



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Latino Catholics and the National Parish Dynamic

Encarnación Padilla de Armas arrived in New York City in 1945 as a young widow with a small boy and \$150 in her pocket. A doctor of law, she drew on her professional connections to obtain work in the newly founded Puerto Rican government office in New York. Subsequently she met Jesuit priest Joseph Fitzpatrick, with whom she shared her concern that the Archdiocese of New York was neglecting the Puerto Rican community. Fitzpatrick asked her if she would be willing to write a report on the situation and promised that he would deliver it personally to Cardinal Francis Spellman. Padilla de Armas gathered and led a small group of Puerto Rican women to prepare this 1951 report which opined that “the most striking aspect of the Puerto Rican situation is the constant and energetic activity of Protestants.” They emphasized that some

800 Puerto Rican ministers served in New York, where there was “not a single Catholic priest of Puerto Rican origin.” While not contesting the practice of integrating Puerto Ricans into existing Catholic parishes, they asserted unequivocally that in these congregations “Puerto Ricans must be received as regular parishioners” and that established congregants must be taught “their obligation of receiving these new people as brothers in Christ.”

Padilla de Armas and her companions anticipated many of the conclusions David Rieff makes in his recent essay “Nuevo Catholics” in *The New York Times Magazine* (12/24/06). Rieff discusses the growing number of Latino Catholics in the United States, an ongoing trend since World War II that accelerated even further toward the dawn of the 21st century. He highlights the shortage of priests, which includes both a dearth of Latino immigrant clergy and an even greater lack of U.S.-born Hispanic priests. He notes the success of

Protestant outreach efforts among Latinos, particularly those of the Pentecostals and evangelicals. He addresses the challenge of incorporating Latinos, especially Spanish-speaking immigrants, into existing English-dominant parishes and church structures. Just as Padilla de Armas and her companions had addressed themselves to New York’s Cardinal Spellman, Rieff focuses his attention primarily on the archdiocese of Los Angeles and Cardinal Roger Mahony, accentuating the critical role of church leaders in shaping the Catholicism of Latinos and their relations with their coreligionists in the United States.

Yet Rieff raises a fundamental question which Padilla de Armas and others of her generation did not articulate and probably did not even imagine from the horizon of the early 1950s: “Is this [the growing Latino presence] a real turning point in the history of the American church that will lead to its enduring revival or, instead, only another cycle in that history?” In other words, will Latinos follow the same trajectory as the descendants of previous European immigrants whose Catholic faith purportedly “eroded in the aftermath of Vatican II and assimilation”? Rieff’s answer: the current stance of solidarity with immigrants which Cardinal Mahony and many priests and other

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Seminar in American Religion

The fall Seminar in American Religion met on September 23 to discuss Maureen Fitzgerald's *Habits of Compassion: Irish Catholic Nuns and the Development of New York's Welfare System* (Illinois, 2006). (Note: Due to a death in her family, Fitzgerald did not attend the seminar). Mary Oates, C.S.J., professor of economics at Regis College in Weston, Massachusetts, and Gail Bederman, associate professor of history at the University of Notre Dame, served as commentators.

Habits of Compassion is a study of the Irish sisterhoods that founded and staffed New York's Catholic institutions for poor and orphan children in the 19th and early-20th centuries. While most historians of American women assume that the existence of the modern welfare system is owed to the beneficence of elite Protestants, Fitzgerald argues that it developed both as a result of and in response to the efforts of working-class Irish Catholic sisters to offer succor to the urban poor. In mid-19th century New York, an increase in Irish migration and declining conditions for the poor collided with middle-class understandings of children as "innocent" and therefore redeemable. The "placing-out system" of child care, by which poor Catholic children were removed permanently from their parents, and adopted by Protestant families, was presented as a means to "rescue" children from lifelong poverty and depravity. Catholic sisters, many of whom came from Irish backgrounds, consciously created an institutional system of child care as an alternative to the placing-out system. With the assistance of Tammany Hall politicians, with whom they shared close ethnic and religious ties, New York's women religious were able to channel public funds toward relief for the Irish poor that, unlike the charity proffered by Protestant elites, allowed them to keep family and religious bonds intact.

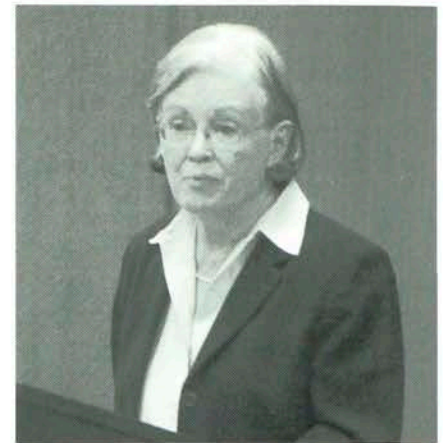
The New York Founding Asylum, the largest of the institutions founded by women religious, offered housing to six

hundred women and 1,800 infants at a time. In addition, it sponsored a day care, a maternity hospital, a children's hospital, and a home for unwed mothers. Sister Mary Irene Fitzgibbon, an Irish-American Sister of Charity who established the New York Founding Asylum and supervised it for 27 years, was a well-known and beloved figure in New York. When she died in 1896, a crowd of 20,000 turned out to mourn her, and the *New York Times* praised her as "the most remarkable woman of her age in her sphere of philanthropy." Despite the lavish attention Sister Mary Irene received on the occasion of her death, she has been invisible in historical narratives of American women.

Fitzgerald ascribes Sister Mary Irene's "erasure" from women's history to the overarching Protestant frameworks that structure the field. Like other women religious, Sister Mary Irene does not fit those frameworks, and therefore disappears from the narrative.

Gail Bederman explained how Fitzgerald's book may make Catholic sisters more visible in narratives of women's history. After situating *Habits of Compassion* within the context of the historiography on women, maternalism, and the welfare state, Bederman praised Fitzgerald for addressing this literature in a "smart and savvy" manner. By showing how sisters' culture is not only different from, but antithetical to, the middle-class white Protestant women, Fitzgerald employed an analytical strategy that women's historians often use with people of color. In other words, by using the language of women's history, Fitzgerald has explained to secular scholars why Roman Catholic sisters are interesting and important. While women's historians have previously understood Protestant maternalists as the sole founders of the welfare state, Fitzgerald shows that it was actually Roman Catholic sisters who forced their hand.

Mary Oates agreed that by challenging old stereotypes about nuns, *Habits of Compassion* has the potential to make women religious "visible" in women's history. She observed, however, that there are several areas in the book



Mary Oates, C.S.J.

that warrant more intensive investigation. She noted that while Fitzgerald explored the class differences between the Protestant reformers and the women religious, she does not explore at any length the class divisions within Catholicism which played an equally and perhaps more fundamental role in the evolution of New York's welfare structure and style. Women who joined orders that directly assisted the poor came from working-class families, and middle- and upper-class Catholics did not view them as social equals. Well-to-do converts were more willing to cooperate with Protestant charitable workers and more likely to have episcopal support.

Neither does Fitzgerald attend to the implications of gender divisions within the Church. Sisters, unlike their male counterparts, were never permitted to act publicly and directly in support of their work. Moreover, the key resource of working-class sisterhoods was the committed lifetime service of their collective memberships, and bishops repeatedly tried to control their labor. Male religious by contrast were in little danger of episcopal interference.

Oates also pointed out the need to place the subjects of *Habits of Compassion* in a wider context. A stronger comparative dimension, she argued, would demonstrate the significance of the study beyond New York City. On this point Clyde Crews inquired about the availability of

archival resources in places other than New York. Speaking of Chicago, Suellen Hoy responded that women's congregations in that city had archival resources of comparable richness. She pointed out, though, that those sources would reveal a very different situation than the one Fitzgerald describes; unlike in New York, Chicago congregations did not receive public money to support their charitable work. Hoy maintained that until studies were done of Boston, San Francisco, Cincinnati, and other urban centers, it will not be possible to appreciate the full impact of Catholic sisters on the development of public welfare.

John McGreevy initiated a discussion of professionalization of social work, a development that Fitzgerald implies is a negative one. How would her argument compare with the one advanced by Dorothy Brown and Elizabeth McKeown in *The Poor Belong to Us*, which presented the professionalization of Catholic charities as a positive development? Sandra Yocum Mize pointed out that while Brown and McKeown's study covered a later period than *Habits of Compassion*, it would support Fitzgerald's assessment that Catholics had a much less judgmental attitude toward the poor. In the case of teaching, Philip Gleason observed, it was the movement toward professionalization in secular culture that eventually expanded opportunities for higher education for lay and religious Catholic women.

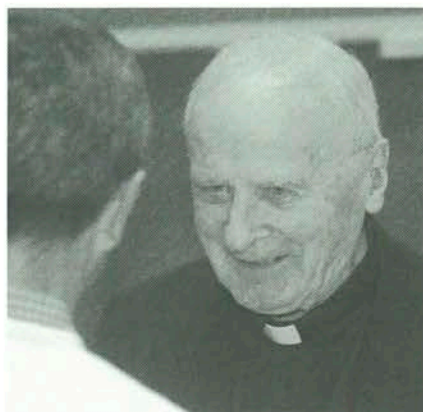
Gail Bederman suggested that a limitation of *Habits of Compassion* was its failure to explain Catholicism as a system of religious belief. With so few references to the spiritual lives of sisters, to the sacraments, to the gospel, or to Jesus Christ, Fitzgerald does not make clear how Roman Catholicism is distinguishable from class consciousness or a generic belief in taking care of children. Reflecting on her own study of the Oblate Sisters of Providence, Diane Batts Morrow observed that it was impossible to separate the history of the sisters from their spirituality, which provided them with much of their inner strength and dignity. Carol Coburn, also speaking from her own work on Catholic sisters, observed that it is difficult to incorporate Catholic piety and theology in a book that is to be published by university presses. Joan Catapano, Fitzgerald's editor at the

University of Illinois Press, suggested that this is changing, as publishers are much more receptive to this kind of work than they have been in the past.

Cushwa Center Lecture

On September 25, Francis Sullivan, S.J., of Boston College delivered the 2006 Cushwa Center Lecture, "Catholic Tradition and traditions." Sullivan began by quoting an intervention made by Cardinal Albert Meyer, archbishop of Chicago, during the third session of the Second Vatican Council in 1964. Meyer addressed the council as a member of the commission charged with drafting *Dei Verbum*, the Dogmatic Constitution on Divine Revelation. Referring to a passage that appeared in chapter two, Meyer noted that the documents as written presented "tradition" only in its positive aspect. In the sense that interpretations of "tradition" extended beyond the limits of infallible magisterium, Meyer observed that "tradition is subject to the limits and failings of the pilgrim Church, which is a Church of sinners...."

The question that Meyer raised was subsequently addressed by Pope Benedict XVI and Karl Rahner, two of the most respected theologians of our time. Commenting on *Dei Verbum* in the late 1960s, then-Professor Joseph Ratzinger pointed to Meyer's intervention, noting that "It is to be regretted that the suggestion of the American Cardinal was not, in fact, taken up.... On this point Vatican II has unfortunately not made any progress, but has more or less ignored the whole question of the criticism of the tradition." In 1976, Karl Rahner made a similar point



Francis Sullivan, S.J.

in his comments on the *Declaration on the Question of the Admission of Women to the Ministerial Priesthood*. He observed that the fundamental question was whether the document appealed to a "divine or merely human tradition" in the arguments it offered to support the exclusion of women from ordination. Rahner noted that many other "human" traditions "had existed for a long time and nevertheless became obsolete as a result of sociological and cultural change."

Sullivan pointed out that Meyer, Ratzinger, and Rahner agreed on the necessity of distinguishing between a **Tradition** as the whole mystery of Christ as it has been handed on in the teaching, life and worship of the church, and **traditions**, which are the particular beliefs and practices in which the mystery has been embodied in the ongoing life of the Church. The crucial question is: How can one be certain that particular traditions (plural and with a small "t") are authentic embodiments of the Tradition (capital "T")?

Next Sullivan discussed several examples of Catholic traditions that have become obsolete in our time: slavery, usury, and the doctrine that there is no salvation outside the Catholic Church. He also identified two particular Catholic traditions that appear to be in the process of being changed. The first is the long-standing belief that infants who die without being baptized will never share the supernatural happiness of heaven, but will instead exist in a state of natural happiness called limbo. During the past half century, several Catholic theologians have suggested answers to the question of how infants could be freed from the guilt of original sin without actually receiving the sacrament of baptism. While none of these have been officially accepted, there is a broadly shared sense that the concept of limbo is not really in harmony with our more fundamental belief in the goodness and mercy of God.

Another example of a tradition that is currently undergoing reassessment is the justification for the use of capital punishment. In the past, Catholic moral tradition has justified the death penalty as a means to protect society from the danger that convicted criminals would repeat their crimes if permitted to live. As modern states have developed the capacity to protect society without using

the death penalty, this justification is called into question. Writing in his encyclical *Evangelium vitae*, Pope John Paul II came very close to saying that recourse to capital punishment is no longer justified, both because of a growing respect for human dignity and the increased ability of states to protect their citizens from dangerous criminals without use of the death penalty.

Pointing again to Rahner, Sullivan observed that cultural change is often a factor that explains why some "Traditions" are redefined as "traditions." The moral acceptability of slavery, for example, was challenged by the shared human development toward a greater dignity and rights of persons. The principle of the "hierarchy of truths" is another factor that often is responsible for changing a "Tradition" into a "tradition." The application of this principle to the tradition that excluded non-Christians and unbaptized infants from salvation offers a case in point. While the necessity of baptism for salvation is undoubtedly an important truth of faith, it was judged to be not so close to the foundation of the faith as is the truth of God's love, mercy, and universal salvific will.

Sullivan concluded his lecture with a provocative question about a possible application of this principle in the future. If the Church continues its tradition of ordaining to the priesthood only single, celibate men, it will at some point in the future become obvious that a declining number of priests is depriving an ever greater number of Catholic laity of the weekly celebration of the Eucharist. "Will reflection on this situation," he asked, "in the light of the sense of faith, lead to a consensus that whatever the value the Catholic tradition not requiring priests to be celibate may have had in the past, this tradition is now in conflict with a fundamental element of Catholic faith and practice, and must be set aside?"

Matt Ashley asked Sullivan to assess the possibility of a "domino effect" with regard to reinterpretations of a Tradition as a tradition. Can we expect, for example, the change in the teaching about limbo to affect teaching on the doctrine about original sin? Sullivan replied in the negative, explaining that the disap-

pearance of limbo does not deny the guilt of original sin. Instead, it suggests a change in how God intends to free the infant from original sin; in other words, by a means other than baptism. Observing that Sullivan emphasized the significance of consensus, Mary Catherine Hilkert, O.P., inquired how a lack of consensus, or in cases in which there was a widespread non-reception of a Catholic Tradition affect his argument? A discussion ensued about the value of theological dissent in transforming a Tradition into a tradition.

American Catholic Studies Seminar

On October 5, Diana Williams presented "A Marriage of Conscience": Interracial Marriage, Church-State Conflicts, and Gendered Freedoms in Antebellum Louisiana" at the fall American Catholic Studies Seminar. Williams is a Ph.D. candidate in the Department of American Civilization at Harvard University and the Raoul Berger Fellow in Legal History at Harvard Law School. The seminar paper she prepared is drawn from a chapter in her dissertation, "They Call it Marriage": The Louisiana Interracial Family and the Making of American Legitimacy," which she is completing under the direction of Evelyn Brooks Higginbotham. Sophie White of Notre Dame's Department of American Studies served as commentator.

Williams' paper examines the 1842 schism at St. Louis Cathedral parish in

New Orleans. During the four decades of American rule in Louisiana, lay trustees in the parish had enjoyed a considerable amount of freedom, including the power to approve clerical appointments. In 1842 the newly installed Bishop Antoine Blanc appointed a pastor whom lay trustees refused to accept. Using the language of republicanism, the trustees warned their fellow Americans that by usurping their right to nominate and approve priests, Blanc was attempting to build a "despotic and absolute" authority. In response, the ultramontane Blanc suspended all services in the cathedral for over one year.

This crisis in church governance provides the backdrop for a short story published a year later by Armand Lanusse, a Catholic free man of color from New Orleans. "Un Mariage de Conscience" begins with the narrator's return to New Orleans after a long absence. Deciding to attend Mass in St. Louis Cathedral, he finds the church nearly empty as a result of the ongoing power struggle between Blanc and the lay trustees. In the sanctuary he discovers a distraught young woman kneeling before a statue of the Virgin Mary. The young woman, Marie, reveals her story: unwilling to become a mistress to Gustave, a man of higher social rank, she had been persuaded to enter into a "marriage of conscience," a private sacramental marriage before a priest, without the benefit of a civil license. After she bears his child, Gustave abandons Marie for a woman of his own social rank, declaring the "marriage of conscience" to be nonbinding. His betrayal eventually causes Marie to commit suicide.

Most readers have interpreted "Un Mariage de Conscience" as both a critique of extralegal sexual relations between white men and women of color and a caution that private religious marriages served as little more than a pretext to seduction and abandonment. According to Williams, this reading of the story relies on conceptions of illegitimacy and marriage as having a fixed and authoritative meaning. The crisis among New Orleans' Catholics, against which Lanusse conspicuously set his story, suggests another interpretation.



Diana Williams

Marriage was an important part of the cultural battle being waged between the bishops and the local trustees. The schism raised the question of the provenance and function of the cathedral's sacramental registers of marriages and baptisms. Blanc maintained that the registers belonged to him, while trustees pointed out that because they were public records, awarding a priest "exclusive custody" over them would violate the separation of church and state. This dispute made state lawmakers aware of their heavy reliance on church bureaucracies for recording marriages. Responding to the trustees' demands, they passed a law in April 1843 that required that clergy performing marriages in the state be U.S. citizens and insisted that they "conform in all respects with the laws of this State concerning marriages." By pitting conceptions of civil and sacramental marriage against each other, the schism raised urgent questions concerning the fundamental basis of marital legitimacy.

Pointing out that marriage is often used as a metaphor for government, Williams argued that Lanusse's story delineated a local conflict over legitimacy that was fraught with political meaning. By highlighting the ways in which the 1842 schism exposed marriage law as multiple and contested, Williams argues that Lanusse was inviting readers of "Un Mariage de Conscience" to consider important questions concerning legal pluralism, the role of religion in public life, and overarching principles of contract, particularly as they related to interracial marriage.

Sophie White complimented Williams for her attempt to reposition the study of Louisiana from the periphery of American history to its center. She noted that while most studies of interracial relations in Louisiana have focused on sex, miscegenation, and the body, Williams' focus on marriage represents an especially fruitful avenue for research in this period. White cautioned against overstating the religious influence over civil marriage, emphasizing that while the sacrament was acknowledged as an essential component of marriage, it was also understood that legitimacy also had to be conferred by the state. In her paper, Williams describes St. Louis Cathedral as dominating the central square, flanked on either side by the "considerably less

imposing" old courthouse and town hall. White suggested that the physical space could be interpreted in exactly the opposite manner: The courthouse and jail had been built to surround the cathedral, subsuming it to the state's purpose and authority. Referencing the work of Emily Clark, White also suggested that Williams explore the role that Ursuline sisters and their lay supporters played in shaping the moral compass of free women of color.

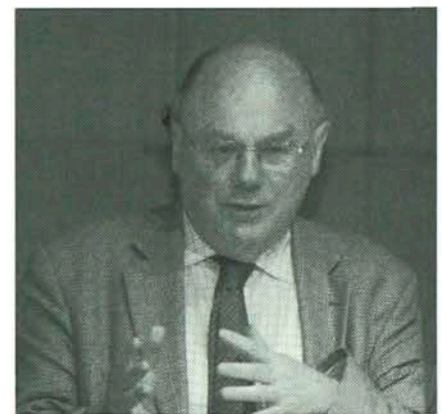
John McGreevy pressed Williams to explain the larger significance of her study for the narrative of American Catholicism. If Blanc and his brother bishops were in fact more amenable to interracial marriage than the liberal clergy, he wondered, would this lead historians to interpret the ultramontanists more positively than they have done in the past? Perhaps this reading of ultramontane bishops might dovetail with larger patterns of U.S. history, in which the leaders with the reputation of being the most "egalitarian," such as Andrew Jackson, were often the most racially intolerant.

In response to a question from Tom Kselman, Williams maintained that clergy would have recognized the sacramental character of "marriages of conscience" and therefore would have understood them to be binding. On this point, Gary Chamberland, C.S.C., added the perspective of specialist in canon law, suggesting that "marriages of consciences" may have been viewed in the same light as marriages that were held outside of the sanctuary, but in the Church (as was often the practice with second marriages). These types of marriages were considered no less valid.

Vincent Rougeau asked whether a close examination of legal documents would confirm that the "Americanization" of Louisiana resulted in a coarsening of its racial climate. Acknowledging the value of legal documents as a source, Williams also noted that she hoped to challenge the Americanization paradigm. She has been influenced in this by scholars of Afro-Latin America, who discovered "inclusive discrimination" embedded within societies of alleged racial harmony.

Hibernian Lecture

On September 29, Joseph J. Lee of New York University delivered a lecture on "Michael Davitt, the Catholic Church, and Irish America." Professor Lee holds dual appointments in the United States and Ireland: He is the Glucksman Chair of Irish Studies and director of Glucksman Ireland House at NYU and a professor of history at University College Cork. Jay Dolan introduced Professor Lee by noting the scholar's reputation as one of the world's leading authorities on the history of Ireland. The annual Hibernian Lecture is funded by a grant from the Ancient Order of Hibernians; this year, the Keough-Naughton Institute for Irish Studies at Notre Dame sponsored a reception following Professor Lee's presentation.



Joseph J. Lee

Lee's lecture explored the life and times of Michael Davitt, a journalist, Irish nationalist, and humanitarian. Davitt was born in Straide, County Mayo, Ireland, in 1846. Four years later the Davitt family was evicted from their home just as the Great Famine was starting to wreak havoc on the Irish countryside. The Davitts moved to a mill town in England and young Michael started work in a cotton factory. At age 11, he severed his right arm, and he was left without use of the limb for the rest of his life. As Lee pointed out, this injury facilitated his entry into politics and journalism, as it prompted a local philanthropist to sponsor his education.

In the 1860s, Davitt became prominent in the Fenian movement in England and was arrested for treason in

1870. After serving just over seven years of his 15-year sentence, Davitt became a major prison reformer. He also gained prominence as a land reformer and by the time he returned to Ireland in 1879, he had established a national reputation. In Ireland he took up the issue of poor tenant farmers and founded the National Land League with Charles Stewart Parnell. The league won major concessions from the English government in 1882. The same year, Davitt made what Lee described as his “fatal mistake” by supporting land nationalization and a single tax. This policy was anathema to the Irish tenant farmers and led to Davitt’s break with Parnell, his departure from politics, and his entry into journalism.

Davitt’s new vocation involved travel to far-flung places, including Egypt, Palestine, Canada, Australia, New Zealand, the United States, South Africa, and Russia. He wrote a number of books and articles on the major geopolitical issues of the day, covering topics such as the persecution of Jews in Russia, immigration to the United States, and most importantly, the travesties of the Boer War (1899-1902). Davitt’s three-month stint as an “embedded reporter” with the Boer commandos influenced much of his subsequent writing on war, imperialism, and human rights. In 1906, Davitt died of blood poisoning following an abscess in his tooth.

After providing this vivid biographical sketch, Lee reflected on possible future directions for “Davitt studies.” He pointed to Davitt’s will as an interesting historical source. Davitt stipulated that he wanted a modest burial and requested to be buried in the country in which he died — unless he died in England. In that case, he demanded that his body be returned to Ireland. Lee interpreted this provision as evidence of Davitt’s recognition that his corpse could be used for partisan political purposes. Davitt believed in an inclusive Irish nationalism, and did not want his memory to be exploited for a special interest; therefore, he asked for the “simplest possible sermon” and no monuments or demonstrations. Given Davitt’s English childhood and friendships, Lee found his order not to be buried in that coun-

try more perplexing. Lee suggested that Davitt’s humanitarian commitments and his total disdain for the British treatment of the Boers — which included concentration camps and scorched earth policy — may provide a possible rationale. Lee also read several condolence notes written to Davitt’s family by Catholic priests, nuns, and members of the Ancient Order of Hibernians at the time of his death. According to Lee, these letters collectively represent “a map of Irish Diaspora,” and show how

Davitt was revered around the world, especially by Irish Catholics.

Lee observed that though Michael Davitt is a historically interesting figure, he has been largely neglected in Irish historiography and national memory. The fact that a single scholar at Trinity College, Dublin, had sole access to the Davitt papers for approximately 40 years provides one explanation for this lacuna. Today, however, Davitt’s papers are held at the Trinity College Archives and are well-catalogued. Lee encouraged gradu-

“Soy Catequista”: New Hope for Catechesis

Gerard F. Baumbach

From November 7 to 9, an exciting consultation titled “Soy Catequista: The Dignity, Vocation, and Mission of the Catechist” brought 54 leaders to the University of Notre Dame to explore catechesis in Latina/Latino communities.

Consultation collaborators included the Secretariat for Hispanic Affairs of the USCCB, The Louisville Institute, Our Sunday Visitor, William H. Sadlier, Inc., and Notre Dame’s Department of Theology, Institute for Church Life, Institute for Latino Studies, Center for Latino Spirituality and Culture, Cushwa Center for the Study of American Catholicism, and Center for Catechetical Initiatives.

Facilitated by Timothy Matovina, director of the Cushwa Center, and Ana María Pineda, R.S.M., associate professor at Santa Clara University, the consultation addressed two core questions: (1) What does our Catholic Tradition teach us about the dignity and vocation of the catechist? (2) What is working in some thriving catechetical ministries in U.S. Latino communities today?

Six persons served as *animadores*, main speakers who shared reflections that led to spirited group discussion. Other speakers (*testigos*) offered brief *testimonios*, testifying to effective catechesis within their Latino communities.

Reflective of the great diversity in the U.S. Latino population, the *animadores* and *testigos* came from Mexican, Mexican American, Puerto Rican, Cuban, El Salvadoran, Anglo-American, and other backgrounds, representing many regions of the United States and a variety of catechetical approaches and programs.

Lively and hope-filled presentations demonstrated both energy and passion for catechetical ministry and led to enriching and faith-filled conversations. Although discussions sometimes resulted in identifying challenges facing the diversity of Latino communities, emphasis on “what works” breathed fresh air into the sessions.

The hope of the *Soy Catequista* organizers is that this event will begin a ripple effect for catechesis. The time is now for catechists among Latino peoples (a growing and young population) to arise to a new dawn in proclamation of Gospel realities and to join with others in lighting the path for the future for all engaged in the Church’s ministry of catechesis.

Gerard F. Baumbach is director of the Center for Catechetical Initiatives and concurrent professor in the Department of Theology at the University of Notre Dame. He served as part of the planning committee for Soy Catequista. This summary is adapted from an article written for Catechist magazine.

ate students and young scholars to examine this colossal collection. In particular, Lee envisions Davitt as an avenue of entry for thinking about Diaspora, as he certainly was “happiest among emigrants” around the world. Lee concluded by predicting that historical assessments of Davitt will be positive and that he will achieve “high prominence in terms of the pantheon of Irish figures.” In this centenary year of Davitt’s death, Professor Lee’s entertaining and informative lecture represented an important step in recovering this significant historical figure.

Cushwa Center Conference

From November 9 to 11, the Cushwa Center and the Institute for Latino Studies at the University of Notre Dame convened “Guadalupe, Madre de América: Narrative, Image, and Devotion,” a conference which attracted over 300 participants. Commemorating the 475th anniversary of the Guadalupe apparition to the indigenous neophyte, Juan Diego, the conference featured presentations from a range of artistic, academic, and ministerial perspectives. Presenters emphasized Guadalupe’s ability to overcome the negative effects of the European conquest of the Americas, to traverse boundaries of time, place, and culture, and to move toward a future of greater justice, faith, and harmony among people of the Americas.

Renowned author and statesman Carlos Fuentes illuminated many of these struggles in his keynote address Thursday evening. Fuentes offered a sweeping and poetic narrative of the Mexican experience from the early indigenous peoples to the present day. He noted that stories of creation and origin have been consistently paired with narratives of disaster and destruction. Though the Spanish conquest was a catastrophic act, it was not a static one. From it was born a new people and a profound faith that cannot be understood without its native masks. Fuentes posited that Our Lady of Guadalupe offered healing and unity to an orphaned people struggling to recover its indigenous past. Nationalist movements that attempted to reconnect Mexico with this past have not achieved



Carlos Fuentes

equality for the country’s people. Though Mexican independence freed the country from the paternalism of Spain, it did not establish authentic democracy and equality. Nineteenth-century liberals put law and order above the yearning of the people for a place within the emerging Mexican nation. While the 1910 revolution helped Mexicans recognize their cultural unity, the country remains a “hereditary republic,” more symbolic than real in its unification of the Mexican people, many of whom still lack opportunities and remain subject to the oppression of local oligarchies. Fuentes concluded with an overview of Mexico’s contemporary battle to establish democracy by embracing its human capital and returning to its origins.

Fuentes’ address was followed by a performance from the San Antonio Vocal Arts Ensemble (SAVAE). Directed by Christopher Moroney, the group reconstructs and performs traditional indigenous sounds from around the world. The performance featured lyrics and harmonies from ancient Mexico, including Nahuatl-language songs dedicated to Guadalupe.

Friday morning’s first session featured David Carrasco, a professor of religious studies at Harvard University. In his talk, “America’s Sacred Mountain of Sustenance,” Carrasco emphasized the transcendent power of place in both indigenous religion and Guadalupean devotion. He described the religious experience of “the two Juans,” Juan Diego and Bishop Juan de Zumárraga, and argued that the experience of place deserves more attention in our understanding of Guadalupe. The *Nican Mopohua*, the Nahuatl account of

Guadalupe’s apparitions to Juan Diego, shows how the indigenous attachment to spiritual places enlarged church officials’ traditional understanding of sacred space. The indigenous practice of moving between city and hill for religious fulfillment, for example, was incorporated into devotion to Our Lady of Guadalupe on the hill of Tepeyac. Carrasco also introduced perspectives from several scholars of indigenous religion that demonstrate the infusion of Nahuatl feminized religious imagination into the devotion. The agricultural mentality of Juan Diego and his people, especially the belief that earth itself has a fertility power in which dynamic forces were able to regenerate themselves, shaped their understanding of the Virgin.

The next session examined theologies of the *Nican Mopohua*. Michelle González of the University of Miami connected the text with the experiential dimensions of Guadalupean devotion in the town of San Lucas, Guatemala. While contemporary Guatemala suffers from deep racial tensions and wounds, the feast day of Guadalupe brings both Mayan and mixed-race children together to give thanks to the Virgin. González interpreted the desire of mixed-race “Ladinos” (the Guatemalan term for “mestizos”) to dress children in traditional indigenous dress as a profound theological statement that reflects the empowerment of indigenous people from the very first appearance of Mary to Juan Diego. Diana Hayes of Georgetown University discussed the resonance of the Juan Diego story with the African-American experience and other forms of liberation theology. She identified several themes common to the black experience and the story of Juan Diego and his people: persistence, faith, and unbounded love in the face of doubt and social oppression. Like African Americans, Nahuatl like Juan Diego had the courage to kindle a new faith by recognizing in Mary of Guadalupe and her son Jesus one like themselves. In focusing on the narrative’s foundation for liberation theology, Hayes emphasized the language of human dignity throughout the *Nican Mopohua*.

Maxwell Johnson of the University of Notre Dame suggested that the biblical concept of “parable” can be used to develop an ecumenical approach to the

apparition narrative that would bridge Christian traditions. Parables function in the Bible as stories that defy religious conventions and subvert the hearer's understanding about how God is supposed to act in the world. Much as the story of the Good Samaritan challenged the cultural expectations of Christ's listeners, the story of Juan Diego's witness to Our Lady of Guadalupe subverted both indigenous and Spanish cultural religious worldviews. The humble Indian became the great prophet, and the oppressed were to liberate the oppressors from their own violence. Jeannette Rodriguez of Seattle University noted the tone of intimacy that is found throughout the *Nican Mopohua*. That sense of intimacy between Juan Diego and the Virgin of Guadalupe has been transmitted through the centuries, creating a poetic memory of the event. Rodriguez challenged scholars to look at the narrative from the Nahuatl perspective, in which truth was only to be grasped in flower and song, in the emotional depth and aesthetics of the Nahuatl language. Rodriguez also noted the difficulty and yet the urgency of translating this experience.

The conference's third session gathered visual artists, writers, and literary scholars to discuss how images of Guadalupe challenge accepted norms of Mexican identity and femininity. Yolanda M. López described her experience as an artist coming to a full awareness of her "Mexicanness" through the 1960s Chicano Movement. Since then, she has explored how artistic images function for individuals in particular societies and what they mean for groups struggling to assert their place as Mexican Americans. Drawing from these interactions, she described images that portrayed the

Virgin of Guadalupe as a nursing mother, as an elderly *mestiza*, and as a working-class woman. All of these images helped López to move beyond her initial impression of an "encased" Guadalupe who adhered to a European and male image of femininity. Amelia Malagamba of Arizona State University also explored the tensions between the static image of Guadalupe and the desire of Chicanas for movement. While the image of the apparition was footless, bodiless, and static, Chicana scholars in the 1970s began emphasizing the Virgin's capacity for movement. The focus on Guadalupe's feet led to an understanding of her as a "moveable altar" for Mexicans who constantly move back and forth across borders.

In "The Virgin in the Backpack," novelist María Amparo Escandón also emphasized themes of motion in her assertion that La Virgen crosses the border thousands of times a day. Escandón explained how her inspiration for her first novel, *Santitos*, came from her fascination with how Mexicans understand saints as the "little gods" that guide them through times of tribulation. After showing several scenes from the book's film adaptation, she expressed her hope that Mexican religion and spirituality can still be explored more deeply in film and literature.

Theresa Delgadillo of the University of Notre Dame examined the use of Our Lady of Guadalupe in modern Chicana literature as a formative influence in characters that come to terms with the "in-betweenness" of their identity as Mexican Americans and women. Pointing to multiple

meanings attached to her appearance and narrative, Delgadillo maintained that Guadalupe remains a key figure in *mestiza* spirituality. In Chicana literature, her significance is not a given, but must be

reclaimed through the act of "writing La Lupe." This act of creating a new Guadalupan formulation in story parallels the process of creating physical images and religious spaces by the devout throughout history.

In Saturday morning's session, historian William Taylor of the University of California discussed the rise in promotion of and devotion to Our Lady of Guadalupe in 18th-century Mexico. Building on many of the themes from the previous afternoon, Taylor emphasized the mobility of Guadalupe across time and place, much of which began in the 1750s. The increase in occupational groups and confraternities as well as in official church promotions of the Guadalupe shrine at Tepeyac reflected the ways Our Lady of Guadalupe permeated the daily lives of Mexicans in the 18th century. Taylor noted the abundance of both official promotion and popular appropriation of the image of Guadalupe throughout the century, asserting that it was rarely a simple matter of official directives preceding devotion. He cited several examples where the meaning of the apparition could be taken in directions not always intended by official promoters. Taylor also emphasized the lack of pilgrimage networks to Tepeyac during the 18th century. In contrast to medieval devotional sites drawing travelers to a particular place, Guadalupe moved with the devotees and could be found in churches throughout the country, reinforcing the importance of many localities throughout New Spain.

Timothy Matovina, director of the Cushwa Center and associate professor of theology at Notre Dame, highlighted three major eras in the development of theologies of Our Lady of Guadalupe. Rather than focusing on traditional Marian themes, Matovina argued, theologians examining Guadalupe from the 17th-century Miguel Sánchez to 19th-century Mexican nationalists and the late 20th-century writings of Pope John Paul II, have participated in an ongoing debate from several perspectives on what kind of church and society was to be built in the Americas. Following patristic theological approaches, early writings emphasized Guadalupe and Juan Diego's

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parallels with biblical narratives that attempt to move the indigenous toward a fuller Christian practice and place the evangelization of the “New World” within the larger context of salvation history. Nineteenth-century treatises framed Our Lady of Guadalupe within the development of Mexican nationalism from early Creole demands for “spiritual independence” from Spain to later depictions of the Virgin as the source and symbol of Mexico as a chosen nation. Contemporary perspectives have moved beyond the implicit limitations of Guadalupe as a national symbol. Since the Second Vatican Council, many theologians have located the Virgin within the body of theological work written from the perspective of marginalized and oppressed peoples. Chicana scholars in particular have interpreted Guadalupe as a fundamental challenge to traditional gender roles. All of these writings, reflected especially in the call of John Paul II to see Guadalupe as the evangelizer of the Americas, demonstrate the historic tensions in Guadalupanologies between the appeal of the Virgin to particular groups like Indians and Mexicans, to her salvific message to all peoples.

Conference participants could choose from a variety of workshops on Saturday afternoon. Mary Esther Bernal and Rev. Virgilio Elizondo led a session titled “Flor y Canto: Catechesis and Theology in Popular Guadalupe Songs.” Allan Figueroa Deck, S.J., of the Loyola Institute for Spirituality led a workshop on preaching Guadalupe. Eduardo Chávez Sánchez of the Instituto Superior de Estudios Guadalupanos in Mexico City facilitated a session on the spirituality of Juan Diego. Msgr. José Luis Guerrero of the Basílica de Nuestra Señora de Guadalupe in Mexico offered a workshop on an exegesis of the *Nican Mopohua*. Participants were also able to attend tours of “Caras Vemos, Corazones No Sabemos: The Human Landscape of Mexican Migration to the United States,” an exhibit at the Snite Museum of Art. *Altar a la Virgencita impresa en las camisetas de los Chicanos*, an original piece commissioned for the conference, was also on display at the Snite and its creator, Esperanza Gama, was on hand to discuss her art with conference participants.

In the final conference session, Father Virgilio Elizondo of the University of Notre Dame offered a

synthesis of the conference as a whole from his perspective as a theologian and a parish priest who grew up with an intimate connection with Guadalupan devotion. He reminded participants that Our Lady of Guadalupe is not merely a theory, ideology, or theology, but rather a faith that is lived and celebrated by a people. From the days of segregation, when Mexicans worshipped in church basements, to the time of labor activism in California, when protesters marched under her image, Guadalupe has kept people alive and affirmed their dignity through times of great hardship. Elizondo related his conversations with many people about what the devotion has meant to them. He acclaimed devotees’ belief that Guadalupe is the greatest gift of love God has given to the peoples of the Americas. He described Our Lady of Guadalupe as a “poetic magnet” that fascinates and moves the observer beyond the image. Her message to Juan Diego still informs our theology of mission: to evangelize through beauty and recognize the dynamic nature of God’s revelation in all times and places. Her message of love, mercy, and compassion still challenges us today.

Research Travel Grants

These grants are used to defray expenses for travel to Notre Dame’s library and archival collections for research on American Catholicism. The following scholars received awards for 2007:

• **Kelly Baker, Florida State University, “The Gospel According to the Klan: White Protestantism, Nation, Gender, and the 1920s Klan.”** Baker explores the presence of Protestantism in the Ku Klux Klan and seeks to illustrate the place of religious and racial hatred in the formation of nationalism and the rendering of “the” American nation.

• **Dana Frieburger, University of Wisconsin, Madison, “Catholic Science Education in Nineteenth Century America.”** Frieburger examines the Catholic educational landscape in order to depict the place of science in American Catholic higher education during the 19th century.

• **Amy Koehlinger, Florida State University, “Rosaries and Rope Burns: Boxing and Manhood**

in American Catholicism, 1890-1970.” Koehlinger’s project explores historical intersections of the sport of boxing with 19th- and 20th-century Catholic culture in the United States, documenting the diverse ways that participation in the sport of boxing functioned within American Catholicism.

• **Benjamin Looker, Yale University, “‘A Politics of Family and Neighborhood’: Catholic Historical Memory, White Ethnic Revival, and the Neighborhoods Movement of the 1970s.”** Exploring American Catholic social thought, historical memory, and activism in the 1970s neighborhoods movement, Looker examines various “theories” of neighborhood that structured interventions by Catholic intellectuals and action groups, and analyzes their impact on national policy debates during the “white ethnic revival” of the 1970s.

• **Lara Medina, California State University, Northridge, “Recovering Mexican American Catholic History in the Making of the Midwest.”** Medina’s project focuses on the migration of Mexicans in the early 20th century to Kansas City, Missouri, and the role of the Catholic parish in their processes of acculturation and social mobility in the urban Midwest.

• **John Quinn, Salve Regina University, “‘A Painful and Delicate Subject’: The Catholic Role in the Antiabortion Movement in Nineteenth-Century America.”** In the 1850s, a group of influential doctors associated with the American Medical Association launched the “Physicians’ Crusade” against abortion. Quinn is studying the critical role Catholic doctors played in this campaign.

• **Peter Thuesen, Indiana University-Purdue University Indianapolis “‘What Do I Care If I Have Been Predestined?’: American Catholic-Lutheran Debates Over Predestination.”** Thuesen explores the trajectory of Catholic-Lutheran exchanges on the doctrine of predestination as part of a larger intellectual history of American debates on the subject.

• **Tangi Villerbu, Centre d’études nord-américaines (EHES-CNRS), Rennes, France, “Catholicism in the Old Northwest**

from 1763 to the 1800s: **Communities and Identities in the Middle Ground.**" Focusing on Catholic laity and clergy in the Old Northwest in the late 18th century, Villerbu examines how cultural, ethnic, religious, and political identities appear, operate, and interact in the Old Northwest.

Hibernian Research Award

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in

America. The following scholars received awards for 2007:

• **Cynthia Creagh, State University of New York at Stony Brook, "Benevolent Leverage: Substitute Mothers and Autonomy at the New York Foundling Hospital, 1869-1939."** In her study of foster care at a Catholic welfare agency in New York City, Creagh focuses on the motivations of Catholic wet nurses, foster mothers and adoptive mothers, arguing that their membership in a minority religious community helped to shape the agency's response to a Protestant-dominated welfare system.

• **Cian McMahon, Carnegie Mellon University, "The Irish, Race, and Migration in New York City, 1850-1861."** Challenging the current scholarly consensus that the Irish in America adopted a "white" ethnic identity, McMahon examines racial self-perceptions among Irish people living in antebellum New York City.

Latino Catholics and the National Parish Dynamic

continued from page 1

leaders in Los Angeles have adopted bodes well for the present and immediate future of the Catholic Church in Los Angeles. His conclusion: "The question, of course, is whether an increasingly conservative hierarchy, both in Rome and in the United States, will choose to allow it [prophetic solidarity with immigrants] to remain so or will alter its course. It is this decision that will in the end determine whether the Hispanicization of the American church signals its rebirth or is a false dawn after all."

Rieff's analysis rightly underscores the vital issue of immigration in current national debates and in the life of Catholic parishes across the land, as well as the essential public character of the church, which as the Second Vatican Council declared is "missionary by her very nature" (*Ad Gentes*, #2). But his exclusive focus on the Los Angeles archdiocese and its numerous immigrant Latinos also obscures several other significant elements of contemporary U.S. Catholicism. One is the dispersion of the Latino community throughout the nation. Previously concentrated in the Southwest, New York, and some Midwestern cities, the Latino presence in Catholic parishes now extends from

Seattle to Boston, from Miami to Alaska. Regional and demographic dynamics make many parish communities and the process of adaptation to U.S. church and society different from Los Angeles, particularly in areas where Latinos are numerical minorities and more distant from their homeland than are Mexican-descent and Central American residents in southern California.

More importantly, the majority of Latinos — some 60 percent, according to the 2000 census — are not immigrants. Yet as Rieff implies, Hispanic ministry in the U.S. Catholic Church tends to be strongest among immigrants: their traditional rituals and devotions, easily identifiable spiritual and material needs, preference for Spanish, and deep resonance with pastors who express solidarity with them make them relatively easier to form into vibrant parish communities. But what of the majority of Latinos who are not immigrants? The recent Hispanic Churches in American Public Life study shows that the Catholic affiliation of U.S. Latinos drops from 74 percent among the first generation to 62 percent among the third generation, with a corresponding rise in the percentages of Latinos who are Protestant. These statistics and the pleas from Latino leaders for greater initiatives in ministry among U.S.-born Latino

youth, a need clearly articulated in the June 2006 gathering of more than 2,000 Latino youth for the First National Encounter for Hispanic Youth and Young Adult Ministry, are just two of the indicators that Hispanic ministry is inadequate if it only emphasizes solidarity with immigrants.

Furthermore, the expanding Latino presence is only part of larger demographic shifts within U.S. Catholicism. A century ago, the Catholic Church in the United States was an overwhelmingly immigrant church of Northern and Southern Europeans. Today, the church, largely run by middle-class Catholics, descendants of those immigrants, has growing numbers of Latino, Asian, and African immigrants, along with sizeable contingents of U.S.-born Latinos, African Americans, and some Native Americans. The future of U.S. Catholicism in the 21st century is not exclusively bound to Latino immigrant ministries, but also to an inclusive pluralism which embraces all these groups and especially advances their leadership parity at all of levels of church governance and ministry.

The most significant consequence of Rieff's exclusive focus on the public stance of immigrant solidarity is that it causes him to overlook the extensive Latino participation and leadership in

renewal movements intended to foster their practice and knowledge of Catholicism. His opening anecdote is Sunday Mass at St. Thomas the Apostle parish in downtown Los Angeles, where he reports Irish-born Msgr. Jarlath Cunnane is the enthusiastic pastor of an equally exuberant flock. Rieff notes the dynamism of Sunday worship in this predominantly Latino immigrant congregation. But he does not mention that St. Thomas is the home of the Catholic Charismatic Renewal group "El Sembrador" which, according to its web site, was founded when St. Thomas parishioner Noel Díaz "accepted the invitation [of Jesus Christ to work in his vineyard] and in 1984 began to assume the challenge of the new evangelization with a small group of people who met in a home within the parish." Today with the support of Msgr. Cunnane and Cardinal Mahony El Sembrador leaders conduct annual regional congresses and revivals for thousands of participants and provide a 24-hour-a-day radio broadcast as well as cable television programming through their affiliate El Sembrador Nueva Evangelización.

Rieff's omission is not surprising, as the Charismatic Renewal is one of the most influential yet rarely noted movements in Latino Catholicism. The origin of Los Angeles as a major hub of the renewal among Latinos dates back to 1972, when former Assemblies of God missionaries to Columbia Glenn and Marilyn Kramer established their evangelization initiative in the city. Subsequently they opened up the Charisma in Missions headquarters in East Los Angeles with the blessing of Mahony's predecessor, Cardinal Timothy Manning. The Los Angeles case reflects the national trend: today there are more Latino Catholic Charismatics in the United States than there are Latino Pentecostals. By one estimate well over five million Latino Catholics participate in the Charismatic Renewal.

Latinos' promotion of Spanish-language Charismatic prayer groups is but one example of a constellation of largely lay-led initiatives to create a spiritual home within U.S. Catholicism. Indeed, the sojourn of Latino Catholics since World War II could be deemed the "national parish dynamic," an attempt to establish and nurture structures of Catholic life in a manner that, like the national parish did for European immi-

grants of yesteryear, enables Latinos to move from at best feeling hospitality in someone else's church to a sense of homecoming in a church that is their own.

The developments in Hispanic ministry in New York which Padilla de Armas and her companions helped initiate more than half a century ago clearly illuminate the national parish dynamic, which is arguably the most significant historical lesson to be learned from the many efforts in Hispanic ministry during this time period. These women's intent to incite archdiocesan authorities to establish "a more organized, coordinated effort" of Catholic ministries among Puerto Ricans was realized in the founding of the archdiocese's Spanish Catholic Action Office two years after they produced their report.

Significantly, a decade earlier Cardinal Spellman reversed a national parish policy that had shaped his see for nearly a century. The official report of the first Conference on the Spiritual Care of Puerto Rican Migrants explains his approach to this issue. Held at San Juan, Puerto Rico, in 1955, this conference brought together some of the leading thinkers and pastoral agents involved with Puerto Ricans, both from the island and from the mainland. Spellman wrote an introductory dedication for the conference report, extolling "integration" as the goal of Catholic ministry among Puerto Ricans on the mainland. The final summary of the conference proceedings stated that national parishes were no longer a viable pastoral strategy because the third generation of an immigrant group frequently moves out of these parishes, leaving the congregation depleted and the church building in disrepair. Furthermore, the children of immigrants too often abandon their ancestral religion because they

identify the Catholic faith with the archaic practices of their national parish community. The summary also cautioned that approximately one third of baptized Catholics in New York would be eligible to join national parishes, a prohibitive number given available resources and personnel. Finally, conference participants concluded that, "since the people [Puerto Ricans] will eventually become integrated with the established population, it would be wiser to begin the process of integration from the very beginning."

The role of the national parish for earlier European Catholic immigrants in urban centers like New York is well

known. Initially havens where émigrés felt a sense of ownership and belonging in a strange new land, over time national parishes enabled immigrants to integrate into U.S. society and ecclesial life from a position of strength. Consciously or not, Puerto Rican response to the official decline of the national parish was to replace it with activities and structures that met their need to feel that same sense of ownership and belonging. At the aforementioned Conference on the Spiritual Care of Puerto Rican Migrants Father Phillip Bardeck, the Redemptorist pastor of New York's St. Cecilia parish, defended the practice of fostering integrated parishes like St. Cecilia, where English- and Spanish-speaking congregants worshiped under the same roof. To the pastor's surprise, however,

Puerto Rican parishioners objected when he sought to move a Spanish Mass from its original site in the basement to the church itself. He then put the matter to a secret ballot and an "overwhelming" number of Puerto Ricans voted to retain the Spanish Mass in the basement. According to Bardeck, this vote reflected the Puerto Rican percep-

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tion that, in the tight schedule of the upper church, "they would have to give up some of the customs that they had brought up with them from Puerto Rico."

The desire to create their own place within the structures of New York and its archdiocese was evident in other ways. During the 1950s Puerto Ricans numbering in the tens of thousands celebrated the island's patron St. John the Baptist (June 24) with an annual archdiocesan Mass, procession, and daylong festivities that included a civic and cultural program of events. Former director of the archdiocesan Spanish-Speaking Apostolate Msgr. Robert Stern avowed that this vibrant celebration "offered an opportunity for a public demonstration of the religious and cultural values of the Puerto Rican community. ... It was the first citywide event that gave presence to the Puerto Ricans." The renewal movement *Cursillo de Cristiandad* (Brief Course in Christianity) weekends began on a regular basis in the Archdiocese of New York in 1960. They were immensely popular and influential among Puerto Ricans and other Hispanics, according to Msgr. Stern in large part because they "provided a framework and community to the individual Hispanic immigrant otherwise submerged in New York's dominant non-Hispanic culture and in danger of losing his identity as Hispanic and Catholic." Similarly, though U.S. clergy promoted the *Caballeros de San Juan Bautista* (Knights of St. John the Baptist) as a temporary Puerto Rican pious association that would foster "integration" and "assimilation," many Puerto Ricans saw the *Caballeros* as an organization that would

help them maintain their religious practices, ethnic identity, and group cohesion on the mainland.

The significance of the national parish dynamic is also evident in its absence. On March 25, 1990, a terrible fire gutted a social club in the South Bronx and left 87 people dead, most of them Hondurans, shocking New Yorkers and leading the country of Honduras to observe a national day of mourning. Writing about this tragedy in *America* (7/21/90), Joseph Fitzpatrick noted that one of New York Hondurans' "greatest pains was that they had no place to grieve; no place to gather where they could feel *en su casa* (at home), a familiar spot where relatives and friends would

meet, a tiny bit of turf in a large and complicated city that would be a little bit of home, of Tegucigalpa, or San Pedro Sula or La Ceiba; a place where they would know, without distraction, that they were still Hondurans, *El Pueblo de Honduras*." Analyzing this tragedy, Fitzpatrick concluded poignantly, "Therefore, the central problem still remains: How can the church minister to Hispanic people in the difficult circumstances described above, and fulfill the same function that the national parish fulfilled a century ago?"

Without such parishes or other structures that enable Latinos to gather and express their faith in their own style, many Latinos vote with their feet and refrain from institutional Catholic involvement or migrate to other churches. Across the nation, the widespread

Latino initiatives to establish and support feast-day celebrations, devotional practices, renewal movements, parish organizations, diocesan and regional

Hispanic ministry offices, and predominantly Latino parishes, many of which function as de facto national parishes, reflect their desire to stake out their own turf within U.S. Catholicism, just as Germans, Poles, Italians, Slovaks, Czechs, Ukrainians, and others did previously in their national parishes. Theologically, Latinos' considerable activism within the U.S. Catholic Church over the past half century could be summarized in a single core conviction: God's house is not holy just because all are welcome; God's house is holy because all belong as valued members of the household.

Yet this wider lens on the recent history of Latino Catholicism does not detract from the fundamental question which Rieff poses: As the 21st century dawns is the Hispanicization of U.S. Catholicism a turning point in our history or another cycle within it? The answer to this question hinges not only on the public activism of church leaders and their solidarity with immigrants, nor solely on the powerful forces of assimilation, but also on the renewal of ecclesial life in ways that enable Latinos and other Catholics to deepen their sense of ownership and belonging to the church in the United States. As Padilla de Armas and her companions so aptly concluded, such an ecclesial renewal cannot be adequately addressed "by a single parish nor a single pastor. It requires the coordinated effort and understanding of the entire Catholic population." Just as national parishes were an effective pastoral strategy to foster a sense of belonging among diverse groups of European Catholic immigrants, the national parish dynamic among Latinos reveals the necessity today of pastoral initiatives which similarly invigorate Catholics' commitment to our church, our parishes, and our faith.

— Timothy Matovina

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• Rev. George W. McDaniel is pleased to announce the publication of *A Great and Lasting Beginning: The First 125 Years of St. Ambrose University*. The book chronicles the history of St. Ambrose University in Davenport, Iowa, from its founding in 1882 through the present day. More than a history of a single institution, McDaniel's study situates St. Ambrose within the history of the American Catholic Church, broader developments in Catholic higher education, and the American social context in which it grew. McDaniel — a St. Ambrose alumnus, priest, and history professor — begins with the founding of St. Ambrose Seminary in two-rooms of

St. Marguerite's Parish School, and goes on to explore significant transitions in the history of the institution: from a "high school" for boys into a college, from an all-male college into a coeducational one, and, finally, from a college into St. Ambrose University at the end of the 20th century. Copies may be obtained by e-mail at alumni@sau.edu or telephone at 800-SAU-ALUM.

• Seamus P. and Eileen K. Metres of the University of Toledo have published *Irish in Michigan* (Michigan State University Press, 2006) in the *Discovering the Peoples of Michigan* series.

• Florian Michel, a former Erasmus Institute fellow and Cushwa Research Travel grant recipient, successfully defended his dissertation "A Network of European Intellectuals in North America: The Diffusion, Reception, and Americanisation of Catholic Thought: 1920-1960s," at the Ecole Pratique des Hautes Etudes en Sciences Religieuses, Paris, France.

We welcome notes from colleagues about conferences, current research, professional advancement, or other news that will be of interest to readers of the *American Catholic Studies Newsletter*. Please send your latest news to Paula Brach at pbrach@nd.edu. Thank you!

Archives Report

In fall 2006, the Archives of the University of Notre Dame received two significant new collections. At the end of October Timothy P. Schilling sent seven scrapbooks of clippings and a box of newspapers documenting the crisis in the ecclesiastical career of Archbishop Raymond G. Hunthausen. Schilling also sent copies of his doctoral dissertation, "Conflict in the Catholic Hierarchy: Coping Strategies in the Hunthausen Affair" (University of Utrecht, 2003). A

few months later, he sent three cassette audio tapes containing an interview that he conducted with Rev. Michael G. Ryan, who was closely associated with Hunthausen, and a comprehensive summary of this interview.

Early in November John and Kathleen Ferrone donated 115 reel-to-reel audio tapes, 74 cassette audio tapes, and two video tapes having to do with the Catholic Charismatic Renewal in the South Bend area, 1972-1980s, along with related documentation consisting of correspondence, mimeographed and ditto material, printed ephemera on the

People of Praise and Charismatics, some material on cults, and an anthropological study of True House, a Catholic charismatic renewal community which drew its members from the University of Notre Dame and South Bend, Indiana, (Rev. Ken McGuire, C.S.P.: "People Prayer and Promise," Ph.D. Dissertation, Ohio State University, 1976).

— Wm. Kevin Cawley
Archivist and Curator of Manuscripts
University of Notre Dame
archives.nd.edu

UPCOMING EVENTS

Seminar in American Religion

Saturday, September 15, 2007
Michael Kazin, author of *A Godly Hero: The Life of William Jennings Bryan* (Knopf, 2006).
Commentators:
Richard W. Fox
University of Southern California
Joe Creech, Valparaiso University
9 a.m. - noon
McKenna Hall Center for Continuing Education

Conference on the History of Women Religious

June 24-27, 2007

Cushwa Center Lecture

"American Catholicism in a World Made Small: The Fusion and Fracturing of a Global Identity, 1945-1989"

September 19, 2007
Joseph Chinnici, O.F.M.
Franciscan School of Theology

American Catholic Studies Seminar

"Beyond Moonlight and Roses: The Influence of John Tracy Ellis on American Catholic History"

C. Walker Gollar
Xavier University

Thursday, September 27, 2007
4:15 p.m.
1140 Flanner Hall

Hibernian Lecture

"The Irish Question, Viewed From a Labor Standpoint: Irish American Nationalism and the American Labor Movement in the Gilded Age"

Edward O'Donnell
College of the Holy Cross
November 2, 2007, 4:00 p.m.
Location to be announced



Finding “Good Hearts” in Chicago’s Past: The Influence of Women Religious on the History of the Growth of a City

In *Good Hearts* (Illinois, 2006), Suellen Hoy explores a world that is “hardly acknowledged” by most American historians: the lives of legions of women religious who provided education, health care, and social services to thousands of Americans since the mid-19th century. Enthusiasts of Chicago history have no difficulty finding books and articles that explore the political, economic, and cultural history of the city; scholars of immigration, race, social welfare, and urban planning, as well as business, industry, labor, and religion have also found ample material in this Midwestern metropolis. Rarely, however, do women religious figure prominently in the stories of settlement houses, rescuing of “fallen women,” church building, and working and demonstrating for racial justice. Scholars have either forgotten or ignored the contribution of congregations such as the Sisters of the Good Shepherd, whose Chicago Industrial School provided education and employment training to thousands of immigrant girls 22 years before Jane Addams opened Hull House. Similarly, historians have overlooked the activism of women like Sister Mary William Sullivan, a Daughter of Charity whose efforts to be present among African Americans in Chicago antedated the Civil Rights movement by decades. This compelling book will rectify this oversight.

Good Hearts joins a growing number of studies that seek to relocate the history of Catholic sisters and nuns from “the margins” to the center of mainstream history. (See Carol Coburn’s essay, “Coming of Age in the 21st Century: Writing the History of Women Religious” in the spring 2006 *Newsletter* for a detailed account of the development of the history of women religious). *Good Hearts* is a collection of

seven essays, all but the last of which were previously published as journal articles. Having these essays in one location dramatically underscores the significant impact that women religious have had on Chicago’s history and development. The book is organized both chronologically and thematically, covering 130 years of Chicago history. Hoy acknowledges that the communities featured are not the only ones who have shaped Chicago’s past, but the ones she has chosen do highlight important significant themes and developments in the city’s history.

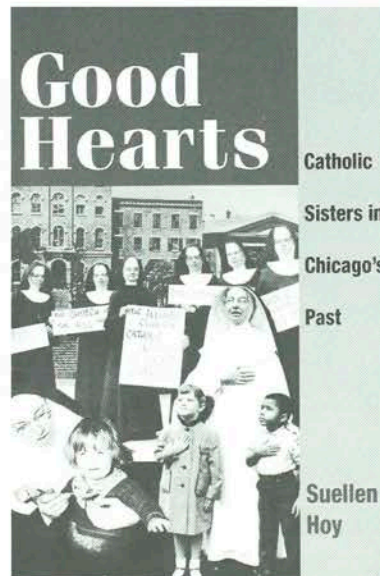
Hoy’s opening essay, “The Journey Out: From Ireland to America,” traces the large number of women who left Ireland either as novices in or prospects for a women’s religious community in the United States. This chapter will interest historians of Irish immigration as well as scholars of American women’s history. Hoy charts two dominant waves of immigration. The first, which lasted from 1821 to 1881, led to the establishment of 16 foundations of religious communities in the United States. The immigrants who left Ireland during the first wave were, on the whole, more educated and wealthier than the average Irish citizen. Religious life in the United States offered them opportunities for education and meaningful work that they would not have found at home.

The second wave of immigration, which overlapped the first, began in the 1860s and continued into the 20th century. Women of the second wave also sought opportunities not found in Ireland, but this group differed from the

first both in size and in economic status. Communities already established in the United States recruited bands of women to come to America to join their houses and to work in schools and hospitals. The women who appear in “The Journey Out” complement existing historical studies of Irish immigrant women who traveled independently of their families in the 19th and early-20th centuries. Hoy reminds us that the daughters who left Ireland because of lack of marriage opportunities and economic hardship did not always arrive in the United States seeking positions as domestic servants or factory workers. Many came in response to the invitation

of women such as Mother Angela Gillespie of the Sisters of the Holy Cross, who traveled to Ireland to invite young women “of good, plain education,” to join her community in Notre Dame, Indiana. These “aspirants” fit the needs of the Holy Cross Sisters because they were healthy, willing to work, and, despite their lack of financial

resources, “wished to be nuns.” Because American foundations did not always require dowries, many women who could not afford to join religious communities in Ireland found a home in American convents. Mother Teresa Comerford of the Presentation Sisters in California was one of many superiors who returned to her native Ireland specifically to recruit young women to serve in America. Mother Frances Xavier Warde of the Pittsburgh Sisters of Mercy worked with her biological sister,



Mother Josephine Warde, superior of Cork's Mercy Convent, to steer young prospects to the various Mercy foundations in the United States. So many women left Cork to become American Mercy sisters that one Irish official said of Mother Josephine: "That woman will not leave a bright girl in the County for a man to marry."

The opening chapter is the only one that does not exclusively focus on Chicago. Instead it emphasizes the Irishness of these women and foundations they built throughout America. These sisters went on to staff schools, hospitals, and other welfare institutions that provided the infrastructure of the American Catholic Church of the 19th century. The Irish Sisters of Mercy, established by Catherine McAuley in 1831 in Dublin, figure prominently in "The Journey Out," but Hoy also touches upon other communities who participated in this migration pattern.

Subsequent chapters focus on sisters in Chicago, including the Irish Sisters of Mercy, who arrived in Chicago in 1846. Within a few short years, they established schools, staffed a hospital (Mercy Hospital), and cared for orphans. Their habit of traveling on foot from one location to the next earned them the nickname "walking nuns." Hoy argues that the sisters' high visibility in Chicago was representative of women's religious life in the 19th century. The revised Code of Canon Law, promulgated in 1917, restricted nuns' movement and diminished their visibility.

Hoy's study is enhanced by her argument that young women of the 19th century found religious life attractive because it provided them with a means to do "necessary work and [to] feel important." The Sisters of Mercy were urgently needed in 19th-century Chicago, and through a number of descriptive passages Hoy is able to show how the sisters went to great lengths to serve the predominantly Irish Catholics of the city. She describes how sisters walked twice daily from their convent on the corner of Wabash and Madison to St. Patrick Church's school on Adams Street. (River traffic often interrupted this trip and the sisters were forced to wait until the Madison Street bridge was restored to its normal location.) In 1861, the sisters also followed Chicago's Irish Brigade to nurse the soldiers during the Civil War. Throughout all of

these stories, Hoy uses the tools of immigration and gender history in her analysis to show how ethnicity and religion were intertwined in the sisters' work.

The next two chapters introduce the Sisters of the Good Shepherd and carry the study into the 20th century. Chapter Three, "Caring for Abandoned Women and Girls: The Sister of the Good Shepherd, 1859-1911," focuses on the sisters' efforts to rescue prostitutes and disorderly women and to aid delinquent and dependent girls through various works of mercy. While there are many published studies of the benevolent women and professional social workers who undertook this type of work, historians have rarely placed this reform in the context of a religious mission. Once again, Hoy provides a different view.

Chapter Four, "The Good Shepherd Sisters and the Illinois Technical School for Colored Girls, 1911-53," marks an important transition in the book as well as in Chicago history. In the early 20th century, the influx of African-American migrants from the south initiated a significant demographic shift. While Catholic women religious and the institutional Catholic Church did not uniformly respond positively to the increased African-American population, Hoy focuses on the communities of women religious who remained in racially changing neighborhoods when others left. The Sisters of the Blessed Sacrament, a congregation established by Katharine Drexel, had been founded primarily to serve African Americans (Chapter Five, "Missionary Sisters in Black Belt Neighborhoods"). The Sisters of the Blessed Sacrament made themselves known throughout black neighborhoods by visiting families in their homes. Much like the Sisters of Mercy, they appeared "[walking] everywhere, always in twos."

For other communities, charisms changed along with the neighborhoods. The Ladies of Loretto, who operated an all-white girls' academy in the Woodlawn neighborhood, adapted their mission to the changing religious climate and neighborhood in the early 1940s. Influenced by theology of the Mystical Body of Christ, which emphasized that all Catholics were united by the Eucharist, the Ladies began to work for more social unity through social

action, which included not only advocating for racial justice but also accepting African-American girls into their academy. (Chapter Six, "No Color Line at Loretto Academy"). A strength of this chapter, and the book in general, is the way Hoy shows how larger developments within the Roman Catholic Church shaped local Chicago history. The Loretto Sisters inspired their students and alumnae to work for racial justice and many of the Loretto Academy's alumnae participated in Chicago Inter-Student Catholic Action and the Summer School of Catholic Action, as well as the Catholic Worker movement. The Ladies eventually changed their name to the Sisters of Loretto in order to minimize distance between themselves and the laity.

In the 1950s, when the Ladies chose to admit more African-American students, risking further loss of financial support, the sisters avoided drawing a "color line" at the academy. Here again, Hoy uses the tools of women's history in her analysis, showing how gender also circumscribed the sisters' work. In the case of Loretto academy, she suggests, the pressure to close the school would have been far less if it were not an institution for girls. As the neighborhood changed, became more crime-ridden, and potentially dangerous to the sisters and their students, the Sisters of Loretto could not overcome the declining financial support for the institution. By contrast, the boys' academy nearby, which had always had more support from the local Church, remained open.

In the final chapter, "Marching for Racial Justice in the 1960s," Hoy examines the way in which religious life changed as a result of sisters' presence in black neighborhoods and as a result of the larger political and cultural world. Focusing on Marillac House, a settlement house run by the Daughters of Charity, and the Urban Apostolate of the Sisters in Chicago, Hoy reminds the reader that the sisters involved in the movement for racial justice in the 1960s acted at a significant moment in history. They were influenced not only by the theological developments of the previous decades and by their years of work within black neighborhoods, but also by Cardinal Leon Joseph Suenens' *Nun in the World*, Betty Friedan's *The Feminine Mystique*, and the developments of the Second Vatican Council. They were

inspired by national leaders such as President John F. Kennedy and Rev. Martin Luther King, Jr., as well as local activists like Saul Alinsky. By the 1960s, movement for religious and political change collided to create a unique climate where the nonconformist Sister Mary William Sullivan, D.C. emerged as a dynamic figure to inspire African-American political activism. As the director of Marillac House, Sister Mary William worked to foster and support black community leaders, creating space for lay people to lead.

By actively protesting racial injustice in Chicago, Sister Mary William and her counterparts also challenged accepted views of how sisters should behave. In 1963, Sister Angelica Seng was one of seven Franciscan sisters who joined a picket line in front of the Illinois Club for Catholic Women, protesting the club's refusal to allow black women as

members. In March 1965, groups of women religious traveled to Selma, Alabama, to lend their support to the voter registration campaign and protest the violence in that city. Back in Chicago the following June, Sister Mary William and five other Daughters of Charity were arrested along with about 200 others during a Civil Rights demonstration. Involvement of women religious in protests and demonstrations in distant Alabama, Hoy asserts, may have been perceived as acceptable, but sisters who protested in their own back yards faced strong criticism and even violence (one sister was struck by a brick). Chicago Catholics, it seemed, were threatened by the once-anonymous sisters recapturing some of their 19th-century visibility.

The 1960s transformed women's religious life, and it is here where Hoy chooses to end her account. While one

may wish to hear from the author at this point, *Good Hearts* undoubtedly encourages further study and raises new questions. Hoy has written more than what could be characterized as additive history. She takes another look at an assumed past and, by mixing religion with gender, race, ethnicity, and class, gives a richer understanding of Chicago's history. *Good Hearts* also gives historians of women religious another model by which they can think about sisters in the United States. As a collection of essays, it is also a useful source for the classroom. It would inspire students of women's history and religious history courses, as well as historians, to take a second and even a third look at the narratives they have accepted as standard.

— Mary Beth Fraser Connolly,
Lecturer, Purdue University North Central,
and Historian, Sisters of Mercy Chicago
Regional Province

Recent publications of interest include:

Jeanne E. Abrams, *Jewish Women Pioneering the Frontier Trail: A History of the American West* (New York University, 2006). Though the image of the West looms large in the American imagination, the history of American Jewry has been heavily weighted toward the eastern United States. Abrams' provides the first book-length study of the history and contributions of Jewish women in the American West. Given the still-forming social landscape in the West, beginning with the 1848 Gold Rush, Jews were able to integrate more fully into local communities than they had in the East. Jewish women in the West took advantage of the unsettled nature of the region to "open new doors" for themselves in the public sphere in ways often not yet possible elsewhere in the country. Women were also crucial to the survival of early communities. Drawing from the memoirs and records of Jewish pioneer women, Abrams locates Jewish women at the vanguard of social welfare and progressive reform as well as commerce, politics, and higher education.

Mariano Aritgas, Thomas E. Glick, and Rafael A. Martínez, *Negotiating Darwin: The Vatican Confronts Evolution, 1877-1902* (Johns Hopkins, 2006). Drawing on primary sources made available to scholars only after collections in the archives of the Holy Office were unsealed in 1998, this book chronicles how the Vatican reacted when six Catholics — five clerics and one layman — tried to integrate evolution and Christianity in the decades following the publication of Darwin's *Origin of Species*. Given the long shadow of Galileo's condemnation, the Church found it prudent to avoid publicly and directly condemning Darwinism and thus treated these cases carefully. The authors reveal the ideological and operational stance of the Vatican and describe its secret deliberations. In the process they provide insight into current debates on evolution and religious belief.

Timothy K. Beal, *Roadside Religion: In Search of the Sacred, the Strange, and the Substance of Faith* (Beacon Press, 2006). In the summer of 2002, Beal loaded his family into a 29-foot-long motor home and hit the rural highways of America in

search of roadside religious attractions-sites like the World's Largest Ten Commandments and Precious Moments Chapel. This account tells of his attempts to understand the meaning of these places as expressions of religious imagination and experience, and to encounter faith "in all its awesome absurdity."

Robert N. Bellah and Steven M. Tipton, eds., *The Robert Bellah Reader* (Duke, 2006). For more than four decades, Robert Bellah has examined the role of religion in modern and premodern societies, attempting to discern how religious meaning is formed and how it shapes ethical and political practices. This collection of 28 of Bellah's seminal essays, spanning a period of more than 40 years, is organized around four central concerns. First, it seeks to place modernity in theoretical and historical perspective. Second, it analyzes America's common faith in individual freedom and democratic self-government, and its persistent paradoxes of inequality, exclusion, and empire. Third, it challenges the axiomatic modern assumption that rational cognition and

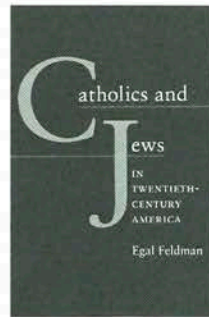
moral evaluation, fact and value, are absolutely divided, arguing instead that they overlap and interact much more than the conventional wisdom in the academy would suggest. Finally, it criticizes modernity's affirmation that faith and knowledge stand even more utterly at odds, arguing instead that their overlap and interaction, obvious in every premodern society, animate the modern world as well.

David Chambers, *Popes, Cardinals, and War: The Military Church in Renaissance and Early Modern Europe* (Palgrave Macmillan, 2006). Chambers examines popes and cardinals over several centuries who not only preached war but also put it into practice as military leaders. Using references to scripture and canon law as well as a large range of historical sources, Chambers throws light on these extraordinary and paradoxical figures, who were peaceful by vocation but contributed to the process of war with surprising directness and brutality. In the process he illuminates many aspects of the political history of the Church.

Jeremy Cohen, *Christ Killers: The Jews and the Passion from the Bible to the Big Screen* (Oxford, 2007). Cohen seeks neither to explain Jesus' death nor to pass judgment on anyone for it, but rather to understand how the identification of Jews as Christ killers has functioned as an edifying "myth" for the Christian community. His analysis reveals the deep spiritual truth believers claim to find in this aspect of the Passion story while simultaneously uncovering the remarkably far-reaching impact it has exercised on the Western world. Cohen combines religious, historical, and political perspectives to understand how the Christ-killer myth has become a dominant factor in the way Christians and Jews perceive each other. While a great deal has been written about Christian anti-Semitism, its roots, and its horrific consequences, this is the first volume to provide an in-depth examination of the story that has fueled the fires behind such hatred.

Joe Creech, *Righteous Indignation: Religion and the Populist Revolution* (Illinois, 2006). This book uncovers what motivated conservative, mostly middle-class southern farmers to revolt against

the Democratic Party by embracing the radical, even revolutionary biracial politics of the People's Party in the 1890s. While other historians of Populism have looked to economics, changing markets, or various ideals to explain this phenomenon, Creech posits evangelical religion as the primary force behind the shift. He shows how Populists wove their political and economic reforms into a grand cosmic narrative, pitting the forces of God and democracy against those of Satan and tyranny, and energizing their movement with a sacred sense of urgency. Creech also explains southern Protestants' complicated approach to political and economic questions, and addresses broader issues about protest movements, race relations, and the American South.



Egal Feldman, *Catholics and Jews in Twentieth-Century America* (Illinois, 2006). Focusing primarily on the Catholic doctrinal view of the Jews, Feldman

traces the historical roots of anti-Semitism in the United States. He examines Catholic beliefs such as the idea that the Jews "lost their place" as the chosen people with the coming of Christianity and the conviction that their purported responsibility for the Crucifixion justified subsequent Jewish misery. A new era of Catholic-Jewish relations opened in 1962 with Vatican II's Declaration on the Jews. Feldman explores the efforts made in improving relations between Catholics and Jews since Vatican II, including the Vatican's diplomatic recognition of the Jewish state.

Tracy Fessenden, *Culture and Redemption: Religion, the Secular, and American Literature* (Princeton, 2006). Many Americans believe that the United States, founded in religious tolerance, has gradually and naturally established a secular public sphere that is equally tolerant of all religions – or none. Fessenden contends that, on the contrary, the uneven separation of church and state in America, far from safeguarding an arena for democratic flourishing,

has functioned instead to promote particular forms of religious possibility while containing, suppressing, or excluding others. Examining American legal cases, children's books, sermons, and polemics together with popular and classic works of literature from the 17th to the 20th centuries, Fessenden shows how the much-vaunted secularization of American culture has developed not as an inevitable by-product of modernity, but instead through concerted attempts to render dominant forms of Protestant identity continuous with democratic, civil identity.

Robert M. Franklin, *Crisis in the Village: Restoring Hope in African-American Communities* (Fortress Press, 2007). Franklin provides advice and insight as he identifies the crises within three anchor institutions that have played a key role in the black struggle for freedom: African-American families, churches, and schools. Franklin calls for practical and comprehensive action for change from within African-American communities and from all Americans. He concludes by suggesting a plan to restore hope; his recommendations are strategic, developmental, and rooted in a theology of reconciliation.

John C. Green, Mark J. Rozell, and Clyde Wilcox, eds., *The Values Campaign?: The Christian Right and the 2004 Elections* (Georgetown, 2006). This book reaches well beyond the instant analyses of the post-election period to provide an assessment of the role of the religious right in 2004. Contributors to this volume are among the leading scholars of religion and politics in the United States, and many have contributed for over a decade to ongoing discussions of the role played by the religious right in national elections. A timely study of the 2004 elections, this volume will appeal to scholars and observers of electoral politics, state politics, and religion and politics.

Ulrich Horst, O.P., translated by James D. Mixson, *The Dominicans and the Pope: Papal Teaching Authority in the Medieval and Early Modern Thomist Tradition* (Notre Dame, 2006). Horst reviews the long tradition within the Dominican order of commenting on the teaching authority of the pope and the role of conciliar authority. He not only

points to the differences within the order with regard to these matters, but also makes clear how Dominicans tended to disagree with Franciscan and Jesuit theologians on these topics. Despite his distinguished career as a medievalist and authority on ecclesiology, little of Horst's scholarly corpus has been translated into English. These lectures mark his introduction as a scholar to a wider audience.

Davis W. Houck and David E. Dixon, eds., *Rhetoric, Religion and the Civil Rights Movement, 1945-1965* (Baylor, 2006). The Civil Rights Movement succeeded in large measure because of rhetorical appeals grounded in the Judeo-Christian religion. While movement leaders often used America's founding documents and ideals to depict Jim Crow's contradictory ways, the language and lessons of both the Old and New Testaments were often brought to bear on many civil rights events and issues — from local desegregation to national policy matters. This volume chronicles how national leaders and local activists moved a nation to live up to the Biblical ideals it often professed but infrequently practiced.

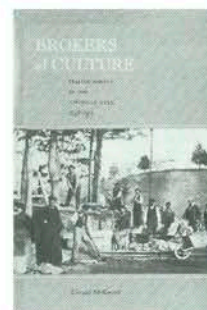
James David Hudnut-Beumler, *In Pursuit of the Almighty Dollar: A History of Money and American Protestantism* (North Carolina, 2007). Every day of the week in contemporary America (and especially on Sundays) people raise money for their religious enterprises — for clergy, educators, buildings, charity, youth-oriented work, and more. In a study of the economics of American Protestantism, Hudnut-Beumler examines how churches have raised and spent money from colonial times to the present and considers what these practices say about both religion and American culture. After the constitutional separation of church and state was put in force, he explains, clergy salaries had to be collected exclusively from the congregation without recourse to public funds. In adapting to this change, Protestants forged a new model that came to be followed in one way or another by virtually all religious organizations in the country. Clergy repeatedly invoked God, ecclesiastical tradition, and

scriptural evidence to promote giving to the churches they served. Hudnut-Beumler contends that paying for earthly good works done in the name of God has proved highly compatible with American ideas of enterprise, materialism, and individualism. The financial choices Protestants have made throughout history — how money was given, expended, or even withheld — have reflected changing conceptions of the religious enterprise.

Paul Lakeland, *Catholicism at the Crossroads: Why the Laity Must Step Up to the Plate* (Continuum, 2007). Lakeland popularizes ideas about the contemporary American Catholic Church that he had previously treated in a more academic way in several earlier books, including his prize-winning *The Liberation of the Laity*. In this book he is “talking to ordinary Catholics in language that requires no special expertise in theology and does not necessitate constant reference to a dictionary.” According to Lakeland, Baptism, rather than priestly ordination, is the basis for all mission and ministry, and the mission of those baptized into Christ is to be the sacrament of God's love in a world rife with violence and brutal inequity. The specific mission of the laity is to the world, whereas the mission of the clergy is to the household of the faith. Yet lay people cannot leave “church business” exclusively to the clergy, and the clergy cannot leave the church's “worldly mission” exclusively to the laity. The key to resolving these overlapping responsibilities is by becoming an adult church, an open church in an open society. In pursuing this goal, Lakeland develops “ten steps toward a more adult church.”

J.I. Little, *The Other Quebec: Microhistorical Essays on Nineteenth-Century Religion and Society* (University of Toronto, 2006). The Eastern Townships region of southwestern Quebec is an area of unique culture and history. Surrounded by a French-speaking majority, yet predominantly settled by Americans and British emigrants, the area has historically been distinguished by its Anglo-Protestant character. J.I. Little, one of the foremost

scholars on the Eastern Townships and on rural society in Canada, assembles seven of his own essays and one by Marguerite Van Die in this examination of the role and influence of religion in this unique region. Using a microhistorical method, Little focuses on individuals who left behind informative and revealing diaries or personal letters, including those of a religious ecstatic, an Anglican clergyman, a genteel Englishwoman, and an entrepreneur. He explores some of the complex ways that religious institutions and beliefs affected the rural societies in which the majority of Canadians still lived in the 19th century.

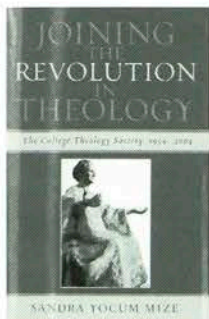


Gerald McKeivitt, *Brokers of Culture: Italian Jesuits in the American West, 1848-1919* (Stanford University Press, 2007). McKeivitt examines the

interaction among multiple ethnic groups in the American West and a group of nearly 400 Italian Jesuits who emigrated to the United States after the Italian unification movement began in 1848. The first wave of exiles taught in Jesuit colleges on the East Coast, where they played a major role in reforming American seminary education. From their eastern base, the dispersed clerics moved to the frontier, shaping the evolution of culture in 11 western states. McKeivitt argues that the Jesuits' most powerful source of influence was their western colleges, which adhered to educational traditions brought from Europe while simultaneously meeting the needs of an ethnically mixed and mobile frontier population.

Thomas Merton, edited by Christine M. Bochen and William H. Shannon, *Cold War Letters* (Orbis Books, 2006). Published in book form for the first time, this is a collection of 111 letters Merton wrote to friends, peace activists, artists, and intellectuals, between October 1961 and October 1962. Originally distributed in mimeographed form (after he was forbidden to publish

his thoughts on peace), the letters reflect Merton's prophetic insight into the crisis of the cold war. Uncannily relevant for today, Merton's letters from this period were designed to create a community of concern that might raise a moral counterweight to the forces of fear and destruction.



Sandra Yocum Mize, *Joining the Revolution in Theology: The College Theology Society, 1954-2004* (Rowman & Littlefield, 2007). In 1953, Sister Mary Rose Eileen

Masterman, C.S.C., initiated the founding of a professional society for college theology teachers, the Society of Catholic College Teachers of Sacred Doctrine, that became the College Theology Society in 1967. A 50-year retrospective on the Society presents U.S. Catholic theological studies in an era of rapid change. Through an examination of the Society's publications and discussions, *Joining the Revolution in Theology* traces the remarkable developments in theology, especially among Catholics, from 1954 to 2004. Readers can consider the influences of historical-critical biblical studies, Christian existentialism, transcendental Thomism, Marxist social analysis, and second-wave feminism, among many others. Producing this scholarship is a new academic persona, the college or university theologian, whose influence on the contemporary U.S. Catholic community is greatly contributing to America's burgeoning knowledge industry.

Bruce T. Morrill, Joanna E. Ziegler, and Susan Rodgers, eds., *Practicing Catholic: Ritual, Body, and Contestation in Catholic Faith* (Palgrave Macmillan, 2006). This collection explores Catholicism as a faith grounded in ritual practices. Ritual, encompassing not only the central celebration of Mass but popular ceremonies and devotional acts, comprises a base for Catholicism that requires both constant engagement of the human body and negotiation of various types of power, human and divine.

The book's editors bring together 21 top scholars from various backgrounds to explore methodologies for studying ritual and Catholicism. Scholars focus their essays on particular aspects of ritual within Catholic practice. The collection is divided into six sections: Performance, Liturgy, and Ritual Practice; Catholic Ritual in History; Contemporary Ritual Practices of Healing; Catholic Ritual as Political Practice; Contemporary Mass Media as a Domain for Catholic Ritual Practice; and a final section which draws them together.

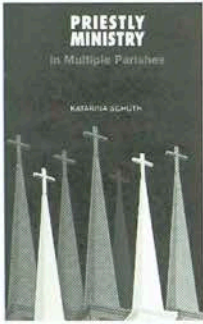
Francis Anekwe Oborji, *Concepts of Mission: The Evolution of Contemporary Missiology* (Orbis, 2006). In nine chapters divided into three parts ("basic issues," "historical perspectives," and "new perspectives"), Africa's most respected Catholic missiologist contributes a comprehensive introduction to the history, theology, and practice of Christian mission. This is a book for theologians, historians, missionaries, and church leaders who want an overview of the fundamentals of mission.

Shelly O'Foran, *Little Zion: A Church Baptized by Fire* (North Carolina, 2006). Recent arson attacks on small Baptist churches in rural Alabama recall the rash of burnings at predominantly black houses of worship that damaged or destroyed dozens of southern churches in the mid-1990s. One of the churches affected was Little Zion Baptist Church in Boligee, Alabama. This book draws on the voices and memories of church members to share a previously undocumented history of Little Zion, from its beginnings during the era of emancipation, to its key role in the civil rights movement, to its burning in 1996 and rebuilding with the help of volunteers from around the world. Folklorist Shelly O'Foran, a Quaker who went to Boligee as a volunteer in the rebuilding effort, shows how the spiritual and social traditions of Boligee residents have assured the continued vitality of the church and community. The book also explores the power of oral narrative, through thoughtful fieldwork and presentation, to promote understanding between those inside and outside the church community.

Lee M. Penyak and Walter J. Petry, eds., *Religion in Latin America: A Documentary History* (Orbis, 2006). This collection includes carefully selected documents on the religions of Latin America, beginning with the arrival of Columbus. The documentary history includes Catholicism, Protestantism, Pentecostalism, Candomblé and Umbanda, Judaism, and religions indigenous to Latin America. The selection of documents underscores the realities of imperialism, racism, poverty, and injustice. Introductory material precedes each of the 22 divisions and each selection to give readers a historical perspective.

Amanda Porterfield, *The Protestant Experience in America* (Greenwood Press, 2006). Protestants have been the dominant religious group since the colonial period, and they remain a vibrant and influential cultural force in the United States. But the term "Protestant" encompasses people with a vast range of beliefs, backgrounds, politics, and experiences, and this book provides an accessible introduction to this complex situation. Porterfield illustrates the history of Protestants in America, the core beliefs and practices that they hold in common, the major events and controversies, and long-term trends for the future of Protestants in the United States.

Nick Salvatore, *Faith and the Historian: Catholic Perspectives* (Illinois, 2007). In this volume, eight experienced historians discuss the impact of being "touched" by Catholicism on their vision of history. The authors range from "cradle to grave" Catholics to those who have not practiced for 40 years. Collectively their essays investigate the interplay between personal beliefs and the sources of professional work. A variety of heartfelt, illuminating, and occasionally humorous experiences emerge from these stories of intelligent people coming to terms with their Catholic backgrounds as they mature and enter the academy. Contributors include: Philip Gleason, David Emmons, Maureen Fitzgerald, Joseph A. McCartin, Mario T. García, Nick Salvatore, James R. Barrett, and Anne M. Butler.



Katarina Schuth, O.S.F., *Priestly Ministry in Multiple Parishes* (Liturgical Press, 2006). Over the past 20 years, a growing number of priests and lay ministers have been asked to

serve multiple parishes. This book examines models of leadership that contribute to vital parishes as well as factors that might lead to the diminishment of vibrant parish life. Drawing from oral interviews with pastors, Schuth presents the rewards and challenges of priestly ministry in multiple parishes from the perspective of the priests themselves. She aims to provide guidance and support for the growing number of ministers who serve multiple parishes as well as insights for bishops, diocesan staff, and seminary educators as they strive to meet the special needs of these ministers and the people they serve.

David P. Setran, *The College "Y": Student Religion in the Era of Secularization* (Palgrave Macmillan, 2007). In this history of the intercollegiate YMCA, David Setran details the critical role of this organization on American campuses in the late-19th and early-20th centuries. By examining the YMCA's influence on student piety and campus life during the era of collegiate secularization, he explores the evolving place of Protestant Christianity in American higher education. This study will be helpful for those interested in American history, education, and religious studies.

Russell Skowronek with Elizabeth Thompson, *Situating Mission Santa Clara de Asis, 1776-1851: Documentary and Material Evidence of Life on the Alta California Frontier* (Academy of American Franciscan History, 2006). This study traces the mission through seven historical periods: Exploration and Establishment, 1776-1784; Mistrust and Misunderstanding: The Father Peña Affair, 1785-1787; The Christian Conquest of the Santa Clara Valley, 1788-1795; Catal and Viader: The

Spanish Years, 1796-1821; Catal and Viader: The Mexican Years, 1821-1830; The End of the Mission Era, 1831-1836; Secularization: Ranchos, Wars, and the Gold Rush, 1837-1851. The book also includes a compendium of original documents.

R. Drew Smith, ed., *Freedom's Distant Shores: American Protestants and Post-Colonial Alliances with Africa* (Baylor, 2006). This volume examines the relations between U.S. Protestants and Africa since the end of colonial rule. It draws attention to shifting ecclesiastical and socio-political priorities, especially the decreased momentum of social justice advocacy and the growing missionary influence of churches emphasizing spiritual revival and personal prosperity. The book provides an assessment of U.S. Protestant involvement in Africa, and it proposes forms of engagement that build upon ecclesiastical dynamism within American and African contexts.

Ian Thomson, *The Collected Tablet Journalism of Graham Greene, 1936-1987* (Oxford, 2006). When Graham Greene died in 1991, at the age of 86, his reputation as a great Catholic writer was assured. His books reflected an awareness of sin and confronted discomfiting themes with a somber eye. The British Catholic journal *The Tablet* provided Greene with a forum for both his works-in-progress and his sometimes unorthodox religious views. Drawn to tales of martyrdom, Greene started to report on the clamp-down on Roman Catholicism in Mexico during the 1930s. This volume includes four of Greene's dispatches from Mexico and 26 book reviews which the novelist wrote for *The Tablet*. Among the authors whom Greene reviewed are Thomas Mann, John Dos Passos, Djuna Barnes, Stevie Smith, William Gerhardt, Erich Kastner, and Somerset Maugham. The book also includes an essay, "Two Friends," which documents Greene's friendship with Catholic diplomat and fellow devotee of Henry James, Peter Leslie.

J. Michael Utzinger, *Yet Saints Their Watch are Keeping: Fundamentalists, Modernists, and the Development of*

Evangelical Ecclesiology, 1887-1937 (Mercer, 2006). Examining the idea of ecclesiology within the northern Protestant "establishment" in the late-19th and early-20th centuries, Utzinger argues that evangelical ecclesiology was characterized by denominational ambivalence. While northern Protestants valued their denominational affiliations, they had no inclination to work outside of them. Trans-denominational affiliations, a result of this ambivalence, often acted as an agent for change that not only disturbed but revitalized their home denominations. Evangelicals believed their denominations were worth fighting for, even while they criticized their respective denomination's shortcomings. Faced with what they perceived to be the waning of their cultural influence, different parties of evangelicals in the late-19th century worked to change the vision of the church within their home denominations. Utzinger examines the theological sources of ecclesiological change that evangelicals promoted, and how these influenced later fundamentalism and modernism. In addition, he carefully charts the dynamics of conflict and compromise within the northern Protestant establishment churches.

Gregory A. Waselkov, ed., *Powhatan's Mantle: Indians in the Colonial Southeast, Revised and Expanded Edition* (Nebraska, 2006). Powhatan's Mantle is considered a classic study of southeastern Indians, and this revised and expanded edition demonstrates how ethnohistory, demography, archaeology, anthropology, and cartography can be brought together in fresh and meaningful ways to illuminate life in the early South. In a series of original essays, a dozen leading scholars show how diverse Native Americans interacted with newcomers from Europe and Africa during the 300 years of dramatic change beginning in the early-16th century. The book's original contributors have revisited their subjects to offer further insights based on years of additional scholarship. The book includes four new essays, on Calumet ceremonialism, social diversity in French Louisiana, the gendered nature of Cherokee agriculture, and the ideology of race among Creek Indians.

David Yamane and Sarah MacMillen with Kelly Culver, *Real Stories of Christian Initiation: Lessons for and from the RCIA* (Liturgical Press, 2006). The Rite of Christian Initiation for Adults (RCIA) is too often presented as an abstract ideal, detached from the actual parish settings in which it is implemented. This study takes the opposite approach. Based on data from participant observation and interviews, the authors tell "real stories" of the initiation process in five U.S. parishes. In

doing so, they offer a detailed analysis of the strengths and weaknesses of the RCIA process in each of the parishes.

Cassian J. Yuhaus and Richard Frechette, *Speaking of Miracles: The Faith Experience at the Basilica of the National Shrine of Saint Ann in Scranton, Pennsylvania* (Paulist Press, 2006). In this study of a national shrine to St. Ann in Scranton, Pennsylvania, the authors give a brief history of the origins of the basilica and novena associat-

ed with the shrine. At the heart of the book are testimonials of people who have prayed to St. Ann in need and had their prayers answered. The testimonials correspond to three central truths of the Catholic faith: the Communion of Saints, the sacredness of life, and the power of faith to heal. According to the authors, the shrine has received international acclaim as pilgrims from many continents travel to seek the intercession of St. Ann.

Recent journal articles of interest include:

Susan Fitzpatrick Behrens, "Knowledge is Not Enough: Creating a Culture of Social Justice, Dignity, and Human Rights in Guatemala: Maryknoll Sisters and the Monte María 'Girls,'" *U.S. Catholic Historian* 24, no. 3 (summer 2006): 111-28.

Edward T. Brett, "African-American Missionaries in Central America: The Sisters of the Holy Family in Belize," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 75-94.

Candy Gunther Brown, "From Tent Meetings and Store-Front Healing Rooms to Walmarts and the Internet: Healing Spaces in the United States, the Americas, and the World, 1906-2006," *Church History* 75, no. 3 (September 2006): 631-47.

William R. Burrows, "From a Roman Catholic 'Mission Church' to a Catholic 'World Christianity' Paradigm: A Personal Pilgrimage," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 165-79.

Robert Carbonneau, C.P., "Resurrecting the Dead: Memorial Gravesites and Faith Stories of Twentieth-Century Catholic Missionaries and Laity in West Hunan, China," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 19-38.

Shawn Carruth, O.S.B., "Maintaining the Tradition of Benedictine Scholarship and Love of Learning," *American Benedictine Review* 57, no. 2 (2006): 117-25.

John M. Cinnamon, "Missionary Expertise, Social Science, and the Uses of Ethnographic Knowledge in Colonial Gabon," *History in Africa* 33 (2006): 413-32.

Frank J. Coppa, "The Contemporary Papacy from Paul VI to Benedict XVI: A Bibliographical Essay," *Catholic Historical Review* 92, no. 4 (October 2006): 597-608.

Heather D. Curtis, "Houses of Healing: Sacred Space, Spiritual Practice, and the Transformation of Female Suffering in the Faith Cure Movement, 1870-1890," *Church History* 75, no. 3 (September 2006): 598-610.

Derek H. Davis, "Is Atheism a Religion? Recent Judicial Perspectives on the Constitutional Meaning of 'Religion,'" *Journal of Church and State* 47, no. 4 (2005): 707-23.

Susan Karina Dickey, O.P., "Review Essay: The American Dominican Experience," *American Catholic Studies* 117, no. 3 (fall 2006): 53-8.

Patricia Lopes Don, "Franciscans, Indian Sorcerers, and the Inquisition in New Spain, 1536-1543," *Journal of World History* 17, no. 1 (March 2006): 27-48.

David J. Endres, "The Global Missionary Zeal of an American Apostle: The Early Works of Daniel A. Lord, S.J., 1922-1929," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 39-54.

Silvia Evangelisti, "Rooms to Share: Convent Cells and Social Relations in Early Modern Italy," *Past & Present* 1 (2006 supplement): 55-71.

David T. Gleeson, "Smaller Differences: 'Scotch Irish' and 'Real Irish' in the Nineteenth-century American South," *New Hibernia Review* 10, no. 2 (summer 2006): 68-91.

Barry F.H. Graham, "The Evolution of the Ultraquist Mass, 1420-1620," *Catholic Historical Review* 92, no. 4 (October 2006): 553-73.

Christopher S. Grenda, "Thinking Historically about Diversity: Religion, the Enlightenment, and the Construction of Civic Culture in Early America," *Journal of Church and State* 48, no. 3 (summer 2006): 567-600.

James L. Guth, Lyman A. Kellstedt, Corwin E. Smidt, and John C. Green, "Religious Influences in the 2004 Presidential Election," *Presidential Studies Quarterly* 36, no. 2 (2006): 223-42.

Katherine Hagedorn, "'From This One Song Alone, I Consider Him to be a Holy Man': Ecstatic Religion, Musical Affect, and the Global Consumer," *Journal of the Scientific Study of Religion* 45, no. 4 (December 2006): 489-96.

Ruth Harris, "Letters to Lucie: Spirituality, Friendship, and Politics During the Dreyfus Affair," *Past & Present* 1 (2006 supplement): 118-38.

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Frank Hoare, S.S.C., "The Influence of the Crusade Symbol and War Metaphor on the Motivation and Attitudes of the Maynooth Mission to China, 1918-1929," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 55-74.

Andrew Holmes, "The Shaping of Irish Presbyterian Attitudes to Mission, 1790-1840," *The Journal of Ecclesiastical History* 57, no. 4 (October 2006): 711-37.

Stephen P. Judd, M.M., "A Journey of Immersion into Liminality: Forty Years of the Maryknoll Language Institute, Cochabamba, Bolivia," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 95-110.

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Elizabeth Kolmer, A.S.C., "The Death of Five Adorers of the Blood of Christ and the Changing Meaning of Martyrdom," *U.S. Catholic Historian* 24, no. 3 (summer 2006): 149-64.

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