



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *Law, Lawyers, the Court, and Catholicism*

**T**he Supreme Court's 2005-06 term was marked by a number of important, even landmark, decisions. The justices considered a First Amendment challenge to Vermont's campaign-finance regulations. They divided sharply over Kansas's capital-sentencing procedures. They stirred up our public debate over physician-assisted suicide and agreed to decide whether the federal ban on partial-birth abortion is constitutional. And, of course, on the last day of the term, a court majority concluded that the military commissions created by the administration to try suspected terrorists were unauthorized by law.

At least as significant as the court's high-profile rulings, though, were the retirement of Justice Sandra O'Connor, the death of Chief Justice William Rehnquist, and the nomination and confirmation of their successors, Samuel

Alito and John Roberts. Justices Rehnquist and O'Connor were law-school classmates and close friends for more than 50 years. They were judicial colleagues and allies for a quarter of a century. Between the two of them, they provided the nation with 57 years of judicial service on the high court. Their departure marked the end of the court's longest run without a vacancy since the Monroe Administration, and finally ended Justice Stephen Breyer's 11-year stint as the junior justice charged with answering the conference room door.

The court's two new justices are strikingly accomplished, relatively young, and thoughtfully conservative in their approach to the work of judging. And, both are Catholic. This means that, as of January 31, 2006, when Justice Alito was sworn in, a majority of the justices sitting on the court that is constitutionally vested with the judicial power of the United States profess and practice a faith that many prominent founding fathers believed cannot

co-exist with liberty or free government. How did this happen, and what does it mean?

The Supreme Court first met in 1790, in New York City, under the leadership of John Jay. Jay had, along with Benjamin Franklin and John Adams, negotiated the Treaty of Paris, and later collaborated with Alexander Hamilton and James Madison in the powerful tracts that became *The Federalist Papers*. The court's first Catholic did not join the bench for almost 50 years, when Roger Taney succeeded John Marshall, our greatest chief justice, in 1836. It would be more than another half-century — 58 years — until the elevation of the second, Edward White.

For the first two decades of the 20th century, there were actually two Catholics — White and Joseph McKenna — sitting together on the court. Pierce Butler served from 1923 to 1939, and then Frank Murphy took over in 1940 what had become regarded as the "Catholic seat." However, between Justice Murphy's retirement in 1949 and William Brennan's joining the court in 1956, that "seat" was briefly empty. (Justice Sherman Minton, of Indiana, who served from 1949 until 1956, became a Catholic after he retired from the court.) Justice Brennan was the court's sole Catholic — and also one of the more dominant and

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## Seminar in American Religion

On February 25 the spring Seminar in American Religion featured *Rebecca's Revival: Creating Black Christianity in the Atlantic World* (Harvard, 2005) by Jon Sensbach of the University of Florida. Diane Batts Morrow of the University of Georgia-Athens and Richard Pierce of Notre Dame served as commentators.

Drawing upon a range of German and Dutch sources, Sensbach examines the roots of black Christianity through the life of Rebecca Proten. Born a slave in the West Indies in 1718, Rebecca converted to Christianity as a child and later secured her freedom. She joined a group of Moravian missionaries and began evangelizing among the slaves on the island of St. Thomas. Through her interracial marriage to a missionary she emerged as a significant conduit between black slaves and white Christians, later moving to Europe and eventually Africa. Sensbach has been praised for placing a once-unknown figure at the center of the history of American Christianity. His attention to the variety of possibilities concerning Rebecca's motives and the effects of Christianity on her life and the lives of slaves serves as an important methodological model for historians.

Morrow noted that the book's liberal employment of historical imagination is both its major attraction and its most significant weakness. Limited by his sources, she argued Sensbach moved too easily from a careful scrutiny of the accounts left by European missionaries to an absolute faith in them. Without Rebecca's own voice, we have no real basis for understanding the complexity of motives and religious meanings that underlay both her freedom and missionary work among the slaves. Peering through European accounts, we see how Rebecca uncritically accepted slavery and black inferiority and promoted a Christianity unadulterated by African influence. Morrow wondered whether Rebecca ever consciously created a space for herself as both black and

Christian or whether she was simply a fervent Christian convert who happened to be black. Morrow praised Sensbach's description of the black oral tradition but also wondered where the actual black voices were in the accounts.

Pierce reflected upon the remarkable life of Rebecca as both a product of her time and as a person who was able to transcend her circumstances. While a more cynical interpreter might argue that Rebecca used Christianity to extricate herself from slavery, this opportunistic view would not yield an authentic rendering of her life. African-American history is the history of hope, and Rebecca's life and faith reinforced religion's promise that one's station was not fixed. Life was alterable, albeit bound by social and economic conventions that even Moravians could not escape. Rebecca's life was thus one of accommodation and perseverance. Pierce also underscored many of Morrow's concerns about Sensbach's interpretation of sources and Rebecca's place in the history of black Christianity. Sensbach, Pierce noted, offers the reader a series of possibilities, but the job of the historian is to analyze the available data. We are left with what is plausible but not what is known.

Acknowledging the limitations of his sources, Sensbach reflected on how Rebecca's life presents scholars with an opportunity to discuss methods of historical research. Historians must often

make conjectures and interpretive leaps, and while they can at times leap too far, the chance to fill in gaps in the historical record is well worth the risk.

Thinking back to the early stages of his research Sensbach recalled wanting to find a colonial prototype of Sojourner Truth, an activist who revealed the agency of black slaves. Instead he discovered Proten, a product of pro-slavery white ideology who later became an argument for African liberation.

Paul Kollman asked the panelists to discuss the relationship between piety and agency in Rebecca's life. Morrow responded that while she did not contest Proten's piety, her life does raise the question of whether social agency can actually subvert piety. Sensbach argued that piety was Proten's form of agency; it was by seeking out religious learning, after all, that she attained her freedom. John McGreevy asked how the book would change if we accepted Morrow's interpretation of Rebecca as a fervently pious Christian who merely happened to be black. Sensbach objected to this characterization, noting that Proten's missionary work throughout St. Thomas underscores her self-perception as a black Christian. Morrow responded that it seems to have been Proten's identity as a free Moravian woman, rather than her blackness, that was paramount. Mark Noll suggested that Sensbach's depiction of Rebecca as a conduit between black and Moravian worlds would still stand even if she had become "whitened" in the process of her conversion and freedom. Morrow added that despite Rebecca's refusal to allow African forms in worship, not all missionaries stamped out such practices. In this sense, Rebecca becomes more of an overly doctrinaire aberration.

Sensbach observed that he could have written another type of book, one that focused on African Christian missionaries more generally. He chose to focus on the single figure of Rebecca instead, believing that her empathy for and spiritual fellowship with slaves would prove the most effective way to understand race and religious conversion in the Atlantic world. George Marsden



Jon Sensbach

introduced the question of whether Rebecca's work among slaves on St. Thomas inspired other such movements in the region. In particular he challenged Sensbach's claim that it helped to spark the Great Awakening. Sensbach maintained that Moravians were instrumental in shaping the Great Awakening in the sense that when Methodists and Baptists traveled south to spread their faith, they capitalized on a latent Christianity among slaves. Sensbach and Marsden agreed that there were many other inspirations for this religious revival, but Sensbach also insisted that Rebecca's constituted a paradigmatic moment in the making of black Christianity.

## American Catholic Studies Seminar

On March 2, Margaret Preston presented "From the Emerald Isle to Little House on the Prairie: Ireland, Medicine, and the Presentation Sisters on America's Northern Plains" at the spring American Catholic Studies Seminar. Preston is an assistant professor of history at Augustana College in Sioux Falls, South Dakota, where she teaches Irish and European history. Preston published *Charitable Words: Gentlewomen, Social Control, and the Language of Charity in Nineteenth-Century Dublin* with Praeger Press in 2004. Her work has also appeared in the *New Hibernian Review*, *The Hibernian*, and *Eire-Ireland*. At present she is co-editing *Gender, Medicine and the State in Ireland and the United States*, to be published by Syracuse University Press. The seminar paper was drawn from her contribution to that volume.

Upon her arrival at Augustana College five years ago, Preston was astonished to find in Sioux Falls a house named after Honoria (Nano) Nagle, a woman born in Cork, Ireland, in 1718. As a historian of Ireland, Preston was familiar with Nagle's heroic efforts to educate poor Irish Catholics throughout the 18th century, but she was not aware that the congregation Nagle had founded, the Sisters of the Presentation of the Blessed Virgin Mary, had such a widespread presence in the United States. Preston's subsequent research on the American foundations of the Presentations revealed the critical role



Margaret Preston

they have played in sustaining the physical, economic, and spiritual health of the American Midwest.

The Presentations arrived in Dakota Territory in 1880, in response to the invitation of Bishop Martin Marty. They first opened a school in Wheeler, a small town that would eventually become part of the state of South Dakota. After surviving brutal winters, several relocations, and a skirmish with Marty over authority, the Presentations eventually founded two permanent foundations at Fargo and Aberdeen in the Dakota Territory. Although they had originally intended to teach Native American children, the majority of their students were children of Irish immigrants who poured into the Great Plains in the late 19th century.

In 1900, a diphtheria epidemic in Aberdeen led the sisters to expand their traditional ministry of education into the realm of health care, a transition that was hardly unprecedented for Irish nuns. Like other Irish congregations, the Presentations benefited from the large network of sophisticated hospitals that existed in Dublin by the late 19th century. America's northern plains, by contrast, had no large health care institutions until the Presentations opened St. Luke's hospital in 1901. Buoyed by the arrival of Sister Dominic Boysen, a trained nurse from Ireland, the congregation also established a nurse training school at St. Luke's. Within a decade, the Presentations had opened three additional hospitals.

Preston emphasized that the congregation was very engaged in the business of health care, and that they earned

a reputation for business acumen. In 1925, Mass Mutual Insurance Company granted a loan to McKennan Hospital in Sioux Falls only on the condition that the Presentations serve as guarantor. McKennan eventually became the jewel in the crown of the Presentation's health care network, which continued to expand throughout the 20th century. In 1998, the Presentations joined the Benedictine sisters to create Avera Health Organization, which presently has over 100 hospitals and health care facilities in South Dakota and the surrounding area.

In response to a question from Luke Gibbons, Preston noted that she found no traces of a sectarian response to the Presentations in South Dakota. It was intra-Catholic tensions that seemed to be more dominant, as the Presentations apparently experienced more conflict with local German Catholics than they did with Lutherans.

Noting Preston's assertion that the Presentation sisters "clung to their Irish heritage," Kathleen Cummings asked which aspects of their work were uniquely "Irish." Preston noted that well into the 20th century, every mother superior was a native of Ireland, and each year a number of Irish-born women entered the community. In 1899, Mother M. Joseph traveled back to Ireland and returned with eight novices; in 1903, she recruited 19 young women, and in 1906, 18. The Presentations' spirituality, modeled on that of Nano Nagle, was distinctively Irish. Tom Kselman suggested that a comparative study of the Presentations and a German or French congregation might further elucidate ethnic distinctiveness. Kathleen Dolphin, herself a Sister of the Presentation, noted that archival sources, especially the nuns' letters to their families or home convents, also demonstrate the congregation's strong connection to Ireland.

Tom Rzeznik raised a question about Preston's description of the sisters as entrepreneurs.

Do we do them a disservice, he wondered, to label them "business-women" when they would certainly not have considered themselves capitalists? Preston noted that the nuns' evident business savvy was solidly grounded in pragmatic concerns: they knew they could not respond to their vocation to

care for the sick unless their institutions were financially viable. Rzeznik suggested that the sisters' commitment to "innovation without profit" offers a challenge to prevailing models of business history.

## Cushwa Center Consultation

From April 7 to 9, the Cushwa Center hosted a meeting for scholars contributing to *Catholics in the Movies*, which will be published by Oxford University Press. Edited by Colleen McDannell, the book explores the interrelations between Catholicism and the development of American film. Contributors to the volume consider Catholicism both as an institutional and ideological force.

In the silent film *Regeneration* (1915), images of the formal Catholic Church remain largely absent among the urban poor who find hope and spiritual renewal within a Protestant settlement house. According to Judith Weisenfeld, however, Catholicism emerges as a formative agent in the film through the characters of Irish immigrants. By combining aesthetic sophistication and social concern, *Regeneration* offers a window into the interrelationship of religion, ethnicity, and early-century cultural attitudes about morality and fitness for citizenship.

Catholicism's socio-cultural presence is stronger in a subsequent social-problem film, *Angels with Dirty Faces* (1930). According to Thomas Ferraro, the gangster-genre film moves well beyond a typical "good" versus "evil" narrative structure. While it pits the Catholic influence of the priest against the local gang leader for the hearts and minds of neighborhood boys, the film also reveals the complexity of the Catholic moral imagination in portraying the criminal underground world and its hyper-masculinized sense of redemption as an alternative to the church's salvific masculinity.

*Catholics in the Movies* will also offer key historical insights into the social and political context that shaped both the American Catholic experience and the film industry. Paula Kane's essay on *The Song of Bernadette* (1943) explores a peri-

od of heavy-handed censorship through the interactions of secular Jews and practicing Catholics in the production process. By integrating the preoccupations of these two important minorities in the United States, the story of Bernadette Soubirous' Marian vision in Lourdes, France, appealed to a wide audience of war-weary Americans seeking solace in an uplifting religious film. In the same vein, Anthony Burke Smith examines the socio-cultural context of the 1944 film *Going My Way*. Starring Bing Crosby as the amiable Father Chuck, the movie derived its power from its portrayal of the "ordinariness" of Catholic life during a period when American Catholics began entering into the mainstream of middle-class America. Rather than evincing an exotic or politically engaged church in the immigrant ghetto, the film "constructs a Catholicism at the very center of modern, urban American culture."

In speaking to the rapidly changing world of post-war America, "Catholic" films in the 1950s and 1960s also revealed a more general American consciousness of the civil rights movement and the Cold War. According to Theresa Sanders, the action-adventure film, *Seven Cities of Gold* (1955), reflected common assumptions about racial difference and cultural imperialism in its portrayal of Spanish-Indian encounters in the West. In doing so, it verified white proscriptions against interracial contact and underscored American Catholics' reluctance to address racial intermarriage. Amid the rise of communism in the Third World, the film's contrast of the violent Spanish conquerors with the gentle missionaries also underscored a very Catholic and American demand for Christian expansion in the world.

Jeff Marlett's essay on *Lilies of the Field* (1963) analyzes the film in the context of the civil rights movement and anticommunism. As American Catholics sought to distance themselves from the "bad press" of McCarthyism, *Lilies of the Field* gave them "a western of their very own." Marlett argues that the film's frontier setting offers a significant theater for performing rapidly altering conceptions of racial, religious, and gender identities. The encounter between a black man (played by Sidney

Poitier) and nuns in this desert setting — devoid of the typical stereotypes, prejudices, and fears that had framed black/white, Catholic/Protestant, and male/female interactions — demonstrated a sense of "adventure" and newness that the frontier's unsettled quality has traditionally elicited in the American imagination.

While Catholic imagery and ritual infuse many 20th-century American films, perhaps none have done so as substantively as the first two films in *The Godfather* trilogy (1972 and 1974), and the classic horror film, *The Exorcist* (1973). According to Carlo Rotella, *The Godfather's* use of Catholic iconography and sacramental practice become crucial to moving beyond a simple moralistic reading of the film. Rather than merely offering a vantage point from which to judge the main characters, Catholicism parallels the gangster world in its sense of Old World hierarchy and absolute power, transmuting, in some sense, Michael Corleone's sins into virtues. Rotella argues that the movie's glorification of the white-ethnic-American "tough guy" represents an important historical moment, in which cultural forces threatened Euro-American Catholics' sense of cultural and religious authenticity. Like many "ethnic revival" films that followed them, the *Godfather* movies responded to the civil rights movement of the 1960s as well as to the homogenizing forces of mass media, commercialism, and suburbanization.

According to Peter Gardella, *The Exorcist's* use of Catholic symbol and sacrament demonstrates the ways the physical not only mediates divine grace but also the power of evil. In this film, the use of holy water, the crucifix, and the words of ritual become vehicles — rather than sources of protection — for the violent struggle between good and evil. This struggle results in a redemptive suffering of the characters that defines the Catholic horror film. By abandoning images of perfect priests serving the urban poor in favor of a more beleaguered clergy serving the rich, *The Exorcist* also represents a historical transition from "an era of social good and evil" to a highly personal suburban world in which sins of sexuality and personal desire occupy the American

Catholic moral imagination.

Anxieties about cultural change and the dissolution over traditional ethnic ties are also evident in the 1981 film, *True Confessions*. As Timothy Meagher argues, this “cop drama” broke way from mid-century images of Irish priests, patriots, and policemen as defenders of moral and social order. As traditional notions of authority and patriotism came under assault in the 1960s, American film projected a seamier and more brutal side of Irish Americans. As a period piece set in the same era as the celebratory *Going My Way*, *True Confessions* deliberately mocks the image of Irish devotion and virtue projected by the earlier film.

As ethnic distinctiveness declined among Euro-Americans, members of “new” ethnic groups became subjects of film. Darryl Catherine analyzes *Santitos* (1997), the story of a widow’s journey from Veracruz to Los Angeles in search of her lost daughter. Reflecting the geo-cultural “borderlands” between Mexican and American national and ethnic identities, the film demonstrates the significance of the physical border and the politics surrounding border crossing as well as the cultural and religious borders that shape Mexican and U.S. identities. While the film can be seen as a subver-

sion of traditional Mexican constructions of gender on the one hand, it also demonstrates the ways Catholicism in the borderlands attempts to subvert Anglo-American conceptions of place and personhood.

Tracey Fessenden’s essay focuses on *Entertaining Angels: The Dorothy Day Story* (1996). Fessenden notes that the film, unique among those featured in the volume, represents a “Catholic insider” movie. Produced by Paulist Pictures in part with the aim of supporting of Day’s cause for canonization, the film emphasizes Day’s pre-conversion life, particularly her abortion. By casting Day as a stereotypical “fallen woman,” Fessenden argues, the film minimizes the radicalism of her communal vision for the church and society, and reduces her life to a predictable tale of personal redemption.

The final chapters of *Catholics in the Movies* tackle the modern self’s struggle with religious membership and the meaning of spirituality. Evaluating audience responses to *Dogma* (1999), Amy Frykholm attributes the movie’s popularity to the younger generation’s turn away from formal religious structures and toward more eclectic spiritualities. She notes, however, that this transition may resemble that of preceding genera-

tions in substance if not in style, as a sample of older viewers drew similarly positive conclusions about the movie’s message of faith and spiritual openness.

The release of *The Passion of the Christ* in 2004 brought the struggle between “liberal” and “conservative” worldviews to a fever pitch. Rather than discuss the controversial film in terms of contemporary political divides, however Colleen McDannell examines Gibson’s production as a “votive offering,” an artistic expression of faith and thankfulness to God. In his depiction of the redemptive suffering of Christ, the devout actor and director reveals his own personal faith struggles and violent past. Because the film’s bloodiness joins a long-line of evangelical productions focusing on the violence of personal redemption, it appealed to Catholic and Protestant audiences alike.

Whether in clear images of the formal church or through symbolic representations, all of the movies chosen for this study reveal the range of Catholic forces within American film. Designed for a broad audience of students and scholars, *Catholics in the Movies* also demonstrates how the genre of film reveals in significant ways the American Catholic experience of the 20th and early 21st centuries.

## Law, Lawyers, the Court, and Catholicism

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influential justices in the nation’s history — until 1986, when President Reagan elevated Antonin Scalia. Anthony Kennedy’s confirmation in 1988 brought the number of sitting Catholic justices to three, where it remained for the most part — with Justice Brennan’s retirement and Justice Clarence Thomas’s return to full communion with the Church — until the Roberts and Alito confirmations.

The creation of a Catholic majority on the court is more than a matter for cocktail-party chatter or game-show trivia. (That said, a humorous “Top Ten” list of the changes coming to the now-Catholic court made the internet and e-mail rounds and included “oral arguments in Latin,” “collections between argument sessions,” and “Wednesday night bingo.”) It serves as, among other

things, an occasion for reflecting on America’s changing demographics, the politics of Supreme Court nominations and confirmations, and the country’s long, complicated history of anti-Catholicism. It also provides an opportunity to engage and explore broader questions relating to law, lawyering, faith, and the future.

Looking back, the fact that only one of our first 54 justices was Catholic should come as no surprise. From the Puritans to the Framers and beyond, anti-“popery” was thick in the cultural air breathed by the early Americans, who were raised on tales of Armadas and Inquisitions, Puritan heroism and Bloody Mary, Jesuit schemes and Gunpowder Plots, and lecherous confessors and baby-killing nuns. Monsignor John Tracy Ellis proposed, in his seminal

1956 work *American Catholicism*, that a “universal anti-Catholic bias was brought to Jamestown in 1607 and vigorously cultivated in all the 13 colonies from Massachusetts to Georgia.” Indeed, as Notre Dame’s John McGreevy has observed, “anti-Catholicism is integral to the formation of the United States.” Certainly, Thomas Paine’s diagnosis would have enjoyed broad support, when he lamented in 1775 that those in “the popish world at this day by not knowing the full manifestation of spiritual freedom, enjoy but a shadow of political liberty.”

Throughout the 19th century and well into the 20th, it was regularly charged and widely believed that there is something un-American about Catholic clergy, teachings, practices, structure, traditions, and adherents. For

many people and for many years, the Roman Catholic Church served as a kind of foil for “American” values and ideals. And so, in a cultural context where even Supreme Court justices worried over *American Freedom and Catholic Power*, Paul Blanshard’s best-selling 1949 warning about the “Catholic problem,” it was perhaps to be expected that politicians and commentators alike demanded assurances that Catholic judicial nominees would not be “Catholic” justices. President Roosevelt, for example, was promised that Frank Murphy would “not let religion stand in his way,” and Murphy himself made it clear that his faith and his vocation were kept “in air-tight compartments.” Much more recently, when then-Judge Clarence Thomas was nominated to succeed Justice Thurgood Marshall, Virginia’s Governor, Douglas Wilder, wondered aloud whether Thomas, who had attended Catholic schools, would be sufficiently independent of the pope. (At the time, Thomas was attending services at an Episcopal church.)

These familiar questions were raised again when now-Chief Justice John Roberts was nominated, though perhaps more artfully and cautiously. Indeed, the media’s reticence on the matter prompted the rarely reticent Christopher Hitchens to challenge his colleagues in the press to “quit tiptoeing around John Roberts’ faith.” After all, he observed, the Catholic Church is a “foreign state” and “claims the right to legislate on morals[.]” More common, though, were sunny press profiles of the nominee telling us about his parish in suburban Washington, D.C., his all-boys Catholic boarding school in northern Indiana, and so on. True, some wondered what Roberts’s Catholic faith would mean for hot-button cases about abortion, same-sex marriage, and capital punishment. Would he craft opinions and decide cases in a way that was

consistent, or at least consonant, with what many in the press regarded as the “Catholic” line? Senator Dianne Feinstein, worried about the “dictates” of Roberts’s religion, and Senator Arlen Specter asked the nominee to endorse John F. Kennedy’s famous assurance that “I do not speak for the Church on public matters — and the Church does not speak for me.” (He did.) In the end, though, the opposition to both Roberts and Alito fizzled, and sounded less in anti-Catholic tropes than in familiar, if overheated, warnings about the threats their judicial conservatism allegedly poses to civil liberties and federal power. The question remains, however: What

does the court’s new Catholic majority mean? What developments does it reflect? Perhaps, as Notre Dame Law School’s Cathleen Kaveny noted, the nomination and confirmation of two more Catholic justices represents a “victory over historic prejudice” and “shows that Catholics have come fully into their own in the United States.” This is not to deny, of course, the truth of Arthur Schlesinger Sr.’s claim that anti-Catholicism is “the deepest-held bias in the history of the American people.” Nor is it to dispute the claim

that, for all of the nation’s progress toward respectful pluralism, anti-Catholicism remains the “last acceptable prejudice,” one that, in Rev. James Martin’s words, is “more than simply a historical legacy. It is the result of inherent tensions between aspects of the Roman Catholic worldview and a democratic, post-Enlightenment, postmodern American culture.” Still, the court’s current composition certainly suggests the long distance traveled since, for example, the presidential campaign of Al Smith, and indicates that Catholicism is no longer regarded — or, at least, may not publicly be regarded — as particularly anti-American.

One might also ask, more specifically, why *these* five Catholics? That is, why is it that the court’s five Catholics are also its most “conservative” members? It is far from obvious that Catholic commitments, or a Catholic sensibility, translate neatly into one jurisprudential camp or the other. (Consider the very different approaches of Justices Brennan and Scalia.) No, that the court’s Catholics are, at present, also its conservatives probably has more to do with the prosaic fact that Republican presidents have controlled the White House for 30 of the last 40 years and appointed 11 of the last 13 Justices.

What’s more, the pool from which any president seeking conventionally well qualified candidates is more likely than before to include many Catholics, who will have varying views — “conservative” and “liberal” views — about statutory and constitutional interpretation or the role of federal judges. The barriers that, until relatively recently, existed for Catholics to the kind of credentialing positions and degrees that are now thought necessary for service on elite courts have fallen. Justice Alito is a Yale Law School graduate, and Chief Justice Roberts attended Harvard Law School. In the early 20th century, by contrast, the president of Harvard University refused to admit graduates of most Jesuit colleges to its law school.

To the extent recent Republican presidents have sought qualified and experienced nominees thought to be welcoming of religion in public life, or open to the regulation of abortion, that more narrow pool has, in recent decades, been particularly well stocked with Catholics. This is not because well credentialed and intelligent Catholic lawyers are all, or even predominantly, conservative in political or judicial outlook. It is, instead, that many of those who would have such an outlook are, at present, Catholic. (This could change, though, as gifted Evangelical Protestants, such as Judge Michael McConnell, follow the Catholic path into elite law schools and legal jobs.)

What of the concern, expressed in some quarters, that the new Catholic justices might prefer their faith or the Church’s teachings to the nation’s laws? For example, the Constitution has for

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several decades been understood by a majority of the justices as prohibiting most regulations of abortion, and as permitting governments to impose — subject to a number of constraints, of course — capital punishment. A Catholic justice is taught by the Church, though, that abortion is a grave moral evil and the death penalty permissible, if at all, only in cases of the most pressing necessity. In hot-button cases, will Catholic justices, because they are Catholic, substitute revealed morality for the will of We the People?

Such questions and concerns seem misplaced. Remember, all judges — Catholic or not — have views, commitments, and experiences that shape their decision-making and reasoning. There is no reason to demand of Catholic judges specifically that they “put aside” their faith when they put on their judicial robes. Instead, we can and should ask of every judge that she work conscientiously in every case to identify not her own preferred outcome but the answer that is given by the relevant legal texts, rules, and precedents. The Catholic understanding of vocation, and of justice under law, extends to Catholic judges the same invitation.

Considering and answering the questions raised by the nomination and confirmation of two new Catholic justices has been good for our public conversations about the craft of judging, the nature of law, and America’s religious pluralism. However, the changing composition of the Supreme Court is only one of several developments in the legal arena that involves and should be of interest to Catholics.

First, the law schools: There have been Catholic law schools in the United States for some time, starting with the Notre Dame Law School, founded in

1869, and Georgetown’s law center, established the next year. As Professor Thomas Shaffer has described, though, most of what are today the best known Catholic law schools were established in the early 20th century with the goal of providing upward mobility to the children and grandchildren of Catholic immigrants — Fordham (1905), Loyola-Chicago (1908), St John’s (1925), Boston College (1929), and so on. These urban law schools educated in the law thousands of Catholic politicians, judges, civic leaders, and “main street” lawyers

for whom the elite schools and white-shoe firms were not an option. And, these schools were thoroughly Catholic, in the sense that the overwhelming number of their students and faculty were professing Catholics. There was, for the most part, little need for reflection or hand-wringing about “Catholic identity” or the requisite “critical mass” of Catholics. These schools were effortlessly “Catholic,” primarily because they were full of Catholics.

The situation today, of course, is different. Many religiously affiliated institutions, and Catholic ones specifically, now have tenuous connections to their roots in faith traditions and religious communities. In keeping with the recent resurgence of interest in the identity and mission of Catholic universities, there is a rich ongoing conversa-

tion not only about what it means to be a Catholic law school, but about the special place and role of such schools in the legal academy. Law schools, students, and faculty increasingly appreciate the extent to which a deep, critical, and intellectual engagement with the teaching and intellectual tradition of the Church can be liberating, and enriching, not constraining or confining. More and more, a law school’s Catholic mission and projects are recognized as strengths

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— to say nothing of marketing advantages.

This is not, it should be emphasized, a reactionary or nostalgic conversation. The idea is not a return to an imagined past of richly and thoroughly Catholic law schools. It is, instead, to rethink an approach that is content to locate a Catholic law school’s identity in a few liturgical offerings, clinical programs, and abstract concerns for “ethics.” The goal is not simply to produce competent lawyers who are Catholic, and it is not to protect Catholic law students from the allegedly pervasively hostile environment at secular law schools. It is, instead, to be a place where Catholic legal scholars and law students work through the claims that the Catholic faith and intellectual tradition make about, and contribute to, law and the legal development.

So, there are new Catholic law schools, like Ave Maria School of Law and St. Thomas University School of Law, both of which — while different in approach — were formed recently and consciously to be deeply Catholic law schools, not simply by virtue of heritage or student demographics, but in order to enrich the education of their students and the legal profession more generally. At the well-established schools, which might once have been content merely to acknowledge the historical religious affiliation, there are searching conversations about the mission of a Catholic law school, a sharper focus on identifying and hiring productive Catholic scholars, and creative new initiatives for putting that mission into practice. The *Journal of Catholic Legal Studies* at St. John’s, the Scarpa Chair in Catholic Studies at Villanova, Catholic University’s new required first-year course in the Catholic intellectual tradition, and Fordham’s project on faith and the professions are just a few examples.

Next, the legal profession: Throughout the 1990s, the complaint was common that lawyers had lost their way, and that law practice was no longer a learned profession so much as a ruthlessly bottom-line oriented business. Lawyers’ salaries — and workloads — skyrocketed, but they were less and less happy in their vocations. As Patrick Schiltz — a former law professor at Notre Dame and St. Thomas, and now a federal judge — showed, the lawyers’ lives were less like those of literature’s

hero-attornies and more like those of bored check-out clerks. The dean of the Yale Law School, Anthony Kronman, wrote in *The Lost Lawyer* of a “spiritual crisis” among lawyers, and lamented the declining prestige among lawyers of prudence, practical wisdom, and public spiritedness. Other, equally eminent lawyers and scholars voiced similar concerns.

At the same time, and perhaps in response, an amorphous, loosely connected, but provocative and inspiring group of practitioners and lawyers developed what has come to be known as the “religious lawyering movement,” which arose to explore and nurture the relationship between lawyers’ religious commitments and communities, on the one hand, and the practice of law, on the other. This movement was not confined to Catholics, though Catholics were and are among its more prominent advocates. Notre Dame’s Thomas Shaffer, in particular, built the movement’s foundations in his many writings that resisted the reduction of lawyers’ morality to a “hired gun” adversary ethic and that urged religious lawyers to learn from, and draw upon, the more communitarian moralities of their respective traditions.

Today, this religious-lawyering movement is thriving, particularly in Catholic schools and among Catholic lawyers. Organizations like the Catholic Lawyers Guilds and Thomas More Societies support and encourage lawyers hoping to rediscover a faithful understanding of law as vocation. Young scholars like Robert Vischer, John Breen, and Amy Uelmann, following in the footsteps of Shaffer and Russ

Pearce, are developing an account of lawyering that incorporates, and does not wall off, the lawyer’s whole person, including her identity-shaping faith. Lawyers and law students everywhere struggle with “balance” and resist the alienation that can accompany legal education and practice. The Church has always held out the goal of personal integration, and resisted disintegration and pulverization. Catholic law schools, scholars, and lawyers are offering the profession a rich, and perhaps re-energizing, understanding of work, its dignity, and its significance.

Finally, legal scholarship: Across a range of disciplines, in Catholic and non-Catholic law schools alike, a diverse and growing group of scholars are drawing explicitly on the resources and experiences of the Church for insight, questions, and challenges. Some of this work, of course, is in the areas of “law and religion,” jurisprudence, and church-state relations but, increasingly, it ranges more broadly, to corporate and business law, immigration, punishment theory, international and human-rights law, torts and contracts, and on and on. The aim of this work is not only to explore and understand well the Church’s teachings and tradition, but to engage issues of common interest to legal scholars in new, illuminating ways.

A growing number of legal scholars — most, but not all, Catholics — are working with the Church’s social tradition, and

bringing its principles to bear on questions of jurisprudence, legal theory, and public policy. Indeed, some of the best, non-Catholic law schools — including Harvard, Yale, and the University of

Chicago — have offered or will soon offer “Catholic Social Thought and the Law” classes. Villanova now publishes the *Journal of Catholic Social Thought*. And, for the past few years, a politically diverse and shifting group of Catholic law professors have contributed to the “Mirror of Justice” weblog, which is “dedicated to the development of Catholic legal theory.” From First Amendment matters to the minimum wage, from just wars and presidential elections to the anthropological premises of family law and a Catholic legal feminism, the conversation has been rich, provocative, and civil.

It is an exciting and auspicious time for this scholarship. Legal scholarship in recent decades has been enhanced and enriched by an interdisciplinary turn, an increased emphasis on comparative and international work, and by an effort to identify and elaborate the normative foundations for the ever-more-salient body of international human-rights law. Catholic legal scholars can make, and are making, crucial contributions.

It has been observed since Tocqueville that America is law-soaked and litigious. It might seem strange, then, that our thinking about the law, its structure, the legal profession, and so on tends to be confined to the annual end-of-term flood of opinions from the Supreme Court and the partisan politics surrounding judicial nominations. There is, after all, more to law than this. Maybe the dust-up about the significance of two new Catholic justices, and a Catholic majority on the Supreme court, can serve as a kind of teaching moment. We can educate our fellows about the law, drawing on the tradition, and also renew our commitment, as Catholic lawyers and legal scholars, to a new and exciting project.

— Richard W. Garnett  
Lilly Endowment Associate  
Professor of Law, University of  
Notre Dame

*Organizations like  
the Catholic  
Lawyers Guilds  
and Thomas More  
Societies support  
and encourage  
lawyers hoping to  
rediscover a  
faithful  
understanding of  
law as vocation.*





## David O'Brien Conference

• **The Center for the Study of Religion, Ethics and Culture** at the College of the Holy Cross will host "Shaping American Catholicism," an exploration of major themes in the life and work of David J. O'Brien, Loyola Professor of Roman Catholic Studies at College of the Holy Cross. The Conference is co-sponsored by the **Cushwa Center** and will be held at the College of the Holy Cross on April 13 and 14, 2007. Further information is available at <http://www.holycross.edu/departments/crec/website/obriencelebr.htm>.

## Call for Papers

• **Anti-Popery: The Transatlantic Experience, c. 1530-1850 Philadelphia, September 2008**

The McNeil Center for Early American Studies and the Omohundro Institute of Early American History and Culture, in cooperation with the School of Arts and Sciences of the Catholic University of America, will hold a conference in Philadelphia September 18-20, 2008, on the uses of anti-popery in the early modern world. We invite proposals for papers on any aspect of anti-Catholicism in Europe or the Americas from approximately 1530-1850.

Presenters will be expected to complete a 20-30 page essay by early 2008 for pre-conference circulation among registered attendees. We welcome submissions from advanced graduate students as well as more senior scholars. Support for travel expenses will be available. To apply, please send a 500-word synopsis of your proposal along with a short c.v. to Anti-Popery Conference, McNeil Center for Early American Studies, 3355 Woodland Walk, Philadelphia, Pennsylvania 19104-4531, or e-mail to [mceas@ccat.sas.upenn.edu](mailto:mceas@ccat.sas.upenn.edu) by September 15, 2007. Other questions can be directed to the conference organizers: Evan Haefeli [[eh2204@columbia.edu](mailto:eh2204@columbia.edu)], Brendan McConville [[bmcconv@bu.edu](mailto:bmcconv@bu.edu)], and Owen Stanwood [[stanwood@cua.edu](mailto:stanwood@cua.edu)].

## Grants and Fellowships

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

Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family (male, female, tertiary, Capuchin). The fellowships may be used for any valid purpose relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French or Portuguese. The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas. For more information, please contact: Dr. Jeffrey M. Burns, Director Academy of American Franciscan History  
1712 Euclid Avenue  
Berkeley, California 94709-1208  
[acadafh@aol.com](mailto:acadafh@aol.com) or [acadafh@fst.edu](mailto:acadafh@fst.edu)

• **The Louisville Institute** offers grant support for projects that address both the mission of the Louisville Institute to bring pastors and academics together and the institute's focus on Christian faith and life, religious institutions, and pastoral leadership. The Louisville Institute especially seeks to support significant research projects by both scholar/educators and pastors that can contribute to the revitalization of the churches in North America. 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](http://www.louisville-institute.org), via e-mail at [info@louisville-institute.org](mailto:info@louisville-institute.org) or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, Kentucky 40205.

## Resources for Research

• **The Academy of American Franciscan History** is pleased to announce two new publications, William J. Short, O.F.M., ed., *United States Documents in the Propaganda Fide Archives: A Calendar*; Volume 13, Berkeley: Academy of American Franciscan History, 2006, \$50; Volume 12 is available for \$25 and Volumes 1-11 \$100 for the set.

Russell Skowronek, *Situating Mission Santa Clara De Asis: 1776-1851, Documentary and Material Evidence of Life on the Alta California Frontier: A Timeline*, Berkeley: Academy of American Franciscan History, 2006, \$35.

Both volumes can be ordered from AAFH, 1712 Euclid Ave., Berkeley, California 94709 or e-mail [acadafh@fst.edu](mailto:acadafh@fst.edu) or call 510-548-1755.

• **The Center for Migration Studies** has completed processing the papers of the American Committee for Italian Migration (ACIM) through the 1990s. ACIM was founded in 1953 as a member of the National Catholic Resettlement Council, itself a component of the National Catholic Welfare Conference, to lobby for changes in U.S. immigration law. ACIM supported passage of the 1965 Hart-Celler Act, which ended discriminatory national quotas. ACIM continued lobbying, and also expanded its work to include helping Italian immigrants navigate Italian and American legal paperwork. ACIM also provided two sorts of educational services: symposia to inform the public of Italian-American immigration issues, and English lessons for Italian immi-

## Archives Report

In our efforts to document the history of the Catholic Church in the United States, we need to remind ourselves sometimes that Notre Dame itself is part of that history. Several new collections related to Notre Dame show that we do not treat the local denizens as prophets without honor in their own country.

In March of 2006 Neil McCluskey, by way of Rev. Theodore M. Hesburgh, C.S.C., donated papers having to do with the proposed merger of Saint Mary's College and Notre Dame, 1967-1972, consisting of correspondence, reports, and clippings. In April Rev. E. William Beauchamp, C.S.C., donated papers he had written as a Notre Dame student, 1979-1981, with some notes and syllabi from Notre Dame courses.

In May Rev. Marvin O'Connell gave the archives papers entrusted to him by his mentor, Monsignor Philip Hughes, including the manuscripts of two unpublished books by Hughes, *The Last Crisis: The British State and the Catholic Church, 1850-1851*, and an edition of the letters of the English historian Rev. John Lingard (1771-1851), author of a 10-volume history of England from a Catholic perspective. Hughes taught at Notre Dame from 1955 until his retirement in 1966.

Also in May Notre Dame's Medieval Institute sent us files of prominent Medievalist Astrik Gabriel, O. Praem. Gabriel's personal papers date from the early 1950s to 2005 and include scrapbooks, files on conferences he attended, his visiting professorships, publications, scholarly associations, lectures, correspondence, awards, and travels. These papers represent his service as a scholar at Notre Dame and with the International Commission on the History of Universities, his interest in medieval universities and Hungarian academic and ecclesiastical history, and his book collecting. We also received files dating after his retirement as director of the Medieval Institute in 1975, documenting his continuing work in support of the Medieval Institute and the Ambrosiana Collection, continuing through the 1980s and 1990s.

Starting in June and continuing through September, with the help of Kathy Osberger, we acquired papers of Richard J. Westley, a professor of philosophy at Loyola University of Chicago associated with the Institute of Pastoral Studies there. First he sent us his CD "Homilies of Faith: Sundays with Fr. Bill Kenneally in the Spoken and Written Word." Rev. Kenneally was pastor of St. Gertrude Parish, near Loyola, and Westley found his sermons so good that he recorded and transcribed all of them for the years 2001 to 2006. The CD also includes audio recordings of 30 of the homilies.

In August Westley sent material, including 34 cassette tapes, from talks, retreats, and seminars given by Rev. Leo Mahon, some done on trips to Chicago during his time as a pastor of San Miguelito Mission in Panama, some dating from after his return to Chicago. Westley invited Mahon to give these talks, and taped and transcribed many of them. These papers and recordings are especially valuable to us because they supplement our collection of records of San Miguelito Mission, important in the history of liberation theology, and particularly interesting because of the interaction between Latin American and North American Catholics. I expressed an interest in the Catholic newsletter that Westley published, "In the Meantime," and he sent a complete collection of all the issues on a CD. Finally, he sent files documenting retreats and workshops for thoughtful Catholic lay people, mostly from the Chicago area, organized by Westley from 1968 through 2005 and conducted chiefly at Notre Dame's Center for Continuing Education.

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

grants. A network of local chapters of ACIM's Women's Division funded all of these activities. ACIM's activities are now documented in 161.5 linear feet of material. For access, please contact Center for Migration Studies Library, 209 Flagg Place, Staten Island, New York 10304, (351) 718-8800 or [library@cmsny.org](mailto:library@cmsny.org).

• Angelyn Dries, O.S.E., Danforth Chair in Humanities in the Department of Theological Studies at St. Louis University, has recently completed a *Resource Guide for the Study of Catholic Missions Overseas: Archival Sources in the Greater Saint Louis, Missouri, Area*. The guide was compiled with the assistance of the Saint Louis Area Religious Archivists (SLARA). For more information contact Dries at [driesa@slu.edu](mailto:driesa@slu.edu).

• **The Catholic Library Association** and the **Center for the Study of Religious Life** are pleased to announce the first biennial Introductory Archives Workshop for Religious Communities. The five-day intensive program is directed toward individuals who are interested in learning about archival theory and practice or who wish to update their archival training. Unlike other archival workshops, the sessions will focus on the unique types of records found in the archives of men's and women's religious communities. These records document not only the communities themselves, but also the evolution of Catholicism in the United States, and its impact on educational, social and charitable institutions that shaped the nation's history. The program, directed by professional religious archivists, will include lectures, tours, and opportunities for sharing experiences. The workshop will be held from July 15-20, 2007, at the National Shrine of Our Lady of Snows in Belleville, Illinois, located across the Mississippi River from St. Louis, Missouri.

Complete program and registration information and a registration form are posted on the Catholic Library Association website at [www.cathla.org/preservation.php](http://www.cathla.org/preservation.php), or contact the CLA at [cla@cathla.org](mailto:cla@cathla.org) or phone 413-443-2252.



## Catholicism in the Barrio

The photograph on the cover and title page of Roberto R. Treviño's *The Church in the Barrio, Mexican American Ethno-Catholicism in Houston* (North Carolina, 2006) reflects one of the book's central themes, the interaction between Mexicans and Mexican Americans in Houston and the institutional church. The photograph depicts a group of Mexican Americans in a procession through a city street led by youngsters carrying a wide, white banner identifying their parish church, the Immaculate Conception (the U.S. national patroness), immediately followed by adults bearing a rather large painting of Our Lady of Guadalupe (the Mexican national patroness). A second image of *La Guadalupana* can be seen on another banner in the background, possibly identifying a church organization named after her. The occasion for the procession is not identified, but the juxtaposition of images of Guadalupe and reference to the American patroness speaks volumes of a *Mexicano* faith community insisting on its own devotional expressions and the United States institutional Catholic Church responding to traditions of the faithful.

This interchange did not begin in Houston. Indeed, Houston is in many ways a new city whose development into the state's largest urban area resulted from a mixture of geography and 20th century technology, the dredging of the ship channel from the Gulf coast. And for Latinos, Houston is an immigrant city, with no Spanish and Mexican roots like San Antonio, Los Angeles, or various other Southwestern urban centers. But the American Catholic Church, as Treviño describes in the opening chapter, had been serving Mexicans and Mexican Americans across the state and

the Southwest since the Treaty of Guadalupe Hidalgo (1848), when jurisdiction shifted to U. S. bishops and American and French clergy replaced Mexican and local priests. At times, the ecclesiastical transition appeared as much of a takeover as the economic and political conquest of the area by the new Anglo American lords of the land. By the same token, Tejanos' insistence on keeping their ethno-Catholicism seemed motivated by both religious fervor and by socio-cultural resistance to the new order. But Treviño doesn't dwell long on this period, since his study of Mexican Americans in the Catholic Church in Houston is a relatively modern story, focusing on the post-1910 immigration and reflecting immigrants' move to the city and an American Church that had a half-century of working with Mexicans and Mexican Americans.

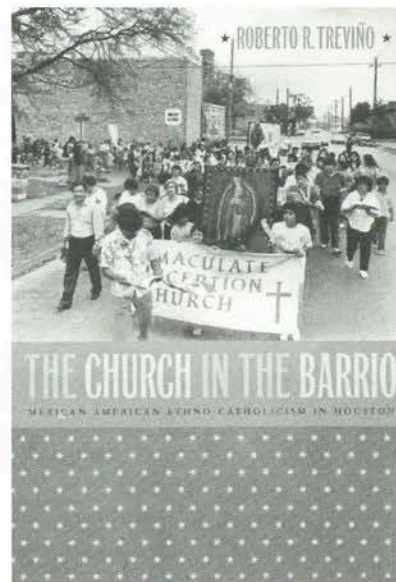
Mexican immigrants had been drawn to Houston since the late 1800s, albeit in small numbers, as part of larger economic and demographic current swirling across North America. In Mexico, President Porfirio Díaz' "Modernization of Mexico" linked that country with the outside world through a north-south railroad system, creating huge dislocations that caused a great deal of human suffering. The changes also created new opportunities — and expectations that the new prosperity could not meet. Those dislocations and the unmet expectations "pushed" Mexicans *al norte*, mostly to work on the railroads. The trickle of immigrants into the United States became a torrent when revolution against Díaz broke out in 1910. The fighting went on for seven

years, with sporadic guerrilla warfare continuing into the '20s and '30s. The revolution left hundreds of thousands of Mexicans dead and many more unemployed as the economy came to a near standstill. This turmoil eventually "pushed" Mexicans, also by the hundreds of thousands, into the United States. "Pull" forces there included the expansion of cotton and vegetable agribusinesses, fueled by new technologies in irrigation and the growth of cities like Houston, which joined Dallas as the major axes of the state's ties to the national and world economy.

In Houston, as elsewhere in Texas, the Church sent priests and sisters to

meet the spiritual needs of their new faithful, greeting them, Treviño notes, with both despair and hope: despair, because the immigrants' Catholic allegiance did not measure up the clergy's expectations of church attendance; and hope, because *Mexicano* expressive devotions seemed to reflect a deep,

though different, inner faith. On one level, then, the immigrants' faith seemed to the priests to be superficial and at times superstitious. Their references to "our poor Mexicans" implied pity not only for their economic deprivation but also for their supposedly limited understanding of Catholicism. To many churchmen, Mexicanos' faith compared unfavorably to that of the immigrants from Europe who had arrived in the United States over previous decades. Some priests, however, saw a profound



and unique spirituality evident in private, individual devotions, in communal celebrations, and in public observances. The prevalence of home altars and the prayerful reverence in front of Church images reflected that devotion, while family gatherings connected with the reception of sacraments, *quinceañera* church celebrations, and membership in certain parish organizations brought out the communal nature of the immigrants' faith. One priest pointed out that some families waited over a year to baptize a newborn so that they could save enough money to celebrate that first sacrament with a fiesta for the extended family. A fifteen thousand-strong assembly for a Christ the King observance, which included a thunderous "*Viva Cristo Rey*," led an observer to remark that "it was a display of faith rarely paralleled."

Because of their experience with Mexicans and Mexican Americans in South Texas, the Oblates of Mary Immaculate were entrusted with evangelizing Houston's Mexican immigrants. The Oblates worked in homes, stores, and meeting places for months before they established "the mother church" of the city's Mexicanos, Our Lady of Guadalupe parish. At the dedication ceremony and on other occasions, Galveston's Bishop Nicholas A. Gallagher acknowledged the immigrants' right to continue their Mexican traditions, including the confirmation of infants and other religious customs. These concessions, Treviño argues, came as much from the demands of the faithful as from the prelate's sensitivity.

Some parishes began as independent church communities while others started as "mission" offshoots of established parishes. In either situation, the size of Houston's immigrant population necessitated establishing "Mexican churches," in spite of the trend within

the American church to end the practice of creating "national parishes." Simply put, in Houston, as elsewhere, the spiritual ministering to these immigrants had to be done in Spanish. As Treviño points out, two factors in particular distinguished the situation in Texas from the Catholic experience in the northeastern United States. First, the

continued immigration from Mexico delayed the full acculturation process and, second, anti-Mexican sentiments, even among fellow Catholics, bolstered Mexicano cultural pride to the point that St. Stephen's remained a national parish despite intense pressure from the bishop to change it. The community's link to St. Stephen's was so strong that parishioners successfully later resisted another bishop's decision to dis-incorporate it and merge it with the historically Anglo St. John's. In the "middling," presumably territorial, parish of St. Philip's, the faithful insisted on certain traditional observances like

the *Diez y Seis*, Mexican Independence Day. The issue of national vs. territorial parishes was debated for decades in Houston.

The Catholic Church's response to the spiritual needs of the Mexican immigrants reflected in part the strong challenge of Protestantism. Various churches — commonly called "los aleluyas" by Catholics — had been working in Mexico during the Díaz regime and now found their prospective converts closer at hand, north of the border. The pastors who organized congregations in the barrios were often Mexican or Mexican American with deep roots in those communities, an advantage over the prevalence of American or Spanish priests. Protestant church services were, of course, in Spanish and the congregations were usually smaller than in Catholic churches, affording members deeper fraternal

*The Catholic Church's response to the spiritual needs of the Mexican immigrants reflected in part the strong challenge of Protestantism.*

bonding and a closer sense of community. Some Protestant groups also organized neighborhood centers that provided a variety of social services, involving adults and youth in various community and sports activities.

To counteract the "leakage" of Mexicanos to *los aleluyas* and acting out of a long tradition of Catholic social justice teachings, individual bishops, priests, and nuns organized soup kitchens and clinics, encouraged labor leaders, and called on employers to offer a living wage. Institutionally, the Church provided what were often the better schools in the barrio, staffed by dedicated — and underpaid — nuns. Parishes also sponsored youth activities open to everyone, whether or not the youngsters went to Catholic schools. The Bishops' Committee for the Spanish Speaking, led by Archbishop Robert E. Lucey, and outspoken leaders like Father Frank Kilday battled for citizens' rights and fair wages on local, regional, and national stages, loudly denouncing the Bracero program and periodic deportation sweeps of the barrios.

Sister Mary Benitia Vermeerch and Sister Mary Dolores Cárdenas, both Sisters of Divine Providence, undertook the practical work of providing nutritious school lunches for immigrant children and supplying new arrivals with groceries. "*La Madre Benitia*" worked at Guadalupe Parish for over two decades, while Sister Dolores served at St. Patrick's. Along with miraculously multiplying loaves and peanut butter, these optimistic and energetic women also wrote letters of recommendation for youth seeking employment and provided models for leadership for the young women. Sister Benitia was so loved and needed at Guadalupe — and she was so attached to her parishioners — that it took one pastor with whom she had a personality conflict two years, Treviño recounts, to have her removed, something she did only to comply with her vow of obedience.

Houston's Mexican and Mexican American Catholics acknowledged the spiritual and material work of these and other dedicated clergymen and women religious by supporting their parishes through donations, through their volunteer labor, and through sponsoring and

participating in various fundraising events, including *teatros* (plays or talent shows) and *jamiacas* (bazaars). Mexican parishes received substantial donations, often critical seed money for building projects, from the American Board of Catholic Missions, but the amounts were not in proportion to the number or economic needs of the Catholics those parishes served. Treviño traces these and other external donations and the contributions made by the parishioners, demonstrating how the latter's offerings were usually the mainstay of the parishes, reflecting the faithful's conviction that their parishes provided spiritual solace, social bonding, and cultural affirmation.

But, alas, this was not the reign of God made real in Houston, and the sufferings of the Mexican Americans and the Church's limited response to those sufferings were brought to the fore boldly and loudly by Chicano activists during the 1960s. These leaders called on the Church to advocate greater systemic change and to offer more substantial assistance by opening facilities for social programs and activist gatherings. The institution's initial reaction — and that of some barrio elders — was shock at the confrontationalist style and the abrasive rhetoric of the activists. In light of the church's earlier spiritual, emotional and economic support of the immigrant population, the strident demands of Chicano leaders that the Church live up to its professed ideal of Christian social justice seemed ungrateful.

In this context, the Church's immediate response was to recoil from getting involved in "civic affairs," but

some Mexican American priests and nuns, responding to the Chicano Movement, recognized the depth of the suffering, and acknowledged the painful disappointment of some Mexican Americans with the institutional church. The first action of these activist "insiders" was to push the Church into non-partisan political actions such as registering voters and promoting certain youth and job programs. Then, individual priests and women religious from Houston began joining the public demonstrations, including taking significant roles in *La Marcha*, a protest march from the Rio Grande Valley to the state capital. Among these, Father Antonio Gonzales made headlines in joining those confronting head-on the state political leadership. On a national level, Father Patricio Flores assisted the United Farm Workers in their grape boycott. The Houston diocese also provided funds for barrio clinics and joined other churches to establish projects like the Oxford Place, a public housing venture, which, one Chicano paper claimed, did not receive the necessary support to make it successful. National, church-sponsored *encuentros* (gatherings) institutionalized the Catholic Church's response to growing numbers of Latinos and their needs. Whatever the adequacy of this particular action, Treviño concludes, Chicanos' "relationship with the Catholic Church (in Houston) had been deeply intertwined as they journeyed toward self-determination."

This brief sketch of the topics covered in Treviño's book belies the depth in which the author treats most of his subject matter. Some reviewers, includ-

ing this one, will no doubt find a favorite theme they would have like teased out more in this story, but it would have distracted from the excellent balance of narrative and analysis and the broad scope of the book. That balance and comprehensive nature makes for engaging reading for both scholars and those with a more general interest in Church and Latino history, as well as Mexican parishioners across the Southwest who will see their particular church community reflected in the Houston experience.

The basic premise of the book, the interaction between the Church and this ethnic community, does preclude, however, some treatment of what happens as part of that group becomes more acculturated and assimilated into the American mainstream. The fact that Treviño's story ends in the 1970s may explain his failure to discuss the transition to the middle class and the loss of clearly identifiable ethnic religious traditions among some members of the group. In making reference to some developments at St. Philip's parish, a "middling" community, the author does hint that some of these traditions persisted. Additionally, because recently the "leakage" of Catholics to evangelical Protestant churches has increased, the conversions of yesteryear possibly deserved more attention. But these types of questions may be better addressed by theologians than by a historian.

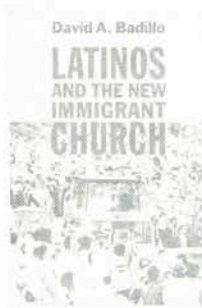
These small reservations aside, this reviewer thoroughly enjoyed the book. Treviño's focus on the interaction between the Church and the ethno-Mexican faithful in Houston carries the reader almost effortlessly through a variety of controversies and mutually beneficial developments across more than half a century. A less careful observer may have been more critical of the institutional church or less tolerant of the immigrants' traditional religious practices. In the end, the "dialogue" between the Church and the faithful involved a give-and-take — reflected in the procession with banners referring to both Mary, the Immaculate Conception, and *Nuestra Señora de Guadalupe* — that only an insightful scholar like Treviño appreciates.

— Gilberto Hinojosa  
University of the Incarnate Word  
San Antonio

*To counteract the  
"leakage" of  
Mexicanos to los  
aleluyas and  
acting out of a  
long tradition of  
Catholic social  
justice teachings,  
individual bishops,  
priests, and nuns  
organized soup  
kitchens and  
clinics, encouraged  
labor leaders,  
and called on  
employers to offer  
a living wage.*

Catherine L. Albanese, *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion* (Yale, 2006). Albanese follows metaphysical traditions from Renaissance Europe to England and then America, where they have flourished from colonial days to the 21st century, blending often with African, Native American, and other cultural elements. The book follows evolving versions of metaphysical religion, including Freemasonry, early Mormonism, Universalism, and Transcendentalism — and such further incarnations as Spiritualism, Theosophy, New Thought, Christian Science, and reinvented versions of Asian ideas and practices. Continuing into the 20th century and after, the book shows how the metaphysical mix has broadened to encompass UFO activity, channeling, and chakras in the New Age movement — and a much broader new spirituality in the present. In its own way, Albanese argues, American metaphysical religion has been as vigorous, persuasive, and influential as the evangelical tradition that is more often the focus of religious scholars' attention. She makes the case that because of its combinative nature — its ability to incorporate differing beliefs and practices — metaphysical religion offers key insights into the history of all American religions.

Ellen T. Armour and Susan M. St. Ville, eds., *Bodily Citations: Religion and Judith Butler* (Columbia, 2006). While Judith Butler's writings have been crucial and often controversial in the development of feminist and queer theory, *Bodily Citations* is the first anthology centered on applying her theories to religion. In this collection scholars in anthropology, biblical studies, theology, ethics, and ritual studies use Butler's work to investigate a variety of topics in biblical, Islamic, Buddhist, and Christian traditions. The authors shed new light on Butler's ideas and highlight their ethical and political import. They also broaden the scope of religious studies as they bring it into conversation with feminist and queer theory. Subjects discussed include the woman's mosque movement in Cairo, the ordination of women in the Catholic Church, the possibility of queer ethics, religious ritual, and biblical constructions of sexuality.



David A. Badillo, *Latinos and the New Immigrant Church* (Johns Hopkins, 2006). Latin Americans make up the largest new immigrant population in the United States, and Latino Catholics are the fastest-growing sector of the Catholic Church in America. The author offers a history of Latino Catholicism in the United States by looking at its growth in San Antonio, Chicago, New York, and Miami. Focusing on 20th-century Latino urbanism, Badillo contrasts broad historic commonalities of Catholic religious tradition with variations of Latino ethnicity in various locales. He emphasizes the contours of day-to-day life as well as various aspects of institutional and lived Catholicism. The story of Catholicism goes beyond clergy and laity; it entails the entire urban experience of neighborhoods, downtown power seekers, archdiocesan movers and shakers, and a range of organizations and associations linked to parishes. Although parishes remain the key site for Latino efforts to build individual and cultural identities, Badillo argues that one must consider simultaneously the triad of parish, city, and ethnicity to fully comprehend the influence of various Latino populations on both Catholicism and the urban environment in the United States. By contrasting the development of three distinctive Latino communities — the Mexican Americans, Puerto Ricans, and Cuban Americans — Badillo challenges the popular concept of an overarching "Latino experience" and offers instead an integrative approach to understanding the scope, depth, and complexity of the Latino contribution to the character of America's urban landscapes.

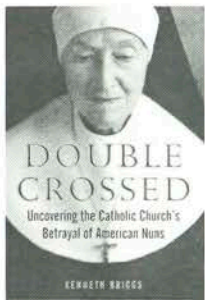
Paul Barton, *Hispanic Methodists, Presbyterians, and Baptists in Texas* (Texas, 2006). The question of how one can be both Hispanic and Protestant has perplexed Mexican Americans in Texas ever since Anglo-American Protestants began converting their Mexican

Catholic neighbors early in the 19th century. Mexican American Protestants have faced the double challenge of being a religious minority within the larger Mexican American community and a cultural minority within their Protestant denominations. As they have negotiated and sought to reconcile these two worlds over nearly two centuries, *los Protestantes* have melded Anglo-American Protestantism with Mexican-American culture to create a truly indigenous, authentic, and empowering faith tradition in the Mexican-American community. This book presents the first comparative history of Hispanic Methodists, Presbyterians, and Baptists in Texas. Covering a broad sweep from the 1830s to the 1990s, Barton examines how Mexican-American Protestant identities have formed and evolved as *los Protestantes* interacted with their two very different communities in the barrio and in the Protestant church.

Michael Battle, *The Black Church in America: African American Christian Spirituality* (Blackwell Publishers, 2006). "I am, because we are; and since we are, therefore I am," said Archbishop Desmond Tutu. This strong sense of community, argues author Michael Battle, is central to African American Christian spirituality. Exploring the history of the Black Church in America, its African roots, its beliefs, practices, politics, and moral dilemmas, the author gives readers a broad understanding of African American Christian spirituality and a sense of its uniqueness in the wider world.

Léopold L.S. Braun, A.A., G.M. Hamburg, ed., *In Lubianka's Shadow: The Memoirs of an American Priest in Stalin's Moscow, 1934-1945* (Notre Dame, 2006). This book chronicles the extraordinary life of a young American Catholic priest, Father Léopold Braun, who, as pastor of a Catholic church near the Lubianka political prison in the heart of Moscow, witnessed Stalin's purges, the Soviet government's campaign against organized religion, and the destruction of World War II. These memoirs, recently discovered in the archive of Braun's Assumptionist order by Soviet scholar G.M. Hamburg, offer

an intimate account of Father Braun's valiant effort to uphold Christian worship in the only Catholic church allowed to operate in Stalin's Moscow. Posted to Moscow in 1934 as chaplain of the United States embassy, Father Braun served the embassy staff and local parishioners in the Saint Louis des Français Church at a moment when Stalin's anti-religious campaign was reaching a crescendo. He describes the Soviet government's intimidation and arrest of his parishioners, police surveillance of the church building, and personal harassment designed to force him out of the country. Braun's responses to these pressures — sometimes amusing, sometimes heart-rending, but always intelligent and soulful — tell us much about the capacity of ordinary people to respond to extraordinary circumstances.



Kenneth Briggs, *Double Crossed: Uncovering the Catholic Church's Betrayal of American Nuns* (Doubleday, 2006). There are 100,000 fewer

women religious in the Roman Catholic Church in America than there were 40 years ago. The population of sisters has declined more rapidly than that of priests. While the explanation is partly cultural — contemporary women have more choices in work and life — Kenneth Briggs contends that the rapid disappearance of convents can be traced directly to the Church's betrayal of the promises of reform made by the Second Vatican Council.

Dan S. Browning and David A. Clairmont, eds., *Sex, Marriage, and the Family in World Religions* (Columbia, 2006). Spanning thousands of years, this new collection brings together writings and teachings about sex, marriage, and family from the Jewish, Christian, Islamic, Hindu, Buddhist, and Confucian traditions. The volume includes traditional texts as well as contemporary materials showing how religions traditions have responded to the changing conditions and mores of modern life. Selections shed light on each religion's views on a range of subjects, including sexuality and sexual pleasure, the mean-

ing and purpose of marriage, the role of betrothals, the status of women, the place of romance, grounds for divorce, celibacy, and sexual deviance. Separate chapters devoted to each religion include introductions by leading scholars that contextualize the readings. The selections are drawn from a variety of genres including ritual, legal, theological, poetic, and mythic texts.

Allen Dwight Callahan, *The Talking Book: African Americans and the Bible* (Yale, 2006). Callahan casts the Bible as the central character in a vivid portrait of black America, tracing the origins of African American culture from slavery's secluded forest prayer meetings to the bright lights and bold style of today's hip-hop artists. The Bible has profoundly influenced African Americans throughout history. From a variety of perspectives this wide-ranging book is the first to explore the Bible's role in the triumph of the black experience. Using the Bible as a foundation, African Americans shared religious beliefs, created their own music, and shaped the ultimate key to their freedom — literacy. Callahan highlights the intersection of biblical images with African-American music, politics, religion, art, and literature. The author tells a moving story of a biblically informed African-American culture, identifying four major biblical images — Exile, Exodus, Ethiopia, and Emmanuel. He brings these themes to life in a unique African-American history that grows from the harsh experience of slavery into a rich culture that endures as one of the most important forces of 21st-century America.

Charles E. Curran, *Loyal Dissent: Memoir of a Catholic Theologian* (Georgetown, 2006.) Over the last 50 years, Charles E. Curran has distinguished himself as one of the most well-known and controversial Catholic moral theologians in the United States. He has disagreed with official church teachings on subjects such as contraception, homosexuality, divorce, abortion, moral norms, and the role of the hierarchical teaching office in moral matters. Throughout, Curran has remained a committed Catholic, insisting that his positions are always in accord with the best understanding of Catholic theology and always dedicated to the good of the Church. In 1986, years of clashes with

Church authorities finally culminated in a decision by the Congregation for the Doctrine of the Faith, headed by then-Cardinal Josef Ratzinger, that Curran was neither suitable nor eligible to be a professor of Catholic theology. As a result of that Vatican condemnation, he was fired from his teaching position at Catholic University of America and, since then, no Catholic university has been willing to hire him. Yet Curran continues to defend the possibility of legitimate dissent from those teachings of the Catholic faith — not core or central to it — that are outside the realm of infallibility.

Edward E. Curtis IV, *Black Muslim Religion in the Nation of Islam, 1960-1975* (North Carolina, 2006). Elijah Muhammad's Nation of Islam came to America's attention in the 1960s and 1970s as a radical separatist African American social and political group. But the movement was also a religious one. Curtis offers the first comprehensive examination of the Nation of Islam's rituals, ethics, theologies, and religious narratives, showing how the movement combined elements of Afro-Eurasian Islamic traditions with African American traditions to create a new form of Islamic faith. Considering everything from bean pies to religious cartoons, clothing styles to prayer rituals, Curtis explains how the practice of Islam in the movement included the disciplining and purifying of the black body, the reorientation of African American historical consciousness toward the Muslim world, an engagement with both mainstream Islamic texts and the prophecies of Elijah Muhammad, and the development of a holistic approach to political, religious, and social liberation. Curtis' analysis pushes beyond essentialist ideas about what it means to be Muslim and promotes a view of the importance of local processes in identity formation and appropriations of Islamic traditions.

Nicholas P. Cushner, *Why Have You Come Here?: The Jesuits and the First Evangelization of Native America* (Oxford, 2006). Cushner provides the first comprehensive overview and analysis of the American missionary activities of the Jesuits. From the North American encounter with the Indians of Florida in 1565, to contact with Native Americans in Maryland on the eve of the American

Revolution, members of the order interacted with both native elites and colonizers. Drawing on the abundant documentation of these encounters, Cushner examines how the Jesuits behaved toward the indigenous population and analyzes the way in which native belief systems were replaced by Christianity. He seeks to understand how and why the initial European-Indian encounter changed not only the religion of the natives, but also their material culture, economic activity, social organization, and even their sexual behavior. Always sensitive to the influence of European “cultural filters” on Jesuit accounts, Cushner attempts as far as possible to discover the authentic voices of the Native Americans with whom they interacted. The result is a fascinating and highly accessible introduction to the earliest colonial encounters in the Americas.

Gary J. Dorrien, *The Making of American Liberal Theology: Crisis, Irony, and Postmodernity, 1950–2005*. (Westminster John Knox, 2006). Dorrien sustains his previous definition of liberal theology and his mixture of theological, philosophical, and historical analysis, while emphasizing the unprecedented diversity of liberal theology in the postmodern age. He argues that while liberal theology has been in crisis for the past half century, it has also experienced a hidden renaissance of intellectual creativity. Liberal theology in the early 21st century is more diverse, complex, and marginalized than ever before in its history, he concludes, but its essential idea — creating a progressive, credible, integrative third way between orthodox over-belief and secular unbelief — remains as necessary as ever.

Peter Drilling, *Premodern Faith in a Postmodern Culture: A Contemporary Theology of the Trinity* (Rowman & Littlefield, 2006). Since the European Enlightenment of the 18th century, traditional religious faith has been challenged from many sides. This book acknowledges these challenges to the Christian doctrine of God and explains their sources in philosophical terms. By using the theological method articulated by the philosopher-theologian Bernard

Lonergan, this book demonstrates a reasonable and authentic process of coming to faith. Drilling’s multi-faceted approach looks at faith in the Trinity through the diverse perspectives of analogous understanding, spirituality, ecclesiology, philosophy, and interreligious dialogue.

Elaine Howard Ecklund, *Korean American Evangelicals: New Models for Civic Life* (Oxford, 2006). Scholarly and popular commentators lament the deterioration of civil society as a result of American individualism, a decline based in part on eroding religious participation. In this context, it is important to ask how second-generation immigrants use religious resources to understand, participate in, and potentially change American religion. Scholars stress that religion was vital for the civic integration of earlier European immigrants. However, studies of religion among our nation’s newest immigrants largely focus on how religion serves the immigrant community. Drawing on ethnographic data from two congregations in one impoverished, primarily non-white city on the east coast, Ecklund widens the inquiry to look at how Korean Americans use religion to negotiate civic responsibility, as well as 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. She finds that the Korean churches de-emphasize ethnicity. They look like other evangelical congregations and are concerned about evangelizing in the context of providing social services. Multiethnic churches, by contrast, use evangelical Christianity to legitimate a political and social justice consciousness that values ethnic diversity and individualized understanding of faith in the context of a conservative Christianity.

Tanya Erzen, *Straight to Jesus: Sexual and Christian Conversions in the Ex-Gay Movement* (California, 2006). Every year, hundreds of gay men and lesbians join ex-gay ministries in an attempt to convert to non-homosexual Christian lives. Examining the everyday lives of

men and women at New Hope Ministry, a residential ex-gay program, Erzen traces the stories of people who have renounced long-term relationships and moved from other countries out of a conviction that the conservative Christian beliefs of their upbringing and their own same-sex desires are irreconcilable. Rather than definitively changing from homosexual to heterosexual, the participants experience a conversion that is both sexual and religious as born-again evangelical Christians. At New Hope, they maintain a personal relationship with Jesus and build new forms of kinship and belonging. By becoming what they call “new creations,” these men and women testify to religious transformation rather than changes in sexual desire or behavior. Straight to Jesus exposes how the Christian Right attempts to repudiate gay identity and political rights by using the ex-gay movement as evidence that “change is possible.” Instead, Erzen reveals, the realities of the lives she examines actually undermine this anti-gay strategy.

Alexander Estrela, *The Women of Azusa Street* (Pilgrim Press, 2005). Capturing the stories of 18 individuals, this book pays tribute to the women who played a vital role — which was typically overlooked or downplayed in literature — in the 1906 Azusa Street Revival, an event that catapulted the then fledgling Pentecostal Movement into national prominence. As women become more prominent in contemporary Pentecostal churches, the role of women in the history of the movement will evoke growing interest among scholars and church leaders.

Laura E. Ettinger, *Nurse-Midwifery: The Birth of a New American Profession* (Ohio State, 2006). Nurse-midwifery developed in the 1920s when nurses took advanced training in midwifery. Ettinger shows how nurse-midwives in New York City, eastern Kentucky, and Santa Fe, New Mexico, both rebelled against and served as agents of a nationwide professionalization of doctors and medicalization of childbirth. The book argues that nurse-midwives challenged what scholars have called the “male medical model” of childbirth, but the



cost of the compromises they made to survive was that nurse-midwifery did not become the kind of independent, autonomous profession it might have been. Though nurse-midwives now have assumed a larger role in mainstream health care, they remain marginalized. The history of the profession suggests that nurse-midwives will continue to navigate in difficult waters in a middle space between the mainstream and the margins of medicine and between the nursing profession and midwifery traditions.

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 national cults with hundreds — perhaps millions — of devotees. Graziano provides the first overview in any language of these saints, offering in-depth studies of the beliefs, rituals, and devotions surrounding seven representative figures. These case studies are illuminated by comparisons to some hundred additional saints from contemporary Spanish America. Graziano draws upon site visits and extensive interviews with devotees, archival material, media reports, and documentaries to produce vivid portraits of these fascinating popular movements. In the process he sheds new light on the fraught relationship between orthodox Catholicism and folk beliefs and on an important and little studied facet of the dynamic culture of contemporary Spanish America.

R. Marie Griffith and Barbara Dianne Savage, eds., *Women and Religion in the African Diaspora: Knowledge, Power, and Performance* (Johns Hopkins, 2006). This landmark collection of newly commissioned essays explores how diverse women of African descent have practiced religion throughout North America, the Caribbean, Brazil, and Africa. Contributors identify the patterns that emerge as women, religion, and diaspora intersect, mapping fresh approaches to this emergent field of inquiry. The volume focuses on issues of history, tradition, and the authenticity of African-derived spiritual practices in a variety of contexts, including those where memories of suffering remain

fresh and powerful. The essays study women of Christian denominations, African and Afro-Caribbean traditions, and Islam, addressing their roles as spiritual leaders, artists and musicians, preachers, and participants in bible study groups.

Jan Hare and Jean Barman, *Good Intentions Gone Awry: Emma Crosby and the Methodist Mission on the Northwest Coast* (University of British Columbia, 2006). Emma Crosby was the wife of the well-known Methodist missionary, Thomas Crosby, who came to Fort Simpson, near present-day Prince Rupert, in 1874 to set up a mission among the Tsimshian people. Her letters to family and friends in Ontario reveal the hardships and isolation she faced, as well as her assumptions about the supremacy of Euro-Canadian society and of Christianity. The authors critically represent Emma’s sincere convictions towards mission work and the running of the Crosby Girls’ Home (later to become a residential school), while at the same time exposing them as a product of the times in which she lived. They also examine the roles of native and mixed-race intermediaries who made possible the feats attributed to Thomas Crosby as a heroic male missionary persevering on his own against tremendous odds.

James J. Harford, *Merton and Friends: A Joint Biography of Thomas Merton, Robert Lax, and Edward Rice* (Continuum, 2006). Thomas Merton, Robert Lax, and Edward Rice were college buddies who became life-long friends, literary innovators, and spiritual iconoclasts. Their friendship and collaboration began at Columbia College in the 1930s and reached its climax in the widely acclaimed magazine, the *Columbia Review*, which ran from 1953 to 1967, a year before Merton’s death. Rice was founder, publisher, editor, and art director, and Merton and Lax were two of his steadiest collaborators. This book is not only the story of a friendship but a richly detailed depiction of the changes in American Catholic life over the past 60-some years, a micro-history of progressive Catholicism from the 1940s to the turn of the 21st century. Despite their loyalty to the church, the three often disagreed with its positions, grumbled about its tolerance for

mediocrity in art, architecture, music, and intellectual life and its level of comfort with American materialism and military power. Merton, Lax and Rice engaged in a spiritual search that extended beyond Christianity to the great religions of the East.

David Horace Harwell, *Walker Percy Remembered: A Portrait in the Words of Those Who Knew Him* (North Carolina, 2006). Harwell, a professor of English at Thailand’s Thammasat University, brings together 13 interviews with intimates of the late Southern novelist Walker Percy. Among them are Percy’s brothers, the proprietor of a New Orleans bookstore, and the Percys’ housekeeper, Carrie Cyprian. Certain themes run through many of the conversations, including Percy’s involvement in Civil Rights and other community issues, his commitment to and questions about Catholicism, and his struggles with depression. Lee Barrios, who worked as Percy’s assistant for a few years, describes the writer’s comfort with existential mystery. She also offers a unique perspective on Percy’s writing process, which included countless revisions. The novelist’s lifelong friend, writer and historian Shelby Foote, tells anecdotes from their childhood. As a whole, these conversations not only shed light on a great American author, but also plunge readers into the rhythms of folksy Southern storytelling.

James L. Heft, S.M., ed., *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians, and Muslims* (Fordham, 2006). From the beginning, the Abrahamic faiths — Judaism, Christianity, and Islam — have stressed the importance of transmitting religious identity from one generation to the next. Today, that sustaining mission has never been more challenged. Will young people have a faith to guide them? How can faith traditions anchor religious attachments in this secular, skeptical culture? The fruit of a historic gathering of scholars and religious leaders across three faiths and many disciplines, this book reports on the religious lives of young people in today’s world. It is also a unique inventory of creative and thoughtful responses from churches, synagogues, and mosques working to keep religion a significant force in those lives.

Samuel C. Heilman, *Sliding to the Right: The Contest for the Future of American Jewish Orthodoxy* (California, 2006). This book explores the evolution of the Orthodox Jewish community in the United States since World War II. Incorporating rich details of everyday life and fine-grained observations of cultural practices and descriptions of educational institutions, Heilman delineates the varieties of Jewish Orthodox groups, focusing in particular on the contest between the proudly parochial, contra-acculturative *haredi* Orthodoxy and the accommodationist modern Orthodoxy for the future of this religious community. What emerges overall is a picture of an Orthodox Jewry that has gained both in numbers and intensity and that has moved farther to the religious right as it struggles to define itself and to maintain age-old traditions in the midst of modernity, secularization, technological advances, and the pervasiveness of contemporary American culture.

David Hempton, *Methodism: Empire of the Spirit* (Yale, 2006). This lively history of the rise of Methodism charts the development of the movement from its unpromising origins in England in the 1730s to its emergence as a major international denomination by the 1880s. The book explores Methodism's growth in the British Isles, America, and around the globe, and the complex reasons for its wide-ranging appeal.

Douglas Jacobsen, ed., *A Reader in Pentecostal Theology: Voices from the First Generation* (Indiana, 2006). This reader examines the ideas that launched Pentecostalism and fueled its expansion around the world over the last century. A general introduction to the book describes the history and theology of the early Pentecostal movement and its significance to the contemporary Christian world. A brief biography introduces each of the 16 influential leaders whose voices are recorded here.

Richard N. Juliani, *Priest, Parish, and People: Saving the Faith in Philadelphia's "Little Italy"* (Notre Dame, 2006). From the perspective of historical sociology, Juliani traces

the role of religion in the lives and communities of Italian immigrants in Philadelphia from the 1850s to the early 1930s. Throughout this period the Archdiocese of Philadelphia established 23 parishes for the exclusive use of Italians. Juliani describes the role these churches played in developing and anchoring an ethnic community and in shaping its members' new identity as Italian Americans during the years of mass migration from Italy to America. This book blends the history of Monsignor Antonio Isoleri — pastor from 1870 to 1926 of St. Mary Magdalen dePazzi, the first Italian parish founded in the country — with that of Philadelphia's Italian community, one of the largest in the United States. Relying on parish and archdiocesan records, secular and church newspapers, archives of religious orders, and Isoleri's personal papers, Juliani chronicles the history of St. Mary Magdalen dePazzi as it grew from immigrant refuge to a large, stable, ethnic community that anchored "Little Italy" in South Philadelphia.

Todd M. Kerstetter, *God's Country, Uncle Sam's Land: Faith and Conflict in the American West* (Illinois, 2006). This book analyzes Mormon history from the Utah Expedition and Mountain Meadows Massacre of 1857 through subsequent decades of federal legislative and judicial actions aimed at ending polygamy and limiting church power. It also focuses on the Lakota Ghost Dancers and the Wounded Knee Massacre in South Dakota (1890), and the Branch Davidians in Waco, Texas (1993). In sharp contrast to the mythic image of the West as the "Land of the Free," these three tragic episodes reveal the West as a cultural battleground — in the words of one reporter, "a collision of guns, God, and government." Kerstetter asks important questions about what happens when groups with a deep trust in their differing inner truths meet, and he exposes the religious motivations behind government policies that worked to alter Mormonism and extinguish Native American beliefs.

Emmett Larkin, *The Pastoral Role of the Roman Catholic Church in Pre-Famine Ireland* (Catholic University of America, 2006). Noted Irish historian Emmet Larkin examines the pastoral challenges the Roman Catholic Church faced in ministering to an exploding population of Irish Catholics in the years before the Great Famine of 1847. The extraordinary increase in the Irish population, a lack of financial resources available to the church, and a shortage of clergy and sacred space characterized the Irish church between the mid-18th to the mid-19th century. Larkin explores the church's response to these challenges, and their lasting impact on Irish Catholicism.

Francisco A. Lomeli, and Clark A. Colahan, eds. and transl., *Defying the Inquisition in Colonial New Mexico: Miguel de Quintana's Life and Writings* (New Mexico, 2006). Miguel de Quintana was among those arriving in New Mexico with Diego de Vargas in 1694. He was active in his village of Santa Cruz de la Cañada where he was a notary and secretary to the *alcalde* or mayor, functioning as a quasi-attorney. His conflicted life with local authorities began in 1734, when he was accused of being a heretic. What unfolded was a personal drama of intrigue before the colonial Inquisition. Searching Inquisition archives, Lomeli and Colahan recovered Quintana's writings, the second earliest in Hispanic New Mexico's literary heritage. The first section of the book places Quintana's life in the context of Church and society in colonial New Mexico. The second part is a translation of and critical look at Quintana's poetry and religious plays.

Tomas Lozano, with Rima Montoya, ed. and trans., *Cantemos al Alba: Origins of Songs, Sounds, and Liturgical Drama of Hispanic New Mexico* (New Mexico, 2006). Lozano weaves a historical unifying thread of events originating in medieval Spain, passing through Mexico and into New Mexico. Revealing a largely unrecognized chapter in United States history, he demonstrates how the first music schools of what today is the contemporary United States actually

began along the Río Grande Valley of New Mexico. Lozano presents over 100 songs with original music notations, compares full dramatic exemplars, and brings forward recordings of forgotten sounds.

Morris J. MacGregor, *Steadfast in the Faith: The Life of Patrick Cardinal O'Boyle* (Catholic University of America, 2006). Cardinal Patrick O'Boyle (1896-1987) is largely remembered as the controversial leader of the Archdiocese of Washington during its first, formative quarter century. O'Boyle encountered opposition from those who reviled his progressivism on social issues, especially his demand for racial equality and support of organized labor. At the same time, he earned the opprobrium of those who resisted his firm support of the magisterium, in particular his controversial defense of the pope's ban on artificial birth control and his rejection of liturgical experimentation in the wake of the Second Vatican Council. MacGregor seeks to explain O'Boyle's apparent contradictions by placing special emphasis on his formative years as the only child in an immigrant, staunchly pro-labor family in Scranton, Pennsylvania, and his training as a seminarian and curate in the rigidly traditional Church of his adopted New York. These experiences, combined with his subsequent work with the poor and orphaned, instilled in him a progressive economic and social outlook as well as a lifetime sympathy for society's neglected. At the same time, they strengthened an unquestioned obedience and loyalty to those in authority that figured so prominently in his later Washington years. As Archbishop of Washington during the modernization of the American Church's charitable apparatus and the organization of its international relief efforts, O'Boyle was at the epicenter of the debate over the proper roles of church and state in providing social services.

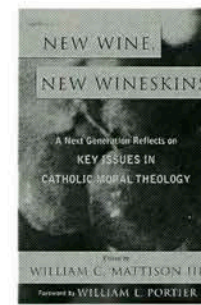
Laurie F. Maffly-Kipp, Leigh E. Schmidt, and Mark Valeri, eds., *Practicing Protestants: Histories of Christian Life in America, 1630-1965* (Johns Hopkins, 2006). This collection of essays explores the significance of practice in understanding American Protestant life. The authors are historians of American religion, practical theologians, and pastors

and were the 12 principal researchers in a three-year collaborative project sponsored by the Lilly Endowment. Profiling practices that range from Puritan devotional writing to 20th-century prayer, from missionary tactics to African-American ritual performance, these essays provide a unique historical perspective on how Protestants have lived their faith within and outside of the church and how practice has formed their identities and beliefs. Each chapter focuses on a different practice within a particular social and cultural context. The essays explore transformations in American religious culture from Puritan to Evangelical and Enlightenment sensibilities in New England, issues of mission, nationalism, and American empire in the 19th and 20th centuries, devotional practices in the flux of modern intellectual predicaments, and the claims of late-20th-century liberal Protestant pluralism.

Arthur J. Magida, *Opening the Doors of Wonder: Reflections on Religious Rites of Passage* (California, 2006). This book explores rites of passage by sifting through the accounts of influential Americans who experienced them. Magida explains the underlyingologies, evolution, and actual practice of Jewish bar and bat mitzvahs, Christian confirmations, Hindu sacred thread ceremonies, Muslim *shahadas* and Zen *jukai* ceremonies. In rare interviews, renowned artists and intellectuals such as Nobel laureate Elie Wiesel, holistic guru Deepak Chopra, singer Yusuf Islam (Cat Stevens), actress/comedienne Julia Sweeney, cartoonist Roz Chast, interfaith maven Huston Smith, and many more talk intimately about their religious backgrounds, the rites of passage they went through, and how these events shaped who they are today. Magida compares these coming of age ceremonies' origins and evolution, considers their ultimate meaning and purpose, and gauges how their meaning changes with individuals over time. He also examines innovative rites of passage that are now being "invented" in the United States.

George J. Marlin and Michael Barone, *American Catholic Voter: Two Hundred Years of Political Impact* (St. Augustine Press, 2006). From the earliest days in the New World through the disputed

presidential election of 2000, the influence of Catholics on American politics has followed a peculiar arc. In the colonial period, Catholics were often denied participation in the process. In the 19th and 20th centuries, the Catholic bloc was recognized as a swing vote that determined the outcome of numerous elections. Marlin and Barone trace the political and electoral history of American Catholics from the time of Lord Baltimore and the founding of Maryland to the election of George W. Bush, arguing that Catholics' assimilation and fragmentation have diminished their electoral influence.



William C. Mattison III, ed., *New Wine, New Wineskins: A Next Generation Reflects on Key Issues in Catholic Moral Theology* (Rowman & Littlefield, 2005).

Young Catholic moral theologians experience a sharply different professional formation than prior generations of moral theologians. How do these differences influence the field of moral theology as a whole? This book addresses this and other questions by offering a snapshot of how a new generation of Catholic moral theologians understands not only topics in the field, but the effects of their own identity and formation on their treatment of those topics. The volume interweaves three key concerns, all of which arise out of a critical self-reflection on the task of moral theology today: the character and adequacy of training and ongoing formation in the field of Catholic moral theology, the purpose and nature of teaching Catholic moral theology, and the relationship between methodological debates and the needs of the Christian life.

Jon Meacham, *American Gospel: God, the Founding Fathers, and the Making of a Nation* (Random House, 2006). Debates about religion and politics are often more divisive than illuminating. Secularists point to a "wall of separation between church and state," while many conservatives believe that the founding fathers advocated a fusion between religion and politics. Meacham complicates

both assumptions. At the heart of the American experiment lies the God of what Benjamin Franklin called “public religion,” a God who invests all human beings with inalienable rights while protecting private religion from government interference. Meacham re-creates the fascinating history of a nation grappling with religion and politics, including discussions of John Winthrop’s “city on a hill” sermon, Thomas Jefferson’s Declaration of Independence, the American Revolution and the Civil War, the proposed 19th-century Christian Amendment to the Constitution, and Martin Luther King Jr.’s call for civil rights.

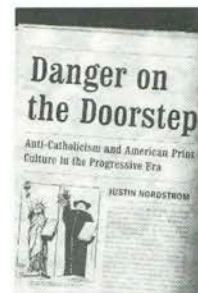
Melanie M. Morey and John J. Piderit, S.J., *Catholic Higher Education: A Culture in Crisis* (Oxford, 2006). Catholic higher education in the United States is undergoing dramatic changes, driven largely by the virtual disappearance of sisters, brothers, and priests from Catholic university campuses. Today Catholic colleges and universities are dealing with critical questions about what constitutes Catholic collegiate identity. What are appropriate ways to engage the Catholic tradition across all sectors of university life? What constitutes a critical mass of committed and knowledgeable Catholics necessary to maintain religious identity? What is an appropriate level of knowledge and religious commitment for those who lead, govern, and teach at Catholic institutions and how do they acquire it? Based on their research at 33 Catholic colleges and universities across the United States, Morey and Piderit argue that a cultural crisis is looming at a number of Catholic institutions. They offer concrete suggestions for enhancing Catholic identity, culture, and mission at all Catholic colleges and universities and provide four different models of how Catholic colleges and universities can operate and successfully compete as religiously distinctive institutions in the higher education market.

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

Mark Thiessen Nation, *John Howard Yoder: Mennonite Patience, Evangelical Witness, Catholic Convictions* (Eerdmans, 2006). John Howard Yoder (1927–1997) was a leading Christian witness against violence, articulating a theology from his own tradition so powerful that it compelled people from many other traditions to take notice. The war on terror, the temptations of nationalism, and the painful divisions between those who call themselves followers of Jesus signal our need to hear Yoder’s voice again at the beginning of the 21st century. In this book, Nation provides an insider’s introduction to Yoder, demonstrating how a committed Mennonite could also be profoundly evangelical in his witness and broadly catholic in his Christian sensibilities. Taking us into Yoder’s life and writings, Nation explores Yoder’s context, his keen interest in the Anabaptist tradition, his sustained engagement with other Christians and other faiths, and his claim that pacifism is inherent to Jesus’ message.

Lynn S. Neal, *Romancing God: Evangelical Women and Inspirational Fiction* (North Carolina, 2006). In the world of the evangelical romance novel, sex and desire are mitigated by an omnipresent third party — the divine. Thus romance is not just an encounter between lovers, but a triangle of affection that includes man, woman, and God. Although this literature is often disparaged by scholars and pastors alike,

inspirational fiction plays a unique and important role in the religious lives of many evangelical women. Neal interviews writers and readers of the genre and finds a complex religious piety among ordinary people. In evangelical love stories, the success of the hero and heroine’s romance rests upon their religious choices. These fictional religious choices, readers report, often inspire real spiritual change in their own lives. Neal’s study of religion in practice highlights evangelicalism’s aesthetic sensibility and helps to alter conventional understandings — both secular and religious — of this prominent subculture.



Justin N. Nordstrom, *Danger on the Doorstep: Anti-Catholicism and American Print Culture in the Progressive Era* (Notre Dame, 2006). From 1910

to the end of World War I, American society witnessed a tremendous outpouring of books, pamphlets, and newspapers expressing intense anti-Catholic hostility and calling on readers to recognize the danger Catholicism posed to the American republic. Anti-Catholic propaganda of this decade revived older xenophobic traditions in the United States, while revealing writers’ deep anxieties about the early 20th century. Justin Nordstrom examines for the first time the rise and abrupt decline of anti-Catholic literature during the Progressive Era, as well as the issues and motivations that informed anti-Catholic writers and their “Romanist” opponents.

David O’Connell, *The Life of Abram J. Ryan, Poet–Priest of the South* (Mercer, 2006). In 1879, Abram J. Ryan’s name was a household name in the South, especially after the publication of his book, *Father Ryan’s Poems*. Released a year later as *Poems, Patriotic, Religious and Miscellaneous*, the book was marketed to a national audience and published in 40 editions until 1929. Two important poems, “The Conquered Banner”

(1865) and “The Sword of Robert Lee” (1866), were committed to memory by three generations of school children in the South until the mid-20th century. Margaret Mitchell, who knew them by heart, included Ryan as a character in *Gone With The Wind* because of her admiration for his work. Ryan was the editor of the *Banner of the South*, an anti-Reconstruction newspaper, in Augusta, Georgia, and popularized the term “Lost Cause.” His outspoken views with regard to the policies of the federal government caused him to lose the support of the paper’s owner, Bishop Verot of Savannah. When the paper was closed down, he moved to Mobile, Alabama, serving as a parish priest for 10 years. Until now, no one has been able to understand why Ryan left the quiet life of retirement in Mississippi to begin preaching around the country to raise money. Based on the study of the previously unknown correspondence between Ryan and two nuns in a Carmelite convent in New Orleans, Ryan became convinced that he could save his soul by devoting the last years of his life to paying off the mortgage on their convent. Tragically, he worked himself to death in this endeavor.

Mark A. Noll, *The Civil War as a Theological Crisis* (North Carolina, 2006). Noll argues that the Civil War represented a major turning point in American religious thought. Although Christian believers agreed with one another that the Bible was authoritative, there was rampant disagreement about what Scripture taught about slavery. Furthermore, most Americans continued to believe that God ruled over the affairs of people and nations, but they were radically divided in their interpretations of what God was doing in and through the war. In addition to examining what white and black Americans wrote about slavery and race, Noll surveys commentary from foreign observers. Protestants and Catholics in Europe and Canada saw clearly that no matter how much the voluntary reliance on scriptural authority had contributed to the construction of national civilization, if there were no higher religious authority than personal interpretation regarding an issue as contentious as slavery, the resulting public deadlock would amount to a full-blown theological crisis.

Stephen Prothero, ed., *A Nation of Religions: The Politics of Pluralism in Multireligious America* (North Carolina, 2006). The United States has long been described as a nation of immigrants, but it is also a nation of religions in which Muslims and Methodists, Buddhists and Baptists live and work side by side. This book explores that nation of religions, focusing on how four religious communities — Muslims, Buddhists, Hindus, and Sikhs — are shaping and, in turn, shaped by American values. For a generation, scholars have been documenting how the landmark legislation that loosened immigration restrictions in 1965 catalyzed the development of the United States as “a nation of Buddhists, Confucianists, and Taoists, as well as Christians,” as Supreme Court Justice Tom Clark put it. The contributors to this volume take U.S. religious diversity not as a proposition to be proved but as the truism it has become.

Marco G. Prouty, *César Chávez, the Catholic Bishops, and the Farmworkers’ Struggle for Social Justice* (Arizona, 2006). César Chávez and the farmworkers’ struggle for justice polarized the Catholic community in California’s Central Valley during the 1965-1970 Delano Grape Strike. Because most farm workers and landowners were Catholic, the American Catholic Church was placed in the challenging position of choosing sides in an intrafaith conflict. Twice Chávez petitioned the Catholic Church for help. Finally, in 1969 the American Catholic hierarchy responded by creating the Bishops’ Ad Hoc Committee on Farm Labor. This committee of five bishops and two priests traveled California’s Central Valley and mediated a settlement in the five-year conflict. Within months, a new and more difficult struggle began in California’s lettuce fields. This time the Catholic Church drew on its long-standing tradition of social teaching and shifted its policy from neutrality to outright support for Chávez and his union, the United Farmworkers (UFW). The bishops’ committee became so instrumental in the UFW’s success that Chávez declared its intervention “the single most important thing that has helped us.” Drawing upon rich, untapped archival sources at the United States Conference of Catholic Bishops, Prouty exposes the American Catholic

hierarchy’s internal, and often confidential, deliberations during the California farm labor crisis of the 1960s and 1970s. He traces the Church’s gradual transition from reluctant mediator to outright supporter of Chávez, providing an intimate view of the Church’s decision-making process and Chávez’s steadfast struggle to win rights for farm workers.

Virginia Chieffo Raguin, ed., *Catholic Collecting, Catholic Reflection 1538-1850: Objects as a Measure of Reflection on a Catholic Past and the Construction of a Recusant Identity in England and America* (Catholic University of America, 2006). When England became a Protestant state in the 16th century, religious imagery was largely banned in the visual arts and Catholics were forbidden to erect buildings. They came to identify their faith with their collections of illicit statues, paintings, chalices, processional crosses and other objects of ritual, prayer books, and works of devotional literature. The art was preserved by Catholics who, recusing themselves from oaths of loyalty and participation in the state-sanctioned religion, were dedicated to collecting pious texts and images even in the face of opposition. These objects — some featured in these pages — embodied their bonds with God, church tradition, and one another. Many of the treasures featured in this book are housed in museums and in the rare book libraries at major Jesuit institutions. The collection features stained glass, alabaster, carving, manuscripts, printed books, liturgical vessels, paintings, and vestments, including the prized chasuble given to Westminster Abbey by Henry VII. A series of essays introducing the objects profiles aspects of piety, politics, and art, including the early missionary work of the Society of Jesus in England and Maryland.

Gary Scott Smith, *Faith and the Presidency: From George Washington to George W. Bush* (Oxford, 2006). Despite the mounting interest in the role of religion in American public life, we actually know remarkably little about the faith of our presidents. Was Thomas Jefferson an atheist, as his political opponents charged? What role did Lincoln’s religious views play in his handling of slavery and the Civil War? How did born-again Southern Baptist Jimmy Carter lose the support of many evan-

gelicals? Is George W. Bush, as his critics often claim, a captive of the religious right? Smith takes a sweeping look at the role religion has played in presidential politics and policies. Drawing on extensive archival research, Smith paints compelling portraits of the religious lives and presidencies of 11 chief executives for whom religion was particularly important.

Ryan K. Smith, *Gothic Arches, Latin Crosses: Anti-Catholicism and American Church Designs in the Nineteenth Century* (North Carolina, 2006).

Crosses, candles, choir vestments, sanctuary flowers, and stained glass are common church features found in nearly all mainline denominations of American Christianity today. A century ago, however, most Protestants would have viewed these features as suspicious, foreign implements associated strictly with the Roman Catholic Church. Blending history with the study of material culture, Smith sheds light on the ironic convergence of anti-Catholicism and the Gothic Revival movement in 19th-century America. Smith finds the source for both movements in the sudden rise of Roman Catholicism after 1820, when it began to grow from a tiny minority into the country's largest single religious body. Its growth triggered a corresponding rise in anti-Catholic activities, as activists representing every major Protestant denomination attacked "popery" through the pulpit, the press, and politics. At the same time, Catholic worship increasingly attracted young, genteel observers around the country. Its art and its tangible access to the sacred meshed well with the era's romanticism and market-based materialism. Smith argues that these tensions led Protestant churches to break with tradition and adopt recognizably Latin art. He shows how architectural and artistic features became tools through which Protestants adapted to America's new commercialization while simultaneously defusing the potent Catholic "threat." The results presented a colorful new religious landscape, but they also illustrated the durability of traditional religious boundaries.

Douglas A. Sweeney and Allen C. Guelzo, eds., *The New England Theology: From Jonathan Edwards to Edwards Amasa Park* (Baker Academic, 2006). While Jonathan Edwards' influence in American theology has long been recognized, the significance of his disciples has been less widely acknowledged and in many cases their writings have been largely inaccessible. This important collection gathers representative documents from the key figures of the Edwardsean tradition in the 18th and 19th centuries to introduce their work to contemporary readers. The selections are gathered thematically in sections on the New Divinity movement, atonement and the moral government of God, Edwardsean ethics, New Haven theology, Finney and the new measures, and the last of the consistent Calvinists.

Thomas A. Tweed, *Crossing and Dwelling: A Theory of Religion* (Harvard, 2006). Beginning with a Cuban Catholic ritual in Miami, this book takes readers on a momentous theoretical journey toward a new understanding of religion. At this historical moment, when movement across boundaries is of critical importance for all areas of human life — from media and entertainment to economy and politics — Tweed offers a powerful vision of religion in motion. He considers how religion situates devotees in time and space, positioning them in the body, the home, the homeland, and the cosmos. He explores how religious people employ tropes, artifacts, rituals, and institutions to mark boundaries and to prescribe and proscribe different kinds of movements across those boundaries, and examines how religion can enable and constrain terrestrial, corporeal, and cosmic crossings.

United States Conference of Catholic Bishops, *United States Catechism for Adults* (USCCB, 2006). The Catholic Church has had a central presence in the United States since the early national period. Each chapter in the *United States Catechism for Adults* begins with the story of an American saint or otherwise significant figure in the history of

U.S. Catholicism. Short introductions to the lives of people such as Archbishop John Carroll, Kateri Tekakwitha, Dorothy Day, and Mother Katharine Drexel reveal how Catholics have lived their faith throughout American history. Each chapter also includes doctrine, reflection, quotations, discussion questions and prayer intended to guide the reader to a deeper faith. The *Catechism for Adults* is an excellent resource for preparation of catechumens in the Rite of Christian Initiation of Adults and for ongoing catechesis of adults.

Joseph A. Varacalli, *The Catholic Experience in America (The American Religious Experience series)* (Greenwood Press, 2006). This volume in the *American Religious Experience* series chronicles the history and present situation of the Catholic Church and the American Catholic subculture in the United States. *The Catholic Experience in America* combines historical, sociological, philosophical, and theological and religious scholarship to provide the reader with an overview of the general trends of American Catholic history, without over-simplifying the complex nature of that history.

Michael E. Williams, *Isaac Taylor Tichenor: The Creation of the Baptist New South* (University of Alabama, 2005). Born in Spencer County, Kentucky, in 1825, Isaac Taylor Tichenor worked as a Confederate chaplain, a mining executive, and as president of the Agricultural and Mechanical College of Alabama (now Auburn University). He also served as corresponding secretary for the Home Mission Board of the Southern Baptist Convention in Atlanta from 1882 until 1899. In these capacities Tichenor developed the New South ideas that were incorporated into every aspect of his work and ultimately influenced many areas of southern life, including business, education, religion, and culture. Williams documents the methodologies Tichenor used to rally Southern Baptist support around its struggling Home Mission Board, which defined the makeup of the Southern Baptist Convention and defended the territory of the convention. Williams

contends that Tichenor's role in shaping Southern Baptists as they became the largest denomination in the South was crucial in determining both the identities of the region and the SBC.

Larry A. Witham, *Who Shall Lead Them?: The Future of Ministry in America* (Oxford, 2006). The clergy today faces mounting challenges in an increasingly secular world, where declining prestige makes it more difficult to attract the best and the brightest young Americans to the ministry. As Christian churches dramatically adapt to modern changes, some are asking whether there is a clergy crisis as well. Drawing on dozens of interviews with clergy, seminarians and laity, and using newly available survey data including the 2000 Census, Witham reveals the trends in a variety of religious traditions. While evangelicals are finding innovative paths to ministry, the Catholic priesthood faces a severe shortage. In mainline Protestantism, ministry as a second career has become a prominent feature,

as the average age of ordination in Episcopal and United Methodist churches is over 40. Female clergy face a "stained glass ceiling" as churches still prefer a man as the principal minister. While deeply motivated by the mystery of their "call" to ministry, America's priests, pastors, and ministers are reassessing their roles in a world of new debates on leadership, morality, and the powers of the mass media.

Yvonne Yazbeck Haddad, Jane I. Smith, and Kathleen M. Moore, eds., *Muslim Women in America: The Challenge of Islamic Identity Today* (Oxford, 2006). The treatment and role of women are among the most discussed and controversial aspects of Islam. The rights of Muslim women have become part of the Western political agenda, often perpetuating a stereotype of universal oppression. Muslim women living in America continue to be marginalized and misunderstood since the 9/11 terrorist attacks. Yet their contributions are changing the face of Islam as it is seen

both within Muslim communities in the West and by non-Muslims. In their public and private lives, Muslim women are actively negotiating what it means to be a woman and a Muslim in an American context. Haddad, Smith, and Moore offer a much-needed survey of the situation of Muslim American women, focusing on how Muslim views about and experiences of gender are changing in the Western diaspora. Centering on Muslims in America, the book investigates Muslim attempts to form a new "American" Islam. Such specific issues as dress, marriage, childrearing, conversion, and workplace discrimination are addressed. The authors also look at the ways in which American Muslim women have tried to create new paradigms of Islamic womanhood and are reinterpreting the traditions apart from the males who control the mosque institutions. A final chapter asks whether 9/11 will prove to have been a watershed moment for Muslim women in America.

### Recent journal articles of interest include:

C.F. Abel and Hans J. Hacker, "Local Compliance with Supreme Court Decisions: Making Space for Religious Expression in Public Schools," *Journal of Church and State* 48, no. 2 (spring 2006): 355-77.

Janet S. Armitage and Rhonda E. Dugan, "Marginalized Experiences of Hispanic Females in Youth-Based Religious Groups," *Journal for the Scientific Study of Religion* 45, no. 2 (June 2006): 217-31.

Jerome P. Baggett, "The Catholic Citizen: Perennial Puzzle or Emergent Oxymoron?" *Social Compass* 53, no. 2 (June 2006): 291-309.

Sandra L. Barnes, "Whosoever Will Let Her Come: Social Activism and Gender Inclusivity in the Black Church," *Journal for the Scientific Study of Religion* 45, no. 3 (September 2006): 371-87.

Andrew Beatty, "The Pope in Mexico: Syncretism in Public Ritual," *American Anthropologist* 108, no. 2 (June 2006): 324-35.

Wallace Best, "'The Right Achieved and the Wrong Way Conquered': J.H. Jackson, Martin Luther King, Jr., and the Conflict over Civil Rights," *Religion and American Culture* 16, no. 2 (June 2006): 195-226.

John C. Blakeman, "The Religious Geography of Religious Expression: Local Governments, Courts, and the First Amendment," *Journal of Church and State* 48, no. 2 (spring 2006): 399-422.

Stephanie M. Brewer, James J. Jozefowicz, and Robert J. Stonebraker, "Religious Free Riders: The Impact of Market Share," *Journal for the Scientific Study of Religion* 45, no. 3 (September 2006): 389-96.

Tricia C. Bruce, "Contested Accommodation on the Meso Level," *American Behavioral Scientist* 49, no. 11 (July 2006): 1489-508.

Matthew Butler, "Revolution and the Ritual Year: Religious Conflict and Innovation in Cristero Mexico," *Journal of Latin American Studies* 38, no. 3 (August 2006): 465-90.

Jay R. Case, "And Ever the Twain Shall Meet: The Holiness Missionary Movement and the Birth of World Pentecostalism, 1870-1920," *Religion and American Culture* 16, no. 2 (June 2006): 125-60.

Joseph P. Chinnici, O.F.M., "Rewriting the Master Narrative: Religious Life and the Study of American Catholicism," *American Catholic Studies* 117, no. 1 (spring 2006): 1-22.

Helen M. Ciernick, "Catholic College Students in the San Francisco Bay Area and the Civil Rights Movement," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 131-41.

Nancy Nakano Conner, "From Internment to Indiana," *Indiana Magazine of History* 102, no. 2 (June 2006): 89-116.

David E. Decosse, "Authority, Lies, and War: Democracy and the Development of Just War Theory," *Theological Studies* 67, no. 2 (June 2006): 378-94.

Angelyn Dries, O.S.E., "Two Sides of the American Catholic Mission Coin: Mission Funding and Credit Unions," *American Catholic Studies* 117, no. 1 (spring 2006): 23-44.

David J. Endres, "An International Dimension to American Anticommunism: Mission Awareness and Global Consciousness in the Catholic Students' Mission Crusade, 1935-1955," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 89-108.

Carl H. Esbeck, "Governance and the Religion Question: Voluntaryism, Disestablishment, and America's Church-State Proposition," *Journal of Church and State* 48, no. 2 (March 2006): 303-26.

Amitai Etzioni, "Should the United States Support Religious Education in the Islamic World?" *Journal of Church and State* 48, no. 2 (March 2006): 279-301.

John H. Evans, "Cooperative Coalitions on the Religious Right and Left: Considering the Resilience of Sectarianism," *Journal for the Scientific Study of Religion* 45, no. 2 (June 2006): 195-215.

Elizabeth Fenton, "Birth of a Protestant Nation," *Early American Literature* 41, no. 1 (March 2006): 29-57.

James T. Fisher, "Christopher Kauffman, the U.S. Catholic Historian, and the Future of American Catholic History," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 19-26.

Barbara J. Fleischer, "The Ministering Community as Context for Religious Education: A Case Study of St. Gabriel's Catholic Parish," *Religious Education* 101, no. 1 (winter 2006): 104-22.

David Kerrigan Fly, "An Episcopal Priest's Reflections on the Kansas City Riot of 1968," *Missouri Historical Review* 100 (January, 2006): 103-12.

Mark M. Gray, Paul M. Perl, and Mary E. Bendyna, "Camelot Only Comes But Once?: John F. Kerry and the Catholic Vote," *Presidential Studies Quarterly* 36, no. 2 (2006): 203-22.

Daniel Greene, "A Chosen People in a Pluralist Nation: Horace Kallen and the Jewish-American Experience," *Religion and American Culture* 16, no. 2 (June 2006): 161-94.

Richard Gribble, C.S.C., "Cardinal Humberto Medeiros and the Desegregation of Boston's Public Schools, 1974-1976," *Journal of Church and State* 48, no. 2 (March 2006): 329-353.

Richard Gribble, C.S.C., "Advocate for Ethnic and Religious Diversity: The Ecumenical Spirit of Archbishop Edward Hanna," *American Catholic Studies* 117, no. 2 (summer 2006): 61-78.

Richard Gribble, C.S.C., "A 'Consecrated Thunderbolt' of Catholic Education: The Contribution of Peter C. Yorke," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 57-70.

Paul J. Griffiths, "On the Future of the Study of Religion in the Academy," *Journal of the American Academy of Religion* 74, no. 1 (March 2006): 66-74.

Stephen J. Gross, "The Grasshopper Shrine at Cold Spring, Minnesota: Religion and Market Capitalism among German-American Catholics," *Catholic Historical Review* 92, no. 2 (April 2006): 215-43.

Jacqueline Hagan, "Making Theological Sense of the Migration Journey from Latin America," *American Behavioral Scientist* 49, no. 11 (July 2006): 1554-1573.

Christopher Hamlin and John T. McGreevy, "The Greening of America, Catholic Style, 1930-1950," *Environmental History*, (July 2006): 464-99.

Leon Hutton, "The Future Pope Comes to America: Cardinal Eugenio Pacelli's Visit to the United States," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 109-30.

William Issel, "'Still Potentially Dangerous in Some Quarters': Sylvester Andriano, Catholic Action, and Un-American Activities in California," *Pacific Historical Review* 75, no. 2, 231-70.

Xabier Itcaina, "The Roman Catholic Church and the Immigration Issue," *American Behavioral Scientist* 49, no. 11 (July 2006): 1471-88.

Elizabeth Jameson, "Dancing on the Rim, Tiptoeing Through Minefields: Challenges and Promises of Borderlands," *Pacific Historical Review* 75, no. 1 (February 2006): 1-24.

Paula Kane, "American Catholic Studies at a Crossroads," *Religion and American Culture* 16, no. 2 (June 2006): 263-71.

Timothy Kelly, "The Strange Case of Murray Kram: Catholic Devotionalism and Direct Mail Marketing in Pittsburgh," *Journal of Ritual Studies* 19 (2, 2005): 89-97.

Kathleen Kennedy, "A Charge Never Easily Made: The Meaning of Respectability and Women's Work in the Trial of the Reverend William Hogan," *American Nineteenth Century History* 7, no. 1 (March 2006): 29-62.

Carl E. Kramer, "Race, Religion, and Reform in Urban Education," *Journal of Urban History* 32, no. 4 (May 2006): 643-56.

Thomas A. Kselman, "The Bautain Circle and Catholic-Jewish Relations in Modern France," *The Catholic Historical Review* 92, no. 3 (July 2006): 177-96.

Michael J. Lacey, "Review Essay: Authoritative Fallibility: the Magisterium and the Moral Law," *American Catholic Studies* 117, no. 2 (summer 2006): 79-87.

Pui-Yan Lam, "Religion and Civic Culture: A Cross-National Study of Voluntary Association Membership," *Journal for the Scientific Study of Religion* 45, no. 2 (June 2006): 177-93.

Justus George Lawler, "With Chris Kauffman Over the Years: Notes for a Talk Not Given," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 1-18.

Geoffrey C. Layman and John C. Green, "Wars and Rumours of Wars: The Contexts of Cultural Conflict in American Political Behaviour," *British Journal of Political Science* 36, no. 1 (January 2006): 61-89.



- Mathew R. Lee, "The Religious Institutional Base and Violent Crime in Rural Areas," *Journal for the Scientific Study of Religion* 45, no. 3 (September 2006): 309-24.
- Ann M. Little, "Cloistered Bodies: Convents in the Anglo-American Imagination in the British Conquest of Canada," *Eighteenth-Century Studies* 39, no. 2 (winter 2006): 187-200.
- Josefina Lujan and Howard B. Campbell, "The Role of Religion on the Health Practices of Mexican Americans," *Journal of Religion and Health* 45, no. 2 (summer 2006): 183-95.
- Dennis J. Lyle, "Catholics in Political Life: Reflections on Speeches by Smith, Kennedy, and Cuomo," *Josephinum* 12 (summer/fall 2005): 253-67.
- Jaci Maraschin and Frederico Pieper Pires, "The Lord's Song in the Brazilian Land," *Studies in World Christianity* 12, no. 2 (2006): 83-100.
- Michael J. McNally, "Reconstruction and Parish Life in Charleston, South Carolina, 1865-1877: A Pastor's Perspective," *American Catholic Studies* 117, no. 1 (spring 2006): 45-68.
- Patrick J. McNamara, "Russia, Rome, and Recognition: American Catholics and Anticommunism in the 1920s," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 71-88.
- William M. Montgomery, "The Oblate Sisters of Providence: The Origins of their Mission to Latin America," *U.S. Catholic Historian* 24, no. 2 (spring 2006): 41-56.
- Margarita Mooney, "The Catholic Bishops Conferences of the United States and France," *American Behavioral Scientist* 49, no. 11 (July 2006): 1455-70.
- Kenneth Mulligan, "Pope John Paul II and Catholic Opinion Toward the Death Penalty and Abortion," *Social Science Quarterly* 87, no. 3 (September 2006): 739-53.
- Alexander-Kenneth Nagel, "Charitable Choice: The Religious Component of the U.S. Welfare Reform: Theoretical and Methodological Reflections on 'Faith-Based Organizations' as Social Service Agencies," *Numen: International Review for the History of Religions* 53, no. 1, (2006): 78-111.
- David L. O'Connor, "The Cardinal Mindszenty Foundation: American Catholic Anti-Communism and its Limits," *American Communist History* 5, no. 1 (June 2006): 37-66.
- Jerome Oetgen, "The American-Cassinese Congregation: Origins and Early Development (1855-1905)," *American Benedictine Review* 56, (December 2005): 418-54.
- Michael Leo Owens, "Which Congregations Will Take Advantage of Charitable Choice?: Explaining the Pursuit of Public Funding by Congregations," *Social Science Quarterly* 87, no. 1 (March 2006): 55-75.
- Paul Perl, Jennifer Z. Greely, and Mark Gray, "What Proportion of Adult Hispanics Are Catholic?: A Review of Survey Data and Methodology," *Journal for the Scientific Study of Religion* 45, no. 3 (September 2006): 419-36.
- Fernanda H. Perrone, "'A Well-Balanced Education': Catholic Women's Colleges in New Jersey, 1900-1970," *American Catholic Studies* 117, no. 2 (summer 2006): 1-32.
- Joe Perry, "Nazifying Christmas: Political Culture and Popular Celebration in the Third Reich," *Central European History* 38, no. 4 (2005): 572-605.
- Ralph E. Pyle, "Trends in Religious Stratification: Have Religious Group Socioeconomic Distinctions Declined in Recent Decades?" *Sociology of Religion* 67, no. 1 (spring 2006): 61-79.
- Rosemary Radford Ruether, "My Life Journey," *Dialog: A Journal of Theology* 45, no. 3 (fall 2006): 280-87.
- Stijn Ruiter and Nan Dirk De Graaf, "National Context, Religiosity, and Volunteering: Results from 53 Countries," *American Sociological Review* 71, no. 2 (April 2006): 191-210.
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- William Shuter, "Sharing Our Humanity: The Psychological Power of the Catholic Mass," *American Imago* 63, no. 1 (spring 2006): 7-23.
- Thomas H. Steele and Florence Byham Weinberg, "By Letter: Three Years in the Life of Vicar Machebeuf," *New Mexico Historical Review* 80 (summer 2005): 293-308.
- John Turpin, "Visual Culture and Catholicism in the Irish Free State, 1922-1949," *Journal of Ecclesiastical History* 57 (January 2006): 55-77.
- Rodger Van Allen "What Really Happened?: Revisiting the 1965 Exiling to Latin America of Daniel Berrigan, S.J.," *American Catholic Studies* 117, no. 2 (summer 2006).
- Michelle VanArk, "Portrait of Stangelville: Life in a Rural Community During the 1930s and 1940s," *Voyageur: Northeast Wisconsin's Historical Review* 22, no. 2 (2006): 44-47, 49-50, 52.
- Christopher G. White, "Minds Intensely Unsettled: Phrenology, Experience, and the American Pursuit of Spiritual Assurance, 1830-1880," *Religion and American Culture* 16, no. 2 (June 2006): 227-61.
- Douglas L. Winiarski, "Jonathan Edwards, Enthusiast?: Radical Revivalism and the Great Awakening in the Connecticut Valley," *Church History* 74 (December 2005): 683-739.



## UPCOMING EVENTS AT THE CUSHWA CENTER

### **American Catholic Studies Seminar**

“Guadalupe as a Pie: Embodied Devotional Performance, Political Economy, and the Sanctification of Space”

Elaine A. Peña, University of Illinois at Urbana-Champaign

*Commentator:*

Theresa Delgadillo

University of Notre Dame

Thursday, March 22, 2007, 4:15 p.m.

1140 Flanner Hall

### **Seminar in American Religion**

*King Tiger: The Religious Vision of Reies López Tijerina* (New Mexico, 2005)

Rudy V. Busto, University of California, Santa Barbara

*Commentators:*

Daniel Ramírez

Arizona State University

Marc Rodríguez

University of Notre Dame

Saturday, March 31, 2007, 9 a.m.–noon

McKenna Hall, Center for Continuing Education

### **Conference on the History of Women Religious**

*Local Cultures/Global Church: Challenge and Mission in the History of Women Religious*

Seventh Triennial Meeting of the Conference on the History of Women Religious

University of Notre Dame


June 24–27, 2007

Registration information and the conference program are available at [www.nd.edu/~cushwa](http://www.nd.edu/~cushwa)

**Mother Theodore Guerin: Celebrating Indiana's First Canonized Saint**

**Sister Marie Kevin Tighe, S.P.**  
Vice-Postulator for Mother Theodore Guerin

**October 26, 2006**  
4:30 p.m.  
Hammes Student Lounge  
(105 Coleman-Morse)



On October 15, Pope Benedict XVI canonized Mother Theodore Guerin, foundress of the Sisters of Providence in Terre Haute, Indiana.

Sister Marie Kevin's talk will be followed by the regularly scheduled 5:15 p.m. Mass in the Basilica of the Sacred Heart, which will be celebrated in honor of Guerin's canonization.

Co-sponsored with the Office of Campus Ministry

Cushwa Center for the Study of American Catholicism  
University of Notre Dame 1135 Flanner Hall Notre Dame, IN 46556 (574) 631-5441  
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On October 15, 2006, Pope Benedict XVI canonized Mother Theodore Guerin, foundress of the Sisters of Providence of Saint-Mary-of-the-Woods in Terre Haute, Indiana.

On October 26, 2006, the Cushwa Center and the Office of Campus Ministry co-sponsored a talk by Sister Marie Kevin Tighe, S.P., Guerin's vice-postulator. Tighe's presentation was followed by a Mass in the Basilica of the Sacred Heart.



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### News Items for Newsletter

(Current position, research interests, etc.):

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## 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

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