rejected violence.

Henry H. Mitchell, *Black Church Beginnings: The Long-Hidden Realities of the First Years* (Eerdmans, 2004). While previous scholars of African American churches have emphasized that whites often used religion to foster a stronger work ethic in their slaves, Henry Mitchell argues that African Americans have continually fought to form an independent faith. Tracing the development of the Black church from the mid-18th century to the end of the 19th century, he discusses the challenges faced by African-American Christians, such as finding adequately trained pastors, class conflicts in urban churches, and the obstacles stemming from increased denominationalism.

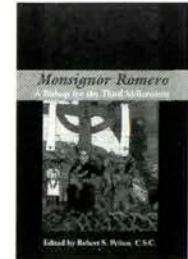
Peter C. Murray, *Methodists and the Crucible of Race, 1930-1975* (University of Missouri, 2004). In the 19th century, the Methodist Church split into separate regional denominations over the issue of slavery. In 1939, their reconciliation created a racially segregated Methodist church that would exist for more than 30 years. Murray explores the segregated structures of what is now known as the United Methodist Church, and examines how the wider Civil Rights movement shaped efforts to end segregation.

Janet Nolan, *Servants of the Poor: Teachers and Mobility in Ireland and Irish America* (Notre Dame, 2004). In the early years of the 20th century, Irish Americans were the single largest ethnic group among female public elementary school teachers in Boston, Chicago, and San Francisco. Nolan uses archival materials, memoirs, and letters to examine the lives of the Irish-American women who entered civil service in the late 19th and early 20th centuries. She claims that the emphasis on female education in Ireland influenced life across the Atlantic, as immigrant mothers encouraged their daughters to seek education, allowing them to enter professional careers a generation earlier than their brothers.

Greg Palmer and Mark S. Zaid, eds., *The GI's Rabbi: World War II Letters of David Max Eichhorn* (University Press of Kansas, 2004). Jewish rabbi David Max Eichhorn served as a chaplain in the U.S. Army in Europe during the Second World War. This collection of his letters provides insight into the liberation of Dachau, relations between Jewish and Christian chaplains, and the role of Jews

in the U.S. Army. Featuring an introduction by historian Doris Bergen, the volume offers a window into religion and American soldiers during World War II.

Robert S. Pelton, *Monsignor Romero: A Bishop for the Third Millennium* (Notre Dame, 2004). The memory of Archbishop Oscar Romero is honored through an annual lecture at the University of Notre Dame. This volume is a collection of these speeches by prelates, priests, human rights activists, and scholars of Latin America. In particular, the speeches explore why Romero is a model bishop for the new millennium. The volume offers an introduction by Rev. Robert Pelton, a University of Notre Dame theologian, and an afterword by Juan Méndez, the former director of the Notre Dame Center for Civil and Human Rights.



Peter C. Phan and Diana L. Hayes, *Many Faces, One Church: Cultural Diversity and the American Catholic Experience* (Rowman and Littlefield, 2004). This collection of essays provides an overview of the cultural diversity present in the contemporary Roman Catholic Church and explores the contributions of non-Anglo scholars to theology. Contributors include Mark Stelzer, Kevin Burke, Diana Hayes, Roberto S. Goizueta, Jeanette Rodriguez, and Peter C. Phan.

Stephen J. Pope, *Common Calling: The Laity and Governance of the Catholic Church* (Georgetown, 2004). In the aftermath of the clerical sexual abuse scandal, many analysts cited poor governance as one of the reasons why the abuse continued unchecked as long as it did. The volume's contributors, trained in systematic theology, history, canon law, moral theology, and other relevant disciplines, argue that governance could be improved by increased dialogue, gender equality, and lay participation.

James Sandos, *Converting California: Indians and Franciscans in the Missions* (Yale, 2004). Sandos examines the history of the Franciscan missions from the creation of the first one in 1769 through the process of secularization during the first half of the 19th century. He discusses the tensions, limitations, and accom-

plishments stemming from the encounter between the Indians and Franciscans. Topics surveyed include the singular theology of the missions, the role of music within the mission, disease, and Indian resistance to the Franciscans' efforts.

David W. Stowe, *How Sweet the Sound: Music in the Spiritual Lives of Americans* (Harvard, 2004). Tracing the evolution of sacred music from colonial times to the present, Stowe argues that sacred music has been shaped by the exchanges of diverse peoples over time. He analyzes the religious music of Indians, Shakers, Mormons, Moravians, African Americans, Jews, Buddhists, and others. Juxtaposing music cultures across region, ethnicity, and time, he suggests the range and cross-fertilization of religious beliefs and musical practices have contributed to the proliferation of multiple faith traditions in the United States.

Ferenc Morton Szasz, *The Protestant Clergy in the Great Plains and Mountain West, 1865-1915* (University of Nebraska, 2004). This work explores the role of Protestant ministers in the creation of Western communities. Szasz examines the experiences of Baptist, Methodist, Presbyterian, Congregational and Episcopal ministers in the West as they faced the demands of both rapidly growing cities and isolated rural communities. The account stresses not only the religious contributions of these early ministers but also their role in the public life of maturing communities as librarians, social workers, booksellers, and peacemakers.

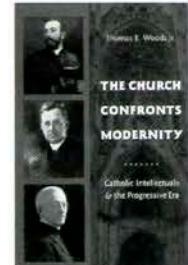
Andrew Walsh and Mark Silk, *Religion and Public Life in New England: Steady Habits Changing Slowly* (AltaMira, 2004). This volume, part of the *Religion by Region* series, focuses on the New England region and contains essays from the following contributors: Michele Dillon, Maria Erling, James O'Toole, Stephen Prothero, Daniel Terris, and Andrew Walsh.

Alan Scot Willis, *All According to God's Plan: Southern Baptist Missions and Race, 1945-1970* (University Press of Kentucky, 2004). This historical account examines the efforts of Southern Baptist missionaries to combat the racist and segregationist ideologies that dominated the South and that were espoused by other members of the Southern Baptist Convention. In the wake of their expanding global missionary efforts after World War II, missionaries and mission board leaders sought to stress the biblical unity of humanity, and attempted to attack racism within the denomination.

Ralph C. Wood, *Flannery O'Connor and the Christ-Haunted South* (Eerdmans, 2004). Examining O'Connor's letters, fiction, and other published work, Wood argues that O'Connor's writing posed a challenge to the sentimental piety of her co-religionists and the Protestant liberalism of her time. He finds that in addition to the sacramentalism present in her work, she was indebted to the Bible-centered vision of Protestant theologian Karl Barth and Reinhold Niebuhr's images of fallenness.

Thomas Woods, *The Church Confronts Modernity: Catholic Intellectuals and the Progressive Era* (Columbia University, 2004). This book explores the Catholic intellectual critique of modernity in the Progressive Era, examining how the Church attempted to retain its identity in an age of pluralism.

Woods shows that while Catholic intellectuals often used natural law to dispute pragmatists' theories of education, nationalism, and ethics, they also appropriated what they deemed useful in Progressivism. Suggesting that the divisions between Catholics and Progressives were not as stark as many scholars have assumed, Woods argues that Catholic intellectuals participated in the social and intellectual transformation of the Progressive Era.



Robert Wuthnow, *Saving America? Faith-Based Services and the Future of Civil Society* (Princeton, 2004). In recent years, the role of faith-based organizations in providing social services has spurred a charged debate in American politics. Noted sociologist Robert Wuthnow has assembled data and evidence to assess the efforts of current social service provider faith-based agencies. He finds that faith-based organizations help the needy and foster civil society. At the same time, he argues that religion alone is insufficient to save America from the challenges it faces in providing social services to the impoverished.

### Recent journal articles of interest include:

David R. Bains, "Conduits of Faith: Reinholt Niebuhr's Liturgical Thought," *Church History* 73, no. 1 (March 2004): 168-94.

Philip Barlow, "Jan Shipps and the Mainstreaming of Mormon Studies," *Church History* 73, no. 2 (June 2004): 412-26.

Rachel Bean, "The Art and Advertising of Benziger Brothers' Church Goods Manufacture, New York, 1879-1937," *Decorative Arts* 2, no. 2 (spring/summer 2004): 78-109.

Aidan Bellenger, O.S.B., "Colligite Fragmenta Ne Pereant: A Hundred Years of the Catholic Record Society, 1904-2004," *Recusant History* 27, no. 1 (May 2004): 3-10.

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