



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Up from the Parishes: Reclaiming the Public Voice of Catholicism

In the face of widespread concern that the public authority of Catholicism in America is waning, a number of parishes are formulating a long-term strategy for reclaiming a healthy public voice. Their efforts represent a new chapter in an important and largely untold story of the powerful role of faith communities in challenging American political and economic institutions to live up to their democratic promise.

That challenge involves Catholic, historic black Protestant, liberal and moderate Protestant, Jewish, Unitarian, and evangelical congregations working to influence local and state-level public policy through “faith-based community organizing” (FBCO) models. These congregations include strong representation of African American, Latino/Hispanic, white, and multiracial worshipping communities. Through organizations bridging these religious and racial divides — divides that often mute the public voices of faith communities

in American public life — FBCO efforts have built a track record of shaping public policy to benefit low- and middle-income communities on such issues as public education, economic development, housing, health care, and policing. Sponsoring most of this work are several national FBCO networks and some 4,000 member institutions — 87 percent of which are religious congregations, a third of them Catholic parishes. Membership in those congregations is estimated at around 2 million, mostly from low- to middle-income families, making FBCO arguably the broadest movement for social justice in America today. When well-implemented, the FBCO model empowers lay leadership to embody Vatican II’s emphasis on the laity’s mission “in the world” — in contrast to episcopal-led national lobbying efforts.

FBCOs’ work on issues has often reflected the public policy priorities embedded in Catholic social teaching as articulated in papal and American episcopal statements. That is no coinci-

dence: for 30 years, the bishops’ Catholic Campaign for Human Development (CCHD) has been the most consistent source of funding for faith-based community organizing efforts throughout the country, and many religious orders also fund this work. Catholic sources often provide the start-up funding that has helped the field to grow from a scattering of struggling organizations in the early 1980s to some 150 organizations in nearly all major metropolitan areas, many smaller cities, and some towns and rural areas throughout the country. Rare indeed is the FBCO that has not benefited from CCHD funding or sponsorship from the local Catholic diocese.

Emerging scholarly work on faith-based community organizing dedicates scant attention to the specifically *Roman Catholic* side of the story, either in terms of the central Catholic presence in FBCO efforts or the ways Catholic parishes may benefit from their participation in faith-based community organizing. Recent scandals involving sexual abuse and episcopal authority and the intermittent struggles of the episcopacy to speak with one voice on social issues accentuates the significance of the FBCO model as an expression of public Catholicism. Faith-based community organizing, while a form of public Catholicism worthy of greater attention in its own right, is especially crucial as

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Cushwa Center Conference

The publication of Daniel T. Rodgers' *Atlantic Crossings* in 1998 reflects the recent historical turn among American historians that veers away from American exceptionalism in order to document continuities of human experience and track the shared histories of ideas, people and products throughout the world. On March 14 and 15, 2003, the Cushwa Center hosted a conference entitled: "Rethinking U.S. Catholicism: International and Comparative Frameworks."

Conference participants observed that the study of U.S. Catholicism, a faith tradition and religious institution with international connections and influence, lends itself to comparative and global approaches. Topics such as immigration, the impact of European religious orders, the movement of Catholic missionaries, and relationships with the Vatican require that scholars engage the international context of U.S. Catholicism. Moreover, the canopy provided by the universal Church offers rich sources for scholars to discover how ideas, religious practices, and experiences were exchanged across geographic and political boundaries.

In his opening address on "Facing the Challenges of Comparative History," Harvard historian James T. Kloppenberg posed several questions: Why has comparative history been so difficult? How can we promote American historians' engagement with other regions? What is the unique quality of Catholic history that allows us to do this? According to Kloppenberg, one challenge to comparative study centers on the training of future historians. Because students must read a tremendous amount of scholarship within their own areas of expertise, they do not have adequate time to engage in either comparative or transnational history. Additionally, for Ph.D. candidates, the pressure to produce a dissertation limits their ability to attempt large-scale projects.

Yet, Kloppenberg noted, the internationalization of historical study remains necessary in the profession as a whole. It is because we understand history as interpretive, continually seeking out how events felt or looked and viewing cultures as intricate systems of understanding, that comparative perspectives become all the more relevant for our analysis of the subjects we study.

Kloppenberg offered 10 topics that exemplify how American Catholic historians might more effectively enter into comparative or "transnational" history, such as comparative study of anti-Catholicism in the United States and Europe, exploring how the experience of Catholic emigrants in the United States differed from the lives of those who remained in the country of origin, and analysis of international Catholic voluntary associations. He pointed to John T. McGreevy's *Catholicism and American Freedom* as a fine recent example of this approach to scholarship (see page 20). McGreevy identifies clear connections between American Catholic thought and the experience of Catholics in Europe and Latin America, as well as the influence of the Vatican on Catholics in all locales.

On Saturday morning, Margaret Lavinia Anderson of the University of

California at Berkeley presented "The Divisions of the Pope: Catholic Revival and Europe's Transition to Democracy," in which she challenged two historical assumptions about the 19th century: first, that organized religion lost power and influence and second, that in those places where Catholicism continued, it was antithetical to the rise of democracy. She argued that the Roman Catholic revival of the 19th century aided European democratization by promoting Catholic political parties and labor unions, thus providing mediating networks for political organization and mobilization, all of which enhance the development of robust democratic systems.

Anderson contended that the Catholic revival imparted both a faith and a social identity. Amidst European nationalist suppression of the local church, Catholic dioceses became more ultramontane, appealing to the authority and wisdom of the church in Rome and thereby making Catholic practice more universal. The practice of frequent communion became more widespread, for example, and the Church gave official sanction to popular devotions by confirming the miraculous nature of apparitions such as Lourdes. The Mass became the central Catholic practice, inculcating a sense of disciplined



Charlotte Ames, Lamin Sannoh, James Kloppenberg



Margaret Lavinia Anderson

solidarity and giving Catholics a group identity that was often translated into political organization. Catholic missions, voluntary organizations, schools, and political associations multiplied, the religious and political mobilization of Catholics spread across national boundaries and Catholics encountered debates over sovereignty and democratic processes in local governments across Europe.

In his response to Anderson, John T. McGreevy analyzed the American side of the 19th-century Catholic revival. By 1850, Catholicism was the largest religion in the United States, and the revival certainly shaped the way the Church influenced the daily lives of the faithful. Yet, in contrast to Europe, no Catholic political parties or labor unions developed in the United States. American Catholicism lacked this political dimension because of the ability of immigrant Catholics to assimilate into the Democratic Party. In the United States, religious conflict did not initiate the formation of political parties. Rather, the communal ethos among American Catholics, so central to the European revival, revolved around ethnic loyalties, making religious or political connections more difficult. Notions of individual autonomy pervaded American democracy, limiting the amount of corporate solidarity to be gained from Catholic organizations. McGreevy suggested that a comparison of the Catholic experience on both sides of the Atlantic would allow historians to make sharper analyses of the nature and role of democracy throughout the

world, enabling historians to more effectively engage topics such as the current debates over the nature of political representation and struggles over individual versus group rights.

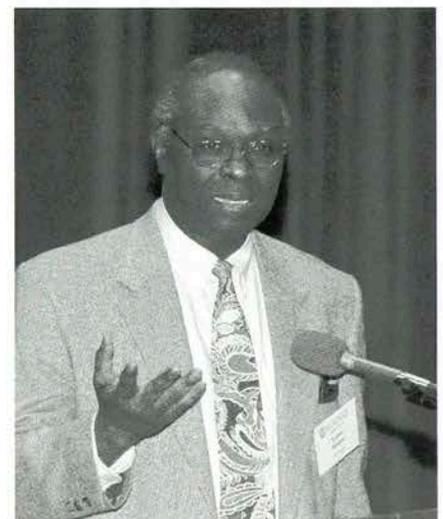
Extending the Catholic framework beyond the Western world, Lamin Sanneh of Yale University discussed the role of Catholicism in Africa and the effect of African Catholics on the Church worldwide. This important constituency has revived the Church in the late 20th and 21st centuries, due in no small part to the initiative of Pope John Paul II. The current pope has accelerated the influence of African Catholicism by overcoming barriers to Catholicism's globalization, particularly the presumption of Western cultural dominance over the Church. Sanneh observed that the tremendous African Catholic population is a result of an African discovery of Christ rather than a Christian discovery of African peoples. Vatican II acknowledged the role of indigenous agency in the spread of Christianity throughout the world. Christianity, argued Sanneh, remains unknown unless it is rediscovered across cultural frontiers. This rediscovery produces unforeseen results, such as the African infusion of birth imagery into the "Our Father." Tribes also used the language of a journey to a high God to reshape the creed to their understanding of the sacred. The exploration of Catholic doctrine and spirituality, thus, is a cross-cultural mission. Sanneh argued the challenge and opportunity for Catholics presented by African influences is to show how the Catholic mind is influenced by the "margins."

In her response to Sanneh, Angelyn Dries of Cardinal Strich University discussed the American Catholic missionary movement. By focusing on the indigenous agents of mission history, Dries argued historians will come to understand the mission as a place of experimentation and renewal. She discussed the influence of Vincent Donovan, an American Catholic missionary and author of *Christianity Rediscovered*, whose ideas about the influence of the "margins" have laid the foundation for various mission studies.

Continuing on the theme of mission history, David Weber of Southern Methodist University discussed the virtues of comparative studies in explaining the experience of Spanish

missions in both the American Southwest and the Southern Cone of South America. Early histories idealized the missionaries and patronized the Indian participants, but the ways historians research the missions' effect on Indians has changed since the 1970s. Some historians have shown how the missionaries deprived Indians of dignity and alienated them from the natural world, while others have sought to demonstrate Indian agency in using missions to their advantage. But the focus of early studies on a particular region or mission provided limited analysis regarding the entire missionary experience. Weber argued that a comparative approach allows one to examine more closely Spanish colonial policy so as to explore how ideas regarding the function of missions were refracted through local experience.

Weber's comparison of the different experiences in California and Chile demonstrated the conflicts that occurred in the shift from Hapsburg to Bourbon rule in Spain. By the late 1500s, the Spanish Hapsburgs began to reform the mission system by allowing Indians to remain in their own villages, encouraging separate spheres in colonial society and allowing Indians to maintain an autonomous village life. By the late 18th century, however, Bourbon emphasis on emerging ideals of liberal individualism ran counter to the early missions' communalism. By 1770, the Crown ordered that Indians learn Spanish and become "civilized" as well as Christian; these reforms weakened missions as frontier institutions.



Lamin Sanneh

The experiences of Chile and California demonstrate the way local expediency compromised the changing principles of Spanish colonial policy, often softening or sharpening such transitions. Prior to expulsion, Jesuits sought a dialogue with the Araucanians in southern Chile, offering them a sense of autonomy and security, separate from Spanish colonial society. The continuity of experience that Jesuits offered contrasted with Franciscans in California. Franciscans were more often agents of the Crown than were Jesuits, the reason behind the Bourbons' targeting the latter. Often these California missions became economic agents of the state. One mission could thus be far more exploitative than another. Comparative history appropriately challenges assumptions that missions were either always exploitative or always beneficial. When Bourbons began to undercut the power of religious orders to influence local village life, they sparked a popular reaction against colonial rule that varied in degree depending largely on local enactment and responses to transitions in official policy.

In his response to Weber, Gastón Espinoza of Northwestern University elaborated on these themes, noting the importance of Catholic missions in American religious history. In comparative studies, it becomes difficult to determine a theory. But a focus on "macro" questions offers the advantage of exploring the changes that later



David Weber

occurred during the independence and reform eras of the 19th century.

In the final discussion of the weekend, Kathleen Neils Conzen of the University of Chicago and Robert Sullivan of the University of Notre Dame commented on the conference presentations and suggested future directions for comparative and international study. Conzen noted that following the experience of people rather than places drives the expansion of the historical lens beyond certain political or geographic borders. Overcoming the parochialism of many studies of American Catholicism allows for a deeper set of meanings given to questions already asked. A consciously international context strengthens our understanding of how religion affected immigration or the rising democratic political discourse of the 19th century.

Robert Sullivan offered words of caution with respect to comparativism and historians' frequent assumption of a "golden realm" in either time or space. Nostalgia for the past has often been a strategy of comparativism, looking for certain groups or areas as a standard or searching for a past golden age. Many scholars at the conference had alluded to the search for an ideal "folk" who exemplified Catholic communalism and defied boundaries of the nation-state. But even in the assumed golden age of the early church, or the golden realm of mission societies, the reality of experience complicates easy distinctions between "what was" and "what should have been." Ultramontanism, for instance, was founded as much on fear of democratization as on a desire to promote it, and fostering a greater political role for Catholic lay organizations often led to more pronounced marginalization of Catholics in both Europe and the United States.

Seminar in American Religion

On Saturday, April 12, 2003, the Cushwa Center hosted the Seminar in American Religion, featuring Colleen Carroll's *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy*



Kathleen Neils Conzen

(Loyola Press, 2002) with formal comments from Bill Dinges, a sociologist and scholar of religion at the Catholic University of America, and Paul Kollman, C.S.C., a theologian from the University of Notre Dame. Carroll examined a new generation of young adult Christians and their turn to orthodoxy based on her visits to parishes and student centers across the nation. She describes how the "new faithful," disillusioned by the moral relativism they find in the world, seek a more stable grounding for faith and religious practice. Orthodoxy, particularly the devotion and teachings of the Roman Catholic Church, offers them a path toward renewing the Church and the world.

Bill Dinges praised Carroll for describing what is an emerging phenomenon among young Christians. In recent years, conversions to Catholicism among young adults have increased and more students now participate in campus ministry. Perhaps, he suggested, this phenomenon may not be a reaction to relativism/pluralism but rather may stem from a recognition of the ambiguity of religion in the world. Noting that Carroll's subjects often viewed "the world" in a pejorative manner, Dinges observed that reacting against the ambiguities of life so often leads to intolerant or judgmental attitudes on the part of the faithful, or a retreat into a sectarian mentality in which members feel they have nothing to learn from the world around them. The "new faithful," he



Bill Dinges, Paul Kollman, Colleen Carroll

suggested, may simply represent a new breed of conservatism.

Dinges pointed out that Carroll's subjects are mostly white, middle- to upper-class young adults, whose notions of an objective morality seem to center around sexual and family issues to the neglect of social concerns. His own collaborative study of young adult Catholics (Dean Hoge, William D. Dinges, Mary Johnson, S.N.D.de N., and Juan Gonzales, Jr., *Young Adult Catholics: Religion in the Culture of Choice*, University of Notre Dame Press, 2001), depicts a more confused group who have trouble articulating what it means to be Catholic in a post-conciliar age. Like Carroll's subjects, they have brought together a Catholic structure and an evangelical ethos into what many say is "stress relief."

Paul Kollman admired the rich accounts and personal stories included in Carroll's book but wondered how representative her subjects were. By focusing on individuals who could represent the "new faithful" as she defined them, Carroll may have overlooked profound differences among young Catholics. In the book Carroll allowed young adults to explain their own experience, but self-reporting, argued Kollman, cannot function as sole or conclusive explanations for any religious movement or phenomena. Relativism is never fully defined by those claiming to reject it. Kollman also questioned the use of the term "orthodoxy" because it has many possibilities for misunderstanding and labeling of one's alleged detractors.

While Carroll acknowledged that the new faithful were not representative

of all young adults, she maintained that the significance of the small but growing core of committed believers is wider than their numbers may reflect. Her subjects, she maintained, take God seriously and believe in certain absolutes. While it is important to have outsiders' points of view, she argued that the stories of her subjects can also speak for themselves.

In response to Dinges, she insisted that the young adults she interviewed envision religious worship as much more than mere "stress relief"; indeed, they spoke of being physically moved by the Holy Spirit. Carroll maintained that the new faithful also defy categorization as either "liberal" or "conservative." While they certainly rebel against the culture, she did not find a fortress mentality among them. Most of her subjects, she noted, do not advocate a return to a pre-Vatican II church.

Alan Schreck of the Franciscan University of Steubenville argued that far from being preoccupied with issues of sexual morality, the new faithful are concerned with the full Catholic tradition. He disputed descriptions of the group as isolated and reactionary. Dinges responded that the young adults quoted in the book spoke of sexual morality more than other issues. Carroll attributed this to the nature of life in a sex-saturated society. While her subjects do believe that issues of personal morality set them apart, they also devote a great deal of discussion to matters of social justice.

In response to a question asked by Samuel Thomas of Michigan State University, Paul Kollman distinguished between the phenomenon described by

Carroll and the increase of Catholics in the "Third World." Kollman cautioned that some Catholics, many of whom are Carroll's subjects, can easily become preoccupied with priorities of the nation-state. How often, he wondered, does this new religious fervor generate criticism of the nation? These comments sparked a spirited debate over the recent conduct of United States foreign policy and the role of the Church in challenging it. While acknowledging that her subjects typically supported President Bush over Pope John Paul II on American intervention in Iraq, Carroll contended that her subjects do seek to use their faith to transform their country.

Scott Appleby and Bill Dinges both noted that one priority is to avoid the sectarian temptation and to envision Catholicism as a comprehensive whole. Life in an "information age" enables people to cobble together different issues and priorities, thus making it difficult to maintain a coherent sense of wholeness. Notre Dame graduate student Michael Wurtz, C.S.C., reflected on Dinges' critique that there is a sense of patronizing arrogance among Carroll's subjects in their refusal to engage deeper implications of faith and practice. He asked whether young Catholics were simply caught up in the novelty of a new movement; did their ignorance of the meaning of religious ritual and teaching signal a failure of catechesis? Carroll admitted that she found some element of novelty, but she also detected a deep hunger for mystery. Novelty, she suggested, may have opened the door, though catechesis is instrumental in sustaining traditional worship.

In conclusion, most agreed that what Carroll describes in *The New Faithful* offers a sense of hope for the future of the Church. Whether there is a responsibility or not to see the future of the Church from a variety of perspectives, Carroll's book offers an important, up-to-date account of a phenomenon that will be a vital part of Christianity in the United States for the foreseeable future.

American Catholic Studies Seminar

On Wednesday, February 12, 2003, Kristy Nabhan-Warren, an assistant



Kristy Nabhan-Warren

professor of religious studies at Augustana College in Rock Island, Illinois, presented her paper, "Crafting an American Catholic Identity: Mary's Ministries and Barrio-Based Evangelization, 1988-2002," at the spring American Catholic Studies Seminar. The paper was drawn from her larger project, *The Virgin of El Barrio: Marian Apparitions and Mexican American Catholic Activism*, soon to be published by New York University Press. Victoria Sanford, assistant professor in Notre Dame's Department of Anthropology, responded to Nabhan-Warren's paper.

Nabhan-Warren traces the history of Mary's Ministries, an organization inspired by the apparitions of the Virgin Mary to a woman named Estela Ruiz in south Phoenix between 1988 and 1998. Soon after the apparitions began, Ruiz' backyard shrine to the Virgin of the Americas became a pilgrimage site. In 1993, Ruiz and her family founded Mary's Ministries to spread the Virgin's message of evangelization and social reform. In addition to sponsoring annual retreats and offering frequent faith courses, Mary's Ministries joins its sister organization, ESPIRITU Community Development Organization, in an attempt to end the economic, political, educational, and spiritual marginalization of Hispanics in the United States. It is the only post-apparition Marian shrine site in the United States (and possibly in the Americas) out of which Catholic evangelization,

community organizing, and social justice programs have emerged after the apparitions themselves stopped.

According to Nabhan-Warren, Mary's Ministries represents "the new face and new direction of Catholicism in the Americas." As a lay-based organization with support from the Church on a local and international level, it blurs boundaries between hierarchy and laity and confounds the conventional distinction academics have drawn between popular and institutional religion. Nabhan-Warren also argues that members of Mary's Ministries defy distinctions often made to categorize Catholics as either "conservative" or "liberal." While they faithfully adhere to the Church's teachings in matters such as contraception, their Catholicism also embodies "an edgy, countercultural, and profoundly grassroots faith," with a socially progressive agenda.

In addition to challenging dichotomies, Mary's Ministries also demonstrates the permeability of ethnic, gender, religious, and national borders. The Virgin that inspired the organization is herself a composite of the Virgin of Guadalupe and the Euro-American Immaculate Heart of Mary. Bilingual and bicultural, she is blue-eyed, dark-haired and with an olive complexion. Gendered boundaries within the organization are also very porous as both men and women envision themselves as Mary's "soldiers," and women have consistently acted as the primary trailblazers. According to Nabhan-Warren, many women have found in Mary's Ministries opportunities for both spiritual and practical growth in ways that were not encouraged in their parish churches. Mary's Ministries also challenges religious boundaries with the movement's appropriation of Pentecostal language. Yet, simultaneously the members feel themselves under siege from Pentecostals and other evangelicals whom they interpret as enticing Catholics away from the "true religion."

Finally, the organization offers an explicit challenge to geographic borders. According to Estela Ruiz, Mary appeared to her as a new *mestiza*, a Hispanic Virgin who appeared for "all Her Children of the Americas." Since its

inception, Mary's Ministries' focus has shifted from the Mexican, barrio-based issues unique to south Phoenix and the Southwest United States, to a global, Latin American outreach. According to Nabhan-Warren, Mary's Ministries exhibits the phenomenon that Timothy Matovina has described as the "blurring of national boundaries in the western hemisphere," pointing to a new, Latino, "American" Catholicism.

In her commentary, Sanford praised Nabhan-Warren for highlighting the fluidity of borders. She encouraged her to include more statistics on both visitors to the shrine and on the number and background of people who attend Mary's Ministries' faith courses and retreats. She argued that more information on the regions and populations from which participants are drawn would be very helpful in assessing the range of the organizations' influence.

Discussing the question of institutionalization of the devotion, Sanford observed that a locked chapel door had replaced the initial open-door policy of the shrine. The locked chapel, she suggested, raised important questions about whether the ministry ultimately belonged to the people or to the Church. Sanford appreciated Nabhan-Warren's depiction of Mary's Ministries as the medium through which women were able to redefine their power relationships, but questioned how central religious devotion was to women's empowerment. Could a union or social movement, for example, have achieved a similar transformation?

In her response to Sanford's comments, Nabhan-Warren acknowledged that quantitative additions would enhance her argument. She expressed her personal disappointment in the institutionalization of the shrine and the concomitant diminishment of lay involvement. She did emphasize, however, that the Ruiz family remains the prime movers in the organization.

David Badillo asked about the effect that participation in Mary's Ministries had on men's conversion. He suggested that Elizabeth Brusco's *Reformation of Machismo: Evangelical Conversion and Gender in Colombia* (University of Texas, 1995) might be useful as a

reference for comparisons between the conversion experiences of men and women, evangelicals and Catholics, and North Americans and Latin Americans.

Tom Kselman suggested that Mary's Ministries may be following a very typical pattern in terms of the process of institutionalization of the devotion. In her study of Lourdes, Ruth Harris discovered that the end of apparitions paved the way for greater involvement on the part of the institutional Church. Kselman thought that a comparison between the apparitions in south Phoenix and at Lourdes might be instructive. Is it always the case, he wondered, that the Church takes over when the apparitions stop? Timothy Matovina followed up on this point by observing the steady increase in clerical involve-

ment in Mary's Ministries between 1993 and 1998. He also questioned the 1998 end point of the apparitions and the possible link of this date to the coming of the millennium. Addressing Justin Poché's question about links between Mary's Ministries and Pentecostalism, Nabhan-Warren discussed their shared sense of millennial urgency, focus on apocalyptic end times, and use of call and response, a classic form of Pentecostal worship and praise. She observed, however, that leaders of Mary's Ministries do not acknowledge these similarities. She quoted one member who described the commonalities as part of Mary's Ministries' attempt to "fight fire with fire," in order to stem the rapid rate of Hispanic Catholic conversions to

Pentecostalism. Pointing to its recent trend of intense focus on the Eucharist, Tom Rzeznik suggested that Mary's Ministries may be as committed to setting up walls as it is to breaking down barriers.

Kathleen Cummings asked how the women of Mary's Ministries challenge our contemporary understanding of feminism. Nabhan-Warren replied that, while the women would not identify themselves as feminists, they frequently employ the language of "empowerment" and "transformation" to describe how the Virgin encouraged them to take control of their own lives by leaving abusive relationships, going back to school, or becoming active in community organizing.

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the Church seeks to regain an influential role of moral authority in the public sphere. Data from the Congregational Development Research Study (a national study of 45 congregations and the impact of faith-based community organizing in 13 cities) suggests that faith-based community organizing represents one way that the Church can continue and enhance its moral voice on issues of social justice. Through community organizing work, Catholics are claiming public authority city by city, from the parishes upward — and not just for Catholics, but for all faith communities active in the public realm.

Reclaiming Public Catholicism: Four Parishes in Faith-Based Community Organizing

1. Strengthening Parishes through Relational Organizing

St. Luke Catholic Church in St. Paul, Minnesota, is a thriving suburban parish with large numbers of upper-middle class professional families plus some mobile, college-educated young adults and some working-class families and individuals. The vast majority are white. Among a wide variety of active, lay-led ministries, St. Luke was a founding member of ISAIHAH, the local

FBCO effort to influence public policy on housing, economic development, and other issues. By linking Catholic and Protestant congregations from throughout the greater Twin Cities area, involvement in ISAIHAH has enabled St. Luke to work with less affluent faith communities and forge greater democratic accountability from local political and economic decision-makers. As parish member Mary García noted, "part of being Catholic is being involved in social transformation."

ISAIHAH has had some notable success in influencing public policy, but the social justice organizing process also strengthened the parish. The fundamental FBCO approach involves short meetings between individuals; these "one-to-ones" strive to build strong relationships rooted in participants' fundamental commitments, and to extend a network of such relationships throughout an institution. St. Luke strove to instill this approach throughout the parish through an "in-reach" campaign of some 500 one-to-ones among members, including the parish council.

The strengthened parish fabric that emerged from this process became evident when the pastor suddenly left the priesthood in order to marry. Such a pastoral break, which would have thrown many parishes into a tailspin, has largely been taken in stride by this mature faith community. Under an

interim associate pastor, lay leaders have kept parish worship and ministry functioning smoothly, in part using leadership skills honed through ISAIHAH's engagement in democratic public life. By strengthening the organizational fabric of the congregation and training leaders for parish life, the faith-based organizing effort has contributed to keeping St. Luke moving forward through difficult pastoral times.

2. Overcoming Ethnic Mistrust: From Irish to Multicultural Public Catholicism

St. Mark's Catholic Church in Dorchester, Massachusetts, had for decades been a central pillar of Irish-American influence on public life in Boston. Quintessentially American Irish Catholic, the parish had been a source of priests for decades. But by the 1990s, the community around it changed dramatically. This parish is now emerging as a center of immigrant life, with a remarkable diversity of recent immigrants making it their home: Irish, Cape Verdean, Vietnamese, Haitian, Dominican, Puerto Rican, Mexican, and others from a host of African countries. As that transformation occurred, St. Mark's lost its place of public influence in Dorchester and the parish became balkanized into separate language groups with little contact between — or trust in — one another.

To build inter-ethnic ties within the parish and to re-establish a public presence, Fr. Dan Finn, the pastor of St. Mark's, brought in organizers utilizing the FBCO model. The parish has not only worked extensively with the Greater Boston Interfaith Organization (GBIO), but has also hired a part-time, parish-based organizer, Andrea Shepherd. Their leadership has transformed the parish through a model of FBCO-led parish development articulated by Shepherd from the InterValley Project — a model which strives to incorporate the organizing process within the timing and rhythm of the liturgical calendar. The parish sponsored a series of post-worship meetings in which participants from across the parish's ethnic divides read and acted out the Lenten readings and, as Fr. Finn noted, "applied them to what we were doing in the organizing campaign.... It gives a whole other dimension and meaning to why we do what we do."

By building trust between its diverse ethnic groups, St. Mark has thus avoided the fate of many urban parishes in transitional poor neighborhoods, which have often been closed in the face of priest shortages or diocesan financial crunches. Fr. Finn suggests that might well have been St. Mark's fate: "If it were not for the parish development campaigns and hiring a parish development organizer on our staff, our church would probably be closing its doors today."

More than a parish has been salvaged: through this work, St. Mark's has regained a public voice in the city of Boston as a central player within GBIO. Participants at St. Mark's sometimes speak of a "spirituality of organizing" that links their public engagement, worship life, and spiritual

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journey in an integrated whole that is paradigmatic of the Catholic ethos in the world. Extending it more widely may become a key part of claiming a wider influence for public Catholicism in America.

3. Embracing the Hispanic Future: Claiming Latino Energy for the Church

St. Joseph the Worker Catholic Church in McAllen, Texas, serves one of the poorest regions in the United States, the Rio Grande Valley along the border with Mexico. When pastor Fr. Bart Flaar arrived 10 years ago, he found a moribund parish in danger of closing. His previous experience as a Guatemalan missionary had exposed him to Latin American pastoral models and social priorities rooted in *comunidades eclesiales de base* ("base Christian communities"). Facing the poverty

of long-time Hispanic residents and recent Mexican immigrants in sprawling shantytowns throughout the valley, he adapted the Latin American pastoral models to his border community. Deeply rooted in the spiritual, sacramental, and liturgical legacies of the Catholic tradition, he sought to address the worldly concerns of residents in ways consonant with that tradition.

The local FBCO organization, Valley Interfaith (VI), became the primary vehicle for doing so — but with a particular approach reflecting Fr. Flaar's priorities. He reinvigorated the parish's engagement in faith-based community organizing by linking it directly with an extensive network of more than 30 newly

founded base Christian communities that were at the heart of his pastoral program in the parish. He reinvigorated the liturgy as well, emphasizing the religious forms and traditions of Mexican and Mexican American Catholics. Since then, the parish has boomed: 3,000 families are members today; the base Christian communities serve as fora for scriptural reflection, faith formation,

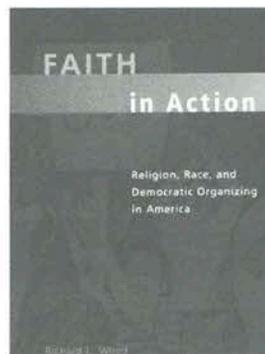
and mutual support for members and as house meetings for the organizing effort; and St. Joseph the Worker provides some of the driving energy and leadership behind VI's significant presence in the political life of the Rio Grande Valley. St. Joseph has in turn benefited from VI's model for "institutional development," through

which organizers work to strengthen the internal structure of parishes. Fr. Flaar attributes St. Joseph's thriving ministry to the linking of faith reflection in the *comunidades de base* and social action. He contends that social action alone fails to feed people, but "if there's a constant reflection on the Gospel message and on the reality of the neighborhood, then doing things together, the action, makes a lot more sense... and the two feed on each other. The two nurture each other."

That combination has reinvigorated the parish with the passion, commitment, and energy of a booming Latino population. In the process, it has helped create an influential public voice for Catholicism and a powerful Latino presence in the valley, finally breaking a decades-old Anglo stranglehold on political power there. If public Catholicism nationally is to be likewise reinvigorated, Hispanic energy, leadership and resources will be crucial.

4. Enculturating the Gospel in African American Experience

St. Peter Claver Catholic Church, near downtown New Orleans, serves a deeply impoverished, mostly African American neighborhood battered in



recent decades by economic restructuring and the drug epidemic. To build the parish, Fr. Michael Jacques has incorporated African and African American cultural forms such as music, drums, religious imagery, *kente* cloth for drapings and altar decorations, and statuary. But to truly incarnate the gospel within black America, with its history and experience of racism and oppression, Fr. Jacques knew that cultural forms were not enough: he also had to confront the social devastation of the community. So the parish became a key leader within All Congregations Together (ACT), the local FBCO group — and the results so impressed Fr.

Jacques that he adopted the practices of faith-based community organizing as tools for ministry. As he described that pastoral direction, “The [FBCO] model — interviewing people and building relationships and doing one-to-one relationships — has been a way that I’ve chosen to do church work.” Thus, even the parish ministry to young people operates as what Fr. Jacques calls “a junior ACT group”: when the parish wanted to set up a youth ministry, lay leaders did one-to-ones with young people, asked about their needs and interests, and got them to organize together to address those needs.

Since focusing on inculturation and adopting FBCO practices for ministry, the parish has grown from 800 to 2,700 families — more than two-thirds from the surrounding neighborhoods, but also with large numbers of more middle-class and upper-middle-class black singles and professionals commuting in from other areas of the city. St. Peter Claver has become a key institutional presence and an anchor of stability in a hard-hit urban neighborhood facing crime, disinvestment problems, and a stunning poverty rate. Fr. Jacques says that in 15 years, Sunday collections have risen from \$1,200/week to \$21,000/week. Leaders there can

mobilize more than 1,000 people at a time, either in support of political actions sponsored by the parish or of citywide or statewide actions sponsored by ACT.

Thus, the tools of organizing have both built public power and served as pastoral aids for more effectively embodying the gospel within local culture. Also central to this effort has been the pastor’s ability and willingness to clearly articulate the central themes of Catholic social teaching: among other core principles, the shared responsibility for societal well-being, the situation of the poor as a central criterion of social ethics, and the value of political participation. None of this has been achieved alone, of course. As in the other parishes described here, the talents of organizers and other leaders from the local FBCO organization have been crucial in shaping these achievements.

What Can the Church Learn?

While these parishes are not typical of the congregations in the Congregational Development Research Study, they are exemplars of specific aspects of faith-based community organizing in Catholic settings. In particular, engaging in this work does not automatically benefit a congregation; as reported in *Renewing Congregations*, such results require focused work and creative

leadership to align a constellation of factors that facilitate congregational development. But even with its less sanguine findings, the study does document the viability of faith-based community organizing as one strategy for strengthening Catholic parishes and advancing the Catholic vision of a good society.

More broadly, these brief vignettes and the wider scholarship in this field offer some insights important for Catholic scholars and leaders seeking to

understand the current moment in the American Catholic experience. First, there appear to be no good grounds for assuming that vigorous public engagement for social justice must necessarily diminish efforts to strengthen the Church as an institution. When exercised with judgment and dedication, public engagement can strengthen parishes and the universal Church. Second, neither the broad therapeutic turn of American religion in recent decades nor the bishops’ recent troubles have silenced the public voice of Catholicism: in local parishes throughout the nation, lay Catholics and local clergy are working with professional organizers and other faith communities to assert a vigorous public voice that reflects Catholic social teaching on inequality, social policy, and democratic participation. Third, community organizing work bridges racial and ethnic divisions that have long plagued American public life; the Church has not only denounced those divisions morally, it has also been a primary supporter of at least one very significant model for overcoming them in practice. At a time when some Catholic leaders seem uncertain about their public voice, they may be heartened to reflect that one way it has been articulated — the Catholic investment in funding community organizing for 30 years — has not been in vain. In a period during which broad economic trends and public policy have dramatically deepened the gap between rich and poor in America, funding from CCHD and other Catholic sources has incubated models of public engagement that give the lower socioeconomic strands of American society — in this case especially immigrant, African American, and Hispanic communities — a more effective voice in public life.

Together, these findings suggest general themes and issues that demand attention from Catholic scholars and leaders. One is a crucial strategic question: how can the Church more effectively prod American society beyond ameliorating economic polarization? That is, how do we help generate the moral conviction and political will to reverse deepening inequality, in the name of a Catholic, humanistic, and democratic vision of a good society? More broadly, the recent work on faith-based community organizing suggests

... in local parishes throughout the nation, lay Catholics and local clergy are working with professional organizers and other faith communities to assert a vigorous public voice that reflects Catholic social teaching on inequality, social policy, and democratic participation.

one way that the future remains open to strong societal influence for the Church: despite recent travails of the episcopal leadership, as the public voice of Catholics moves up from the parishes and from local politics to higher levels of church and society, it may well open new opportunities for the moral authority of bishops to reclaim public attention in American society. Achieving such an outcome will require episcopal leadership in consistent dialogue with Catholic intellectuals, grassroots clergy, and parish-based lay leaders from across the rich Catholic spectrum. It would allow us all to reaffirm the “American proposition” in the Church less than half a century ago: that pluralism and democracy can create an environment in which the Catholic Church can thrive, both internally and in its public role.

— Richard L. Wood

Wood, a faculty member at the University of New Mexico, is the author of *Faith in Action: Religion, Race, and Democratic Organizing in America* (University of Chicago Press, 2002), recently named the 2002 Best Book in the sociology of religion by the American Sociological Association.

Contact information for the FBCO Networks:

Direct Action Research and Training Center (DART), 137 N.E. 19th St., Miami, FL 33132, (305) 576-8020.

Gamaliel Foundation, 203 N. Wabash Ave., Chicago, IL 60601, (312) 357-2639.

Industrial Areas Foundation (IAF), 220 West Kenzie, Fifth Floor, Chicago, IL 60610, (312) 245-9211.

InterValley Project (IVP), 95 Fair Oaks Avenue, Newton, MA 02460-1143, (617) 796-8836.

Pacific Institute for Community Organization (PICO), 171 Santa Rosa Ave., Oakland, CA 99610, (510) 655-2801.

Regional Congregations and Neighborhood Organizations (RCNO), 738 E. 92nd St., Los Angeles, CA 90002, (323) 755-RCNO.

To order *Renewing Congregations: The Contribution of Faith-Based Community Organizing*, please contact Mary Ann Flaherty at Interfaith Funders: (610) 284-5741 or maflahertyif@yahoo.com.

ANNOUNCEMENTS



• The Cushwa Center is pleased to announce the arrival of three baby boys into our circle of friends. Thomas Christopher Cummings, son of Associate Director Kathleen Cummings, arrived on March 19; Eve Sterne, author of a forthcoming volume in the Cornell Series (see page 14), welcomed Michael James Garman on August 4; Kristy Nabhan-Warren, presenter of the spring 2003 American Catholic Studies Seminar (see pages 5-7), gave birth to Cormac Nabhan-Warren on September 29. Kathy, Eve and Kristy, pictured with their sons, had a chance to visit at the “Rethinking U.S. Catholicism” conference in March.



Clockwise from left: Kristy and Cormac Nabhan-Warren; Kathleen and Thomas Christopher Cummings; Eve Sterne and Michael James Garman.

• *Urban Experience in Chicago: Hull-House and Its Neighborhoods, 1889-1963*, is a history web site designed to be an ongoing research project. Launched on January 27, 2003, *Urban Experience* was developed at the University of Illinois at Chicago and is sponsored by the Jane Addams Hull-House and Museum and the College of Architecture and the Arts. Rima Lunin Schultz is director and editor; Ellen Skerrett and Sarah Hoadley are the associate editors; Stephanie Giordano is assistant editor; Alex Stern serves as technical advisor; Crystal Wilson is the web designer; Beth Cerny is database designer; and Ralph D'Andrea is the database consultant. More than 700 historical documents and images are available on the site; these can be viewed through 11 chapters, via a topical outline, or directly through the *Search* component.

The *Historical Narrative* contains several subsections that deal with Addams' and Hull-House's relationships with Roman Catholicism and immigrants including material on the Madonna Center Settlement established by the German-Catholic Amberg family in the vicinity of Hull-House. The *Timeline* section contains a visual narrative of the life and times of Jane Addams including: "Childhood and Education," "Preparing to Settle," "Early Years at Hull-House," "Politics at Home and Abroad," "Celebration" and "Tributes." The visual material is arranged as follows: "Jane Addams Portraits," "Early Influences," "Hull-House Connections," and "Away from Hull-House."

The web site is located at <http://www.uic.edu/jaddams/hull/urbanexp/>.

• The Cushwa Center recently received a donation of two valuable sources of information about the history of the Ancient Order of Hibernians (AOH), the oldest and largest ethnic organization of its type. *The Hibernian Windows* (volume 1), contains data gathered on AOH donations to the Catholic Church, particularly stained glass windows. *Hibernian Photographs* includes a large group of photographs of Hibernian gatherings such as St. Patrick's Day parades, conventions and banquets. These sources resulted from President Edward "Ned" McGinley's

efforts to research and recover the history and record of the AOH.

• The staff of the Cushwa Center is pleased to have Kenneth G. Davis, O.F.M., Conv., as our guest during the fall semester. Davis, associate professor of pastoral studies at Saint Meinrad's School of Theology in southern Indiana, is a visiting fellow with the Institute for Latino Studies. During his sabbatical, Fr. Davis is helping to convene a summit meeting of Hispanic religious leaders at Duke Divinity School where they hope to create a common strategy for improving the pastoral care of Hispanic Christians of all denominations. He will also edit the working manuscripts of the summit into a book manuscript. His office is located at the Cushwa Center because of its resources on U.S. Latino and Latina religion. Along with Edwin I. Hernández, Fr. Davis has recently published *Reconstructing the Sacred Tower: Challenge and Promise of Latino/a Theological Education*, Volume III of the Hispanic Theological Initiative Book Series (University of Scranton Press, 2003).

Fr. Davis can be contacted at: Kenneth G. Davis, O.F.M., Conv., Associate Professor, Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad, IN 47577, (812) 357-6542, kdavis@saintmeinrad.edu.

• Sisters of St. Joseph Margaret Nacke and Mary Savoie would appreciate hearing from readers who have an interest in Eastern European sisters and other Catholics who lived under communism (1945-1990). Along with a professional resource council, they are initiating a research project documenting the lives of women religious and other Catholics who exhibited extraordinary courage during Communist rule. They plan to establish a repository of materials relative to this project. Any historical information about Eastern European sisters would be appreciated. Please contact Margaret and Mary at 1514 Meadowlake Terr., Kansas City, MO 64114, csjdev@juno.com or (816) 363-3508.

• Andrew S. Moore, previously a dissertation fellow in the Cushwa Center's *Catholicism in Twentieth-Century America* project, has taken a position as an assistant professor of history at St. Anselm College in Manchester, New Hampshire.

• Rev. Robert E. Sullivan, associate professor of history and formerly senior associate director of the University of Notre Dame's Erasmus Institute, has been named director of the institute. The appointment became effective August 1, 2003.

• **Louisville Institute Grant Program** offers funding through six specialized grant programs to assist institutions and individuals. The **Dissertation Fellowship** supports the final year of Ph.D. or Th.D. dissertation writing for students engaged in research on American religion. (Deadline: January 31, 2004.) The **First Book Grant Program for Minority Scholars** 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 1, 2004.) 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/>.

• **The Academy of American Franciscan History** announces a new web site at www.aafh.org. The AAFH's spring 2004 seminar series begins February 7, when José Refugio de la Torre Curiel of the University of California will speak on "Misiones de tierra adentro: The Meanings of the Missionary Frontier in Eighteenth-century New Spain." On April 24, 2004, Rose Marie Beebe and Robert Senkewicz of Santa Clara University will present "Constructing California: Fray Francisco Palou, O.F.M."

• **The Academy of American Franciscan History's** Fall Seminar Series opened on Saturday, September 27, 2003. Karen Melvin of the University of California at Berkeley discussed "Distinguishing Habits: Comparing Mendicant Orders in 17th and 18th Century New Spain."

• On Saturday, November 8, Charles Walker of the University of California, Davis, presented "Great Balls of Fire: Premonitions and Panic About the Destruction of Lima, 1755." Seminars took place at the Academy of American Franciscan History, 172 Euclid Avenue, Berkeley, CA.

• **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 projects 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 projects will be evaluated by a select group of scholars who will make recommendations to the Board of Directors of the academy. The fellowships may be used for any valid purpose relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French, or Portuguese. 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 or acadafh@fst.edu.

Archives Report

The Archives of the University of Notre Dame received several important new collections in the first half of 2003. The General Archives of the Congregation of Holy Cross, the priests and brothers who founded Notre Dame, came in May. These archives had been maintained at the Holy Cross Generalate in Rome. They amount to some 300 linear feet of records (enough to fill 38 four-drawer file cabinets) and consist of files, cards, registers, printed matter, photographs, audio-visual material, microfilm, and computer disks dating from the early 19th century through the late 20th century. Since these are the general archives of the congregation, they provide documentation of the worldwide activities of Holy Cross.

Notre Dame has served as the home of the Xaverian Brothers' American archives since the late 1970s. In April 2003 the archives of the English Province arrived — 34 linear feet (equivalent to four four-drawer filing cabinets). Although the Xaverian Brothers intended from the time of their foundation in 1839 to work as missionary teachers in America, they operated schools in England before they established themselves across the Atlantic. This collection documents their efforts in England from the late 1840s through the end of the 20th century, with provincial correspondence (1915-1976), files documenting provincial and regional government, chapters and assemblies (1878-1983), formation and vocations (1952-1987), Xaverian institutions (1872-1995), and individual Xaverians (1848-1997); with fundamental documents and reports (1865-1989), Xaverian histories and biographies (1880-1992), financial records (1876-1975), records of the Board of Governors of Xaverian College, Manchester (1877-1997), and photographs.

Some smaller collections also came to the archives this year. In March, through the good offices of Timothy Matovina, director of the Cushwa Center, Fr. Juan Romero of the Los Angeles archdiocese donated his collection of material concerning PADRES (*Padres Asociados para Derechos Religiosos, Educativos y Sociales*), a national organization of Latino priests: five linear inches of records, spanning 1969-1999, including bylaws, constitutions, press clippings, publications, directories, memoranda, letters, meeting material, papers from national congresses, recommendations, historical sketches, minutes, and interviews.

Two notable collections of papers from Notre Dame faculty members also came to the archives last spring. Rev. Ernan McMullin contributed files concerning his work with the Notre Dame Department of Philosophy, its Carnegie Summer Seminars, 1968-1972, Notre Dame's Program in History and Philosophy of Science, Notre Dame committees, conferences, book publishing plans, and files representing his service on national and international committees. Finally, Fr. Patrick Sullivan, C.S.C., gave his manuscripts and notes concerning commentaries on and reactions to Catholic social teaching on Labor-Management Issues as reported in Catholic periodicals, and on noteworthy Catholic people and organizations involved with organized labor in some way, roughly three linear feet. Fr. Sullivan gave the archives permission to make some of his research available on the Internet at <http://www.archives.nd.edu/psl/psl.htm>.

— Kevin Cawley
Archivist and Curator of Manuscripts
University of Notre Dame
Archives.1@nd.edu

• The Heritage Committee at Rivier College, Nashua, New Hampshire is sponsoring a symposium March 4-5, 2004. Celebrating the 70th anniversary of the founding of Rivier College by Madeleine of Jesus of the Sisters of the Presentation of Mary, the symposium aims to extend the awareness and research on the Catholic tradition of providing quality education, especially on institutions established by women religious. For information contact: Guyleane Couture, Rivier College, 420 Main Street, Nashua, NH 03060, (603) 897-8577, gcouture@rivier.edu.

• Scott Appleby, former Cushman Center director and current director of the Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame, presented the keynote address "Historical Overview: Priests in America, 1930-2002" on May 5, 2003, to the National Federation of Priests' Councils in Kansas City, Missouri. This address, a historical overview of models of the priesthood in America from the 1930s to the present, appeared in *Origins*, June 5, 2003, vol. 33: no. 4.

• Msgr. Philip Murnion, founder and director of the National Pastoral Life Center, died August 19, 2003, of colon cancer. A priest of the Archdiocese of New York, he founded the National Pastoral Life Center in 1983 to serve the pastoral leadership of the Church. As part of his work for the NPLC, he served as editor-in-chief of the quarterly magazine, *Church*, as senior consultant to the Roundtable of the Association of Diocesan Social Action Directors in the United States, and as director of the Catholic Common Ground Initiative, founded in 1996 by the late Cardinal Joseph Bernardin. Msgr. Murnion was a sociologist and conducted significant studies of laypeople as parish ministers in the U.S. Catholic Church. Msgr. Murnion was 65.

• *In Search of an American Catholicism: A History of Religion and Culture in Tension* (Oxford University Press, 2002), by Jay P. Dolan, is now available in paperback.

Growing Interest in American Catholicism in Germany

Ten years ago, the study of the Catholic Church in the United States was almost unknown in Germany. This state of affairs changed considerably during the past decade. Today at least three major studies on American Catholicism are available in German. Michael Zöllner, political scientist at the University of Bayreuth, is the author of *Washington und Rom*, published in 1995 by Duncker & Humblot, Berlin. The book gives a thoughtful, sometimes controversial interpretation of the major developments from the colonial period to the 1980s. Zöllner's book was published in English by the University of Notre Dame Press in 1999. Gerald P. Fogarty, S.J., of the University of Virginia portrayed the U.S. Catholic Church of the 20th century in the fourth volume of *Kirche und Katholizismus seit 1945*, a multi-volume series edited by Erwin Gatz and published by Schöningh, Paderborn in 2002. Finally, in 2003 Frank Adloff, sociologist at the University of Göttingen, presented the American Catholic Church to the German audience as one of the important players in the American welfare system. His book *Im Dienste der Armen (In Service of the Poor)*, published by Campus, Frankfurt shows a Catholic Church which overcame its former minority status to become an accepted social and political player within a predominately Protestant American society. Zöllner, as well as Adloff, explains the modern history of American Catholicism by using the theoretical concept of a specific "Catholic milieu," a concept originally stemming from the debate on German society and German Catholicism and their peculiar relationship.

There are strong indications that this new German interest in American Catholicism is still growing. In early December, there will be a conference on "Transatlantischer Katholizismus" organized by Werner Kremp, director of the Transatlantische Akademie in Kaiserslautern, and Michael Zöllner, focusing on the relationship between the Catholic Church and American society in the 19th and 20th centuries. In May 2004, leading American and German

scholars will meet at an international conference in Berlin, entitled "Debating American and German Catholicism: The Catholic Church, Nation and Modernization since 1950." This conference will take a comparative look at American and German Catholicism and inquire into the complex relationship between both Catholicisms and their nations, the different modernization processes and the universal Catholic Church. The conference is organized by Wilhelm Damberg, church historian at the University of Bochum and specialist on modern German Catholicism, and Antonius Liedhegener, political scientist and historian at the University of Jena, currently writing a comparative second thesis on political Catholicism in the United States and Germany since 1960. The conference is sponsored by Dr. Karl Albrecht. Considering the unbroken trend of globalization, comparative research on the Catholic Church and its international context is not only a worthwhile scholarly endeavor, but is also important for the future of the Church.

Submitted by Antonius Liedhegener, Friedrich-Schiller-Universität Jena, Institut für Politikwissenschaft, D-07740 Jena Germany

Corrections and Omissions

Please note the following corrections to the spring 2003 issue of the *American Catholic Studies Newsletter*.

Announcements:

• **In Memory of Brother Thomas Spalding: The Sage of Bardstown**
Clyde F. Crews, the author of these reflections on Br. Spalding's life, is not a member of the Xaverian order.

• Fr. Robert F. Trisco, not Msgr. John T. Ellis, was Br. Spalding's dissertation director.

Book review:

• **Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828-1860** by Diane Batts Morrow, was published by the University of North Carolina Press (2002).

Update: Cushwa Center's "Catholicism in Twentieth-Century America" Project

This multi-year study, launched in 1996 and made possible by a grant from the Lilly Endowment, is now producing a series of scholarly volumes published by Cornell University Press under the general editorship of Scott Appleby. The first volume in the series, *Claiming the City: Politics, Faith, and the Power of Place in St. Paul* by Mary Lethert Wingerd (Cornell University Press, 2001), is now available in paperback, as is the second volume, *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, Timothy Matovina and Gary Riebe-Estrella, S.V.D., ed. (Cornell University Press, 2002). The third volume, *Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence*, by Evelyn Sterne, is due to be published in December 2003.

Recent Research

- Dr. Paul Misner, emeritus from Marquette University, is working on a continuation of his *Social Catholicism in Europe: From the Onset of Industrialization to the First World War* (Darton, Longman & Todd Ltd., 1991), for the period 1918-1968.

- Susan P. Hudson passed the doctoral defense for her Ph.D. at the Catholic University of America, School of Arts and Science, Department of History. Her dissertation was entitled "The Paradox of Power and Prayer: The Grey Nuns of Lewiston, Maine, 1878-1908." Dr. Hudson's article "Les Soeurs Grises of Lewiston, Maine, 1878-1908: An Ethnic Religious Feminist Expression" was published in *Maine History* 40:4 (winter 2001-2002): 309-332.

- Laura E. Ettinger has published an essay entitled "Mission to Mothers: Nuns, Latino Families, and the Founding of Santa Fe's Catholic Maternity Institute" in *Women, Health, and Nation: Canada and the United States Since 1945*, edited by Georgina Feldberg, Molly Ladd-Taylor, Alison Li, and Kathryn McPherson (Montreal: McGill-Queen's University Press, 2003): 144-60.

- Rev. William Wolkovich-Valkavicius published "The Groton Indian Raid of 1694 and Lydia Longley" in the summer 2002 issue of the *Historical Journal of Massachusetts*. Rev. Wolkovich-Valkavicius is currently working on a biography of Rev. Peter A. McKenna (1846-1896), a brilliant orator in the temperance movement and the Irish Land League. Rev. McKenna was an ecumenist, pro-labor advocate and newspaper editor.

PUBLICATIONS



Catholics and the American Dream:

A Review of Jim Cullen's *Restless in the Promised Land*

As Catholic Studies grows in prominence in U.S. Catholic higher education, scholars in this new area should adopt the healthy habit encouraged by saints and confessors through the ages: the habit of self-examination. Like scholars in all new subdisciplines, Catholic Studies scholars must make regular and honest accounting of their strengths and weaknesses. Jim Cullen's recent book, *Restless in the Promised Land: Catholics and the American Dream* (Sheed & Ward,

2001), helps us to gauge the state of the field. If Catholic studies, on the one hand, can revitalize and sustain Catholic tradition and, on the other, illuminate the fascinating and often fruitful exchange between Catholicism and so-called "secular" culture, Cullen suggests how these exchanges ought to be made and how they cannot.

Restless in the Promised Land demonstrates the range of Catholic studies' potential. Though Cullen, an essayist and scholar of American studies, would consider himself only a wayfarer in this field — he has written past books on the Civil War and on Bruce Springsteen, as

well as the recent monograph, *The American Dream: A Short History* (2003) — his instincts are noteworthy for those who consider Catholic studies a home base. This book's great virtue is Cullen's insistence (echoing historian James T. Fisher) that examining lapsed and nominal Catholics is an essential part of understanding the American Catholic story, as well as the broader American story. Catholic studies scholars should follow Cullen's lead: he ponders unlikely figures like Springsteen and Madonna, thereby gleaned evidence of Catholicism's broad influence in American cultural life.

Cullen further highlights the need for imaginative reconsideration of what reasonably might be understood as Catholic, or secular, or both. His reading of F. Scott Fitzgerald's *The Great Gatsby* (1925), for example, demonstrates that

Fitzgerald, though he self-consciously rejected the faith, carried into his writing the sacramental and moral sensibilities imbibed in his early 20th-century Catholic education. Here, Cullen's instinct is to seek evidence for Catholicism's influence in unexpected places, and it pays off: Cullen unpacks the sensuous depictions in the novel,

along with the ethical judgments, that seem to be shaped by a Catholic sacramental and moral view of the world. Unfortunately, Cullen's analysis of the Catholic influences in Margaret Mitchell's novel, *Gone with the Wind* (1936), and his comparative reading of Frank Capra's *It's a Wonderful Life* (1947) and Martin Scorsese's *Last Temptation of Christ* (1988) are less convincing, at times relying on strained connections to make a point.

Nevertheless, Cullen is laudably imaginative in his effort to understand how Catholicism bleeds outward into its surrounding cultural environment and often mutates into new forms. Such imagination is essential to maintaining Catholic studies' intellectual vitality, attracting broad scholarly interest, and asserting the field's relevance in contemporary intellectual life.

In this vein, Catholic studies scholars would do well to contemplate the rise and influence of "sacramentality," or view of the sacred nature of human life and experience, in post-World War II American culture. We now live in a world where the Jewish-American advice guru, Dr. Laura Schlesinger, holds forth on the "sacramental character" of her radio listeners' sex lives, and vendors of Catholic goods increasingly take orders from evangelical preachers for sacramentals and traditional vestments. Similarly, HBO's wildly popular

series, *The Sopranos*, seeks to achieve the distinct flavor of Italian-American Catholicism in its portrayal of one crime family's suburban, ethnic, moral, and religious sensibilities. Attending to such phenomena as these helps to address two

questions that should be central to the Catholic studies enterprise: How does Catholicism reach into the surrounding culture? And what difference might this make?

Writing as a Catholic concerned about the contemporary church, Cullen underscores one of the aforementioned aims of Catholic studies: to revitalize an ancient faith, giving it relevance and resonance in the contemporary world. But in this respect Cullen seems

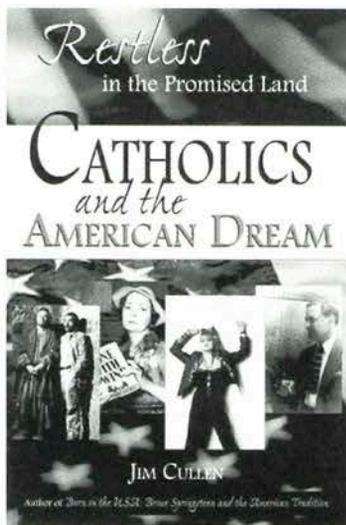
halfhearted. Passing reference to what he views as widespread disconnection between priests and laity is no substitute for serious and incisive consideration of the quality of pastoral ministry in the contemporary United States. Cullen neither engages in analysis, nor offers specific suggestions for future improvement. Had he professed to examine Catholicism as simply an intellectually interesting subject of study, these omissions would not be noteworthy. Having raised his concern *as a Catholic*, however, his decision to sidestep serious intellectual engagement is disappointing.

Most notable for non-Catholic readers, Cullen is not fully successful at examining and assessing his organizing principle: Catholics and the American dream. He points out the dual nature of Catholics' engagement with the American dream of freedom, rights, and financial success. On the one hand, they are stigmatized and marginalized within a Protestant nation. On the other, they are among the most successful religious groups, both demographically and politically. Cullen does recognize that Catholics' "relationship to the American Dream changed decisively in the twentieth century, due in large measure to the ebbing of discrimination toward Catholics and a commensurate rise of Catholic achievement and confidence in American life" (xix). But he does not assess some critical dimensions of this transfor-

mation. In an era of unrestrained consumerism, are Catholics to be congratulated for having made this transition? What might his case studies of various cultural figures and their work have to say about how, if at all, Catholics differed from other Americans in their pursuit of the American dream? How might Catholic resources, both spiritual and intellectual, be brought to bear in critiquing the American dream? Though on this last score he makes reference to Catholic solidarism as a potential antidote to the individualism and consumerism of the American dream, Cullen does not pursue this line of inquiry in any depth — and thus he elides the most crucial issue raised by his book: Catholics' moral relationship to the American dream.

Certainly, Cullen's reluctance to evaluate the moral character of Catholics' engagement with the American dream points to a current weakness within the larger academic community, notably in the areas of history and American studies. The examination of culture that has captured the imagination and interest of a generation of scholars has too often relegated to the sidelines considerations of class and social status, glossing over social differences with studies of shared cultural phenomena. To his credit, Cullen seems to recognize this as a potential problem, admitting at the outset his bias as a student of culture trained in the late 20th century. Still, in a book about the American dream — a book in which sustained attention to the differences of class, race, and access to freedoms would seem essential — the reader longs for a more engaged critique, or conversely a defense, of the stratified reality of American life. Here again, stronger reference as to how Catholic spiritual and intellectual resources have negotiated such differences would have added to the significance of Cullen's book.

Cullen ought to be emulated for his imaginative instinct to seek out the subtle influences of Catholicism within 20th-century American culture; more research uncovering the complex give-and-take relationship between Catholicism and American culture can help make Catholic studies the successful, intellectually exciting enterprise it ought to be. Yet Catholic studies scholars should work assiduously to advance beyond Cullen's stultified engagement



of the moral issues at hand. F. Scott Fitzgerald well knew the deep moral principles instilled in his boyhood education, and as an adult, he referenced those principles in assessing the world around him. As Cullen shows, Fitzgerald did not make rote appeal to rules and regulations, but entered into conversation with moral theology. In their own work, Catholic studies scholars should follow Fitzgerald's lead, entering a dialogue with Catholicism as a spiritual and intellectual tradition.

Cullen's book should also convince Catholic studies scholars to avoid vague, halfhearted advocacy for ecclesiastical change. I suggest that, if we as scholars wish to employ our research and writing to shape the future of the Church, we

should do so with the level of informed engagement and respectful interrogation that the project of revitalizing Catholicism deserves. Of course, not everyone should feel compelled to advocate for change: we need much more excellent scholarship that simply takes Catholicism seriously. Any area of study which overemphasizes the need for institutional change risks becoming parochial and dull.

Those who do wish to advocate a particular ecclesiastical issue, such as the quality of pastoral ministry, the nature of contemporary theology, or the status of women in the church, would do well to avoid Cullen's feebleness in this regard. Instead, they should build cases for change on the firm grounding of pro-

longed reflection, specificity in identifying problems and recommending solutions, credible and insightful readings of the evidence, and vigorous argument permeated by goodwill. Producing this kind of scholarship is challenging. Yet for Catholic studies to fulfill its potential and rightfully claim prominence in Catholic higher education, we must so challenge ourselves.

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Recent publications of interest include:

Bernard Aspinwall, *The Catholic Experience in North Ayrshire* (Ardrossan, 2003) examines the 11 towns in the area of North Ayrshire, Scotland. The parishes include many immigrants from the Highlands, Ireland, Italy, Poland, Lithuania, and elsewhere. Many 19th- and 20th-century arrivals later emigrated to the United States. They include two prominent Irish-born priests, Hugh Quigley and John McDermott.

Steve M. Avella, *A History of the Diocese of Sacramento* (Sacramento, 2001). This book highlights the initial fruits of research Avella undertook for the Diocese of Sacramento's seminar on diocesan history. He documents the development of the Sacramento Catholic community chronologically and assesses the character of the diocese. In addition to pointing out the institutional development of Sacramento, Avella argues that one major attribute of the diocese is its missionary ethos. Due to the sparse Catholic population of the region, the diocese is sustained by imported clergy from other states and the world.

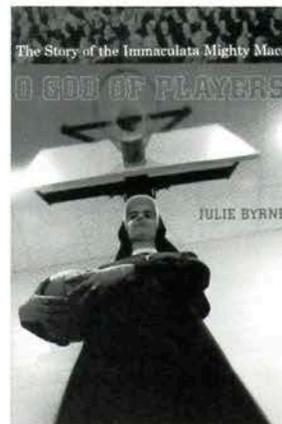
Jason C. Bivins, *The Fracture of Good Order: Christian Antiliberalism and the Challenge to American Politics* (University of North Carolina, 2003). Dramatic visual protests against militarism characterize the Catholic pacifism of the Berrigan brothers and the Jonah House resistance community. Bivins connects the Berrigans to a larger Christian movement which increasingly protests against the civil and political order of the United States; he categorizes this phenomenon as "Christian antiliberalism." Bivins' goal is not to explore a well-organized movement but to examine the characteristics inherent in Christian groups that challenge the nation-state. He identifies political illegibility, ritual protest, and a concern for self-determined community as traits shared by Christian antiliberals.

Jon Butler, Grant Wacker, and Randall Balmer, *Religion in American Life: A Short History* (Oxford, 2003). This history of American religious life reflects the combined efforts of three prominent religious historians. Each responsible for a different era, the authors probe the impact of religion on central

events in American history. Jon Butler surveys religious affairs in the 13 colonies from first colonization to the American Revolution. Grant Wacker examines the growth of evangelical Protestants and their relations with Catholics and Jews in the 19th century. Randall Balmer describes the religious pluralism of the 20th century and the effects of industrialization, modernization, and secularization on American religions.

Julie Byrne, *O God of Players: The Story of the Immaculata Mighty Macs* (Columbia, 2003). Byrne explores the role of pleasure in the lives of ordinary

Northeastern Catholic girls during the 1940s to 1970s. She documents lived religion by examining how the female Catholic basketball players of Immaculata College in Malvern, Pennsylvania (outside of Philadelphia), derived pleasure from their experiences playing basketball with the support and encouragement of



local Catholic institutions. She tracks the history of women's basketball in the region on both the high school and collegiate levels while highlighting the "Mighty Macs" of Immaculata College, who between 1972 and 1974 made history by winning the first three women's national college basketball championships. Her unique study contributes to our understanding of the religious lives of ordinary people. The book underscores the heterogeneity within Philadelphia Catholicism, and explains the processes of accommodation and resistance of young women to Catholicism, a faith which both shaped their lives and which they also helped to form.

Raymond Chapman, *Godly and Righteous, Peevish and Perverse: Clergy and Religious in Literature and Letters* (Eerdmans, 2003). This collection of literature explores portrayals of clergy within modern British and American fiction. Commentary from retired literature professor Raymond Chapman accompanies the selections. Chapman organizes the collection into thematic chapters with names borrowed from the *Book of Common Prayer* such as "Godly, Righteous, and Sober" about the upright, "Such Things as He Possesseth" about the possessions of the clergy, "An Honorable Estate" about the clergy spouse, and "Then Shall Follow the Sermon" about famous and infamous preachers.

Charles Colson and Richard Neuhaus, eds., *Your Word Is Truth: A Project of Evangelicals and Catholics Together* (Eerdmans, 2002). This collection of essays developed out of current theological dialogue between Catholics and evangelicals under the organization Evangelicals and Catholics Together. The authors explore the relationship between scripture and tradition. They agree that debate does not center so much on *sola scriptura* but rather on to what degree development in doctrine is guided by the Holy Spirit in relation to the teaching of scripture. The collection includes essays by Thomas Guarino, Avery Dulles, and Timothy George.

Jay P. Corrin, *Catholic Intellectuals and the Challenge of Democracy* (Notre Dame, 2002). This study of the devel-

opment of progressive Catholic thought seeks to challenge the interpretation of the Catholic response to democracy and modernity that views the Church as a servant of the parties of the far right and of authoritarian patriarchal structures. The book examines the writings of prominent church leaders whose social activism and writings predate Vatican II including Cardinal Henry Edward Manning and Frederic Ozanam and writers like G.K. Chesterton.

John C. Cort, *Dreadful Conversations: The Makings of a Catholic Socialist* (Fordham University Press, 2003). John C. Cort converted to Catholicism in 1935 as an undergraduate at Harvard. In his memoir, he recounts his commitment to living a radical Catholic life and his devotion to social action. In addition, the book sheds light on numerous campaigns for justice in the 20th century, including the Catholic Worker Movement, the Association of Catholic Trade Unionists, the Peace Corps, and the Model Cities program.

William Dean, *The American Spiritual Culture...and the Invention of Jazz, Football and the Movies* (Continuum, 2002). Does America have a spiritual culture outside of organized religion? Can one identify this spiritual culture? Dean undertakes the challenging task of defining the characteristics of American spiritual culture, as well as identifying and analyzing its main cultural products. In the first part of the book, he notes the factors determining the shape of America's spiritual culture. He argues that the pragmatic spirit and immigrant roots of Americans generated a religious sensibility endowed with pragmatism and attentive to mystery and tradition. The second part of the book proposes that popular American cultural forms — jazz, football, and movies — are religious expressions produced from the spiritual culture of Americans.

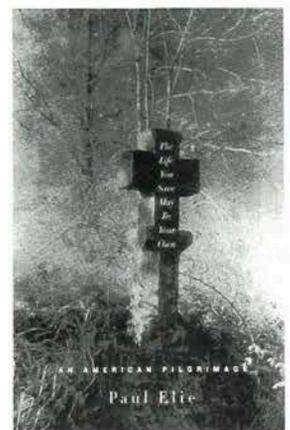
Louis A. DeCaro, Jr. *"Fire From the Midst of You": A Religious Life of John Brown* (New York University, 2002). Was John Brown's raid on Harpers Ferry the crime of a ruffian or an act of heroic self-sacrifice? DeCaro views Brown as a martyr and describes how Brown's militant abolitionism was firmly rooted in his postmillennial theology. A

full-length study of Brown's life, the book compliments the current body of work that examines the theological roots of abolitionism.

Curtis Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford, 2003). According to the authors, churches remain one of the last areas of public life that remain largely untouched by legal desegregation. This book suggests that multiracial congregations could assist in the healing of racial division within the United States. The authors criticize theologies which promote racial separation, and propose a new theology for multiracial congregations. They also discuss the history of interracial congregations within the United States.

Etan Diamond, *Souls of the City: Religion and the Search for Community in Postwar America* (Indiana, 2003). Challenging those who characterize the modern city as a place devoid of religion, Diamond argues that postwar urban residents participated in religious congregations as a means of both staying rooted and building new ties in the metropolis. For a diverse group of urban dwellers, religious congregations served as central "places" within the larger metropolis. Diamond's study is based in Indianapolis, Indiana.

Paul M. Elie, *The Life You Save May Be Your Own: An American Pilgrimage* (Farrar, Straus, and Giroux, 2003). A contemporary once alluded to famous postwar American Catholic writers — Dorothy



Day, Flannery O'Connor, Walker Percy, and Thomas Merton — as the School of the Holy Ghost. Despite their limited interaction, Paul Elie weaves together their life stories, showing how each one used writing to explore and communicate the dimensions and challenges of religious faith. Their individual pilgrimages are

integrated into a common narrative that spans the 20th century and highlights the distinctive religious cultures of various regions and movements. This engaging collective biography documents not only postwar American literature, but also the lives of writers who influenced the religious imaginations of many Americans.

Christopher H. Evans and Williams R. Herzog II, eds., *The Faith of Fifty Million: Baseball, Religion and American Culture* (Westminster John Knox, 2003), with a foreword by Stanley Hauerwas. This collection of essays explores the relationship between religion and baseball. Essays examine the role of baseball in the development of an American spiritual identity, the role of baseball in the drive for social justice, and the “eternal nature” of baseball.

William Barnaby Faherty, *Exile in Erin: A Confederate Chaplain's Story* (University of Missouri, 2002). Faherty examines the transatlantic ministry of Confederate Civil War chaplain, Fr. John B. Bannon. During the Civil War, Fr. Bannon gave up his St. Louis parish in order to serve as a Confederate army chaplain and to plead the case for Irish support of the Confederacy. Returning to his native Ireland after the war, he achieved prominence as a preacher in the 1880s.

William Henry Foster, *The Captors' Narrative: Catholic Women and Their Puritan Men on the Early-American Frontier* (Cornell, 2003). Intercolonial wars between 1690 and 1760 resulted in the capture of close to two thousand New Englanders, primarily men. Demonstrating the role of gender in the captivity experience, William Henry Foster uncovers the fate of some of the men taken by French Canadians and Native Americans. Secular and monastic French Canadian women often found themselves directing the labor of the captives. Exploring the testimony of returned males, Foster finds evidence of protest and resistance to the female authority of the women. He also argues that the French-Catholic Canadian women's position as captors expanded their public roles.

Edwin S. Gaustad, *Proclaim Liberty Throughout All the Land: A History of Church and State in America* (Oxford, 2003). Many important events in American history have brought to the forefront the question of what is the ideal relationship between church and state. Aimed at the general reader, this text examines the most famous and heated debates over the relation of religion and the state. While covering diverse topics like witchcraft, church taxation and school prayer, Gaustad's sweeping study from colonial times to the present demonstrates the importance of religious liberty in America.

David Gibson, *The Coming Catholic Church: How the Faithful are Shaping a New American Catholicism* (Harper San Francisco, 2003). David Gibson, an award-winning religious journalist, argues that the sexual abuse scandals are galvanizing to action the ordinary Roman Catholic laity in America. Unpacking contemporary debates within the Roman Catholic church, he outlines the forces that he believes will draw the laity together to effect change. Dividing the book into three sections — the laity, the priesthood, and the hierarchy — Gibson suggests that changes are imminent in each of these areas, including transparency in financial affairs, accountability regarding church personnel, and participation in the selection of bishops by the laity. According to Gibson, American laity now have the opportunity to effect lasting change on governance within the Catholic Church on both the local and international levels.

John M. Giggie and Diane Winston, *Faith in the Market: Religion and the Rise of Urban Commercial Culture* (Rutgers, 2002). Contrary to the writings of some scholars, religion has survived and thrived in the modern commercial metropolis. This volume of essays challenges the idea of the “secular city” and examines how urban dwellers welded their consumer ethic with their religious practices. Within this interdisciplinary work, contributors illustrate how religious groups embraced commercial culture as a means of furthering their presence in the urban environ-

ment. Essays analyzing Protestant visual culture, Christian Science architecture, and Catholic modesty campaigns comprise a few of the topics explored in the collection.

James Hodge and Linda Cooper Hodge, *Disturbing the Peace: The Story of Father Bourgeois* (Orbis, 2003). This book examines Fr. Roy Bourgeois' efforts to close the School of the Americas. The biography documents his experiences as a boy in Louisiana, as a young Naval officer in Vietnam, and as a Maryknoll missionary. After tracking atrocities to persons trained at the School of the Americas, Fr. Bourgeois began leading a campaign against the school in 1983. Now, annual protests at the school each November attract some 10,000 people.

E.B. Holifield, *Theology in America: Christian Thought from the Age of Puritans to the Civil War* (Yale, 2003). This survey of American Christian theology examines currents of religion within mainstream Protestantism, Catholicism, and other Christian religious groups from 1636 to 1865. Citing some 270 theological writers, Holifield claims that the defining mark of the theologians of this period is their shared interest in the reasonableness of Christianity. Exploring the role of American theologians in relation to their European counterparts, Holifield's survey highlights the importance of Calvinist thought to the American theological tradition and the social location of theology within early America.

Philip Jenkins, *The New Anti-Catholicism: The Last Acceptable Prejudice* (Oxford, 2003). Seeking to understand contemporary prejudice against Catholics, Philip Jenkins explores some dramatic examples of anti-Catholicism including Sinead O'Connor's infamous appearance on *Saturday Night Live* during which she destroyed a picture of Pope John Paul II. He also documents the stereotypes of Catholics and priests made in newspapers, television and on cable news shows. Arguing that anti-Catholicism is prevalent and unchecked within American society, Jenkins

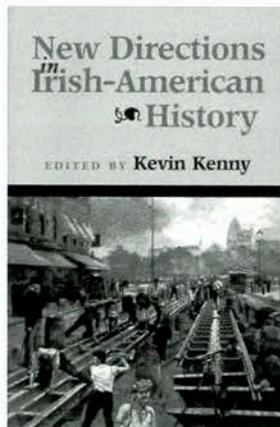
maintains that members of the left, entertainment moguls, and intellectuals provide stereotypes about Catholics that they would condemn if similar characterizations were attached to other groups. He surveys antipathy toward Catholics in America since the colonial period and postulates a current version of anti-Catholicism emerging in the aftermath of Pope Paul VI's 1968 reaffirmation of the Church's prohibition on artificial contraception. The book offers informative examples of the hate speech limits of pluralism within contemporary America.

Kevin Kenny, ed., *New Directions in Irish-American History* (University of Wisconsin, 2003).

This collection of essays examines the transformation of Irish-American history by new analytical models and an emphasis on transnationalism. Essays demonstrate

new research that explores Irish history through the lenses of labor, gender, historical memory, and race, complementing existing scholarship on emigration, politics and social class. An interdisciplinary collection, essays include geographic, sociological, and literary analyses of topics within Irish-American history. Contributors to the volume include Tyler Anbinder, Bruce D. Boling, Mary E. Daly, Catherine M. Eagan, Ruth-Ann M. Harris, Diane M. Hotten-Somers, William Jenkins, Patricia Kelleher, Kerby Miller, and others.

Gary Laderman, *Rest in Peace: A Cultural History of Death and the Funeral Home in Twentieth Century America* (Oxford, 2003). Responding to Jessica Mitford's *The American Way of Death*, an exposé of the profit-driven funeral industry, Laderman argues that the funeral home and mortician have been positive, necessary, and compassionate forces in modern America. The book explores the meaning behind current funeral customs such as the open casket and outlines the history of embalming since the Civil War. In addition, Laderman illustrates how shifting



attitudes toward death and celebrity have influenced the development and customs of the funeral industry in America since the Civil War.

Paul Lakeland, *The Liberation of the Laity* (Continuum, 2003). The sexual abuse crisis in the Catholic Church during the last few years has prompted re-evaluation of ecclesiastical structures, church governance and the priesthood. While other authors have chosen to detail the crisis and critique the role of the bishops and priests, Lakeland offers a critique of the Church out of his research on the laity since Vatican II. He argues that the current crisis took root because the laity have been a powerless force and the bishops are not accountable to them. Despite the proliferation of lay ministers within the last several decades, Lakeland finds little theological reflection on their role. He argues that a reflective theology of the laity will bring structural reform to the Church.

Fr. George La Piana and John M. Swomley, *Catholic Power vs. American Freedom* (Prometheus, 2003), Herbert F. Vetter, ed. This volume offers reprints of four lectures by Roman Catholic priest and Harvard professor of Church history, Fr. George La Piana (1878-1971), and an extended afterword by social-ethics activist John M. Swomley. Both authors seek to answer the question of whether a strong Catholic Church is compatible with democracy and freedom, a question very much at the forefront of discussion within intellectual circles when La Piana first delivered the lectures. La Piana's essays highlight what he views as the totalitarianism of 20th-century Catholicism and the alignment of the Church with fascists. In his afterword, Swomley seeks to bring the question into current Vatican-American relations highlighting ongoing controversies regarding Catholic opinion on censorship, academic freedom, abortion, and population policy.

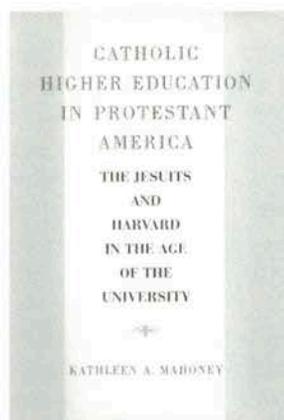
Joseph C. Linck, *Fully Instructed and Vehemently Influenced: Catholic Preaching in Anglo-Colonial America* (St. Joseph's University Press, 2002). This study examines 18th-century Catholic

homiletics in order to capture the religious life of early American Catholics in Maryland and Pennsylvania. Using the American Catholic Sermon Collection at Georgetown, Linck examines over 450 texts preached in Maryland and Pennsylvania, primarily by Jesuit missionaries from 1701 to 1801. The sermons presented within Linck's study reveal the preacher's commitment to encouraging the communal dimensions of Catholic life and the desire of missionaries to assist their flock in meeting the demands of the New World and the birth of the new nation. Linck also provides examples of how the priests preached on contemporary issues including domestic life, slavery, devotional practices, and relations with non-Catholics and the civil state. The book offers detailed research of not only the homiletics of the 18th century, but also the social world of Catholics in early America.

Daisy L. Machado, *Of Borders and Margins: Hispanic Disciples in Texas, 1888-1945* (Oxford, 2003). Recognizing that many Protestant churches in America face tension with their Hispanic constituencies, Machado uses the history of the Disciples of Christ in Texas to explore the historical roots of this unease within one denomination. Looking at the late 19th and early 20th centuries, she finds that the disciples were unable to successfully enter Hispanic communities. She pins this failure on the idea of frontier, a concept and mindset which shaped church policy and ministry toward Hispanics. Embedded in the notion of frontier for the Disciples were ethnocentric views of race, myths of a virgin Texas land, and an understanding of the Church as an agent of socialization or Americanization. Ultimately, this ethos hindered the growth of the Disciples of Christ within Hispanic communities in Texas.

Kathleen Mahoney, *Catholic Higher Education in Protestant America* (Johns Hopkins, 2003). Under the direction of its president Charles W. Eliot, Harvard University barred the entrance of graduates of Jesuit colleges from regular admission to Harvard Law School in 1893. Public and contentious controversy ensued, the modern research university spread and Catholics were left

to resist, accommodate, or embrace the new educational practices. For Eliot and his fellow liberal Protestant educators, the modern university was synonymous with Protestant modes of inquiry and Catholic ideals were a hindrance to their efforts. At the same time, a rising Catholic population desired entry into elite educational institutions. Mahoney deftly examines the interplay between the rise of the modern non-sectarian research university and the development of an aspiring Catholic middle class, and a Catholic Church involved in a strident campaign against modernism and the intellectual foundations of modern academic life.



Karen Majewski, *Traitors and True Poles: Narrating a Polish-American Identity, 1880-1939* (Ohio, 2003). Majewski diligently searched newspapers and the records of immigrant bookstores to uncover the literary works of Polish immigrants from 1881 to 1939. Her research reveals the common quest for identity during this era among Poles, both those in Poland and those who immigrated to the United States. Her study also reveals the Americanization process and Polish-American views of the Catholic Church, Polish enemies, gender, and changing family roles.

Stephen A. Marini, *Sacred Song in America: Religion, Music, and Public Culture* (University of Illinois, 2003). Marini explores the position of sacred song in the religious culture of contemporary America. He provides both historical analysis and a musicological perspective on the role of music in Native American traditions, Jewish music revival, New Age music, gospel music, and hymnals.

Mark Massa, S.J., *Anti-Catholicism in America: The Last Acceptable Prejudice* (Crossroad, 2003). Mark Massa argues that anti-Catholicism often resulted

from the reaction of others to actual characteristics of Catholic theology or practice. Massa provides a historical overview of anti-Catholicism, explaining how Protestants' apprehension of Catholics, nativist anxieties, and the fear of the collapse of democracy contributed to prejudice against Catholics in the United States. Drawing on the scholarship of David Tracy and Andrew Greeley, Massa argues that the Catholic

analogical imagination, with its emphasis on community and the sacramental nature of life, conflicted with the dialectical Protestant imagination which affirms private judgment. The majority of his book deals with anti-Catholicism among evangelicals, with chapters examining Norman Vincent Peale and the election of John F. Kennedy, "Jack Chick" cartoons, Jimmy Swaggart, and Paul Blanshard.

Carol J. Maxwell, *Pro-Life Activists in America* (Cambridge, 2002). Through oral histories, Maxwell explores the web of beliefs and desires that sustain and drive the pro-life movement in America. She uses an interdisciplinary approach that combines theory from sociology, political science, anthropology, and moral philosophy to understand the minds of individual protestors as they moved from conventional action to direct action. Her survey of activism from the late 1970s to the early 1990s allows her to uncover the transition from nonviolence to violence and to highlight the stories of a diverse group of individuals, men and women, Catholics and evangelicals.

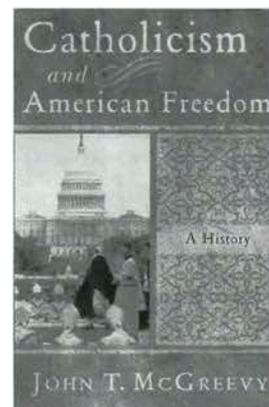
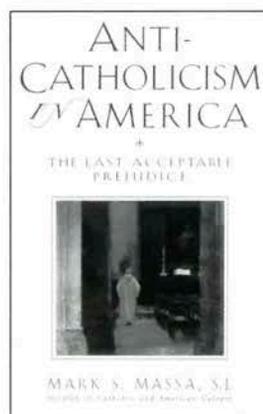
John T. McGreevy, *Catholicism and American Freedom: A History* (W.W. Norton, 2003). The refusal of young Thomas Whall to recite the Ten Commandments from the King James

Bible at his Massachusetts common school marked the beginning of heated debate between the local Catholic community and the Protestant members of the school board and eventually sparked national commentary. McGreevy uses this debate to introduce readers to the dynamic relationship between American Catholics informed by a communitarian ethic and influenced by a global Catholic revival which emphasized group solidarity and traditions and their fellow Americans

dedicated to a 19th-century liberalism which enshrined individual autonomy as the basis of democracy. He goes on to explore conflicts in the areas of slavery, public education, economic reform, entertainment, birth control, and abortion to outline the intertwined relationship between Catholicism and American notions of freedom during the 19th and 20th centuries. His study reveals the ongoing tension between American Catholics who prize a conception of freedom grounded in

communalism, and American intellectuals fighting for individual liberalism. McGreevy examines the relationship between these competing conceptions of freedom within a transatlantic context, infusing the narrative with connections between international affairs, actors and intellectuals, and the development of American and Roman Catholic ideas.

R. Laurence Moore, *Touchdown Jesus: The Mixing of the Sacred and the Secular in American History* (Westminster John Knox Press, 2003). This narrative examines the dynamic relationship between American religion and cultural developments in America between the nineteenth and twentieth centuries.

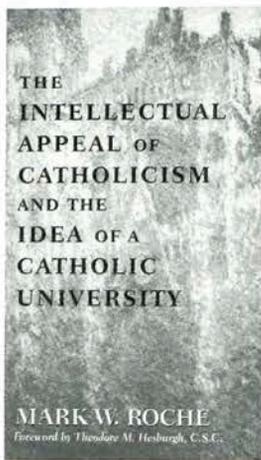


Religious groups in America for the past 200 years have been affected by nationalism, the separation of church and state, democratic pluralism, and shifting boundaries between the sacred and secular.

Thomas Oden, *The Rebirth of Orthodoxy: Signs of New Life in Christianity* (Harper, 2002). This book is similar to *The Mosaic of Christian Belief* by Robert Olson, *Why Religion Matters* by Huston Smith, and *The New Faithful* by Colleen Carroll in that it tries to describe the resurgence of orthodox belief and to critique secular modernism. Oden relates his own personal journey to orthodox belief and intends the book to serve as a call to others to embrace the same path. He describes "orthodox ecumenism" in people from different denominations and advocates a return to more orthodox faith.

Paulinus Ikechukwu Odozor, C.S.Sp., *Moral Theology in an Age of Renewal* (Notre Dame, 2003). Since the completion of the Second Vatican Council, the discipline of moral theology has encountered many issues and controversies as theologians have heeded the council's call for the renewal of moral theology. In this survey, Odozor documents the dramatic changes and developments in moral theology since the Council. The text examines important topics within the discipline, such as the distinctiveness of Christian morality, natural law, scripture, moral norms, the teaching authority of the Church, and virtue ethics. After exploring the heated landscape of the field, Odozor offers a constructive proposal for a common ground in the contemporary debates on moral discourse.

John Portmann, *Sex and Heaven: Catholics in Bed and Prayer* (Palgrave, 2003). Portmann argues in this work that sexuality trumps theology within recent discourse regarding sex from the Catholic hierarchy. Exploring the concept of heaven within Protestantism, Judaism, and Islam, Portmann seeks to understand how western Christians have come to believe that correct sexual



behavior is necessary for salvation.

Mark Roche, *The Intellectual Appeal of Catholicism and the Idea of a Catholic University* (Notre Dame, 2003). Mark Roche, dean of the College of Arts and Letters at the University of Notre Dame, provides a vision of a Catholic university within this short essay that is meant to appeal to both Catholics

and non-Catholics. He outlines a vision of a university that will appeal to all those who envision the unity of all human knowledge. In addition to laying out the promise of a Catholic university, Roche outlines the challenge of achieving such a distinct intellectual mission.

R. Neil Scott, *Flannery O'Connor: An Annotated Reference Guide to Criticism* (Timberlane, 2002). This 1,086 page volume cites and describes over three thousand references to Flannery O'Connor in dissertations, books, articles, theses, and chapters published during the past 25 years. The detailed subject index and annotated reference will be beneficial to those undertaking the study of the noted Southern Catholic writer.

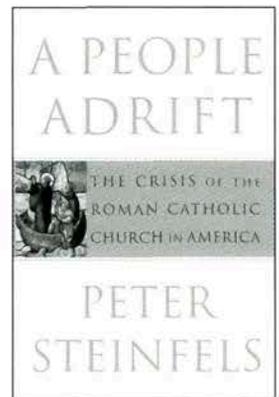
William H. Shannon, Christine M. Bochen, Patrick F. O'Connell, *The Thomas Merton Encyclopedia* (Orbis, 2002). This encyclopedia, with over 350 entries and 50 illustrations, is a reference guide for those seeking to understand the scope of Merton's contribution and his contemplative spirituality. The entries document Merton's books, the central themes of his work, important persons in his life, and the physical locations he inhabited.

Thomas J. Shelley, *Greenwich Village Catholics: St. Joseph's Church and the Evolution of an Urban Faith Community, 1829-2002* (Catholic University, 2003). Following in the pattern of his recent book *Slovaks on the Hudson*, Shelley examines the history of St. Joseph's parish in Greenwich Village in order to further our understanding of urban Catholicism. Chronicling the

parish for over 175 years, the book presents both the evolution of Catholicism in New York and the ever-changing position of St. Joseph's in relation to local social and economic upheavals at Greenwich Village.

Stephen J. Stein, *Communities of Dissent: A History of Alternative Religions in America* (Oxford, 2003). Particularly suited for a young audience, this book uncovers with clarity and accessibility the long tradition of alternative religious groups in American history. Stein argues that alternative religious groups like the Quakers, Mennonites, and Christian Scientists have opened new ways of thinking not only about religion, but about issues such as race, class, gender, and the social-political order. Each chapter includes primary sources and illustrations.

Peter Steinfels, *A People Adrift: The Crisis of the Roman Catholic Church in America* (Simon and Schuster, 2003). One of the last initiatives undertaken by Joseph Cardinal Bernardin was the Common Ground Initiative which sought to reinvigorate the Church by providing a forum to ease the polarization of American Catholics. Bernardin's efforts attracted the disdain and rancor of some other American cardinals. Steinfels uses their reaction to explore the current crisis of the Roman Catholic Church in the United States and to make modest proposals for reform. He



claims that recent revelations of sexual abuse have not caused this crisis. Instead, he argues, the scandals have simply brought to light the underlying problems caused by both theological gridlock as well as the impact of social and cultural changes on American Catholics.

In this book, Steinfels both seeks to diagnose the problem and cause while offering proposals for the future. He examines contemporary liturgy, religious education, Catholic schools,

hospitals and colleges, and the role of women in the Church. Emerging from his research and analysis is a call for American Catholics to examine the Catholic identity of Catholic institutions, the integration of the laity into positions of key responsibility in Catholic institutions and the rise of leadership that is able to meet these challenges. He urges those of disparate viewpoints to work together and foster a distinctively Catholic identity that will end polarization and effect change in the wider American society.

David Woolner and Richard Kurial, eds. *FDR, the Vatican, and the Roman Catholic Church in America, 1933-1945* (Palgrave, 2003). This collection of essays originated from a 1998 conference at the Frank and Eleanor Roosevelt Institute. The essays focus on

the interactions between FDR, the Vatican and American Catholics from 1933 to 1945. Topics covered include the Catholic relationship to the New Deal, diplomatic relations between America and the Vatican, and the response of both the Vatican and the United States to the Holocaust.

Ruth A. Wallace, *They Call Him Pastor: Married Men in Charge of Catholic Parishes* (Paulist, 2003). This book documents the leadership of 20 married men across the United States (10 deacons and 10 laymen) who administer parishes. The author interviewed the men, their families and their parishes to understand the dynamics of this form of leadership. Her research reveals that the men practiced collaborative leadership, their working wives

supported their ministry, and that their presence contributed to increased parish involvement and financial support.

Robert Wuthnow and John H. Evans, eds., *The Quiet Hand of God: Faith-Based Activism and the Public Role of Mainline Religion* (University of California, 2002). This collection of essays documents the continued presence and vitality of mainline Protestants within the public sphere. The essays return attention to the understudied history of mainline denominations in the late 20th century. With a focus on public policy and social issues, the essay authors suggest that the impact and influence of mainline Protestants is underreported, compared to their more vocal evangelical brethren.

Recent journal articles of interest include:

R. Bentley Anderson, "A Sound Mind and a Sound Body': The Don Bosco Boys Club of Selma, Alabama, 1947-1964," *Journal of American Ethnic History* 22, no. 2 (winter 2003): 50-75.

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