



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

God's Kingdom Lies Ahead: American Catholicism in Historical Perspective

We are in the midst of the most serious crisis ever to face the Catholic Church in the United States. The scandal associated with sexual abuse of children by priests is not over, and many reforms in its wake run directly counter to what is needed. Across the nation dioceses and religious orders stagger under huge financial burdens. Parishes and parochial schools are closing. Catholic health care and social services face new public and ecclesiastical challenges, and church-going parents worry even more than usual about passing on the rich Catholic heritage to their children. Spiritual yearnings abound among the young as our piety takes on an increasingly evangelical flavor. Like their evangelical Protestant counterparts, young Catholics respond to the Gospel, and they are

aware of Christian obligations to the poor. However, their connections to the institutional church and its multiple ministries are tenuous. During the early years of the Great Depression, President Herbert Hoover told the story of a small boy who asked his mother if she recalled the beautiful vase that had been passed down from generation to generation. "Yes," she replied, surprised. "Well," he said sheepishly, "this generation just dropped it."

I am fully aware of currents that cut across this pessimistic assessment, including impressive social and pastoral ministries (especially among Latinos and recent immigrants), the vitality of Catholic educational institutions, and inspiring movements of faith and apostolic service across the globe. I am proud of the U. S. bishops' campaigns for justice for immigrants and against global poverty, and I know that there are innumerable Catholic witnesses to the value of human life, serving troubled

women and unwanted children, torture victims, and endangered people in the world's most dangerous places. But social ministry often remains detached from pastoral care, and Catholic witness in public life is frequently confused and conflicted. All this reflects wider currents, for I believe that we are witnessing a remarkable retreat from responsibility among American Catholics. After the promising renewal that followed the Second Vatican Council, we have lost confidence in our mission and are in real danger of dropping that fragile American Catholic vase constructed from the dedication of our forebears.

One key to understanding the situation we face is to think about how we tell the American Catholic story. When I wrote *The Renewal of American Catholicism* 35 years ago, the book was informed by a number of convictions grounded in my family history. One was that faith and church are necessarily political: my Catholicism was so thoroughly interwoven with Cold War Americanism. I thought it obvious that religious options have political consequences and that political choices have religious meaning. My politics changed, and continue to change, but mine was always a very political Catholicism and a very religious Americanism. For that

see *God's Kingdom*, page 6

I N S I D E

<i>Cushwa Center Activities</i>	2-5
<i>Announcements</i>	10
<i>Publications: Race and Religious Authority in the Catholic South</i>	11-21
<i>Upcoming Events</i>	22



Seminar in American Religion

On Saturday, March 31, 2007, the Seminar in American Religion discussed Rudy V. Busto's *King Tiger: The Religious Vision of Reyes López Tijerina* (New Mexico, 2006). Busto is associate professor of religious studies at the University of California at Santa Barbara. Daniel Ramírez, assistant professor of religious history at Arizona State University, and Marc Rodriguez, assistant professor of history and law at Notre Dame, served as commentators.

A one-time missionary for the Assembly of God along the Mexican border, Reyes López Tijerina emerged in the 1960s as a leader of the grassroots movement for Chicano land rights in the Southwest. By the end of the decade, he had increasingly abandoned legal measures in favor of more confrontational tactics in his efforts to reclaim former Mexican land in the region, including his famous raid on the Tierra Amarilla County courthouse. But while such exploits became well known and highly mythologized in the decades since, Busto is the first to locate Tijerina's political ideas and actions within his unique religious vision, one that encompassed Pentecostalism and mysticism, as well as mainline evangelicalism and Catholicism.

Ramírez complimented Busto for emphasizing the role of Latino Pentecostalism in American religious and Chicano history. In taking Tijerina's religious imagination seriously, he argued, Busto has assigned a coherence to the story of an activist whose beliefs about the cosmic significance of the land rights movement created a highly complex figure for study. Ramírez noted that Busto has left Tijerina's confessional place open to question, particularly the relationship between his formal scriptural understanding and mystical experiences in dreams. Suggesting that Busto may have overemphasized Tijerina's grounding in religious text at the expense of his mystical and Pentecostal roots, Ramírez wondered whether he had shortchanged the sounds and

rhythms of his Pentecostal life. Ramírez also suggested that the historical landscape of the Southwest, which produced a number of mystics and communitarian experiences, deserved more credit for creating the figure of Tijerina.

Marc Rodriguez recognized Busto's intention to move Tijerina out of his traditionally understood role as a Chicano movement icon. By detailing many lost chapters in his life, Busto offers a deeper and more personal portrait of the activist. But Rodriguez also questioned Tijerina's historical place within the Chicano movement, as well as his religious motives. Considering that religion often appeared to be a vague mirage in Tijerina's life, Rodriguez wondered whether his religious commitments were essentially pragmatic or perhaps even entrepreneurial. Rodriguez also challenged Busto's reliance on Tijerina's own writings, pointing out that the use of government documents, such as FBI files and newspaper accounts, may have recovered other perspectives on Tijerina. Furthermore, had Busto made more use of his personal interview with Tijerina, he might have found more definitive answers to questions about his religious motives, political goals, and activism.

In defending his use of religious texts more than interviews and other sources, Busto noted that his training in religious studies led him to focus on Tijerina's religious writing so as to understand him within a particular confessional discipline. Tijerina not only proved to be an elusive interview subject but also difficult to pin down as a Pentecostal. He did not practice glossolalia (speaking in tongues), and he rarely used lofty terms in speaking about the power of the Holy Spirit. In response to Rodriguez, Busto declared that his primary purpose was to recalibrate Tijerina's place in Chicano and religious history rather than in American history more generally. As a result, the book turned out to be more of an argument between Chicano studies and religious studies rather than a social history of a larger civil rights movement.

Jan Shipps asked Busto whether his goal in writing the book was to exam-



Rudy V. Busto

ine a form of overlooked religion or to illuminate Tijerina. Busto affirmed that his focus was on the man himself, rather than on the larger religious movement he represented. In response to a question from Bill McCarthy about Tijerina's educational background, Busto explained that Tijerina, a voracious reader with eclectic interests, was primarily self-taught. Underscoring Ramírez's commentary, Bradley Gundlach noted the absence of any discussion of worship styles and sounds in the book. Was Tijerina, he wondered, a truly religious man who believed in the power of religious community? Busto replied that Tijerina had a patriarchal sense of religious community in which he was in charge.

Bryan Froehle wondered about the parallels between the African-American Civil Rights and Chicano movements, particularly in terms of the Pentecostal impulse within both. Busto agreed that these parallels are important to consider, while Ramírez emphasized the intersection between Black Pentecostalism and the latter's emergence as a form of protest against the respectability and formalism of mainline Black Protestantism. The same held true for many Latino activists, and there was cross-pollination between both movements, as well as conflicts between them. He agreed there is much more to be studied within both movements about how congregational and religious life moved people into social action. In closing, Busto remarked

that the next step in understanding Reies López Tijerina should be a political biography that already assumes the important role of religion in forming his larger life's work.

American Catholic Studies Seminar

On March 22, Elaine A. Peña of the University of Illinois at Urbana-Champaign presented her work to members of the American Catholic Studies Seminar. Her paper, "*Las Guadalupeñas de Querétaro: Embodied Devotional Performances and the Political Economy of Sacred Space Production*," was drawn from her doctoral dissertation, which she recently completed in the performance studies department at Northwestern University. Through her study of Guadalupe religious performance in Chicago and in central Mexico, Peña examines the production of sacred space among working-class and impoverished subjects across national boundaries. "We may view religious communities in both countries as microcosms of a transnational migration network," Peña observed, "and thus a lens through which to engage the central political and cultural importance of the burgeoning U.S. Latino population, of U.S./Mexican relations in the 21st century, and of the key parallels to these phenomena across the globe."

Las Guadalupeñas de Querétaro is a yearly pilgrimage of approximately 16,000 women, divided by parish into 150 groups. Over nine days the women travel on foot the 200 kilometers from Tepeji del Río to the Guadalupe Shrine in Mexico City. The line of women stretches two miles. A mobile altar forms the center of the pilgrimage and the women receive the sacraments of communion and confession during their journey. They also attract the attention of residents of the towns through which they pass on their way to Tepozotlan. The townspeople construct shrines to the Virgin of Guadalupe and offer donations to the pilgrims in her honor. Peña included these impromptu devotions and interactions with the women in her analysis of the fluid sacred space that is created along the pilgrimage route.

Peña's interest in devotion as performance motivated her to observe the "wealth of emotion" that the women

experience at the end of their pilgrimage as "the moment when faith materializes itself." She also analyzed the physical markings of the nine-day journey: blistered feet. According to the women, the blisters represent the women's unique relationship with the Virgin by allowing each woman "to prove her reputation as a devout believer and as a strong woman."

Peña's analysis focused on three sisters-in-law who participated in the pilgrimage together for the first time. Peña joined them in their journey, and in the slide show that accompanied her presentation she showed images of their sleeping quarters, the second level of an 18-wheeler. Peña explained that the 20 women who shared this space found the cramped quarters to be comforting rather than constraining. She suggested that her own participation in the pilgrimage reinforced her thesis that the women created "sacred space" along the pilgrimage route. "By practicing alongside these women," Peña noted, "conversing with them about their pilgrimage histories, witnessing the backstage economic logistics supporting the performance, and immersing myself within their culture of devotion, I acquired a deeper understanding of the ways in which they develop sacred space along the pilgrimage route." Peña's forthcoming book on religious practices such as these pilgrimages will explore the ways in which sacred space is created and the implications of the production of sacred space to our understanding of race relations, immigration issues, economic tensions, and intra-community and state-community relations in the U.S. and Mexico.

Theresa Delgadillo of Notre Dame's English department commented



Elaine A. Peña

on Peña's paper. Delgadillo suggested that Peña's study demonstrates the importance of sources of knowledge stored in and articulated by the body rather than in archives. She described the chants, songs, and rituals of penance associated with the pilgrimage as examples of this kind of "spiritual knowledge." Delgadillo also contextualized the contemporary Guadalupe pilgrimage within the longer history of pilgrimages and devotions in Mexico.

Delgadillo wondered whether Peña's observations on the garbage that was created by the pilgrimage suggested that there were aspects of the pilgrimage that existed in "non-sacred space or time." "Might this suggest," she asked, "that not all the concerns of the women participating can be enfolded in the rubric of embodied devotion?" This led Delgadillo to question whether there were "other aspects of Guadalupe worship outside of Mexico, that 'double[s]' as a site for 'socio-economic and political mobilization?'" Delgadillo also called for additional discussion on the exact nature of the knowledge that the pilgrimage conveyed. Was the knowledge "a history of women's devotion, a sense of womanly self, a spiritual understanding that transcends the class and racial/ethnic divisions of pilgrimages" or something else entirely? Delgadillo concluded that Peña's work persuasively demonstrated that there is tremendous insight to be gleaned from analysis of the performance and spiritual significance of the pilgrimage as a journey as opposed to a destination.

Thomas Kselman introduced the idea of class differentiation into the discussion and asked about the significance of internal class conflicts within the parishes that set women apart along the pilgrimage route itself: some women could not pay to walk in the pilgrimage but participated unofficially. Timothy Matovina suggested that the notion of sacred time might be as significant as sacred space when studying the pilgrimage. Kathleen Sprows Cummings commented on the practical implications of the journey, inquiring about how the children of the women were cared for during the pilgrimage. Peña explained that sisters, grandparents, and husbands stayed behind and served as babysitters. Among others, these questions generated an engaging conversation about Peña's fieldwork and her

specific contribution to the study of transnational religious devotions in the Americas.

Cushwa Center Hosts HWR Conference

From June 24 through 27, the Cushwa Center hosted the Seventh Triennial Conference of the History of Women Religious. More than 200 participants gathered at the University of Notre Dame to explore the theme, "Local Cultures/Global Church: Challenge and Mission in the History of Women Religious." This conference marked an anniversary and represented a homecoming. In 1987, under the leadership of Jay P. Dolan and with the support of the Lilly Foundation, the Cushwa Center sponsored a colloquium that brought together historians of women's religious communities and recognized authorities in women's and religious history to discuss future directions for scholarship in the field. Karen Kennelly, C.S.J., emerged from that conversation as the leader of a new organization, the History of Women Religious (HWR), and she remains its coordinator. In addition to meeting at rotating venues every three years, HWR publishes a newsletter intended to facilitate communication and shared research among scholars and others interested in the history of women religious.

Conference participants arrived at McKenna Hall to find a splendid silk banner designed by Thoma Swanson, O.P., hanging in the reception area. "We Will Go, Send Us" featured a number of panels that captured the complex and fascinating history of women religious in mission work throughout the world. Participants were also invited to visit Notre Dame's Snite Museum of Art, which hosted an exhibit of serigraphs designed by Corita Kent. The serigraphs were on loan from the Corita Art Center in Los Angeles. Angelyn Dries, O.S.F., the Danforth Chair in the Humanities in the Department of Theological Studies at St. Louis University, opened the sessions of the conference with a keynote address on Sunday afternoon. In "Women Religious: Mission and



Angelyn Dries, O.S.F.

World Christianity," she focused on sisters' impact on the development of a global church, emphasizing their role in the theology of mission and mission education and their engagement in the formation of intercultural attitudes and values. Dries also reviewed how scholarship on women religious has intersected with themes of internationality in the historiography of American religion, women's studies, and church history.

On Sunday evening participants celebrated an opening liturgy at the Church of Loretto at Saint Mary's College. Joy O'Grady, C.S.C., president of the Sisters of the Holy Cross, welcomed conference participants on behalf of her congregation. Rev. Michael Driscoll presided at the liturgy, and Kathleen Cannon, O.P., offered reflections on the gospel. Kathleen Dolphin, P.B.V.M., director of the Center for Spirituality at Saint Mary's College, hosted an outdoor reception for all conference participants after the liturgy.

The conference featured 35 sessions with more than 80 presenters. A number of panels focused on sisters and "local cultures" within the United States. Cecilia Moore of the University of Dayton, Margaret McGuinness of LaSalle University, and Michael Engh, S.J., of Loyola Marymount University presented papers that explored women religious in urban ministry in New York and Los Angeles. Barbara Mattick and Michael Pasquier, both graduate students at Florida State University, and Andrew Stern, a graduate student at Emory University, focused on Catholic women

in the South during the antebellum and Civil War era. Martha Curry, R.S.C.J., and Karen Heine Egenes, Loyola University Chicago, participated in a panel that focused on Chicago. Curry concentrated on the contribution of the Religious of the Sacred Heart, while Egenes explored the work of Lutheran deaconesses in the city's Norwegian immigrant community. Other panels focused on women religious in Baltimore, the American southwest, Indiana, and St. Louis.

Many panels were international in scope. In a session titled "Sisters in Mission in Central America," Christine Baudin of St. Louis University discussed the Maryknoll sisters' work in Nicaragua, Edward Brett of LaRoche College presented his research on the Holy Family sisters in Belize, and Patricia R. Farrell, O.S.F., shared reflections on her own and other sisters' "mission of accompaniment" in El Salvador. Barbra Mann Wall, University of Pennsylvania, Carmen M. Mangion, University of London, Susanne Malchau, University of Aarhus, Denmark, and Else-Britt Nilson, O.P., of Oslo, Norway compared patterns of health care provided by women religious in the U.S., England and Wales, Denmark, and Norway. A panel on "Irish Sisters in Global Mission," which featured papers prepared by Margaret Preston of Augustana College and Yvonne McKenna, University of Limerick, Ireland, offered a transnational perspective on the work of Sisters of the Presentation, comparing their missions in America's northern plains and India. Martina Cucchiara, a graduate student at the University of Notre Dame, and Judith Best, S.S.N.D., collaborated on a panel that focused on the experience of Catholic women religious in Nazi Germany. Mary Savoie, C.S.J., and Margaret Nacke, C.S.J., shared research from their oral history project on "Sister Survivors of European Communism."

Several panels charted new directions in the field. Notable in this regard was a session on archives in the Great Lakes region. Kevin Cawley of the Archives of the University of Notre Dame, Matt Blessing of the Department of Special Collections and Archives at Marquette University, and Beth Myers

of the Women and Leadership Archives at the Gannon Center of Loyola University in Chicago described particular collections in their respective holdings that might interest scholars of women religious. In a panel chaired by Patricia Byrne, C.S.J., Amy Koehlinger of Florida State University, Patricia Wittberg, S.C., of Indiana University-Purdue University Indianapolis, and Lara Medina of California State University at Northridge, offered a variety of perspectives on "Reinterpreting Religious Life." Koehlinger discussed sisters' as a "disciplinary bridge and scholarly paradigm"; Wittberg shared her research on emerging congregations; and Medina explored the legacy of Las Hermanas and their challenge to gender, ethnic, and class norms in the U.S. Catholic Church.

Monday evening featured a performance by the NGoma group, a Chicago ensemble bound together by a shared passion for sacred and secular music with emphasis on celebrating African-American heritage. Their concert, "A History of African-American Life in Song," was held at Notre Dame's DeBartolo Center for the Performing Arts. On Tuesday evening participants gathered for the Triennial Awards Banquet. Jay P. Dolan offered reflections and shared his memories from the first Colloquium on the History of Women Religious. Lifetime Achievement Awards were presented to Irene Mahoney, O.S.U., author of a number of books on the history of the Ursulines, and Suellen



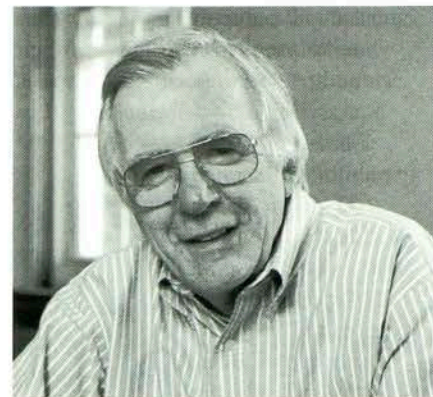
Karen Kennelly, C.S.J., and Jay P. Dolan

Hoy, author of *Good Hearts: Catholic Sisters in Chicago's Past* (Illinois, 2006). Elizabeth Kolmer, A.S.C., received the Distinguished Historian Award. Elizabeth Makowski's *A Pernicious Sort of Woman: Quasi-Religious Women and Canon Lawyers in the Later Middle Ages* (Catholic University Press, 2005), received the Distinguished Book Award. Meg Guider, O.S.F., of Weston Jesuit School of Theology, the featured banquet speaker, offered her reflections on "Mission in the Americas: The Challenge of Reciprocity."

David J. O'Brien Conference

On April 13 and 14, scholars, Catholic Workers, religious and lay activists, and several bishops congregated at the College of the Holy Cross in Worcester, Mass., to explore the major themes in the life and work of David J. O'Brien. O'Brien, the Loyola Professor of Roman Catholic Studies at Holy Cross, has served as a prolific scholar of U.S. Catholic history, a respected authority on the contemporary Church, a key organizer of the 1976 Call to Action Conference, and a distinguished teacher of undergraduates. His work provided the diverse group with an abundance of serious questions: What are the grand narratives of American and Catholic history? In what direction is the next generation of American Catholic historians moving? What does "public Catholicism" mean today, in regard to issues of peace, politics, and social ministry? Participants considered these and other complicated questions in both formal panel discussions and in more casual conversations. The event was a fine tribute to O'Brien's dynamic, compassionate, and catholic spirit.

Co-sponsored by the Center for Religion, Ethics, and Culture at Holy Cross and the Cushwa Center for the Study of American Catholicism, the conference brought together scholars and activists from a cross-section of O'Brien's religious, political, and academic communities. Presenters included John McGreevy, William Portier, Mary Ann Spearin, Leslie Woodcock Tentler, Jay Dolan, Kathleen Sprows Cummings, James Fisher, Paula Kane, James McCartin, Margaret O'Brien Steinfelds,



David J. O'Brien

Gerald Powers, Claire Shaeffer-Duffy, and Susan Crawford Sullivan. In addition, O'Brien's colleagues in the history department at Holy Cross facilitated a more informal discussion of O'Brien's contributions to intellectual engagement and social activism at Holy Cross.

At the Friday night reception, Christopher Kauffmann presented O'Brien with the most recent issue of the *U.S. Catholic Historian*, which includes eight essays in his honor. John Carr, Secretary of the Department of Social Development at the U. S. Conference of Catholic Bishops, delivered an entertaining keynote address that emphasized O'Brien's varied contributions to the USCCB. The weekend concluded with a celebration of the Eucharist in St. Joseph Memorial Chapel at Holy Cross, concelebrated by Bishop Robert J. McManus of Worcester and several friends of the O'Brien family, including homilist Rev. David Farrell, C.S.C. The liturgy offered a fitting conclusion to a weekend that was as much about the Church's future as it was about its past.

continued from page 1

I make no apology. I believe now, as I believed then, that the kind of Catholicism we construct here in the United States makes a huge difference for the common life of our communities and our world.

So *Renewal* was a text about American Catholicism but also about Catholic Americanism. It was a text that took for granted what remains controversial: that phrases like social mission, social teaching, and social ministry are, in the end, redundant. Catholicism is about more than Catholics: Christmas is always followed by Epiphany. But that insistence on the political and social dimension of faith and church is also a statement about American Catholic history and politics, for it suggests that Catholicism can never be entirely identified with one or another of its cultural or, more accurately for us, subcultural expressions. It is always local and embodied, as our best younger historians insist, but it also strains at the boundaries of those embodiments. Historian Timothy Smith best captured this in his work on immigrant religion when he noted the paradox of ethnic particularity and vastly expanded understandings of human solidarity. French, German, and Polish parishes were always *American* congregations, and they were also living embodiments of *Roman* Catholicism with its universal claims, among them, in Smith's words, the idea that "the goal of history is the creation of a common humanity."

Notre Dame's Philip Gleason and Jay Dolan and I were the first historians trained in American history, rather than church history, to direct attention to Catholics. Like earlier historians of American Protestantism, we focused on Americanization, the adjustment of European immigrants and institutions to the conditions of life in the United States. We began this work just as American Catholics of European origin completed their long march from the edges to the centers of American life, so that, for a moment or two, Americanization seemed like good news, even to Gleason, who was the most Catholic and least Americanist of our generation. But the church

and the country were passing through hard times. The purpose of *Renewal* was to help make sense of recent history by situating post-1960s American Catholicism in a historical context. I emphasized three factors:

1) **The social composition and location of the American Catholic population.** Many immigrant, working-class Catholics had moved out of the old ethnic neighborhoods, into the automobile suburbs and up the socio-economic ladder. The middle class, Americanized Catholicism that succeeded "the immigrant church" was increasingly without a supportive subculture. While I celebrated Catholic success, I was convinced that the changes in the social composition and location of Catholics were so profound that, even if there had been no Vatican Council, there would have been enormous pressures for change in the American church.

2) **The Second Vatican Council.** The Council solved some American Catholic problems, especially by affirming at last American principles of religious liberty and opening the door to at least provisional acceptance of religious pluralism. But it also opened up new questions about personal faith and moral conscience — evident at first in the renewal of vowed religious life, and about the nature and mission of the church itself — evident in the response to racism, war, and abortion. Indeed, the Council made it extremely difficult for the organization of the church to negotiate the changes arising from the Catholic arrival into the American mainstream. One impact of conciliar reform, for example, was to emphasize personal faith decisions. Amid the erosion of Catholic subcultures, however, that emphasis could risk immersion in the supposed chaos of American religious individualism and its long dreaded partner, religious "indifferentism."

This experience of renewal as a personal challenge opening up new experiences of conscience is often and properly associated with the birth control controversy. But another dramatic example was the Council's affirmation of conscientious objection to military service and its unequivocal condemnation of the use of weapons of indiscriminate destructive effect. Coming as they

did in 1965, these unfamiliar teachings legitimated questions about Catholic integrity in Vietnam-era America, opening a critical distance between Catholic and American loyalties and responsibilities that had an enormous effect on Catholic self-consciousness in the years that followed. Questions of race in the 1960s and abortion in the 1970s reinforced that process.

3) **The explosive events of the 1960s.** While Catholics invited one another to religious renewal, the country seemed to be falling apart. It was this factor that lent the era its tone of crisis, of change so rapid that it accounts for use of the word "disintegration" by the always judicious Gleason to describe what was happening to American Catholicism. The combination of conciliar calls to conscience and American conflicts over race, war, and abortion accelerated the collapse of the American Catholic subculture and with it the death of Catholic Americanism. By the time I wrote *Renewal*, Americanism was in trouble. Two years later Andrew Greeley noticed what he thought was an anti-American tone in the bishops' official program for the bicentennial, materials I helped prepare. In 1983 in one of the most admired documents of the post-conciliar period, the pastoral letter on nuclear weapons, the U.S. bishops went so far as to compare the situation of the American church to that of the early church of the Roman empire, where persecution and martyrdom could become normal. By then counter-cultural Catholicism was well on the way to displacing the responsible Catholic Americanism that informed the analytical sections of that pastoral.

I stand by my argument that the intersection of these three factors — Americanization, the Council, and the 1960s — best explains the post-conciliar experience of American Catholics. But I would now place even greater emphasis on the last factor, the impact of the 1960s and its most important legacy, the apparent disappearance of Catholic Americanism.

The decline of Catholic Americanism reflects broader patterns in American life. In the 1960s progressive and consensus history provided the context for people like me to tell our stories. But

after the Civil Rights movement, the assassinations, the urban riots, and the Vietnam War, it was impossible to sustain a common American narrative, even a contested one. By the end of the period, identity politics and identity history dominated: as Robert Novak wrote, every group became "its own historian." To be sure, that decline of American solidarity opened up a post-modern cultural space for an American Catholic story. But, in the absence of shared commitments to American common life, that story would be a story for Catholics, a story centered on their difference and distance from American culture itself. Celebration of Americanization gave way to laments over the loss of Catholic identity and perhaps integrity. In short, the American story of Catholics became an American fragment, a story in which the Catholic piece of the American Catholic reality is all that really matters.

Counter-cultural stories of real and imagined distance between Catholic faith and American culture help clarify Catholic identity and establish markers for Catholic integrity. When told in communities that practice voluntary poverty, radical service, and nonviolence, such prophetic denunciations of American cultural practices have power. But more often these critical assaults are posture, radical language used to sustain a subculture whose members and leaders stand apart on religious grounds but are otherwise quite at home. It is an all too familiar formula for the denial of responsibility.

Official statements that blame "society" for all our ills resemble the 19th century Catholic Church's fundamental option for itself. Understandable enough, perhaps, but such counter-cultural choices require a high degree of historical amnesia about the tragic sources of the Council's call for renewal and reform. They also require a social basis that was present in the repression of Catholic peoples in places, such as Ireland, Poland, or Quebec, or in the alienation of Catholic groups, such as aristocrats in France and Eastern Europe or peasants in Spain, southern Germany, or Italy. Apologists for counter-cultural Catholicism claim support among Latinos and new immigrant communities where parents worry about generational gaps almost always opened up by migration and assimilation. But students

of American religious history should know that their anxieties about America co-exist with powerful aspirations for economic security, cultural respect, and social acceptance. Those aspirations, quite as much as legitimate desires for communal solidarity and generational continuity, have long motivated immigrant and working-class American Catholics.

So the turn away from American culture in favor of Catholic religion is mostly talk. Counter-cultural Catholicism lacks a social base. Except on Sunday, few Catholics prefer to associate with other Catholics, as the last Pope to condemn Americanism said they should. For all their separatist moral discourse, Catholic bishops are not headed to monasteries or Catholic Worker houses. They can regret that their people are now more American than Catholic, but they cannot ignore how deeply embedded in American society and culture is the institutional church itself. Like it or not, we Catholics were all here when history happened, and we played our part in making America what it is.

In the absence of Americanism, Catholic scholars have not known quite what to do with our history. The best recent work, books by John McGreevy, Paul Elie, and Peter D'Agostino, turn decisively away from Americanization models to probe the richness and complexity of preconciliar Catholic subcultures. More modest readings of the trajectory of U.S. Catholic history, such as Peter Steinfeld's *A People Adrift*, have a passive and pessimistic spirit. There are divisions and problems, but no one is at fault, and no one can be expected to do much about them. To this reliance on the passive voice is added considerable pessimism about the subjects of the study. Chester Gillis, for example, thinks that "Catholics like their Christianity to fulfill their spiritual needs but not at the cost of severely disrupting their life

style." Scott Appleby, still attracted at times to Americanist themes, speaks of younger Catholics in terms once used only by aggrieved conservatives: "Indoctrinated" by their parents with "the principle of religious choice," they now "lack a vocabulary that would help them form a Catholic identity or interpret their Catholic experiences, and they are situational in their ethical thinking."

For moderates like Appleby and Steinfelds, as for Philip Gleason earlier, Americanization without Americanism necessarily foreground issues of identity and integrity, and thus plays into the hands of separatists if not restorationists.

Determined to be Catholic more than American, they are unable to find common ground for Catholic solidarity or shared purpose. They suggest no alternative basis for Catholic politics — civic or ecclesiastical — to that provided by sub-cultural restorationists. Thus, the Americanist problem persists. Even if we are truly serious about our Catholicism, can Catholics in the United States renew their community without a richer and more positive, more responsible reading of our shared American experience?

The displacement of Americanism by counter-cultural

Catholicism unites the Catholic right and left and helps explain many events in the contemporary church. It helps explain the gradual passing of the public Catholicism associated with the late Cardinal Joseph Bernardin. His generation produced five initiatives, all of which are now marginal or under assault: the pastoral letters on nuclear weapons and the economy of the 1980s, the sequence of political responsibility statements from 1976 through last year's "Faithful Citizenship," the consistent ethic of life or "seamless garment," the Catholic Common Ground Initiative to overcome increasing divisions, and the national Episcopal conference, itself the structural expression of a shared

*Official statements
that blame
"society" for all
our ills resemble
the 19th century
Catholic Church's
fundamental option
for itself.*

national vision for our American Catholic Church. The displacement of Americanism by counter-cultural piety and politics also helps explain the problem of the laity as we experience a retreat from lay ministry, the decline of parish and diocesan pastoral councils, the restoration of boundaries between priests and people at the altar, and the return of church-centered Catholic practice.

It is helpful to recall the theological and spiritual consequences of past sub-cultural strategies packaged in counter-cultural language. Historians of popular religion notice how the reformed church of the 19th century set out systematically to undercut popular devotions or incorporate them into the life of the institutional, clerically controlled church. God, and grace, could ultimately be contacted best through the church and its sacraments. There was another piece of that message: that religion is found in church and in those activities outside of church which it endows with religious significance, most notably sex and family life. Experiences outside the subculture, experiences of work and politics, and encounters with non-Catholic people and culture, were not understood as sites of encounter with God. Thus, Catholicism contributed to the very secularization it condemned. As a result the church could offer no religious meaning to historic experiences of mobility and individual transformation involved in what I have called Americanization.

Americanism was the crucial question then, and it remains the missing page. I did not have all this clear in 1972, but what I did have was the conviction that America mattered and one could not fix the church without fixing the country. Robert Orsi once observed that religion is "what matters." In my book of 30 years ago, *America and American Catholicism* both mattered. After Mary Jo Weaver and Scott Appleby helped map American Catholicism in *Being Right and What's Left?*, Mary Jo quipped that a third volume should be called "Who Cares?" That's exactly it. While we have argued about whether Americanism is a good thing, we forgot that Americanization meant that our Catholic church is now

part of American religion. And American religion's default system features not unity, doctrine, liturgy, and priesthood — much less a shared sense of historic mission — but individualism, congregationalism, ministry, private over public faith, and pluralism with its constant companion, choice. Now we know that here, like it or not, religious experience usually trumps doctrinal orthodoxy, and populist hermeneutics always takes precedence over biblical scholarship.

As Americans what are we to make of our amazing religious diversity; our bewildering popular spiritualities; our restless congregations; and our ever multiplying religious movements, sects, and independent congregations, now burst well beyond Christian boundaries? Is all this progress or decline? And when all this spills over into our own church and seizes our people, turning them into "cafeteria Catholics," Pentecostals, new-age prophets, or enthusiastic devotees of "Pope John Paul the Great," then what are we to think and do? That depends on our answer to the Americanist question.

We stand at an important crossroads in American Catholic history, and we need to tell ourselves a more positive story if we are to have a hope-filled future. First, American Catholic history is a remarkable success story. The leaders of the church had two goals: to retain the faith and loyalty of immigrants and their children by drawing them to the practice of the faith and winning a secure place for the church in American society. By the time John F. Kennedy was President and John XXIII was Pope, church attendance was at record levels, as were vocations to the priesthood and religious life, and more than six million Catholic children were in church-sponsored elementary and secondary schools. The problems that have arisen since are no longer the problem of a church made marginal by poverty, discrimination, or marginalization. Catholics and their church now fully share responsibility for the common life of the United States, and they have great human, financial, and political resources for carrying out those responsibilities.

Second, American Catholic history is a liberation story. The theology of liberation, in pastoral practice, invites

poor people to struggle for their rights. If asked what are the goals of liberation, advocates would answer improved income, economic security, education, and the respect that goes with it, and full participation in the economic, cultural and political life of one's society. For millions of American Catholics, family histories are stories of precisely that kind of liberation. Family aspirations for such liberation made immigrant Catholics agents of their history. Those aspirations shaped the American Catholic experience among poor, immigrant and marginalized Catholics. I suspect they still do.

Third, American Catholic history for all its diversity, is, in the end, a story of solidarity. To paraphrase Jesse Jackson, we may have come in different ships, but we are all in the same boat now. Bishop John Carroll, exasperated by inter-ethnic conflict in his infant church, dreamed of parishes that were not Irish, French, or German but Catholic and American. By the mid-20th century we had such parishes and parishioners in abundance. However apart we have been or have imagined ourselves, now we share with others responsibility for the history of this country and our ever more interdependent world. Solidarity is the partner of liberation, if our history is about something more than adaptation to culture. In the end the meaning of liberation is determined by what the liberated do with their new found freedom and power. So the meaning of American Catholic history will be determined by the choices American Catholics make. Catholic communities and institutions are tested, as they should be, not just by the well-being of the church but by the public good as well.

So I propose a renewal of Catholic Americanism and suggest four elements that might comprise it:

1) A critical but positive reading of U.S. Catholic history, anchored in family stories of liberation. Most commentary today suggests that our problems as Catholics arise from the fact that we have become too American and are not Catholic enough. That judgment is based on a historical narrative of Americanization, seen now as a bad thing because we adapted to a

society and culture that has abandoned religion (secularization), that leans toward a culture of death rather than a culture of life, that swamps us and our children with consumerist images, and that leaves us with, at best, a wishy-washy Catholicism that cannot resist the fads and trends of modernity. By this reading the struggles of our families for economic security, social acceptance, respect, and access to centers of power were pursuits of false gods. I would suggest that, on the contrary, those family stories are stories of genuine liberation from age-old constraints. In that sense “becoming American” was a good thing, for it brought with it security, education, access, and freedom.

2) A preferential but not exclusive option for the laity that is a pastoral theology enabling lay persons to read their experience through the eyes of faith and bring to their faith the wisdom gained through lay experience. This would anchor Catholic social and intellectual ministry within the framework of pastoral ministry. Catholic imagination and faith is sacramental, always seeing signs of God’s presence in the worlds God and we have made. If the church is truly the people of God, the Body of Christ, then we are the church 24/7, not just when we are in church.

3) An ethic of shared responsibility for American society and for the church, an ethic grounded in solidarity. That solidarity is given sacramental expression in our shared responsibility for the life and work of the church, expressed in diocesan and parish pastoral councils and many other structures of participation and accountability. Solidarity spills forth in community service, civic engagement, and political participation — forms of ministry as important and deserving of respect as any other ministry of our community of faith. That means we need some dialogue before we make pronouncements, and the church’s voice is heard only when it arises from the faith experience of the whole community.

4) A long-range vision of a single human family. My generation’s Catholic life began to change with Pope John XXIII, who set before us a vision of the church standing with all God’s people at an intersection of history formed by a century of world wars, the

Holocaust, emerging globalization, and the threat of nuclear omnicide made immediate during the Cuban missile crisis. Bound together as never before, the world could choose to move toward deeper divisions and destruction or toward building institutions suited for a united human family. Two years later the Vatican Council stated the Catholic choice: “the joys and the hopes, the griefs and the anxieties, of the men and women of this age, especially those who are poor or in any way afflicted, these too are the joys and the hopes, the griefs and anxieties of the followers of Christ.” A decade later, speaking at Hiroshima, Pope John Paul II told an interfaith audience of scientists and philosophers that the building of a new international order was “a moral imperative” and “a sacred duty.” Catholicism is not a counter-culture but a living sacrament of solidarity.

The American Catholic story to date has been made around hope as well as memory, aspirations as well as accommodation. And because of the choices made by those who went before us, we now, like it or not, share with other Americans responsibility for our country and for its place in the world. Freedom brings responsibility; the future is the horizon of our choices. Our feelings about our country and our people matter.

I end on a personal note. I became an American historian not a church historian, taking responsibility for, as best I could, the past, present, and future of American Catholics as Americans as much as Catholics. The tragedy of September 11 reminded me of that and, after reflection, left me determined to contest counter-cultural and sectarian Catholicism — a Catholicism that thinks we can define ourselves by our difference and distance from our country and our fellow Americans. While

such views can sometimes be challenging, they are often hypocritical and almost always irresponsible. Of course we Catholics must be ourselves, and

Catholic renewal is essential. But fulfillment of the promise of American Catholic life requires attention not only to America and Americans but to the American part of our church and ourselves. Many years ago I delivered a keynote address at a meeting of the Catholic Theological Society of America on the American context of theological reflection. I began and ended my talk with lines from a great American evangelist, Woodie Guthrie: This is our land, and these are our people. As a result of our remarkable history, we Catholics as people and our church as a community and an institution can choose whether to embrace our American vocation or reconstruct a subculture defined by its

distance and difference from the rest of our America. The future is in our hands.

David J. O’Brien, the Loyola Professor of Roman Catholic Studies, College of the Holy Cross, Worcester, Mass. (Note: Professor O’Brien recently changed his status to emeritus. For an account of the conference held in his honor, see page 5.)

This paper was originally delivered as The Most Reverend Bishop John McCarthy Lecture on the Catholic Church in the 21st Century at St. Edward’s University in Austin, Texas, on March 1, 2007.

*The American
Catholic story to
date has been
made around hope
as well as memory,
aspirations as well
as accommodation.*



• **Antonius Liedhegener** of the University of Jena, Germany, has recently published *Macht, Moral und Mehrheiten. Der politische Katholizismus in der Bundesrepublik Deutschland und den USA seit 1960 (Power, Morals and Majorities: Political Catholicism in the Federal Republic of Germany and the USA since 1960)*.

Liedhegener's study compares Catholicism's political influence in the Federal Republic of Germany and the United States since 1960. He describes the effects of changing internal structures, such as the modern forms of bishops' conferences and lay organizations, and analyzes the impact of pluralism on the policy priorities of the church in both countries, concluding that under certain conditions, Catholics in both countries are able to exert a great deal of influence over public policy. The book is based on archival materials, published sources, and personal interviews, and it includes 16 tables and 42 figures.

The book is published by Nomos Verlagsgesellschaft, Baden-Baden, and can be ordered via International Specialized Book Services, www.ISBS.com.

• The Cushwa Center has a limited number of copies of *Benedictine Harvest: Historical Sketches for Benedictine Communities of Women* (2002). This collection, edited by Sister Helen Herbstritt, O.S.B., includes sketches of 76 communities, mostly in America, and is available for \$5.00 (includes postage and handling). Please send payment to the Cushwa Center, 1135 Flanner Hall, University of Notre Dame, Notre Dame, Ind., 46556-5611

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

rest of the United States and Canada.

Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family (male, female, tertiary, Capuchin). The fellowships may be used for any valid purpose relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French, or Portuguese. The applicant must be a doctoral candi-

date at a university in the Americas, and the bulk of the research should be conducted in the Americas. The deadline is February 1, 2008.

For more information, please contact:

Dr. Jeffrey M. Burns, Director
Academy of American Franciscan
History
1712 Euclid Avenue
Berkeley, Calif., 94709-1208
acadafh@aol.com or acadafh@fst.edu

Archives Report

Dr. Daniel Cherico, known for his books and articles on thanatology and ministry to people near death, spends much of his spare time compiling data on Catholic clergy and religious, so that the contributions of individuals will not be forgotten, and so that the reputations of those who have been maligned can be restored. In March 2007, he began to donate this documentation to the archives of the University of Notre Dame. He has sent printed ephemera, books, pamphlets, newsletters, newspapers, and magazines, representing parish and diocesan anniversaries, conferences, Catholic institutions, and individual bishops and priests from New York, Newark, Minneapolis/St. Paul, among other places; audio and video tapes; black-and-white and color prints and slides of Catholic clergy, religious, laity, and buildings; medals, awards, rosaries, crucifixes, pins, and other religious objects; and scrapbooks, index cards with quotations and notes from research in Catholic archives, answers to questionnaires on parish histories in the Diocese of St. Paul, photocopies of typewritten and handwritten papers and histories, and funeral sermons and obituaries.

In April we received from AnaMaria Goulet the papers of her late husband, Notre Dame Professor Denis Goulet, including office files representing his teaching, his interest in developing countries in Latin America, and his publications, with offprints or copies of more than 160 of his articles. Professor Goulet held the William and Dorothy O'Neill Chair for Education for Justice and was associated with the Kellogg Institute for International Studies, Joan B. Kroc Institute for International Peace Studies, and Nanovic Institute for European Studies. He was widely known and respected for his pioneering contributions to the interdisciplinary study of development ethics. In addition to his many articles, he published 11 books, including *The Cruel Choice: A New Concept in the Theory of Development* (1971); *The Uncertain Promise: Value Conflicts in Technology Transfer* (1977); and *Development Ethics at Work: Explorations 1960-2002* (2006).

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

• *The Louisville Institute* seeks to enrich the religious life of American Christians and to revitalize their institutions, by bringing together those who lead religious institutions with those who study them so that the work of each might inform and benefit the work of the other. The institute especially

seeks to support significant research projects that focus on Christian faith and life, religious institutions, and pastoral leadership. Research grant programs include: christian faith and life, dissertation fellowship, first book grant program for minority scholars, religious institutions, summer stipend, and general grant programs.

Application deadlines vary. Complete details are available at: www.louisville-institute.org, via e-mail at info@louisville-institute.org or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, Ky., 40205-1758.

PUBLICATIONS



Race and Religious Authority in the Catholic South

A few years ago *Time* magazine ran a news story on the South's Catholic awakening ("Bible-Belt Catholics," February 7, 2005). The conversion of many Protestant southerners alongside the arrival of "Yankee Catholics" and sizeable Hispanic and Filipino communities to the region — a function of the region's Sunbelt boom of the last 50 years — all spurred the church's tremendous growth in a once-solidly Protestant region. In stark contrast to the struggles of the church in other regions of the nation and the world, the authors painted an image of a "born-again" Catholicism. Southern Catholics viewed the region's evangelical culture as a call to a "truer and purer" form of Catholicism and infused the faith with the "spirited preaching and conservative teaching" of the region's religious heritage. Few who tune in to the Alabama-based Eternal Word Television Network (EWTN) or attend the 2000-family "mission" parishes in suburban Memphis or Charlotte would doubt the vitality of Southern Catholicism. But in many ways the church's recent growth, like much of the entire region's since the 1960s, obscures southerners' memory of the struggles and triumphs, accommodations, and embarrassments of its 20th century past.

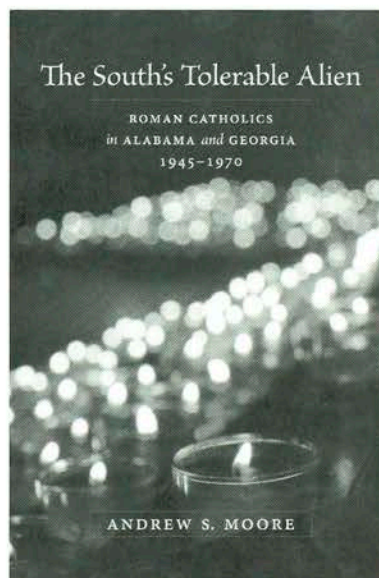
Examining the development of Catholic community and identity in the heart of the Deep South, Andrew S. Moore's engaging and well-researched book, *The South's Tolerable Alien: Roman Catholics in Alabama and Georgia, 1945-1970* (Louisiana State, 2007), offers an important glimpse into a tumultuous period of the region's history.

Moore traces the movement of Catholics from unwelcome outsiders in a socio-political climate dominated by white Protestantism to significant actors on all sides of the racial and cultural struggles of the 1960s. Throughout the first half of the 20th century, he argues, Southern Catholics suffered from sharp and often violent divisions of the Southern community along religious lines. In the post-war era an increasingly vocal Southern anti-Catholicism drew the region's growing Catholic population together. Catholics in Georgia and Alabama embraced their status as cultural "other," often developing an intense anti-Protestantism that underscored Catholics' true Americanism against secularizing forces of the

Southern mainstream. In contrast to the Catholic communities that developed tightly-knit, parish-centered communities within northern cities, Southern Catholics brought a "diffuse sense of the sacred" into the public sphere. Religious devotions, such as annual Christ the King celebrations, moved Catholic ritual into the streets, parks, and stadiums of the Deep South, manifesting Catholic self-assertions as patriotic southerners and Americans.

But this desire to promote Catholicism's public presence against Protestant dominance eventually gave way as white Catholics joined the Protestant mainstream in vocal protest against racial integration. Albert Foley, S.J., a sociologist and interracial activist, tried mightily to prevent Catholics from conforming to the South's dominant system of racial segregation. According

to Moore, the methods Foley used to uproot the sources of Southern racism were far more passionate than scientific. His attempts to sponsor interracial gatherings and attack Klan activities in Alabama drew the ire of both "moderate" church leaders and white



supremacists alike. Nevertheless, Foley certainly remained a thorn in the side of Robert J. Toolen, Archbishop of Mobile, who publicly opposed racial activism among the Alabama clergy and religious at Selma and Montgomery. As Moore demonstrates, the careers of both Foley and Toolen encapsulated the church's intensifying struggle over the meaning of race in Southern Catholic life. They also represented the church's inconsistent response to the larger Civil Rights movement. As African Americans increasingly moved from the churches and voting booths to the streets, even Foley questioned the efficacy of nonviolent direct action techniques that came to define the movement.

The second half of the book examines the ways the Civil Rights movement profoundly reshaped Catholics' place within Southern society. Moore contrasts the response of the church in Alabama with that of the church in Atlanta, where the relative newness of the diocese, the progressive mentality of many civic leaders, and the "outsider" status of Bishop Francis Hyland and his successor, Archbishop Paul J. Hallinan, provided an important opportunity for peaceful integration of Catholic institutions. Alabama, by contrast, inherited a long history of white conservative dominance. The Southern-born Toolen, Moore notes, "embodied the orthodoxy that so many white southerners craved at mid-century" (112). As a corrective to studies that overemphasize the larger and more public voices of Southern resistance, Moore reveals through his account of both "moderate" and rigidly anti-integrationist Catholics, the private sentiments that crossed denominational lines and cemented the white counter-movement of the late-1950s and 1960s. Through the end of the decade, churches, schools, and hospitals in both Georgia and Alabama struggled to implement integration at any level beyond mere tokenism.

In another major strength of the book, the final chapters offer a local history of the spiritual and social impact of Vatican II. Moore examines how the Second Vatican Council "presented Southern Catholics with a unique, sometimes troublesome challenge"

(106). Many prominent laity and religious used the Council to move their religious commitments into the arena of social reform. As one participant noted, the march from Selma to Montgomery became for her "one of the most deeply moving spiritual experiences of my life" (108). Such attitudes came in stark contrast to that of an Alabama woman who, in response to the church's participation in the movement, "personalized her spirituality and retreated into a sacred world that was more comfortable for her" (123). The Council's reinforcement of spiritual individualism perhaps enabled this emotional distancing from the official church. Yet, as Moore also shows, Vatican II allowed many whites to more fully connect anti-integrationism to a defense of traditional Catholicism. In this process they reflected the expansion of white resistance to a larger critique of 1960s culture.

As religious studies scholars, theologians, and historians move toward a fuller understanding of the religious dynamics of the Civil Rights movement and post-1960s social politics, Moore's engaging study raises a number of significant issues that will demand further exploration. Most notably, this much-needed analysis of post-war Southern Catholicism illuminates for the reader important moments and agents in larger transformations of religious authority and religious performance that lay at the heart of the Black freedom struggle.

Moore is certainly correct in his assertion that the Civil Rights movement, rather than Vatican II itself, became the stage for competing visions of Catholic social and religious authority. Throughout the book, he skillfully demonstrates the ecclesiological tensions that the race crisis evoked in both

Georgia and Alabama. While available sources might have led him to over-privilege the hierarchy's reading of these tensions over others, particularly those of Black Catholics, Moore refreshingly avoids simple defenses or indictments of Catholic leadership. In ending segregation in Atlanta, Hyland was torn between a morally authoritative and a pastoral approach to the race problem that took white fears and prejudices as

a spiritual crisis in need of steady healing. Mobile's Toolen also "defies neat categorization" (125). The Southern-born bishop exuded a paternalistic attitude toward Black Catholics and placed the official church in Alabama squarely against the civil rights demonstrations. Nonetheless, he abhorred any equation of himself with white resistance and eventually supported protests. Moore deals with each prelate in a separate chapter, but despite the somewhat misleading way his organization juxtaposes "liberal" Atlanta leadership with "conservative" Alabama, both communities appear hauntingly similar in their response to the race crisis. In locating both dioceses

within his larger "crisis of authority" narrative of the Civil Rights movement, Moore might benefit from more outside perspectives (both contemporary and scholarly) on the image of Catholic leadership as contradictory symbols of moral strength and weakness.

Toolen, it seems, became an important foil for emerging expressions of religious leadership in the mid-to-late 1960s, both in Catholic and in larger circles. Much like the famous eight southern clergymen, against whom Martin Luther King Jr., defined his theology of social activism in his "Letter from a Birmingham Jail," the Mobile

Moore is certainly correct in his assertion that the Civil Rights movement, rather than Vatican II itself, became the stage for competing visions of Catholic social and religious authority.

prelate's public anti-Civil Rights stance offered a vital moment for priests, nuns, and laity engaged in the Selma marches to articulate a new theology of ministry rooted in "the dictates of their consciences" (144). They found public expression in the streets as a form of what some scholars have called "sacramental resistance." In contributing to this idea, the author compellingly demonstrates how religious women and men who participated at Selma were far more than simply representatives of a church. Through their actions in the marches and their sponsoring of social action groups, such as Mobile's radically tinged Neighborhood Organized Workers (NOW), they wielded a profound challenge to older conceptions of order and place within institutional Catholicism.

Yet rather than focus simply on the increase in religious and lay activism after Vatican II as part of a "white freedom struggle" against the Catholic hierarchy, Moore might also place their actions within the larger transformation of religious performance that lay at the heart of the 1960s social movements. Charles S. Marsh and David L. Chappell both examine how civil rights protesters assigned a profoundly religious meaning

to social protest. Given the depth of white brutality in many regions of the South, Chappell argues, civil rights demonstrations did not (indeed could not) rely on exclusively political ends for sustenance. As acts of religious devotion, however, protests became potent forces against white dominance. Of course, far fewer scholars have examined white conservative religious performance beyond more radical elements like the KKK. Yet the more "respectable," civic-minded Citizens' Council rallies offered similar emotional outlets for white resistance that, I would argue, shaped the rise of grassroots conservatism in the region.

On this issue Catholic history offers particularly important insight. Historian Joseph Chinnici, O.F.M., argues that in envisioning the lives of clergy and women religious as performance, where the boundaries of social transformation and spiritual transcendence constantly overlap, we more effectively place their experience at the center of American religious and social history. I would argue the same for Southern Catholics. This theme might connect Moore's early chapters, which cogently trace the politico-religious meanings of Catholic public ritual from

the 1930s to the 1950s to later expressions of "public Catholicism" that both dramatized and created social and political divisions among Catholics.

As many continue to cast their eye toward the growth of the church below the Mason-Dixon Line, hopefully they will understand the sources of these divisions. Throughout the 20th century, Southern Catholics — lay and clergy, black and white, English- and Spanish speaking — struggled to reconcile them in terms of their own visions of Catholic unity and order. Moore's thought-provoking social history of the 20th century Catholic South offers an indispensable examination of these struggles and an important window into the ways southerners must come to understand their own religious past.

— Justin Poché
Valparaiso University

Recent publications of interest include:

Nancy T. Ammerman, ed., *Everyday Religion: Observing Modern Religious Lives* (Oxford, 2006). In this volume of collected essays, a diverse group of sociologists suggest new ways to study religion in the lives of "modern" individuals. The authors examine the ways in which religion functions on the ground in a pluralistic society, how individuals experience it, and how it is expressed in social institutions. Taken as a whole, these essays point to a new sociological approach to the study of religion, one that emphasizes individual experience and social context over strict categorization and data collection.

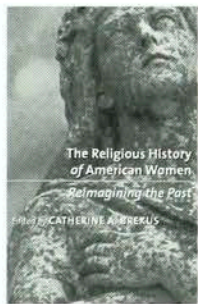
Alvyn Austin, *China's Millions: The China Inland Mission and Late Qing Society, 1832-1905* (Eerdmans, 2007). Banner-carrying Salvation Army marchers, stone-silent Quakers, jumpy Midwestern revivalists, and Prayer-book

Anglicans all made up the diverse contingent of missionaries sent to central Asia by the China Inland Mission (CIM) in the 19th century. Austin probes the diverse experiences of missionary life in China, from the visionary, charismatic sect-leader to the opium-soaked aftermath of the North China Famine of 1877-79. Deeply rooted in Chinese and Western history, *China's Millions* analyzes the implications of colliding cultures on the mission fields of "The Middle Kingdom."

William J. Baker, *Playing with God: Religion and Modern Sport* (Harvard, 2007). Americans blend religion and sports like no other nation on earth. *Playing with God* traces this dynamic relationship from the Puritan condemnation of games as "sinful" in the 17th century to the near deification of athletic contests in contemporary times. Baker

argues that early religious opposition to competitive sport was based on the immoderate enthusiasm of players and spectators, the betting on scores, and the preference for playing field over church on Sunday. Disapproval gradually yielded to acceptance when "wholesome recreation" for young men in crowded cities and soldiers in faraway fields became a national priority. Protestants took the lead in this readjustment of attitudes toward sport, and they were followed by Catholics, Jews, Mormons, and Muslims. Throughout his analysis of the uniquely American mixture of religion and sport, Baker discusses such diverse groups as the Irish at Notre Dame, outstanding Jewish baseball players, Black Muslims in the boxing ring, and born-again athletes at Liberty University.

Emelio Betances, *The Catholic Church and Power Politics in Latin America: The Dominican Case in Comparative Perspective* (Rowman & Littlefield, 2007). The Catholic Church acted as a mediator during social and political change in several Latin American countries from the 1960s through the 1990s, including the Dominican Republic, Bolivia, Guatemala, Nicaragua and El Salvador. Although the Catholic clergy was called to intervene in political crises in all five countries, the church's role as mediator in the Dominican Republic was eventually institutionalized. Betances provides a historical and comparative examination of church-state relations in the Dominican Republic as a way to analyze the wider role of the Catholic Church in Latin America.



Catherine A. Brekus, ed., *The Religious History of American Women: Rethinking the Past* (University of North Carolina, 2007). Brekus observes

that, more than a generation after the rise of women's history, it remains difficult to locate women in histories of American religion. In this collection of 12 essays, contributors explore how considering the religious history of American women can transform dominant historical narratives. Covering a variety of topics — including Mormonism, the women's rights movement, Judaism, witchcraft trials, the Civil Rights movement, Catholicism, Puritanism, African-American women's activism, and the Enlightenment — the volume enhances both the study of religious history and women's history.

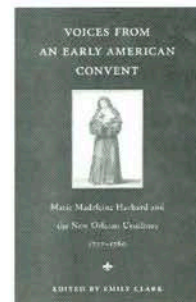
Liam Matthew Brockey, *Journey to the East: The Jesuit Mission to China, 1579–1724* (Harvard, 2007). This study of the Jesuits' mission in China between 1579 and the proscription of Christianity is the first to rely on sources from both Lisbon and Rome. The peril of travel in the pre-modern world, the danger of entering a foreign land alone and unarmed, and the chal-

lenge of understanding a radically different culture result in dramatic episodes which Brockey sets against such backdrops as the imperial court of Peking, the villages of Shanxi Province, and the bustling cities of the Yangzi Delta region. Further scenes show how the Jesuits claimed conversions and molded their Christian communities into outposts of Baroque Catholicism in China. Brockey explores the political, cultural, scientific, linguistic, and religious complexities of an early engagement between East and West.

James Buckley, Frederick Christian Bauerschmidt, and Trent Pomplun, eds., *The Blackwell Companion to Catholicism* (Blackwell, 2007). This resource offers a survey of the history, doctrine, practices, and global circumstances of Roman Catholicism. A number of distinguished Catholic contributors tackle the local and the global, the past and the present, the afterlife, and a broad range of institutions and activities. The volume considers both what is distinctive about Catholic life and thought and the ways in which Catholicism overlaps with and transforms other ways of thinking and living. Topics covered in the book include peacemaking, violence and wars, money, the vow of poverty and socio-economic life, art by and about Catholics, and men, women, and sex.

Richard Lyman Bushman, *Joseph Smith: Rough Stone Rolling* (Knopf, 2007). Bushman, an American cultural historian and a practicing Mormon, explains how Joseph Smith formed a new religion "from the ground up." Moving beyond the popular stereotype of Smith as a colorful fraud, the book explores the inner workings of his personality — his personal piety, his temper, his affection for family and friends, and his determination. It describes how he received revelations and why his followers believed them. Paying special attention to Smith's religious thought, Bushman considers several of Smith's more controversial teachings, including property redistribution and plural marriage, as well as his teachings about the origins of the human personality and the purpose of life.

Cindy Yik-yi Chu, ed., *The Diaries of the Maryknoll Sisters in Hong Kong, 1921–1966* (Palgrave Macmillan, 2007). Based on the diaries of the Maryknoll sisters, this book surveys the history of Hong Kong from the 1920s to the mid-1960s. The book covers a variety of aspects of the Maryknoll experience in China, including education, Japanese occupation and internment (1941–1942), release and repatriation, the post-war years, and resettlement in the 1950s and early 1960s.



Emily Clark, ed. *Voices from an Early American Convent: Marie Madeleine Hachard and the New Orleans Ursulines, 1727–1760* (Louisiana State, 2007).

Twelve nuns left France in 1727 to establish a community of Ursuline sisters in New Orleans, the capital of the French colony of Louisiana. Their convent was the first in the territory that would eventually be part of the United States. Notable for establishing a school that educated all free girls, regardless of social rank, the Ursulines also ran an orphanage, administered the colony's military hospital, and sustained an aggressive program of catechesis among the enslaved population of colonial Louisiana that contributed to the development of a large, active Afro-Catholic congregation in New Orleans. Among other firsthand accounts, Clark includes letters written by Ursuline sister Marie Madeleine Hachard to her father in Rouen. The correspondence describes the physical and emotional ordeal of crossing the Atlantic, the startling combination of strangeness and familiarity of Louisiana, and the exhilaration of participating in a unique missionary adventure.

Joanna Dean, *Religious Experience and the New Woman: The Life of Lily Dougall* (Indiana, 2006). Dean traces the development of liberal spirituality in the early 20th century through the life and work of Lily Dougall (1858–1923), a New Woman novelist who became

known as a religious essayist and Anglican modernist. Dean examines the connections between Dougall's marginal position as a female intellectual and her experiential, combatively iconoclastic theology. She argues that through her writing and mentoring Dougall contributed to the shaping of modern spirituality. Dougall described religious experience — the sense of the presence of God — as the “rock” of her theology. Dean observes the protean nature of this rock as Dougall moved from a submissive holiness faith, to a mystical Mauricean sense of the Kingdom of God, to the relational theology of personal idealism, revealing how psychology, which appeared to provide scientific support for her religious beliefs, eventually threatened to undermine her experiential faith.

Elaine Howard Ecklund, *Korean American Evangelicals: New Models for Civic Life* (Oxford, 2006). Ecklund examines the ways in which Korean Americans use religion both to negotiate civic responsibility and to create racial and ethnic identity. She compares the views and activities of second generation Korean Americans in two different congregational settings, one ethnically Korean and the other multi-ethnic. Ecklund's work is based on ethnographic data from two congregations in one (unnamed) impoverished, primarily non-white city on the east coast, which provided the opportunity to compare how members of each practiced community service in the same urban context. She also conducted more than 100 interviews with Korean-American members of these and seven other churches around the country, and draws on the secondary literature on immigrant religion, American civic life, and Korean-American religion.

Aaron Spencer Fogleman, *Jesus is Female: Moravians and Radical Religion in Early America* (University of Pennsylvania, 2007). In the middle of the Great Awakening, a group of religious radicals called Moravians came to North America from Germany to pursue ambitious missionary goals. How did the Protestant establishment react to the efforts of this group that allowed women to preach, practice alternative forms of marriage, sex, and family life, and believe that Jesus could

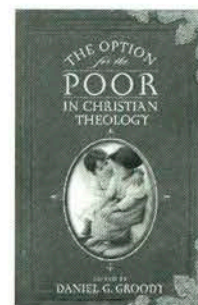
be female? Fogleman argues that these views, as well as the Moravians' missionary successes, provoked a vigorous response by Protestant authorities on both sides of the Atlantic. Based on documents in German, Dutch, and English, his book chronicles the religious violence that erupted in many German and Swedish communities in colonial America as colonists fought over whether to accept the Moravians, suggesting that gender issues were at the heart of the raging conflict.

Michael W. Foley and Dean R. Hoge, *Religion and the New Immigrants: How Faith Communities Form Our Newest Citizens* (Oxford, 2007). The explosive growth of the immigrant population since the 1960s has raised concerns about its impact on public life. Foley and Hoge assess the role of local worship communities in promoting civic engagement among recent immigrants to the United States. The product of a three-year study on immigrant worship communities in Washington, D.C., the book explores the diverse ways in which such communities build social capital among their members, provide social services, develop the “civic skills” of members, and shape immigrants' identities. It looks closely at civic and political involvement and the ways in which worship communities involve their members in the wider society. Evidence drawn from a survey of 200 worship communities suggests that the stronger the ethnic or religious identity of the community and the more politicized the leadership, the more civically active the community.

Frank Graziano, *Cultures of Devotion: Folk Saints of Spanish America* (Oxford, 2006). Spanish America has produced numerous “folk saints” — venerated figures regarded as miraculous but not officially recognized by the Catholic Church. Some of these have huge national cults with millions of devotees. Graziano provides an overview of these “saints” and contributes case studies of the beliefs, rituals, and devotions surrounding seven representative figures. These case studies are illuminated by comparisons to 100 additional saints from contemporary Spanish America. Graziano draws upon site visits and interviews with devotees, archival material, media reports, and documen-

aries to produce portraits of these popular movements.

Daniel G. Groody, *Globalization, Spirituality, and Justice* (Orbis, 2007). *Globalization, Spirituality, and Justice* offers a critical vision of justice as an integral part of Christian spirituality in a complex, globalized world. Groody's analysis builds on his conviction that faith and spirituality play an integral role in the struggle to achieve a more just social order. Specially designed for the classroom, this text aims at helping readers to understand the facts and values from which a just world can be fashioned. Groody introduces readers to the biblical worldview, the Christian message on justice and human liberation in its historical context, and the challenge of Catholic social teaching.



Daniel G. Groody, ed., *The Option for the Poor in Christian Theology* (Notre Dame, 2007). Since the publication of Gustavo Gutiérrez's 1973 work, *A Theology*

of Liberation, much has been written on liberation theology and its central premise, the preferential option for the poor. This volume draws on the thought of leading international scholars and explores how the Christian tradition can inform an understanding of the theological foundations of this preferential option. The central focus of the book revolves around the question: how can one live a Christian life in a world of destitution? Contributors are concerned with the social, economic, and political understanding of poverty, as well as with the option for the poor as a theological concept. Contributors include: Gustavo Gutiérrez, Elsa Tamez, Hugh Page Jr., Brian Daley, Jon Sobrino, David Tracy, J. Matthew Ashley, Virgilio Elizondo, Patrick Kalilombe, María Pilar Aquino, M. Shawn Copeland, Mary Catherine Hilker, Casiano Floristan, Luis Maldonado, Aloysius Pieris, and Michael Signer.

Hugh Hecló, Mary Jo Bane, Michael Kazin, and Alan Wolfe, *Christianity and American Democracy* (Harvard, 2007).

Hecló opens this volume with the argument that Christianity, not religion in general, has been important for American democracy. He then offers a panoramic view of how Christianity and democracy have shaped each other. Hecló suggests that amid deeply felt religious differences, a Protestant colonial society gradually convinced itself of the truly Christian reasons for, as well as the enlightened political advantages of, religious liberty. By the mid-20th century, American democracy and Christianity appeared locked in a mutual embrace. But it was a problematic union vulnerable to fundamental challenge in the 1960s. Despite the subsequent rise of the religious right and talk of a conservative Republican theocracy, Hecló sees a longer-term, reciprocal estrangement between Christianity and American democracy. Responding to his argument, Bane, Kazin, and Wolfe criticize, qualify, and amend it.

Thomas J. Jablonsky, *Milwaukee's Jesuit University: Marquette, 1881-1981* (Marquette, 2007). Inspired by the ambitions of Milwaukee's first bishop, John Martin Henni, Marquette College opened in September 1881 on a hilltop overlooking the city's expanding downtown. Named for the missionary explorer of the American Midwest, P re Jacques Marquette, the institution's educational foundation drew upon the traditions of the Society of Jesus. After 25 years as a small, liberal arts college, Marquette became one of Wisconsin's largest private universities and continued to grow and expand throughout the 20th century. Drawing from the university archives, this volume depicts the first 100 years of Milwaukee's Jesuit University, with an emphasis upon the themes of student life, administrative decision-making, and the location and role of Marquette in Milwaukee.

Rosemary Skinner Keller and Rosemary Radford Ruether, eds., *Encyclopedia of Women and Religion in North America* (Indiana, 2006). The result of a five-year project funded by the Lilly Endowment and the Henry Luce Foundation, this encyclopedia benefits from the contributions of 150 scholars and presents a comprehensive

description and analysis of women and religion in North America. The encyclopedia is inter-religious, interracial, and multicultural and is aimed at a broad general audience. Essays cover major themes in the history of women and religion, focusing on institutions, movements, and ideas. Taken together, the essays suggest that neither the story of women nor the story of religion in North America can be accurately told unless the religious experience of women is integrated into the center of women's and religious history.



Amy L. Koehlinger, *The New Nuns: Racial Justice and Religious Reform in the 1960s* (Harvard, 2007). In the 1960s a number of Catholic women religious in the

United States abandoned traditional apostolic works to experiment with new and often unprecedented forms of service among non-Catholics. Koehlinger explores the phenomenon of the "new nun" through her examination of one of its most visible forms — the experience of white sisters working in African-American communities. She describes various aspects of what she terms the "racial apostolate," examining the work of nuns who taught at African-American colleges in the South, others who held racial sensitivity sessions in integrating neighborhoods, and still others who created programs for children of color in public housing projects. She argues that engagement with issues of race and justice prompted the sisters to see themselves, their vocation, and the Church in dramatically different terms. From the march in Selma to Chicago's Cabrini Green housing project, Koehlinger explores the "transformative nature" of the nexus of race, religion, and gender in American society.

D. Michael Lindsay, *Faith in the Halls of Power: How Evangelicals Joined the American Elite* (Oxford, 2007). Lindsay, a sociologist who has previously worked

with pollster George Gallup Jr., analyzes the rise of evangelical Christian influence in the spheres of power of American public life: political, intellectual, cultural, and economic. Based on interviews with leaders from these spheres, including two former presidents, as well as secondary literature, Lindsay surveys the position of evangelicals in places of influence over the last two decades. Exploring the networks of relationships that have seeded larger political and economic institutions, he argues that they have produced new leaders whose ideas and actions are motivated by their Christianity. He asserts that evangelicalism is as reformist as any other movement that has ascended to power in America, but he concludes that evangelicalism has made accommodation to the larger public life that it seeks to reform, a tension he calls elastic orthodoxy.

Peter Malone, ed., *Through a Catholic Lens: Religious Perspectives of 19 Film Directors from Around the World* (Rowman & Littlefield, 2007). Studies of well-known Catholic directors, such as Alfred Hitchcock and John Ford, have made the search for Catholic themes in film a reputable field of examination. *Through a Catholic Lens* continues the search for these themes and examines the Catholic undercurrents by studying 19 film directors from around the world. Whether or not these directors are practicing Catholics, their Catholic background has influenced their writing and work. Among the films analyzed for their Catholic motifs are Nancy Savoca's *Household Saints*, Deny Archand's *Jesus of Montreal*, Louis Malle's *Au Revoir les Enfants*, Mel Gibson's *The Passion of the Christ*, and Kevin Smith's *Dogma*.

Michael McClymond, ed., *Encyclopedia of Religious Revivals in America* (Greenwood, 2007). Incorporating the work of 120 scholars, the first of this two-volume set contains an alphabetical set of 228 articles touching on people (e.g. Billy Graham, Aimee Semple McPherson, and Francisco Olaz bal), revival events (e.g. the Great Awakening, Cane Ridge, and the Azusa Street Revival), religious denominations or groups associated with revivals (e.g.

Methodists, Pentecostals, and Primitive Baptists), revival practices (e.g. the altar call, bodily manifestations, preaching, praying, and speaking in tongues), and themes in revivals (e. g. confession of sins, ecstasy, eschatology, foreign missions, material culture, and money and revivals). The second volume includes a documentary history of religious revivals from 1527 to 2005, with editorial introductions and select passages from 121 primary texts — some published for the first time — and a general bibliography of about 5,000 books, articles, and dissertations.

Joan C. McDonald, *Tom Merton: A Personal Biography* (Marquette, 2007). Choosing not to keep his most personal writing a perennial secret, Thomas Merton provided for his diaries to be released 25 years after his death. Drawing from those diaries, McDonald claims to have written the first biography of Merton that presents him as he wanted to be known. The diaries reveal Merton's hopes and dreams, his love of the rich Cistercian tradition and his adjustment to its evolving practices following Vatican II, his interactions with some of the most notable international figures of his time, and the difficulties he had in everyday relationships. Attempting to go beyond the public "Thomas Merton," McDonald also includes previously unpublished photographs and illustrations.

Glenn T. Miller, *Piety and Profession: American Protestant Theological Education, 1870-1960* (Eerdmans, 2007). From the rapid urbanization of the Gilded Age to the upheavals of the Haight-Ashbury era, a dynamic yet coherent model of theological education existed in America. Marked by the twin elements of school as *pioneer* of knowledge and *minister* as modern professional, this model bridged the long, crucial period from an antebellum Christendom to modern pluralism. Miller surveys the landscape of American theological education, pointing out landmark institutions such as Princeton, Andover, and Chicago, and fault lines such as denominationalism, science, and dispensationalism. *Piety and Profession* highlights the key trends in theological education from the Civil War to the mid-20th century.

R. Jonathan Moore, *Suing for America's Soul: John Whitehead, The Rutherford Institute, and Conservative Christians in the Courts* (Eerdmans, 2007). When John Whitehead founded The Rutherford Institute in 1982, this Christian legal aid group was interested solely in the First Amendment's religion clause and served clients only when religious freedom was at stake. But by the mid 1990s, religious rights were but one subset of a whole host of freedoms that the Institute perceived to be under threat by an invasive government. Moore examines the foundation and subsequent practices of The Rutherford Institute, helping to explain the rise of conservative Christian legal advocacy groups in the late twentieth century. He analyzes a number of causes backed by the group, including public school students who wanted to read the Bible or pray at school, equal time for creation science and evolution in biology classes, and the rights of government to display nativity scenes on public property. Moore also discusses the effects that this legal activism has had on the evangelical Protestant community.

Robert J. Priest and Alvaro L. Nieves, eds., *This Side of Heaven: Race, Ethnicity, and Christian Faith* (Oxford, 2006). This volume is the product of a long-term study funded by the Wabash Center for Teaching and Learning in Theology. The study concluded that many Christian institutions of higher education currently offer courses on race and ethnicity, but there is very little relevant literature written from the standpoint of rigorous Christian scholarship. This book is intended to fill that gap. Written by an interracial and interethnic team of scholars representing diverse disciplines, the book is aimed at instigating a discussion of race and ethnicity in the Christian context.

Adele Reinhartz, *Jesus of Hollywood* (Oxford, 2007). As a New Testament scholar, Reinhartz offers a fresh contribution to a field of study that has previously been in large part the domain of film critics. She analyzes the depictions of Jesus from the earliest silent films through Mel Gibson's *The Passion of the Christ*. She includes weighty, reverent biopics (by Franco Zeffirelli and

Roberto Rossellini) and more iconoclastic and controversial treatments (*Jesus of Montreal* and *The Last Temptation of Christ*) and also nods in the direction of satirical spoofs such as Monty Python's *Life of Brian*. Reinhartz begins each section of the book by introducing a subject, explaining how that topic is treated in the Gospels, and then calling forth examples of how that topic is addressed in film.

Michele Rosenthal, *American Protestants and TV in the 1950s: Responses to a New Medium* (Palgrave Macmillan, 2007). In a book which is intended for general readers and students, Rosenthal explores the ways in which Americans in the 1950s faced the challenge of negotiating television's place in the home and in American culture. According to Rosenthal, Protestant leaders — both mainstream and evangelical — began to think carefully about what television meant for their communities and its potential impact on their work. Using the American Protestant experience of the introduction of television, Rosenthal highlights the importance of the interplay between a new medium and its users. Religious historian Martin Marty contributed the afterword.

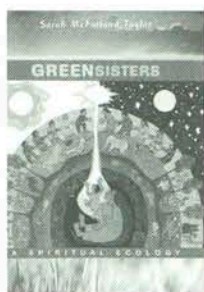
Michael A. Scaperlanda and Teresa Collett, eds., *Recovering Self-evident Truths: Catholic Perspectives on American Law* (Catholic University, 2007). This book presents a collection of essays exploring "catholic" and "Catholic" perspectives on American law catholic in their claims of universal truths, and Catholic in their grounding in the teachings of the Roman Catholic Church. According to the editors, the 2,000-year-old Catholic Church played a pivotal role in the formation of the western legal culture. In considering what the church has to offer that culture in the 21st century, contributors assert that governments and law must respect human persons because humans' objective dignity arises from being made in the image and likeness of God. Several explore the implications for the American legal system of taking seriously Catholic understanding of subsidiarity, solidarity, the common good, and the relationship between freedom and truth.

Other essays engage dominant secular political and legal theory from a Catholic perspective. The second half of the book explores eight specific substantive areas of the law — contract law, property law, tort law, criminal law, labor law, family law, immigration law, and international law — through a Catholic lens.

Raymond Schroth, *The American Jesuits: A History* (New York University, 2007). This historical survey of the Jesuits in North America begins with an account of a martyrdom on the coast of Florida in 1566. Schroth uses this event to open his narrative about how the Society of Jesus grew over nearly five centuries in North America into an organization best known today for its work in education and social activism. In between, members have served as war chaplains and antiwar protesters, high school and college educators, and writers and editors addressing church and social issues through the community's magazine, *America*. Schroth also chronicles what he believes to be the Society's weaknesses and failures, including responses to racial issues, ranging from its involvement in slavery in the 19th century to school integration in the 20th century. Finally, Schroth discusses the community's decline in numbers, but concludes on a hopeful note about the Society's future.

Harry S. Stout, *Upon the Altar of the Nation: A Moral History of the Civil War* (Penguin, 2007). Stout shows how the North and the South both claimed that they had God on their side during the Civil War. He argues that this phenomenon fueled the ferocity of the conflict and its enduring legacy today. Proceeding chronologically from the election of Lincoln to the start of Reconstruction, Stout explores how the fundamental moral conduct of the war shifted from a limited conflict fought over constitutional issues to a total war in which slaughter both on and off the battlefield was justified as the only means to unconditional victory. Drawing on letters, sermons, editorials, diaries, and battle photographs, Stout contends that men and women were

ensnared in the period's patriotic propaganda and that these wartime policies continue to echo in the debates today.

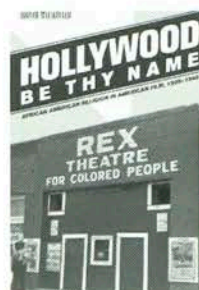


Sarah McFarland Taylor, *Green Sisters: A Spiritual Ecology* (Harvard, 2007). “Green sisters” are environmentally active Catholic nuns who are working

to “heal the earth” as they cultivate new forms of religious culture. Approaching this world as an “intimate outsider,” Taylor describes North American sisters who are sod-busting the manicured lawns around their motherhouses to create community-supported organic gardens, building alternative housing structures and hermitages from renewable materials, adopting the “green” technology of composting toilets, solar panels, fluorescent lighting, and hybrid vehicles, and turning their community properties into land trusts with wildlife sanctuaries. *Green Sisters* analyzes the practice and experience of women whose lives aim to bring together Catholicism and ecology, orthodoxy and activism, traditional theology and a mission to save the planet.

Stephen Tomkins, *William Wilberforce: A Biography* (Eerdmans, 2007). In the 1780s around 40,000 slaves a year were taken from Africa in British ships, on the notorious “Middle Passage,” to the Caribbean. In 1787 under an oak tree in Kent, the British Prime Minister, William Pitt, invited his friend William Wilberforce to introduce a parliamentary bill outlawing the slave trade. Neither of them imagined a 20-year political campaign that would consume the rest of Wilberforce's life. Born in Hull, England, to wealthy middle-class parents, Wilberforce entered Parliament and became a political celebrity in his day. After undergoing a profound Christian conversion, he set out on a path of service to humanity. Tomkins charts Wilberforce's battle to end the slave trade, portraying a man of contradictions and extraordinary determina-

tion. His biography, like the 2007 release of the film *Amazing Grace*, was published as part of the widespread commemoration of the 200th anniversary of the Anti-slave Trade Act.



Judith Weisenfeld, *Hollywood Be Thy Name: African American Religion in American Film, 1929-1949* (University of California, 2007). From the earliest

years of sound film in America, Hollywood studios and independent producers of “race films” for Black audiences created stories featuring African-American religious practices. In the first book to examine how the movies constructed images of African-American religion, Judith Weisenfeld explores how these cinematic representations reflected and contributed to complicated discourses about race, the social and moral requirements of American citizenship, and the nature of American identity. Drawing on studio production files, censorship records, and debates about religion and film in the Black press, as well as providing close readings of films, Weisenfeld brings religious studies and film history together in innovative ways.

Recent journal articles of interest include:

Catherine L. Albanese, W. Clark Gilpin, Leigh E. Schmidt, and Thomas A. Tweed, "Forum: How the Graduate Study of Religion and American Culture Has Changed in the Past Decade," *Religion and American Culture* 17, no. 1 (winter 2007): 1-26.

Robert L. Anello, M.S.A., "Humphrey J. Desmond, the Catholic Citizen and Americanism," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 25-50.

Steven A. Avella, "The Catholic Press as an Urban Booster: The Case of Thomas A. Connelly," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 75-86.

Daryl Balia, "'True Lies': American Missionary Sayings in South Africa, 1835-1910," *Black Theology: An International Journal* 5, no. 2 (July 2007): 203-19.

Lawrence Barmann, "The Pope and the English Modernists," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 31-54.

Jason C. Bivins, "'Beautiful Women Dig Graves': Richard Baker-roshi, Imported Buddhism, and the Transmission of Ethics at the San Francisco Zen Center," *Religion and American Culture* 17, no. 1 (winter 2007): 57-94.

Matthew Bowman, "Sin, Spirituality, and Primitivism: The Theologies of the American Social Gospel, 1885-1917," *Religion and American Culture* 17, no. 1 (winter 2007): 95-126.

Edward T. Brett, "The Transformation of a U.S. Missionary: The Recollections of Bishop Nicholas D'Antonio on His Ministry in Honduras," *American Catholic Studies* 118, no. 1 (spring 2007): 1-20.

Jeffrey M. Burns, "John O'Connor and the 'New Age' of Catholic Journalism," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 109-26.

Samantha Jane Calvert, "A Taste of Eden: Modern Christianity and Vegetarianism," *Journal of Ecclesiastical History* 58, no. 3 (July 2007): 461-81.

Patrick Carey, "Avery Dulles, St. Benedict's Center, and No Salvation Outside the Church, 1940-1953," *Catholic Historical Review* 93, no. 3 (July 2007): 553-75.

Mark D. Chapman, "The Fantasy of Reunion: The Rise and Fall of the Association for the Promotion of the Unity of Christendom," *Journal of Ecclesiastical History* 58, no. 1 (January 2007): 49-74.

Kevin A. Codd, "The American College of Louvain," *Catholic Historical Review* 93, no. 1 (January 2007): 47-83.

Jennifer Cote, "There is No New Gospel of True Womanhood: Progressive-Era Activism in the Boston League of Catholic Women," *American Catholic Studies* 118, no. 2 (summer 2007): 21-42.

Debbie S. Cunningham, "Father Isidro Félix de Espinosa's Diary of the New Entry into the Province of the Tejas, Year 1716: An Annotated Translation," *Catholic Southwest: A Journal of History and Culture* 18 (2007): 9-36.

Wallace L. Daniel, "Pluralism and Freedom of Conscience," *Journal of Church and State* 48, no. 4 (autumn 2006): 741-51.

Simon Ditchfield, "Of Missions and Models: The Jesuit Enterprise (1540-1773) Reassessed in Recent Literature," *Catholic Historical Review* 93, no. 2 (April 2007): 325-43.

Jay P. Dolan, "The Irish Parish," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 13-24.

Donald L. Drakeman, "The Church Historians Who Made the First Amendment What It Is Today," *Religion and American Culture* 17, no. 1 (winter 2007): 27-56.

Elaine Howard Ecklund and Jerry Z. Park, "Religious Diversity and Community Volunteerism Among Asian Americans," *Journal for the Scientific Study of Religion* 46, no. 2 (June 2007): 233-44.

John P. Ellis, "Idolatrous Christians, God-fearing Pagans, and the Pueblo Revolt: Reactions to Catholic Christianity Among the Pueblo Indians, 1598-1681," *Catholic Southwest: A Journal of History and Culture* 18 (2007): 37-60.

Curtis Evans, "W. E. B. Du Bois: Interpreting Religion and the Problem of the Negro Church," *Journal of the American Academy of Religion* 75, no. 2 (June 2007): 268-97.

Ralph Frasca, "The Press and the San Patricios during the Mexican-American War: Martyred Catholics or Traitorous Deserters?" *Catholic Southwest: A Journal of History and Culture* 18 (2007): 85-103.

Richard Fossey, Stephanie Morris, "St. Katherine Drexel and St. Patrick's Mission to the Indians of the Southern Plains: A Study in Saintry Administration," *Catholic Southwest: A Journal of History and Culture* 18 (2007): 61-84.

Brigitte M. French, "'We're All Irish': Transforming Irish Identity in a Midwestern Community," *New Hibernia Review* 11, no. 1 (spring 2007): 9-24.

Marianne Gallagher, "The Jesuits at Boston College in the Late Nineteenth Century," *American Catholic Studies* 118, no. 2 (summer 2007): 43-68.

Sally K. Gallagher, "Children as Religious Resources: The Role of Children in the Social Re-Formation of Class, Culture, and Religious Identity," *Journal for the Scientific Study of Religion* 46, no. 2 (June 2007): 169-83.

Alice Gallin, O.S.U., "Called to Action: The Historian as Participant," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 1-12.

William Gibson, "William Talbot and Church Parties, 1688-1730," *Journal of Ecclesiastical History* 58, no. 1 (January 2007): 26-48.

Philip Gleason, "The First Century of Jesuit Higher Education in America," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 37-52.

- Richard Gribble, C.S.C., "Daniel Hudson, C.S.C., and the American Catholic Hierarchy, 1884-1899," *American Catholic Studies* 118, no. 1 (spring 2007): 21-46.
- Frederick Hale, "The Baptist Union of Southern Africa and Apartheid," *Journal of Church and State* 48, no. 4 (autumn 2006): 753-77.
- Matthew A. Hamilton, "Deepening Union: The Life and Achievement of Thomas Oestreich, O.S.B.," *American Benedictine Review* 58, no. 2 (June 2007): 209-20.
- René Hardy, "Regards sur la construction de la culture catholique québécoise au XIXe siècle," *Canadian Historical Review* 88, no. 1 (March 2007): 7-40.
- Patrick Hayes, "Jesuit Saint Making: The Case of St. Peter Claver's Cause in Nineteenth-Century America," *American Catholic Studies* 117, no. 4 (winter 2006): 1-32.
- George J. Hill, "Intimate Relationships: Secret Affairs of Church and State in the United States and Liberia, 1925-1947," *Diplomatic History* 31, no. 3 (June 2007): 465-503.
- Pontus Hiort, "Constructing Another Kind of German: Catholic Commemorations of German Unification in Baden, 1870-1876," *Catholic Historical Review* 93, no. 1 (January 2007): 17-46.
- J. David Holcomb, "Financing Faith and Learning: Assessing the Constitutional Implications of Integrating Faith and Learning at the Church-Related College," *Journal of Church and State* 48, no. 4 (autumn 2006): 831-50.
- Cornelia B. Horn, "The Lives and Literary Roles of Children in Advancing Conversion to Christianity: Hagiography from the Caucasus in Late Antiquity and the Middle Ages," *Church History* 76, no. 2 (June 2007): 262-97.
- Isabel Iribarren, "From Black Magic to Heresy: A Doctrinal Leap in the Pontificate of John XXII," *Church History* 76, no. 1 (March 2007): 32-60.
- Paul Kahan, "The 'Latin Question' as Microcosm: The Americanist Controversies Writ Small," *American Catholic Studies* 118, no. 1 (spring 2007): 47-58.
- Paula Kane, "Renewal and Transformation: The Historian as How-to-Guide," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 69-78.
- Elaine Kaye, "Heirs of Richard Baxter? The Society of Free Catholics, 1914-1928," *Journal of Ecclesiastical History* 58, no. 2 (April 2007): 256-72.
- James J. Kenneally, "Catholic Clerical Quandary: The Lawrence Strike of 1912," *American Catholic Studies* 117, no. 4 (winter 2006): 33-54.
- Michael Kerlin, "Reginald Garrigou-Lagrange: Defending the Faith from *Pascendi domenici gregis* to *Humani Generis*," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 97-113.
- Joseph H. Lackner, S.M., "The American Catholic Tribune: No Other Like It," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 1-24.
- Jason S. Lantzer, "The Origin of Indiana's Dry Leader: The Revered Edward S. Shumaker and Midwestern Dry Culture," *Journal of the Gilded Age and Progressive Era* 6, no. 1 (January 2007): 71-98.
- Michael Lazich, "American Missionaries and the Opium Trade in Nineteenth-Century China," *Journal of World History* 17, no. 2 (June 2006): 197-233.
- Tracy Neal Leavelle, "'Bad Things' and 'Good Hearts': Mediation, Meaning, and the Language of Illinois Christianity," *Church History* 76, no. 2 (June 2007): 363-94.
- Giacomo Losito, "Ernesto Buonaiuti and *Il programma dei modernisti*," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 71-96.
- Elizabeth C. MacKnight, "Faiths, Fortunes and Feminine Duty: Charity in Parisian High Society, 1880-1914," *Journal of Ecclesiastical History* 58, no. 3 (July 2007): 482-506.
- David John Marley, "Ronald Reagan and the Splintering of the Christian Right," *Journal of Church and State* 48, no. 4 (autumn 2006): 851-68.
- Donald W. Maxwell, "Religion and Politics at the Border: Canadian Church Support for American Vietnam War Resisters," *Journal of Church and State* 48, no. 4 (autumn 2006): 807-29.
- Maria Mazzenga, "The American Catholic History Classroom Project," *American Catholic Studies* 117, no. 4 (winter 2006): 55-69.
- James A. McCartin, "The Sacred Heart of Jesus, Thérèse of Lisieux and the Transformation of U.S. Catholic Piety, 1865-1940," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 53-68.
- Joseph A. McCartin, "The Other Americanism: David J. O'Brien's Catholic Engagement with U.S. History," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 79-92.
- Colleen McDannell, "Religious History and Visual Culture: Round Table, American Faces: Twentieth-Century Photographs," *Journal of American History* 94, no. 1 (June 2007): 112-21.
- Dan McKanan, "Inventing the Catholic Worker Family," *Church History* 76, no. 1 (March 2007): 84-113.
- Patrick McNamara, "'Catholic Journalism with its Sleeves Rolled Up': Patrick Scanlan and the *Brooklyn Tablet*," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 87-108.

Raymond A. Mentzer, "Fasting, Piety, and Political Anxiety among French Reformed Protestants," *Church History* 76, no. 2 (June 2007): 330-62.

Peter N. Moogk, "The Liturgy of Humiliation, Pain, and Death: The Execution of Criminals in New France," *Canadian Historical Review* 88, no. 1 (March 2007): 89-112.

Elizabeth Anne Oldmixon and Brian Robert Calfano, "The Religious Dynamics of Decision Making on Gay Rights Issues in the U.S. House of Representatives, 1993-2002," *Journal for the Scientific Study of Religion* 46, no. 1 (March 2007): 55-70.

James Parker, Michael Beaty, F. Carson Mencken, and Larry Lyon, "The Professionalization of Faculty at Religious Colleges and Universities," *Journal for the Scientific Study of Religion* 46, no. 1 (March 2007): 87-100.

William L. Portier, "Pascendi's Reception in the United States: The Case of Joseph McSorley," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 13-30.

Tricia Pyne, "The Associated Archives at St. Mary's Seminary and the University: A New Model for Catholic Archives," *American Catholic Studies* 118, no. 2 (summer 2007): 69-78.

Tricia Pyne, "Looking at History through the Eyes of Faith: David J. O'Brien and the U.S. Catholic Community," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 93-100.

Toon Quaghebeur, "The Religion of Unigenitus in the Faculty of Theology at Louvain, 1713-1719" *Catholic Historical Review* 93, no. 2 (April 2007): 265-99.

Mark S. Raphael, "Americanism as Seen Through the *Cincinnati Catholic Telegraph*," *U.S. Catholic Historian* 25, no. 3 (summer 2007): 51-74.

Todd C. Ream, "Pragmatism and the Unlikely Influence of German Idealism on the Academy in the United States," *Educational Philosophy & Theory* 39, no. 2 (April 2007): 150-67.

Joseph S. Rossi, "'The Status of Women': Two American Catholic Women at the UN, 1947-1972," *Catholic Historical Review* 93, no. 2 (April 2007): 300-24.

Jan Shippo, "From Peoplehood to Church Membership: Mormonism's Trajectory since World War II," *Church History* 76, no. 2 (June 2007): 241-61.

Julie Ann Smith, "'My Lord's Native Land': Mapping the Christian Holy Land," *Church History* 76, no. 1 (March 2007): 1-31.

Timothy H. B. Stoneman, "Preparing the Soil for Global Revival: Station HCJB's Radio Circle, 1949-59," *Church History* 76, no. 1 (March 2007): 114-55.

C.J.T. Talar, "The French Connection: The Church's 'Eldest Daughter' and the Condemnation of Modernism," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 55-70.

C. J. T. Talar, "Introduction: *Pascendi dominici gregis*, The Vatican Condemnation of Modernism," *U.S. Catholic Historian* 25, no. 1 (winter 2007): 1-12.

Leslie Woodcock Tentler, "Drifting Toward Irrelevance? The Laity, Sexual Ethics, and the Future of the Church," *American Catholic Studies* 118, no. 2 (summer 2007): 1-20.

Stefania Tutino, "The Catholic Church and the English Civil War: The Case of Thomas White," *Journal of Ecclesiastical History* 58, no. 2 (April 2007): 232-55.

Rodger Van Allen, "More Information on Roger LaPorte, Postscript to an Article," *American Catholic Studies* 117, no. 4 (winter 2006): 70-2.

Rodger Van Allen, "Selected Moments from the Career and Contributions of David J. O'Brien," *U.S. Catholic Historian* 25, no. 2 (spring 2007): 25-36.

Mark O. Wilhelm, Patrick M. Rooney, and Eugene R. Tempel, "Changes in Religious Giving Reflect Changes in Involvement: Age and Cohort Effects in Religious Giving, Secular Giving, and Attendance," *Journal for the Scientific Study of Religion* 46, no. 2 (June 2007): 217-32.

Robert E. Wright, "Transient Clergy in the Trans-Pecos Area, 1848-1892," *Journal of Big Bend Studies* 18 (2006): 7-45.

David Zietsma, "'Sin Has No History': Religion, National Identity, and U.S. Intervention, 1937-1941," *Diplomatic History* 31, no. 3 (June 2007): 531-65.

Angela Zito, "Secularizing the Pain of Footbinding in China: Missionary and Medical Stagings of the Universal Body," *Journal of the American Academy of Religion* 75, no. 1 (March 2007): 1-24.

UPCOMING EVENTS

American Catholic Studies Seminar

“French Missionary Priests and Frontier Catholicism in the United States”

Michael Pasquier, Florida State University

Commentator:

Tom Kselman, University of Notre Dame
Thursday, March 13, 2008, 4:15 p.m.
1140 Flanner Hall

Seminar in American Religion

Brokers of Culture: Italian Jesuits in the American West, 1848-1919 (Stanford, 2007)

Gerald McKeivitt, S.J., Santa Clara University

Commentators:

Michael E. Engh, S.J., Loyola Marymount University

Walter Nugent, University of Notre Dame
Saturday, April 5, 2008

9:00 a.m.-12:00 p.m.

McKenna Hall, Center for Continuing Education

Cushwa Center Conference

Catholicism in the American Century

April 17-19, 2008

U.S. historians are increasingly assessing the 20th century as a distinct historical period, both in their scholarship and in their course offerings. Studies of 20th-century American Catholicism are also multiplying in areas such as race and ethnicity, gender and sexuality, ritual and devotion, intellectual life, and the influence of Vatican II and its aftermath. Throughout the 20th century, Roman Catholicism, the nation's largest church and religious community, exercised untold influence on race relations and the Civil Rights movement, immigration and ethnic-bloc politics, sexual practices and attitudes, social mores, and cultural trends. This conference explores several dimensions of “Catholic impact” and asks how the writing of 20th century-U.S. history might be revised and renewed through a more deliberate and thoughtful consideration of the significance of Catholic ideas, institutions, and actors.

Schedule of Events

Pre-Conference Lecture

(4:00 p.m., Thursday, April 17)

Roman Sources for the History of American Catholicism, 17th-20th Century

Matteo Sanfilippo, Università della Tuscia, Viterbo, Italy

Professor Sanfilippo will be available during the conference to converse with colleagues about Roman archival holdings helpful for their current research projects.

Thursday, April 17

Opening keynote (7:30 p.m.)

Re-viewing the United States in the Twentieth Century

Lizabeth Cohen, Harvard University

Respondent: John McGreevy, University of Notre Dame

Friday, April 18

Session One (8:30 a.m.)

The Catholic Encounter with the 1960s

Thomas Sugrue, University of Pennsylvania

Moderator: Amy Koehlinger, Florida State University

Respondent: James Fisher, Fordham University

Session Two (10:45 a.m.)

Catholics after Kinsey: Gender, Sexuality, and Catholic Historiography

Marie Griffith, Princeton University

Moderator: Kathleen Sprows

Cummings, University of Notre Dame

Respondent: Leslie Tentler, Catholic University of America

Session Three (2:30 p.m.)

The Catholic Moment in American Social Thought

Wilfred McClay, University of Tennessee at Chattanooga

Moderator: Una Cadegan, University of Dayton

Respondent: Philip Gleason, University of Notre Dame

Saturday, April 19

Session Four (8:30 a.m.)

Christianity and Community: Religion and Religiosity in Mexican American History

David Gutiérrez, University of California at San Diego

Moderator: Marc Rodriguez, University of Notre Dame

Respondent: Timothy Matovina, University of Notre Dame

Session Five (10:45 a.m.)

U.S. Catholics Between Memory and Modernity

Robert Orsi, Northwestern University

Moderator: James McCartin, Seton Hall University

Respondent: Joseph Chinnici, O.F.M., Franciscan School of Theology, Graduate Theological Union, Berkeley

Session Six (2:30 p.m.)

Catholicism in the American Century

R. Scott Appleby, University of Notre Dame

Registration information and the conference program are available at www.nd.edu/~cushwa



AMERICAN CATHOLIC STUDIES NEWSLETTER

S U B S C R I P T I O N S

___ Two years — \$12 ___ Three years — \$15
___ Working Papers — \$5 each (check titles below)

Total amount enclosed: \$ _____ New Renewal

Please make check payable to the Cushwa Center. Mail to Cushwa Center for the Study of American Catholicism, University of Notre Dame, 1135 Flanner Hall, Notre Dame, Indiana 46556-5611.

Name _____

Address _____

City _____ State _____ Zip _____

E-mail _____

Working Paper Series

- Gina Marie Pitti, "'A Ghastly International Racket': The Catholic Church and the Bracero Program in Northern California, 1942-1964" — fall 2001
- Jason Kennedy Duncan, "The Great Train of National Union: Catholics and the Republican Triumph" — spring 2002
- Deirdre Moloney, "Transnational Perspectives in American Catholic History" — fall 2002
- Kristy Nabhan-Warren, "Crafting an American Catholic Identity: Mary's Ministries and Barrio-Based Evangelization, 1988-2002" — spring 2003
- R. Bentley Anderson, S.J., "Father Knows Best: Prelates, Protest and Public Opinion" — fall 2003
- Mary J. Henold, "Gluttons for Dialogue: The American Catholic Feminist Movement on the Eve of Disillusionment, 1975-1978" — spring 2004
- Timothy B. Neary, "Taking It to the Streets: Catholic Liberalism, Race, and Sport in Twentieth-Century Urban America" — fall 2004
- Sally Dwyer-McNulty "In Search of a Tradition: Catholic School Uniforms" — spring 2005
- L.E. Hartmann-Ting, "'A Message to Catholic Women': Laywomen, the National Catholic School of Social Science, and the Expression of Catholic Influence in American Life, 1919-1947" — fall 2005
- Margaret Preston, "'From the Emerald Isle to Little House on the Prairie': Ireland, Medicine and the Presentation Sisters on America's Northern Plains" — spring 2006

- Diana I. Williams, "'A Marriage of Conscience: Interracial Marriage, Church-State Conflicts, and Gendered Freedoms in Antebellum Louisiana'" — fall 2006
- Elaine A. Peña, "Las Guadalupanas de Querétaro: Embodied Devotional Performances and the Political Economy of Sacred Space Production" — spring 2007

News Items for Newsletter

(Current position, research interests, etc.):





THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Cushwa Center seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication, and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the center strives to deepen understanding of the historical role and contemporary expressions of Catholic religious tradition in the United States. The *American Catholic Studies Newsletter* is prepared by the staff of the Cushwa Center and published twice yearly. ISSN 1081-4019

Director:	Timothy Matovina
Associate Director:	Kathleen Sprows Cummings
Senior Administrative Assistant:	Paula Brach
Graduate Assistant:	Charles Strauss

E-mail: cushwa.1@nd.edu
URL: www.nd.edu/~cushwa



AMERICAN CATHOLIC STUDIES NEWSLETTER

Nonprofit Organization
U.S. Postage
PAID
Notre Dame, Indiana
Permit No. 10

Cushwa Center for the Study of American Catholicism
University of Notre Dame
1135 Flanner Hall
Notre Dame, Indiana 46556-5611