



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *The Vocation of Telling Stories That Matter*

— Kathleen Sprows Cummings and Timothy Matovina

Since 2001, the Lilly Endowment has awarded over 50 colleges and universities grants through its Program for the Theological Exploration of Vocation. The purpose of the program is to identify and nurture a new generation of talented and religiously committed leaders. Participating institutions represent all Christian traditions and include, among others, Baylor University, Boston College, Duke University, Earlham College, Goshen College, Howard University, Messiah College, Pepperdine University, the University of Dayton, and Valparaiso University. Each school develops its own plan for implementation. At Notre Dame, the program is called the Notre Dame Vocation Initiative (NDVI) and it is divided into three segments. One focuses on bringing high school students to campus for week-long summer seminars, another provides opportunities for young alumni to discern career and other life choices, and

the third encourages faculty to design undergraduate courses that consider the theme of vocation.

The Cushwa Center is well-represented in this last facet of the NDVI. As Lilly Faculty Fellows, we have joined a group of faculty from departments across the university — law, art, business, theology, history, psychology — to explore the theme of vocation and to offer undergraduate courses that accentuate it. Kathy Sprows Cummings teaches a course called Women and Religion in U.S. History, while Tim Matovina is offering an introductory theology seminar for first-year students.

In the midst of our collaboration with NDVI, we have had occasion to ask ourselves how we understand our own vocations as academics, particularly as teachers who engage our students in the study of U.S. Catholicism. Frederick Buechner's conviction about vocation succinctly echoes our own: "the place God calls you to is the place where your deep gladness and the world's deep hunger meet." One way that both the

historian and the theologian engage their own gladness and the deepest hungers of our students is through telling stories that illuminate the human condition, transform us in light of the Christian tradition, and broaden the horizon of faith so that we may, in the words of St. Ignatius, "seek God in all things."

### *A Historian's View: Resurrecting the Dead*

My sense of vocation as a teacher and scholar of history is tied to my belief that the study of history provides us with a unique opportunity to explore what it means to be human. It was Robert Kerby, a Byzantine rite Catholic priest and a history professor at Notre Dame, who first helped me to connect the study of history to the exploration of both our own and others' humanity. Speaking to my graduate seminar on the art of teaching, he defined his craft in the simplest and most humble way possible: "I tell stories about dead people." He then proceeded to give the most fascinating lecture on lecturing that I have ever heard. I wrote him a short note afterward, in which I shared some of the frustrations I had as a beginning history teacher. I was becoming increasingly demoralized by the students in my discussion groups who dismissed

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## Seminar in American Religion

The fall Seminar in American Religion met on Saturday, November 9, to discuss *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, edited by Timothy Matovina and Gary Riebe-Estrella, S.V.D. (Cornell University Press, 2002). Matovina is the director of the Cushwa Center and an associate professor of theology at the University of Notre Dame. Riebe-Estrella is vice-president, academic dean, and associate professor of theology at Catholic Theological Union in Chicago. Susan Ross, professor of theology at Loyola University Chicago, and Rudy Busto, assistant professor of religious studies at the University of California Santa Barbara, served as commentators.

*Horizons of the Sacred* explores the distinctive world view underlying the faith and lived religion of Catholics of Mexican descent living in the United States. The book's introductory essay is followed by four case studies; one is historical in focus, while the others examine contemporary worship traditions. Matovina explores devotion to Our Lady of Guadalupe at San Fernando Cathedral in San Antonio between 1900 and 1940. Karen Mary Davalos studies the annual ritual of the *Via Crucis* (Way of the Cross) in Chicago's Pilsen neighborhood. In Los Angeles, Lara Medina and Gilbert R. Cadena examine the *Días de los Muertos* (Day of the Dead) celebrations and Luis León studies the healing tradition of *curanderismo*. The final two essays are theological. Roberto Goizueta analyzes the symbolic world of Mexican religion, and Orlando Espin explores how doctrinal development in the Christian tradition can enable Catholic ministers and theologians to appreciate and assess these Mexican religious traditions.

The authors explore religious traditions as part of an ongoing historical process of *mestizaje* (the mixing of two cultures, religious traditions, or races in such a way that a new culture, new religious tradition, or new race is created). Mexican-American religious

traditions have been shaped by two such *mestizajes*. The first involved the blending of Spanish and indigenous peoples in what later became Mexico, and the second occurred between Euro-Americans and Mexicans in the territory acquired by the United States as a result of the Mexican-American War. As Matovina and Riebe-Estrella explain in their introduction, it is this *segundo* (second) *mestizaje* which forms the interpretive lens of *Horizons of the Sacred*. The study explores how faith and religion are shaped by the encounter between Mexican Americans and a U.S. Catholicism steeped in European (largely Irish and German) tradition. Whether these traditions are accepted by the majority Catholic culture (such as Guadalupe devotion and the Way of the Cross) or viewed as inimical to it (such as the Day of the Dead and *curanderismo*), these elements of *mestizaje* not only help to maintain a distinctive Mexican identity but in the process also transform both U.S. Catholicism and the traditions of Catholics of Mexican descent.

In her comments, Susan Ross discussed the recurring theme of ambiguity in Mexican-American religion and culture, particularly as compared with Anglo culture. Euro-Catholics, she observed, would argue that *curanderismo* and the institutional Church were mutually exclusive, while Mexican

Americans could readily seek healing through both. Similarly, Mexican-American culture is characterized by fluid boundaries between life and death (particularly evident in the essays on the Way of the Cross and the Day of the Dead) in a way that many Anglos would not understand. Personally, Ross related to the ambiguity regarding the role of women in the sacramental life of the church. As a Catholic woman who is repeatedly asked, "Why do you stay in the church?" Ross discovered in the book's Mexican-American women a challenge to the Anglo "love it or leave it" mentality. It was apparent that by developing their own traditions, these women refused to cede complete authority to the church hierarchy.

Ross questioned whether the book placed too much emphasis on homogeneity within Mexican-American communities. Did the authors find examples of generational differences? What about Mexican-American women who feel caught between the desire to remain close to their mothers and the desire to live lives that their mothers could not have experienced? Is there a downside, she wondered, to the emphasis on community?

Matovina acknowledged the prominence of ambiguity both in the book and in Mexican-American culture. Responding to Ross' criticism, he



Kathleen Sprows Cummings, Scott Appleby, Susan Ross, Rudy Busto, Tim Matovina, Gary Riebe-Estrella

conceded that while community could have been presented as more complex and more contested than suggested in the chapters, some generalizing is necessary. Otherwise, he said, we cannot move beyond studies of lived religion that say nothing more than “well, it may mean this, or it may mean this; but ultimately it is very complex.”

Busto prefaced his comments with a reference to Robert MacNamara’s *History of the Mexican American People*, published in 1970. A sociologist, MacNamara adopted a very ecclesial focus and concentrated on measuring tangible factors such as weekly attendance at Mass (low) and rates of intermarriage with Catholics (high). Thirty years later, Busto noted, the influence of the new western history, the Chicano movement and the feminist movement have had a great impact on scholarship. He expressed his gratitude that the authors of *Horizons of the Sacred* have shifted from the elite to the margins.

Busto challenged the authors on what he perceived as the suppression of indigenous religion in the text, made inevitable, he believed, by the focus on the *segundo mestizaje*. The study of Mexican Americans, he argued, was controlled and contained by analysis in relationship to the Catholic Church. He suggested that the focus in Espín’s essay was on popular Catholicism rather than popular religion. Busto also wondered whether the authors’ use of the term “Mexican American” as opposed to “Chicano” resulted from a conscious desire to move indigenous aspects to the sidelines.

In response, Matovina explained that the use of terms such as “Chicano,” “mexicano,” and “Mexican American” at different points in the book reflected the diverse self-identifying terminology of the book’s subjects. He did acknowledge the need to be more aware of the indigenous influence. For his part, Riebe-Estrella conceded that Busto’s questions underscored the complexity of Latino popular religion, but he argued that the authors were not attempting to co-opt popular religion into Catholicism. All authors, he insisted, need an interpretive place to stand and the *segundo mestizaje* was the frame that they used. He pointed out that the introduction, which identified that theme, was written only after all of the essays were completed.

Following up on Ross’ theme of ambiguity, Tom Kselman suggested that fluid categories of analysis could be quite valuable. Because the authors of *Horizons of the Sacred* avoided typically polarizing categories — such as clergy v. lay or institutional v. popular religion — they were able to analyze Mexican-American religion more effectively. Ross agreed, observing that while the use of ambiguity has not been normative in the past, it has now become a methodological necessity.

John McGreevy inquired where Mexican Americans who have assimilated into U.S. Catholicism — those who have intermarried with non-Mexicans, who send their children to Catholic school, and who go to weekly Mass — might fit into the book. Riebe-Estrella responded that because the intent of the book was in part to make a pastoral contribution, this group did not fit within its purview. Matovina pointed out that the members of this assimilated group represent a relatively small segment of the Mexican-American Catholic population, though study of their religious experience is needed among scholars of U.S. Latino religion and theology.

Christine Athans asked about connections between Mexican-American lived religion and earlier ways that popular religion was expressed. In particular, she argued, the book evoked elements of the Irish Catholics who combined the rosary and went to Mass but also tried to ward off the “evil eye.” Matovina replied that there was plenty of opportunity for comparisons, but he urged consideration of significant distinctions between the Mexican-American and Irish-American experience. First, U.S. Catholicism was at a very different stage of development when the Mexicans arrived than when the Irish did. Second, the indigenous piece of the puzzle was not a factor in the case of the Irish. Finally, Mexican immigrants to the United States are much closer to their land of origin than the Irish were.

Riebe-Estrella noted that some comparisons between Mexican and European devotions are very apt, such as those that emphasize recovering elements of the pre-Christian past. Others, he cautioned, are quite different. In terms of Marian devotion, for example, the relationship between Mexicans and Our Lady of Guadalupe bears little



Rudy Busto

resemblance to that between Anglos and Mary of Nazareth. In the minds of many devotees, Mary of Nazareth is primarily viewed as a mediator, while Guadalupe provides direct assistance to her petitioners.

Peter D’Agostino criticized the increasing popularity of the term “Euro-American.” If scholars are to succeed at comparative history, he argued, a focus on one nation is essential. Kathryn Long asked the authors how the experience in Chicago differed from the South and West. Matovina explained that regional differences are important to note. For example, the Chicano movement was much stronger in Los Angeles and some parts of Texas than it was in Chicago. Responding to this observation, Busto questioned the absence of New Mexican material in the book, since New Mexico adds another regional variation of Mexican religion in the United States.

In response to Walter Nugent’s question about whether there was a religious dimension to the westward expansion of the United States, the authors agreed that a religious sense of “manifest destiny” consolidated the military conquest of what became the southwestern United States. The treaty that ended the Mexican American War was signed near the Basilica of Guadalupe, and the conquest itself represented in part an attempt to reshape Mexican Catholicism — if not into Protestantism, then at least into French or Irish Catholicism.

The seminar concluded with the observation that, given the large number of Mexicans who have converted to

Protestantism, scholars cannot assume that their subjects are Catholic. In a related question, another participant pointed out that Mexican Americans are gravitating to the Republican party, challenging historic Catholic affiliation with the Democrats. Matovina affirmed that we can take neither Mexican Americans' Catholicism nor their political affiliation for granted.

## *Cushwa Center Lecture*

On October 10, 2002, the eve of the fortieth anniversary of the opening of the Second Vatican Council, Father Joseph Komonchak, professor of religious studies at the Catholic University of America, delivered a lecture entitled, "Vatican II: The Experience and the Event." Komonchak, who attended the council as a seminarian, offered an interpretation of the variety of historical and theological meanings of the council.

As historians have analyzed the revolutionary impact of Vatican II on church life and religious faith over the past forty years, their assessments of the Second Vatican Council have varied. According to Komonchak, the "progressive" view draws a sharp dichotomy between the pre- and post-conciliar world of Roman Catholicism. Progressives dramatize the break, almost always disparaging the pre-conciliar church as clericalistic, patriarchal, and sexist. John XXIII, in this view, becomes the great hero, the leader who wanted to breathe life into the church. Progressives view the current papacy as reactionary, an attempt to restore the pre-conciliar church. "Traditionalists," on the other hand, draw a similar dichotomy between the pre- and post-conciliar church. But in their view, the pre-conciliar church is glorified, and the great villains are John XXIII and Paul VI who abandoned the church's timeless strategies to resist liberalism. Traditionalists concentrate most of their fury on the Declaration of Religious Freedom and the Pastoral Constitution on the Church in the Modern World. According to traditionalists, John Paul II represents a healthy reaction to the council.

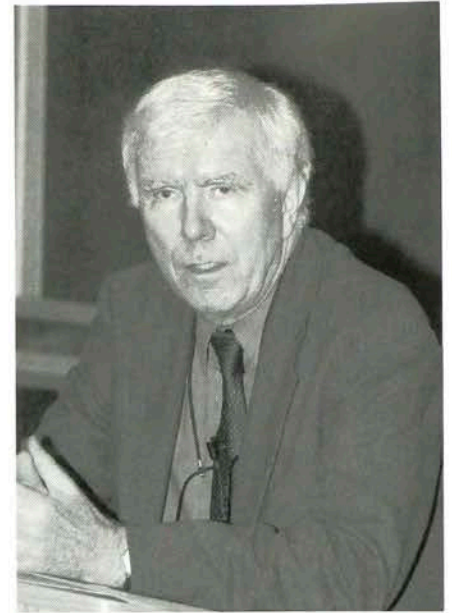
Komonchak also identified a "reformist" view which he claimed is best

illustrated by the 1984 Report of Cardinal Joseph Ratzinger. Ratzinger attempts a middle ground and emphasizes continuity between pre- and post-conciliar ideals. Ratzinger shares with traditionalists the pessimistic assessment of the period since the council. For him, the bright dreams of Vatican II have not been realized as Catholics have surrendered some of the most central and precious elements of their life. Komonchak agrees with Ratzinger on several points. By the logic of the progressives or traditionalists, it is difficult to explain how the council ever occurred. Progressives overlook all that was good before Vatican II, while traditionalists neglect the fact that many of the church's current problems predated the council.

To find a new perspective, Komonchak advocates a return to the experience of Vatican II. His current project places John XXIII's opening speech at the center of this drama. Refusing to present a list of condemnations, the pope asked that the council seek a positive presentation of the faith, one that seemed comprehensible to contemporaries and sought to apply the medicine of mercy to the ailing modern world. Using the speech as a prologue, Komonchak highlighted several of the more interesting debates in order to demonstrate the complexity of experiences of the council. Because each individual participant carries his own unique understanding of what each debate meant to the church, it is a challenging task to incorporate all experiences into a narrative.

Speaking of the council in terms of experience, argued Komonchak, is insufficient; analysis of Vatican II as an event is likewise important. Rather than limit their analyses to what even the most involved protagonist experienced, historians must place the council in a storyline unknown to those experiencing the event. This is where Komonchak departed from Ratzinger, for though the participants did not consider Vatican II to be a rupture, historical analysis tells us otherwise.

According to Komonchak, the council introduced three major shifts in the way the church has viewed itself and



*Father Joseph Komonchak*

the world. These shifts demonstrate the council's revolutionary importance. First, a positive attitude toward the modern world developed. Instead of suspicion and condemnation, the church has engaged in careful dialogue with both the modern secular world and other religions. Second, the church's call to self-examination, laid out by Pope John as the agenda for the sake of greater fidelity to the word of Christ, began a habit that altered how the church formally saw itself. This habit of self-examination, he noted, has and will continue to produce surprises. Finally, local churches have since assumed a certain responsibility for their own life, calling into question the centralization and uniformity of the pre-conciliar church. A church in India will seek to reflect the unique culture of the area, as will a Latin American or Asian Church. All of these changes have fundamentally altered the church and given rise to the discernible "post-Vatican II" period of Catholic history in which we now live.

Scott Appleby called into question the prevalence of the three views presented by Komonchak, particularly the reformist view. How does Ratzinger defend continuity when there is so much evidence to the contrary? Appleby also questioned Komonchak's distinction between Ratzinger and the

traditionalists. Komonchak noted that documents such as the Declaration of Religious Freedom make it difficult to defend Ratzinger's argument of continuity, but the fact that he does not want to restore the pre-conciliar church puts him in his own category. Ratzinger's desire to return to the spirit of the council found in the actual texts makes him a reformist rather than a traditionalist.

Tom Kselman noted that Komonchak's argument takes us back to the stance of the progressives and traditionalists by drawing a similar dichotomy between the pre- and post-conciliar church. Komonchak clarified that though he recognizes a break in Catholic thinking because of the council, it is not the sharp rupture that the former two groups seek to demonstrate. He wishes to take a middle ground between traditionalists and progressives. Viewing Vatican II as an experience and an event, we acknowledge the fundamental changes it represented, but must avoid the tendency to romanticize either the pre- or post-Vatican II church.

Neil Dhingra wondered if we need to focus more on placing the council within the context of the 1960s. Studying such a revolutionary decade, one wonders whether rising Catholic interest in race relations and anti-war movements would have occurred without the council. Within this 1960s culture of changes, did the Second Vatican Council play a formative role in the lives of Catholics already interested in social action? Komonchak acknowledged that we must not deny the revolutionary impact of the decade as a whole, but the council is part of what made the 1960s so exceptional. The church's revolution did not merely parallel other social and political changes throughout the world; it was intertwined with them.

Many say it is too soon to tell the result of the French Revolution, Komonchak recalled, but we live in a different world because of it. Retrieving the experience of the council and analyzing it as an event within the larger context of twentieth-century history, we are still in the midst of determining the effect of John XXIII's bold initiative, but because of it, we all live in a different Catholic universe.

## American Catholic Studies Seminar

On Wednesday, October 2, Deirdre Moloney discussed her paper, "Transnational Perspectives in American Catholic History," at the fall American Catholic Studies Seminar. Moloney, an associate professor at St. Francis University in Loretto, Pennsylvania, has recently published *American Catholic Lay Groups and Transatlantic Social Reform in the Progressive Era* (University of North Carolina Press, 2002).

Moloney joins a growing number of scholars who analyze the ways in which political, intellectual, economic and social developments transcend national borders. In her opening comments, Moloney described how transnational perspectives in historical scholarship have challenged views of American exceptionalism. She cited the work of Daniel Rodgers as particularly influential in the profession. By demonstrating links between Progressive-era reform movements in the United States and in Europe, Rodgers disputed the conventional interpretation of Progressivism as arising from uniquely American circumstances.

Moloney suggested that historians of American Catholicism are particularly well poised to take advantage of this recent emphasis on transnationalism. The Roman Catholic Church is an international, longstanding, and powerful institution that has a significant presence on each continent, and a

recurring theme in Catholic history is the tension between the Church universal and the way the Church adapts to local cultures, traditions and political systems — a central concern of transnational approaches.

Moloney suggested three ways in which a transnational approach could enrich the study of American Catholic history. By expanding the scope of research beyond U.S. borders, Catholic historians could better understand the role of Hispanics in the church, the impact of European communities of religious orders on American institutions, and the role of American missionaries in borderlands regions. Transatlantic perspectives would also point Catholic historians toward understudied ethnic groups in the United States such as the population of Filipino Catholics in the American West. In a case study, scholars would need to acknowledge the interaction between Spanish colonists and indigenous Filipinos prior to 1898, as well as examine American influence on Filipino culture since then. The study would invite comparisons between Catholicism in the Philippines and Catholicism in Latin America, as well as comparisons between Filipino and Mexican Catholics in the United States. Finally, a transatlantic approach would create opportunities for Catholic historians to interact and collaborate with scholars in other subfields, a development that would undoubtedly attract new audiences to the field.

Moloney explained how transnational perspectives enhanced her own study of lay Catholic reform in the Progressive-era United States. She learned that Irish American temperance crusaders frequently invoked Father Theobald Mathew's total abstinence campaign in nineteenth-century Ireland as a model for their own movement. Charitable activities of the Catholic laity also drew heavily on pre-existing models of reform in Europe, in part to differentiate themselves from Protestant efforts. These insights are significant because they show that Catholics did not simply appropriate Protestant models in developing their reform movements, as many scholars have assumed.

Much of the seminar discussion focused on the definition of "transnational" history. How, for



Deirdre Moloney

example, is it substantially different from “international” history? Have not historians of American diplomacy, immigration, and business considered international relationships in the past? In response to participants’ questions, Moloney conceded that in some cases the recent emphasis on transnationalism can appear to be simply a case of putting old wine in new bottles. Quoting Akira Iriye, however, she suggested that “international” implies a relationship among nations, while “transnational” refers to more informal, unofficial connections that transcend national borders. In that sense, she argued, the premises behind writing history from a transatlantic perspective do represent more than a semantic distinction.

Scott Appleby asked whether existing studies of Maryknoll Fathers, who established missions throughout the world since the early twentieth century, would constitute transnational history. Moloney responded that while many Catholic historians have employed an international framework in the past, they have often not lived up to the rich potential the field offers in this regard. She pointed out that while written sources are readily available in both local and centralized archives overseas, most Catholic historians have conducted research only in American archives.

Suellen Hoy wondered whether “transnational” history will constitute a lasting trend or whether it will enjoy only fleeting popularity. Moloney answered that its longevity will largely depend on the extent to which the profession accommodates this new perspective. Tenure and promotion committees, for example, would need to develop the means to evaluate the kind of collaborative projects that will facilitate transnational research. While co-authoring books and articles is commonplace in the sciences, there is at present no means for evaluating such cooperation in the historical profession. Graduate programs in American history must encourage second-language proficiency among students, which would actually reverse the trend of the last several decades. The audience agreed that while both of these recommendations were reasonable and necessary,

more dramatic changes, such as shifts in departmental structures from organization based on national specialty, were unlikely.

Timothy Matovina and Kathleen Cummings raised questions about determining cause-and-effect with regard to transatlantic developments. Is it not possible that middle-class Catholics created a fictive relationship to European antecedents in a deliberate effort to differentiate themselves from Protestants? In the case of Irish-American temperance, for example, how much of a direct influence did Father Mathew himself have on the Irish-American crusade, particularly since forty years elapsed between Mathew’s visit to the United States and the appearance of an organized temperance movement? Moloney replied that while one has to use caution in determining what is causal and what is merely coincidental, attentiveness to sources can often provide important evidence. In the specific case of temperance, gender roles indicated a significant Irish influence on the American movement. While the largely Protestant Women’s Christian Temperance Union involved many women, the Irish-American movement, like its Irish counterpart, was almost exclusively male.

Jay Dolan suggested that immigration historians and historians of American Catholicism retain a Northeast bias, despite a persistent demographic shift away from that region. Moloney agreed the fluidity of national borders grows much more apparent in regions of the South and West, and argued that the Northeast bias is evident in other sub-fields within the discipline.

Walter Nugent and John McGreevy pointed out that, despite increased globalization, national identity is not anywhere near collapsing. Both cited recent examples of American unilateralism and isolationism. Moloney, along with other members of the audience, agreed that historians must be careful not to ignore the nation-state while conducting transnational research.

## *Hibernian Lecture*

On Friday, November 1, Professor Kevin Kenny of Boston College delivered the Cushwa Center’s annual Hibernian Lecture. Entitled “New Perspectives on the American Irish,” Kenny’s lecture evaluated the current state of the field and charted some of the future directions for historians seeking to more fully examine the experience of Irish Americans in the United States. Much progress has been and will be made in the areas of labor, race, women’s and religious history, but new perspectives in these fields must begin with a reconsideration of the Irish-American narrative itself and when it usually begins.

Kenny noted that most narratives of the Irish-American experience have, until now, centered on the mass migration of poor, landless, and largely Catholic immigrants of the mid-nineteenth century — the Great Famine and post-Famine migration. Yet this emphasis on mid-nineteenth century mass migration fails to account for the large number of Irish-origin settlers in the colonies and the United States before 1845. While the Great Famine was certainly a watershed in both Irish and American history, the epic story of Irish immigration, according to Kenny, actually began in 1700 with the entry of the Presbyterian Scots-Irish. Descendants of Scottish immigrants to Ulster, these settlers claimed the backcountry of the southern United States. If we were to include these settlers within the Irish-American group, Andrew Jackson, rather than John F. Kennedy, would be considered the first Irish-American president. Such thinking sparks questions about whether this group should be included in the broader Irish-American history. Kenny noted that we cannot exclude them because of their region of origin or their religious identity. Yet it was not the later Irish Catholics who excluded Ulster-Scots from any Irish identity; it was they who excluded themselves. Ulster-Scots readily assumed their place among the larger Anglo-American culture, and therefore refused any distinct ethnic identity. Kenny claimed that the influence of the

Scots-Irish has not been lost, and he pointed out many possibilities for future scholarship. In the American South, for example, we find a largely unwritten story of the Scots-Irish experience, visible in many aspects of southern culture, from whiskey to speech patterns to bluegrass music.

Another potentially fruitful avenue for future scholarship in the Irish-American experience incorporates labor history. The participation of Irish in American trade unions is a well-known story, but less known are the other forms of protest that arrived with Irish settlers. One example of an organization with its origins in Ireland is the Molly Maguires who appeared in the Pennsylvania anthracite region and were responsible for violence against mining management in the 1860s and 1870s. Directly importing their own distinct form of social protest from Ireland, the Molly Maguires raised questions about how Irish-American laborers negotiated between different forms of social protest. These ranged from the legitimate participation in trade unions, which often integrated different ethnic groups, to other tactics that reflect their own unique social and cultural heritage.

Race history remains another area in which the Irish-American experience can be used to challenge existing social theories, particularly the concept of whiteness and the assumption of a pre-existing racial divide between the Irish and white America. In *How the Irish Became White*, Noel Ignatiev argues that Irish immigrants accelerated the process of assimilation into mainstream American society by embracing white racial prejudice against blacks. Kenny challenged this and similar histories of whiteness that base their assumptions on the idea that for the Irish it was necessary to “cross over” into the world of whites by creating a white identity for themselves that included prejudices against the “other.” Always possessing the ability to vote and become citizens, the Irish had not experienced the same degree of discrimination as African-Americans and Chinese had through slavery and exclusion. There is little evidence regarding how much the large mass of working class and illiterate Irish identified themselves with respect to other whites.

Finally, women’s history provides another field of study in which more

Irish-American historians should focus. The percentage rate of Irish females arriving in America (53 percent) was among the highest of any ethnic group. Since marriages in Ireland were increasingly restricted to economic considerations of land and property, most of these women were young, single immigrants seeking opportunities. Most women participated in needle trades and domestic services, often for higher wages than men in manual labor positions. Yet disadvantages arose with respect to power relations and the sexual exploitation of women. How women negotiated such relationships should be a subject of future study.

All of these new directions demand a new history from the bottom-up, one that accounts for the actions and desires of the as yet unspoken-for majority. The past 150 years have demonstrated both the tremendous impact of the Irish on the American landscape as well as the impact of America on Irish immigrants. In the 1990 census, 45 million people (roughly one-sixth of the American population) identified an Irish ancestry. Such figures make it possible to argue for the centrality of the Irish-American experience to the history of America as a whole.

Timothy Matovina wondered if, in accounting for the Irish-Catholic experience from the bottom-up, we might be too readily ignoring those with power and influence. Kenny agreed that Irish historians must continue to maintain a balance, not only in religious



Kevin Kenny

history, but also with respect to organized labor. Continuing on the theme of the Catholic experience, Breandán Mac Suibhne pointed out that much of what seemed a distinct Irish-Catholic culture began to evaporate in the melding of the different ethnicities that created American Catholicism. Jay Dolan added that many central Irish-Catholic traditions could not be brought from the homeland, such as the well rituals derived from pagan practice. Kenny acknowledged that, while we have seen many accounts of the religious practices of other immigrant groups, particularly the study of the Italian *festas* by Robert Orsi, Irish historians have not made similar studies regarding Catholic practice. It becomes difficult to determine the fate of a distinct Irish Catholicism within the framework of the American Church. Justin Poché argued that much of what we consider American Catholicism is, in fact, Irish Catholicism moved to America. We must question the extent to which Irish Catholicism “assimilated” to an American norm that they, in fact, played the dominant role in creating.

## Research Travel Grants

These grants help defray expenses for travel to Notre Dame’s library and archival collections for research on American Catholicism. The recipients of awards in 2003 are the following:

*Susan Ridgley Bales*, visiting assistant professor at Wake Forest University, won a grant for her project entitled “Seeing and Being Seen: An Ethnographic Study of Children’s Interpretation of First Communion at Two Catholic Parishes.” Dr. Bales will examine first communion pamphlets from the University of Notre Dame’s special collections to demonstrate the importance of children’s religious practice to the study and practice of American religion.

*Steven Hageman*, a Ph.D. candidate at the University of Illinois at Urbana-Champaign, received an award for his study, “Race, Class, Religion, and Neighborhood Change in Marquette Park, 1970-1990.” His dissertation explores the complex and varied understanding of racial change in the Chicago community of Marquette Park on the part of its residents.

*John Kneebone*, former division director of the library of Virginia, won a grant for his project entitled "Secret Nurseries of Opinion: The Anti-Catholic Underground and the Rise and Fall of the Second Ku Klux Klan." Dr. Kneebone will examine documents relating to both the anti-Catholic underground and the responses of American Catholics and the Catholic press.

*Jason S. Lantzer*, a Ph.D. candidate at Indiana University Bloomington, won a grant for "Prohibition is Here to Stay: The Reverend Edward S. Shumaker and the Rise and Fall of Prohibition Culture in America." His dissertation will explore the role of American Catholics in the relationship between individual, church and state in the issue of prohibition.

*Rev. Michael J. McNally*, professor of church history, Pontifical Theological Institute at St. Charles Borromeo Seminary Overbrook, won a grant for "John Moore and the Exercise of Pastoral Leadership, 1860-1901," which explores the pastoral leadership of Irish-born Catholic pastoral leader, John Moore. Fr. McNally will explore collections and correspondence files with documents relating to Bishop John Moore.

*Annette J. Moran, C.S.J.*, associate professor of theology at Carroll College in Helena, Montana, was awarded a grant for her project, "The Medusa's Face: Flannery O'Connor and the Catholic Culture of Purity." Dr. Moran

will study Catholic diocesan newspapers to research the American Catholic culture of purity from the late 1940s to Vatican II, and its relation to the stories of Flannery O'Connor.

*Paula Viterbo*, postdoctoral fellow at George Washington University, received a grant for "Counting the Days: A History of Natural Birth Control in America." Relying on Catholic Church publications and manuscripts, this study will provide the first detailed historical account of the development of natural birth control in the United States.

*Charity A. Vogel*, a Ph.D. candidate at the State University of New York at Buffalo, won a grant for her study of "American Virgins: Images of Virginity in Nineteenth Century American Literature and Art," which will focus on images of virgins and virginity in nineteenth century American art and fiction.

*Dr. Barbra Mann Wall*, assistant professor at the Purdue University School of Nursing, was awarded a grant for her project "Unlikely Entrepreneurs: Irish Catholic Sisters and the Hospital Marketplace, 1865-1925," which studies sisters' hospital development in the late nineteenth and early twentieth centuries. Dr. Wall will use the archives of the University of Notre Dame to research the Sisters of the Holy Cross, one of three congregations studied in the project.

## Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America. The recipients for 2003 are the following:

*Christine Kinealy*, senior lecturer in history, University of Central Lancashire, United Kingdom, won an award for her project, "The Role of Irish-Americans in the 1848 Uprising in Ireland." This project will research Irish-American support for the uprising, particularly in Boston and New York. During the spring 2003 semester, Dr. Kinealy is a visiting professor at Drew University in New Jersey.

*John Quinn*, associate professor of history at Salve Regina University in Newport, Rhode Island, won an award for his study of "Slavery and Repeal in Antebellum Philadelphia." His project will explore nineteenth-century Irish-American support in Philadelphia for Irish leader Daniel O'Connell, who criticized slavery in America as well as the misrule of Ireland by England.

## The Vocation of Telling Stories That Matter

*continued from page 1*

the week's readings as "boring." I told Kerby that his lecture had inspired me to take extra pains to deliver my students from ennui. His reply (which I still keep near my desk) contained an important corrective to my well-intentioned goal:

The historian tries to represent the past's people as they were. . . . And that is the wonder of what we do. We make the dead live again, both those who were interesting, and those who weren't. If we play the

entertaining fool all the time, we falsify the past. And, doing so, we also falsify our understanding of ourselves.

Making the dead live again is a wonderful and a daunting undertaking. If we are to truly resurrect them, we must fully embrace the humanity of the dead. Take, for example, a historical figure like Andrew Carnegie. When I first began to design my own lectures, I wrestled with how to present Carnegie to the students. Is he best understood as the innovative genius who helped catapult the United States onto the

world stage as a leading industrial power? Or, was he instead simply a ruthless capitalist whose vast fortune rested on the crushed lives of thousands of his workers? Or, can we perhaps come to know him best as the quintessential rags-to-riches success story, the embodiment of the American dream?

Kerby's wisdom reminds me that the answer, of course, is both none of the above and all of them at once. Like the rest of us, Carnegie was a human being with both virtues and flaws, who made his choices and decisions while operating within a context of limita-



tions. I have found I can best help students appreciate this complexity by assigning them the widest possible variety of sources on Carnegie's life: his "Advice to Young Men," portions of his autobiography, and narratives written by Slavic immigrants who worked in his steel mill. A contemporary *New York Times* Op-Ed article was perhaps the most interesting source I assigned with reference to this topic. Writing about Bill Gates' gift of scholarships for minority students, the author complemented Gates for following Carnegie's example by applying innovation to philanthropy, and argued that unless other wealthy citizens also use their brain power to promote social change, "...history may stigmatize us as a second Gilded Age, but one devoid of the audacious giving that proved the saving grace of the first."

The truth is, though, that it is not Andrew Carnegie who usually comes to mind when I contemplate the study of history as a vocation. As I have found my own voice as a historian, I realize that I tell more stories about dead people who did not have a voice even when they were not dead: the women and the workers, the disfranchised and the downtrodden. I am convinced that I tell stories that need to be told. In this respect, the notion of the Incarnation helps me connect my choice of subject matter to the search for God. As the novelist Alice McDermott observed in another context, "the incredible notion of God made flesh" means essentially this: "If any one life can be dismissed as mean-

ingless, so too can the life of Christ."

As I prepared my course for the NDVI, thinking about the theme of vocation helped me integrate my two primary areas of scholarship — women's history and religious history — in a thoughtful and creative way. I suspect that most historians of American women would be wary of the term "vocation" — and justly so, for such language has often tacitly endorsed the status quo; believing that women's work was Divinely ordained, in other words, has historically legitimated low wages and low status. But I also know that understanding work as a response to God's call has empowered many women. To thousands of Catholic women, for example, the convent offered an avenue to education, autonomy, and achievement. For many other women, religious belief provided an avenue to public life by prompting and sanctioning their participation in reform movements such as abolition, temperance, and civil rights.

In teaching the course I certainly acknowledge that religion and a sense of vocation could blind women to inequities, just as I also explore how it permitted them to renegotiate the parameters of the female experience. In its primary intent, however, the course neither criticizes nor celebrates religion. Instead, as I attempt to resurrect past lives, I try to take religious belief as seriously as my subjects did. The result, I hope, is a better understanding of the

myriad of ways in which American women have used faith and a sense of

vocation to endow their lives with meaning — a task which is, in the end, a profoundly human endeavor.

## *A Theologian's View: Stories That Transform*

No passage in the gospels models Jesus the teacher more powerfully for me than the parable of the Good Samaritan (Luke 10:25-37). While frequently this passage is interpreted as a call to lend our neighbor a helping hand, its meaning goes far beyond animating us to acts of kindness and service. A lawyer asks Jesus, "Teacher, what must I do to inherit everlasting life?" Upon Jesus' request, the man answers his own question by recalling the commandment to love God and neighbor. But the lawyer still is not satisfied and probes further: "Who is my neighbor?"

What he is really asking is, "Whom must I help?" He wants to know his responsibilities to the "have nots." Jesus does not criticize the lawyer, but in telling the story of the Good Samaritan he invites the lawyer to identify himself with one of the characters. The lawyer most certainly would not wish to identify with the priest or the Levite, who lack compassion. Nor would the lawyer identify himself with the Samaritan, to him a low and impure person. This leaves only one possibility: the man who fell among robbers and was left half-dead.

The effect of the parable was to reverse the lawyer's point of view completely. No longer powerful, he is placed in the situation of looking for help. From this perspective he learned that even a despised Samaritan is his neighbor.

This parable is not just about "doing what we can" for others. It is a challenge to see our world from a different point of view by imagining ourselves victimized and in the ditch rather than in control and walking on the road. It is a call to conversion: to see ourselves and the world around us through a new set of eyes and act in accordance with our transformed vision.

The dramatic reversal to which Jesus invites the lawyer reflects contemporary liberation theologies' proposal that the option for the poor transform Christian life and theology — not just through expanding services to the

*One way that both the historian and the theologian engage their own gladness and the deepest hungers of our students is through telling stories that illuminate the human condition, transform us in light of the Christian tradition, and broaden the horizon of faith so that we may, in the words of St. Ignatius, "seek God in all things."*

monetarily poor, but through a reoriented vision that animates us to recast our understanding of God, Christian faith, and the pursuit of a just society from the perspective of victims and the disenfranchised. Teaching theology encompasses numerous opportunities to engage students with insights such as these and with the transformative narratives of the Christian tradition: from the Genesis creation accounts to the apocalyptic visions of Revelation, from Augustine's *Confessions* to the writings of Thérèse of Lisieux and Thomas Merton, from the spiritual treatises of Julian of Norwich to Teresa of Ávila, from the evangelizing missions of Mateo Ricci and Bartolomé de las Casas to Desmond Tutu and Oscar Romero.

In my own area of specialization, U.S. Latino theologies, my students in Texas, California, and now at Notre Dame have consistently participated enthusiastically in our class discussions of Virgilio Elizondo's *Galilean Journey: The Mexican-American Promise* (1983). Elizondo begins the book with a historical analysis of Mexican Americans' *mestizo* identity, one that is neither Mexican nor Anglo American, neither Spanish nor indigenous, but a dynamic mixture of these root cultures. He then goes on to examine the *mestizo* origins of Jesus as a Galilean in Roman-occupied Palestine, a borderlands figure whose social location is no mere historical accident but a crucial point of reference in probing the mystery of the Incarnation as well as his life, ministry, death, and resurrection. Finally, Elizondo concludes with the contention that the Gospel accounts of Jesus call today's *mestizos* to announce and continue the mission he began in Galilee and fulfilled in Jerusalem, especially

*Theologians and historians, then, are called to work with colleagues from other disciplines to sustain a community of learning that thwarts tunnel vision, illuminates our humanity, and transforms the heart and mind through profound engagement with the stories and the souls of "others."*

through endeavoring to break the divisive barriers between people. Thus the story of Mexican Americans and the story of Jesus mutually illuminate one another, transforming many students and other readers through a theological work which Jacques Audinet lauds as a "cultural rereading of the gospels, and a gospel rereading of cultural dynamics."

The NDVI-affiliated course I offer fulfills the requirements of the Theology University Seminar, a course required of all undergraduate students that examines the biblical and historical foundations of theology, generally through a treatment of select topics from the Hebrew scriptures, the New Testament, and subsequent developments in the early church. In my NDVI version of this course, the selected topics from these various sources focus on the themes of vocation and calling, such as the vocation of humanity as presented in the Genesis creation accounts, the notion of covenant mediated in the Exodus and at Sinai, call stories from the Hebrew scriptures and the Gospels, the Resurrection accounts as a call to reconciliation and mission, and readings from the fathers such as Augustine's commentary in *The Confessions* on his mother's life and death (book IX). The last section of the course is dedicated to call and vocation in contemporary or recent U.S. Christianity; we read primary sources from Protestant and Catholic figures who have engaged the Christian tradition to discern and express their sense of purpose and calling, such as Martin Luther King, Jr., Dorothy Day, Virgilio Elizondo, Kathleen Norris, and less renowned figures like a

Creighton University student who served as a volunteer in the Dominican Republic, as well as local community leaders whom students interview as part of their research. Students write the final essay for the course on a U.S. Catholic or another religious figure of their own choosing, examining primary sources to assess one person's sense of vocation in light of the scriptures and the wider Christian tradition.

As the interdisciplinary breadth of the NDVI and the Lilly Endowment's Program for the Theological Exploration of Vocation illustrates, theology and history are not the only disciplines that transform students and instructors by challenging us to engage our lives and the lives of others, our foundational stories, and the world around us in a new way. The study of languages, anthropology, art, literature, and any number of other subjects provides an opportunity to encounter worlds radically different from our own. Theologians and historians, then, are called to work with colleagues from other disciplines to sustain a community of learning that thwarts tunnel vision, illuminates our humanity, and transforms the heart and mind through profound engagement with the stories and the souls of "others." This is a lofty vision and in this short essay we have by no means offered a comprehensive plan of action to realize it. As the study of U.S. Catholicism continues to deepen and become more interdisciplinary, conversations about our common calling as educators — what we have described as the vocation of telling stories that matter — can only enhance our collective efforts and endeavors.

Portions of this essay were previously published in the authors' respective essays in *Network Communique* 12 (spring 2000), the newsletter of the Lilly Fellows Program in Humanities and the Arts at Christ College, Valparaiso University, and in *The Just One Justices: The Role of Justice at the Heart of Catholic Higher Education*, edited by Mary K. McCullough (University of Scranton Press, 2000).



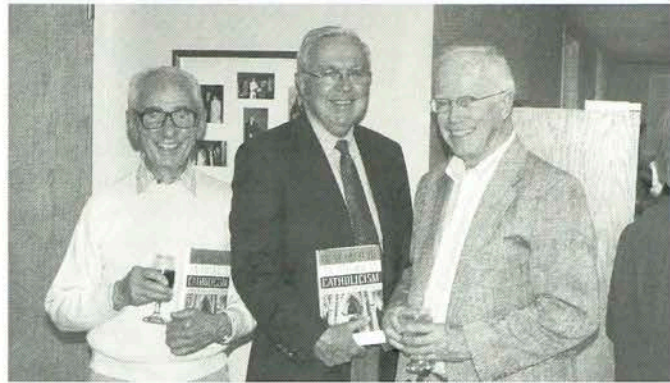
• The fall 2002 and winter 2003 issues of the **U.S. Catholic Historian** contain the papers delivered at the Cushwa Center's Recovering the U.S. Hispanic Catholic Heritage conference of April 2002.

• The **Louisville Institute** has awarded the **Cushwa Center** a grant to support the center's "Uncommon Faithfulness: The Witness of African American Catholics" Conference. Building on the pioneering research of visionary leaders like those in the Institute for Black Catholic Studies at Xavier University in New Orleans and the Black Catholic Theological Symposium, this March 2004 conference will examine the latest scholarship on Black Catholics in history and theology, explore critical issues for the ongoing development of African-American Catholic studies, and celebrate and enhance the vitality of Black Catholic life in the United States. Participants will include theologians, historians, bishops, young scholars, and parish, diocesan, and national leaders who work in the training and formation of ministers for Black Catholic communities. Further details on the conference are listed on page 26 of this *Newsletter*.

• **Jay Dolan**, professor emeritus of history at the University of Notre Dame gave a talk at the **Boisi Center for Religion and American Public Life** at Boston College from his new book *In Search of an American Catholicism* (Oxford, 2002). Dolan's lecture focused on the theme of democracy, and its impact on the Catholic experience in America.

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

This multi-year study, launched in 1996 and made possible by a grant from the Lilly Endowment, is now producing a series of scholarly volumes published by Cornell University Press under the general editorship of Scott Appleby.



Jay Dolan, pictured here with Philip Gleason, Professor Emeritus of History at the University of Notre Dame and Vincent DeSantis, Professor Emeritus of History at the University of Notre Dame

• The Cushwa Center celebrated the publication of a new book by **Jay Dolan**, professor emeritus of history at the University of Notre Dame, and the Cushwa Center's founding director. Dolan signed copies of *In Search of an American Catholicism: A History of Religion and Culture in Tension* (Oxford University Press, 2002).

Volumes published to date are *Claiming the City: Politics, Faith, and the Power of Place in St. Paul* by Mary Lethert Wingerd (Cornell University Press, 2001), which has set a high standard of excellence for the series and is now available in paperback, and *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, Timothy Matovina and Gary Riebe-Estrella, S.V.D., ed. (Cornell University Press, 2002). The next volume, *Ballots and Bibles: Ethnic Politics and the Catholic Church in Providence* by Evelyn Sterne, is due to be published in the fall of 2003.

## In Memory of Brother Thomas Spalding: The Sage of Bardstown

Thomas W. Spalding, C.F.X., a long-time friend and supporter of the Cushwa Center, died Tuesday, January 28, 2003, at his residence in Louisville, Kentucky. His biography *Martin John Spalding: American Churchman* was awarded the John Gilmary Shea Award by the American Catholic Historical Association in 1974. His 1989 study, *The*

*Premier See: A History of the Archdiocese of Baltimore* won the Maryland Historical Society Award in the year of its publication.

Thomas Spalding was born in Bardstown, Kentucky, June 2, 1924. He graduated from St. Joseph Prep, a preparatory school staffed by the Xaverian Brothers in Bardstown, and entered the novitiate of the Xaverians in September, 1942, making final profession on March 19, 1948, as Brother Thomas. That same year he completed college studies at the Catholic University of America. After completing an M.A. in American history at Fordham University, he returned to Catholic University to receive his doctorate under the tutelage of Msgr. John Tracy Ellis. From 1948 to 1958, Brother Tom taught at Xaverian high schools in New York City, moving to Xaverian College in Maryland where he served on the faculty from 1958 to 1970. In 1970, he moved to Louisville and began a thirty year career as a professor of American history at Spalding University.

The name Thomas Spalding was a familiar byline in such publication as *The Catholic Historical Review*, *The Filson Historical Quarterly*, *The Records of the American Catholic Historical Society* and

the *U.S. Catholic Historian*. In 1998, he produced the parish history *St. Vincent de Paul of Baltimore* and two years later *John Carroll Recovered*. In 1999, he co-edited *The Frontiers and Catholic Identities*. At the time of his death, Brother Tom was at work on a history of the Xaverian Brothers in their East African missions.

Writing in the *U.S. Catholic Historian* in fall of 2000, Tom Spalding noted: "I was born in Bardstown. I always knew it was a special place." He always remained close to his Bardstown roots and was held in special reverence and affection by that singular Kentucky town. A man of deep and searching faith, meticulous scholarship, enduring friendships and wry wit, Tom Spalding was remembered at his death in a front page account of his life and passing in his hometown paper, *The Kentucky Standard*. His funeral Mass was celebrated at St. Joseph Proto Cathedral in Bardstown on January 31. Dr. Christopher Kauffman, editor of the *U.S. Catholic Historian*, was in attendance and was asked to offer a tribute on behalf of the American Catholic historical community. Burial followed at the Xaverian Brothers Cemetery in Louisville. Brother Tom is survived by his brothers, Dr. Charles Spalding and Dr. Harry Spalding, both of Bardstown.

— Clyde F. Crews, C.F.X.

## Call for Papers

• **American Catholic Studies** (formerly *Records of the American Catholic Historical Association*) invites the submission of manuscripts in the area of American Catholic history. Interested scholars should send two copies of a proposed manuscript to: Rodger Van Allen; Department of Theology and Religious Studies; Villanova University; Villanova, PA 19085. For further information, contact Margaret McGuinness via e-mail at: [Margaret.McGuinness@Cabrini.edu](mailto:Margaret.McGuinness@Cabrini.edu).

## Recent Research

• **Jean Richardson, Ph.D.**, assistant professor at Buffalo State College, Buffalo, New York, specializes in immigration history and the Buffalo Sisters of Charity. Dr. Richardson is currently researching a book about the Sisters of Charity Hospital in Buffalo, 1848-1900.

• **Samuel J. Thomas** is currently at work on a Michigan State University Research Grant for the year 2003-04 entitled "The American Catholic Church in the 1960s: Responding to Dissent in an Age of Reform."

## Personals

• **Alan Delozier**, university archivist and assistant professor of history at Seton Hall, has published a new book *Seton Hall Pirates: A Basketball History* (Charleston, SC: Arcadia Publishing, 2002).

• **Mary J. Oates, C.S.J.**, has received a Spencer Foundation Small Research Grant for 2002-03 to support her book-in-progress: "Education, Gender, and Religion in America: The College of Notre Dame of Maryland, 1895-2002."

Professor Oates has also published a chapter entitled "Faith and Good Works: Catholic Giving and Taking" in *Charity, Philanthropy, and Civility in American History*, (Cambridge University Press, 2002), Lawrence J. Friedman and Mark McGarvie, editors.

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



## *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828-1860*

by *Diane Batts Morrow*

**F**ounded in Baltimore in 1828, the Oblate Sisters of Providence became the first permanent community of Roman Catholic women religious of African descent in the United States. Until now, the Oblates have fallen into several historiographical gaps. Historians of African-American religion have focused almost exclusively on Protestants, while historians of American Catholicism have concentrated on white religious communities. In this first scholarly study of the congregation, Diane Batts Morrow explores the complex interplay of race, gender, ethnicity and religion that shaped the Oblates' experience between 1828 and 1860.

As an indigenous American community with a single foundation in Baltimore, the Oblates did not generate correspondence with either a European motherhouse or convents elsewhere in the United States, a circumstance that deprived Morrow of a source readily available to most historians of women's religious communities. Nevertheless, she has done a remarkable job of retrieving Oblate history by relying heavily on the congregation's *Annals*, or official community record, and supplementing this source with parish records, newspaper accounts, census data, city directories, and episcopal correspondence.

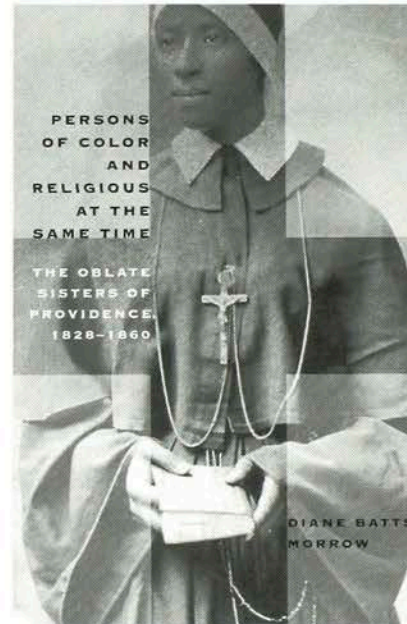
Studying the Oblates "from the inside out," Morrow devotes the first third of the book to an exploration of the background and charisms of the five people who constituted the congregation's inner core: Elizabeth Clarisse Lange, co-founder and first mother superior, James Joubert, the Sulpician priest who became the Oblates' co-founder and first spiritual director, and Marie Balas, Rosine

Bougue, and Therese Duchemin, the three other charter members of the community. Of mixed-race parentage, Lange was born in the 1780s in either Saint Domingue or Cuba. She arrived in Baltimore around 1813, part of a stream of exiles seeking escape from the repercussions of slave insurrections. In the Caribbean, Lange's light skin and freedom had afforded her a privileged social status, but white society on the mainland discriminated against all nonwhites, whether mulatto or black, slave or free. Morrow speculates that this diminished social status contributed to Lange's lifelong aversion to the English language and her insistence on writing and speaking in her native French.

With Balas, another Caribbean émigré, Lange established an independent school for black children in the Fells Point area of east Baltimore. Sources reveal that both women nurtured a desire to consecrate themselves to religious life for over ten years, but they would need the assistance and mediation of Joubert before they could realize their vocations. Upon meeting Lange in 1828, Joubert was impressed by both her teaching competence and the sincerity of her religious devotion. Not long after their encounter, Lange, Balas, and Boegue began their novitiate in what Joubert described as a "kind of religious society." For the next year, the

novices collaborated with him in developing the Oblate Rule and Constitution, and in founding the Oblate School for Colored Girls, the first formal day school for black pupils established under Roman Catholic auspices in Baltimore. In July 1829, they were joined by a fourth candidate, Therese Duchemin, in making their professions as religious sisters.

While earlier histories of the Oblates identify Joubert as the sole founder of the congregation, Morrow emphasizes that he functioned largely as a facilitator. A man of his time, he espoused neither gender nor racial equality. But as a white, ordained male, his support helped to legitimize a community of black women religious in the eyes of both the Church and society. By 1832, he had



helped the Oblates gain both diocesan approval and papal recognition.

As the one extant piece of Lange's correspondence reveals, the founder was shrewdly aware of her sisters' vulnerability as "persons of color and religious at the same time." She also recognized, however, that their status as women religious offered them a number of strategies to resist the culture that routinely denied their humanity. They immersed themselves in the quest for spiritual perfection in a Church that preached spiritual (though not social)

equality. They dedicated themselves to the pursuit of virtue in a society that presumed a lack of virtue in all black women. They devoted themselves to the education of black children, challenging prevailing social attitudes about the propriety of encouraging literacy among people of color. Under Lange's guidance, the Oblates recognized that their status as women religious could help them to transcend the inferior social position assigned by white society. They insisted, therefore, that the spiritual part of their identity take precedence over the cultural and racial dimensions of it.

In the second third of the book, Morrow situates the Oblates within a nexus of relationships in antebellum Baltimore. Throughout the 1830s, they developed a mutually beneficial relationship with the constituency they had dedicated themselves to serve, the city's black population. Recognizing the marginal social status and the financially straightened circumstances of Baltimore's free people of color, the sisters charged an annual tuition of \$80, a rate significantly lower than the \$160 the Visitation Sisters charged for their Georgetown Academy or the \$147 the Sisters of Charity accepted for St. Joseph's Academy at Emmittsburg. In exchange for the affordable education the Sisters provided, benefactors within the black community donated time and money to support their endeavors. The sisters also provided for the spiritual well-being of the city's free people of color by inviting them to worship in their chapel.

The Oblates enjoyed no such base of support within the institutional church. At best, they were ignored. The secular press published reports of their founding long before Catholic journals did, and church leaders habitually omitted the community from diocesan directories. In more overt examples of racial discrimination, members of Baltimore's episcopacy gave more financial assistance to white religious sisterhoods than to the Oblates. As Morrow demonstrates throughout the study, considerations of race dominated all of the Oblates' interactions with the Roman Catholic clergy and hierarchy, and left them doubly marginalized by

race and gender within the church.

The Oblates' significance vis-à-vis Baltimore's white community was largely symbolic. By their very existence, the sisters defied prevailing stereotypes of black women. In dedicating themselves to the education and nurture of children of their own race, the sisters offered a counter-image to Mammy, the caretaker of white children. As celibates, the Oblates contradicted white perceptions of the black woman as a sexually promiscuous Jezebel.

The final third of the book focuses on the Oblate community between 1843 and 1860. Joubert's death in 1843 left the sisters without official clerical sponsorship and increased the Oblates' alienation from the institutional church. Diocesan indifference precipitated an internal crisis in 1845, when three women left the Oblate community. One of them, Therese Duchemin, joined the Servants of the Immaculate Heart of Mary and left in part because of the uncertainty of the Oblates' future, though issues of race and ethnicity also prompted her departure. The light-skinned Duchemin joined the I.H.M. Sisters in Monroe, Michigan, and passed for white for the rest of her life. Monroe's French-speaking population, as well as the fact that French was still the official language of the I.H.M.s, may have also influenced her decision, as Duchemin clung more resolutely to her French cultural heritage than her sister Oblates did.

The Oblates emerged from these trials as a more stable congregation. In 1847, the German Redemptorists assumed spiritual directorship of the community, and throughout the 1850s, their schools grew in size and reputation and their chapel evolved into the first black Catholic parish in Baltimore. This improvement in the Oblates' social position stands in marked contrast to the experience of other African-Americans during the same time period, when rising racial tensions and the approach of the Civil War led to deteriorating social conditions for most free people of color.

In many respects, the Oblates were anomalous in antebellum America: black in a society that privileged whiteness, Catholic in a Protestant country, female in a patriarchal church, and residents of

a city that belonged to neither the commercial North nor the plantation South. Morrow's most impressive achievement is that she is both able to acknowledge the Oblates' uniqueness and place their experience squarely within a broader context. Indeed, this study contributes mightily to our understanding of African-Americans, women and religion, and American Catholicism in the antebellum United States.

In so doing, Morrow brings Lange from the historical shadows, placing her in important company. She draws a poignant comparison between the superior and W.E.B. DuBois, arguing that they adopted similar strategies to resist the white culture that despised all people of their race. Lange used her commitment to virtue and pursuit of spiritual perfection to challenge the moral dimension of racist stereotypes, while DuBois used his intellect to defy white perceptions of African-Americans as ignorant brutes. DuBois was male; Lange, female; he, Protestant, she, Roman Catholic. Several generations separated them. But, as Morrow argues compellingly, each, in different ways, "strove literally to liberate the souls of black folk from the bondage of racism" (37).

Morrow also places Lange and the Oblates solidly within black feminist scholarship. She observes that they accomplished what Rosamund Terborg-Penn has identified as "perhaps the two most dominant values in the African feminist theory...developing survival strategies and encouraging self-reliance through female networks" (274). Although there are other studies of African-American women seeking agency through religious institutions, most focus on Protestant associations of the late nineteenth century; these black Catholic sisters prefigured them by half a century.

This study of the Oblates of Providence both complements and complicates recent research on Roman Catholic women's religious communities. Historians of other congregations will find many familiar themes: the emphasis on Joubert as facilitator rather than founder, the consistent subordination based on gender, and the development of strategies for resistance to that

subordination. But race adds an important wrinkle. While the virtue of humility prevented members of white sisterhoods from asserting themselves on their own behalf, racial identity compelled the Oblate Sisters of Providence to act in their own self-interest by consciously asserting their status as “persons of color and religious at the same time.” Indeed, it was only by proclaiming and guarding their status as women religious that the Oblates could transcend the marginal social position to which white society assigned all black women.

By far, the most significant contribution Morrow makes to American Catholic Studies is her lucid analysis of race and religion in antebellum America. Some elements of this analysis are familiar. It is well-known, if not often

discussed, that the church hierarchy tolerated slavery by claiming that it was a social evil but not a sin. It is also no secret that many Catholics, including a few prelates, actually prospered from the institution. According to Morrow, nine communities of women religious — including the three white sisterhoods in Baltimore — also owned slaves.

More surprising and more disturbing than the church’s support of slavery, however, is what this study reveals about its systemic accommodation of racism. Oblate experience in Baltimore testifies that, time and again, the sisters’ racial identity far outweighed their status as women religious in their relationships within the institutional church. Morrow situates the study of this particular community within the context of larger initiatives within the church to maintain

and encourage the separation of the races, as indicated by several failed antebellum attempts to form integrated sisterhoods. This book serves as a chilling reminder of the extent to which the Roman Catholic Church not only countenanced but also perpetuated racism in America.

A final compliment to the book and its author: If Morrow’s prodigious research into the community and her ability to contextualize the Oblate experience make reading *Persons of Color and Religious at the Same Time* an extraordinarily worthwhile scholarly undertaking, her mastery of the English language makes the experience truly a pleasure.

— Kathleen Sprows Cummings

### Recent publications of interest include:

Steven Avella, *In the Richness of the Earth: History of the Archdiocese of Milwaukee, 1843–1958* (Marquette University Press, 2002). The first in the Urban Life Series, *In the Richness of the Earth* is a comprehensive history of the Roman Catholic Archdiocese of Milwaukee. Covering the years from the foundation of the diocese in 1843 to the eve of Vatican II in 1958, this book provides a panorama of the people, events, and distinctive circumstances that have shaped Catholic life and identity in Wisconsin. It is richly illustrated with rare photos from a variety of archives and personal collections.

Regina Bechtle, S.C., and Judith Metz, S.C., eds., with Ellin M. Kelly, manuscript ed., *Elizabeth Ann Bayley Seton: Collected Writings Volume 2* (New City Press, 2002). This second in a three-volume annotated series covers the years during which Seton began the Sisters of Charity in North America and continues documenting Seton’s correspondence, personal journals, meditations, instructions, and translations.

Ruth H. Bloch, *Gender and Morality in Anglo-American Culture, 1650–1800* (California, 2003). Essays on the origins of Anglo-American conceptions of gender and morality are brought

together in this book, which collects six of Bloch’s most influential pieces and includes two new essays. The volume illuminates the overarching theme of her work by addressing a basic historical question: Why did the attitudes toward gender and family relations that we now consider “traditional” emerge when they did? Bloch looks deeply into eighteenth-century culture to answer this question, highlighting long-term developments in religion, intellectual history, law, and literature, showing that the eighteenth century was a time of profound transformation for women’s roles as wives and mothers, for ideas about sexuality, and for notions of female moral authority.

Patricia Brandt and Lillian Pereyra, *Adapting in Eden: Oregon’s Catholic Minority, 1838–1985* (Washington State, 2002). In the mid-nineteenth century, Catholic priests played key roles in Indian affairs, colonization, and regional development in the Old Oregon Country. During the following decades, Catholics continued to take a lead in creating social, health, and educational services for the region’s rapidly expanding population. However, anti-Catholicism was part of the overall Pacific Northwest scene from frontier times until the Great Depression and World

War II. Consequently, for many years the relationships within Oregon’s Catholic minority — among its episcopal leaders, priests, and laity — were necessarily tight-knit and cohesive. By focusing on the personalities and administrative styles of Oregon’s archbishops over time, the authors have delineated this important part of the Northwest tapestry. *Adapting in Eden* is the first extensive history of Oregon Catholics to appear since 1939.

Edward T. Brett, *The U.S. Catholic Press on Central America: From Cold War Anticommunism to Social Justice* (Notre Dame, 2003) traces the remarkable transformation in reporting on Central America by popular Catholic periodicals in the second half of the twentieth century. In the 1950s writers for these periodicals vigorously opposed the Arbenz government in Guatemala. Influenced by McCarthyism, secular media coverage, and reports from the archdiocese of Guatemala City, they called on the U.S. government to overthrow the Arbenz regime before its “communism” infected the Americas. Just fifteen years later, these same writers were lamenting the collapse of the “reformist” Arbenz government and calling for the United States to reassess its policies toward the entire Central

American isthmus. Brett sets out to explain this dramatic shift emphasizing the importance of U.S. missionaries in this evolutionary process. He then goes on to examine the effect of the murders of Archbishop Romero, the four U.S. churchwomen, and the six Jesuits and their housekeepers in El Salvador on reporting in Catholic journals. The second half of the book describes the response of the transformed U.S. Catholic press to the crises arising in Central America during the late 1970s and '80s. The author also devotes attention to the methods of a small group of conservative Catholic publications, which, unlike the majority of Catholic periodicals, championed the policies of the Reagan administration on Central America. He concludes by placing the Catholic critique of U.S. Central American policy within the larger context of U.S. Catholic history. In doing so, Brett claims that the American Catholic response to its government's isthmian policy marks the first time in history that the U.S. Catholic Church publicly opposed its government on an issue of foreign policy.

Michael P. Carroll, *The Penitente Brotherhood: Patriarchy and Hispano-Catholicism in New Mexico* (Johns Hopkins, 2002). The Penitente brotherhood of New Mexico soared in popularity during the early nineteenth century. Local chapters of the brotherhood, always exclusively male, met in specially constructed buildings (called *moradas*) to conduct their business and engaged in a variety of religious rituals, including flagellation. The traditional view is that Penitente spirituality was a continuation of pietistic practices brought to the New World from Spain by Franciscan missionaries in the sixteenth century. Sociologist of

religion Michael Carroll argues that the movement in fact developed much later. According to Carroll, there is little evidence that Hispanos in pre-1770 New Mexico were particularly religious, and indeed the usual hallmarks of popular Catholicism — such as apparitions, cults organized around miraculous images, or pilgrimage — are noticeable by their absence. Carroll traces the rise of the Penitentes to social changes, including the Bourbon reforms, that undermined patriarchal authority and thereby threatened a system that was central to the social organization of late colonial New Mexico. Once established, the Penitentes came to incorporate a number of organizational elements not found in traditional confraternities. As a result, Penitente membership facilitated the “rise of the modern” in New Mexico and — however unintentionally — made it that much easier, after the territory's annexation by the United States, for the Anglo legal system to dispossess Hispanos of their land.

Frederick John Dalton, *The Moral Vision of César Chávez* (Orbis, 2003).

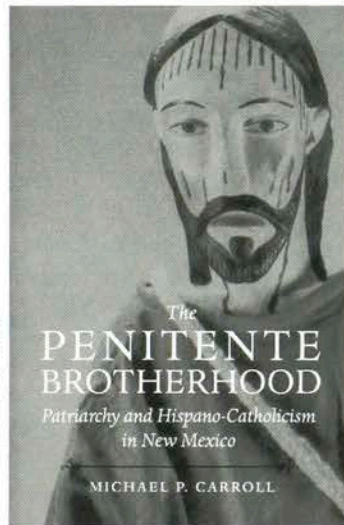
César Chávez, the founder of the United Farm Workers, left an indelible mark on the struggle for human dignity. His outrage over the conditions of farm workers and his pursuit of justice for them led to a thirty-year campaign of service, solidarity through voluntary poverty, and nonviolent confrontation. In this inspiring look at what motivated Chávez, Frederick Dalton argues that Catholic social teaching — with its overarching emphasis on the human dignity and value of each

and every person — formed the foundation of his vision. Beginning with the twin truths that farm workers are human beings endowed with dignity and that their suffering is caused by an unjust system, Chávez set out to change that system, to gain for them a just wage, and to improve their working conditions.

Anita de Luna, M.C.D.P. *Faith Formation and Popular Religion: Lessons from the Tejano Experience* (Rowman & Littlefield, 2002). This book on the Tejano experience uses political, religious, and cultural history to examine catechesis. De Luna establishes that *religiosidad popular*, the core theme for Hispanic theology, is Christian and Catholic. She then traces popular religions' connections to catechesis among Tejanos from the sixteenth through the twentieth centuries. Examining the relationship among the theology of beauty, catechesis, and spirituality, she establishes that these three disciplines were integral to faith formation in the early church, but were separated through the centuries. Today's challenge is to reunite them.

Joe Morris Doss, *Let the Bastards Go: From Cuba to Freedom on God's Mercy* (Louisiana State University, 2003). In April of 1980, Fidel Castro opened the Cuban port at Mariel. Father Joe Morris Doss, retired bishop of the Episcopal diocese of New Jersey and rector of Grace Episcopal Church in New Orleans from 1971 to 1985, and Father Leo Frade defied both Cuban and American governments by delivering over 400 émigrés to freedom. Hispanic parishioners at Grace Episcopal Church in New Orleans told Doss and Frade of their friends' and relatives' dire situation in Cuba and pleaded for assistance. Doss describes how he and Frade purchased an old World War II submarine chaser they renamed *God's Mercy*, engaged in delicate diplomacy at the highest level of Cuban authority, and ultimately ran an American Coast Guard blockade to reach Mariel. Doss intersperses compelling portraits of many of the participants and pilgrims, revealing the human faces behind the historic expedition.

Wendy J. Deichmann Edwards and Carolyn DeSwarte Gifford, eds. *Gender and the Social Gospel* (Illinois, 2003). This collection of essays examines the central, yet often overlooked, role played by women in the formation of the social gospel movement in the late nineteenth and early twentieth centuries. A practical theological response



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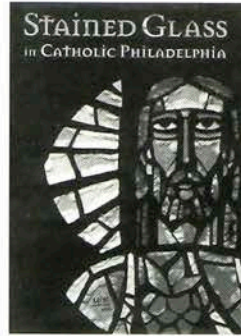
to the stark realities of poverty and injustice prevalent in turn-of-the-century America, the social gospel movement sought to apply the teachings of Jesus and the message of Christian salvation to society by striving to improve the lives of the impoverished and the disenfranchised. This volume broadens our understanding of this radical movement by examining the lives of some of its passionate and vibrant female participants and the ways in which their involvement expanded and enriched the scope of its activity.

Robert Dunne, *Antebellum Irish Immigration and Emerging Ideologies of "America" A Protestant Backlash* (Edwin Mellen Press, 2002). Dunne argues that the confrontation between antebellum Irish immigrants and mainstream Americans helped reshape American ideology and, in particular, the American Dream Myth. As Irish immigrants became a growing presence in the United States, American society reacted in what he calls a "Protestant backlash": clerical and lay interests banded together and attempted to codify the very definition of "America" and thereby relegate Irish immigrants to society's margins. Examining self-help manuals, political pamphlets, religious tracts, newspaper editorials, and instructional novels, Dunne contrasts the disparities between the actions of nativists and their rhetoric of reaffirming "American" identity.

Arthur E. Farnsley II, *Rising Expectations: Urban Congregations, Welfare Reform, and Civic Life* (Indiana, 2003) examines the current attempts to enlist religious congregations as partners in social services and community development. It highlights stark demographic realities about urban congregations in order to challenge current assumptions about welfare reform and to encourage realistic expectations for the future. Both governmental officials and civic leaders are calling on congregations to become more active partners in social welfare reforms, especially through Charitable Choice. Based on research conducted in Indianapolis, Farnsley examines the context for those changes and evaluates the current and potential role for congregations as community development agencies and social service providers.

Jean Farnsworth, Carmen R. Croce and Joseph F. Chorpenning, O.S.F.S., eds. *Stained Glass in Catholic Philadelphia* (St. Joseph's University, 2002) tells the remarkable story of the thousands of stained-glass windows (made in America, England, France, and Germany) in the more than 400 churches, chapels, and institutions in the five-county Archdiocese of Philadelphia. Since 1997 more than 450 sites have been photographed and documented. This process has resulted in the creation of a photo archive of over 50,000 images. Using this archive as a foundation, a team of scholars — from a variety of institutions and with specialties in medieval studies, architectural and social history, Christian iconography, decorative and liturgical arts, and the craft, creative reuse, and historic preservation of stained glass — was assembled to study these windows. The result is this profusely illustrated book of original research that makes accessible a significant and highly visible, but neglected, aspect of our ecclesial, national, and regional cultural heritage.

Thomas W. Foley, *Father Francis M. Craft, Missionary to the Sioux* (Nebraska, 2002). Of all the western frontier figures who played a role in the lives of the Sioux, perhaps none was more intriguing, eccentric, or controversial than Father Francis M. Craft (1852-1920). Trained in medicine, and a former mercenary in the Franco-Prussian War and the Cuban Ten Years' War, Father Craft was equally fearless and compassionate, impatient and astute. He ministered to the Sioux for two decades during the turbulent years after Sitting Bull surrendered at Fort Buford in 1881. Serving at different times on the Pine Ridge, Rosebud, Standing Rock, and Fort Berthold reservations, he became famous when he was severely injured at Wounded Knee in 1890. Following his recovery, he struggled to found an Indian order of sisters who could minister to the needs of the Sioux, and he railed against government policies that, he contended, encouraged the corruption and degradation of Indians. Foley's account of Father



Craft's life sheds light on his key role in Sioux and missionary history, his dedication to Indian causes, and his lifelong struggle against stereotypes and prejudice that challenged many in the church and the federal government and led to accusations of insanity by his powerful critics.

Roger Fortin, *Faith and Action: A History of the Catholic Archdiocese of Cincinnati* (Ohio State University, 2002). Based on extensive primary archival materials, *Faith and Action* is a comprehensive history of the Catholic Archdiocese of Cincinnati over the past 175 years. Fortin paints a picture of the Catholic Church's involvement in the city's development and contextualizes the changing values and programs of the church in the region.

Gaines M. Foster, *Moral Reconstruction: Christian Lobbyists and the Federal Legislation of Morality, 1865-1920* (North Carolina, 2002). Between 1865 and 1920, Congress passed laws to regulate obscenity, sexuality, divorce, gambling, and prizefighting. It forced Mormons to abandon polygamy, attacked interstate prostitution, made narcotics contraband, and stopped the manufacture and sale of alcohol. Foster explores a combined Christian lobby as the force behind this unprecedented federal regulation of personal morality. *Moral Reconstruction* analyzes the fears of appetite and avarice that led organizations such as the Women's Christian Temperance Union and the National Reform Association to call for moral legislation, and examines the efforts and interconnections of the men and women who lobbied for it. Foster's account underscores the crucial role white southerners played in the rise of moral reform after 1890. With emancipation, white southerners no longer needed to protect slavery from legal intervention, and they seized on moral legislation as a tool for controlling African Americans. Foster not only enriches our understanding of the aftermath of the Civil War and the expansion of national power, he also offers insight into the link between historical and contemporary efforts to legislate morality.

Sarah Gordon, *Flannery O'Connor: The Obedient Imagination* (University of Georgia, 2003). This book draws on Sarah Gordon's thirty years experience in teaching, and discussing one of our most complex and influential authors. According to Gordon, much of the tension that drives O'Connor's writing stems from the natural resistance of her imagination to the obedience expected by her male-centered church, society, and literary background. *Flannery O'Connor: The Obedient Imagination* shows us a writer whose world was steeped in male presumption regarding women and creativity. The book is filled with fresh perspectives on O'Connor's Catholicism: her upbringing as a dutiful, upper-class southern daughter; her readings of Thurber, Poe, Eliot, and her schooling in the New Criticism. As Gordon leads us through a world premised on expectations at odds with O'Connor's strong and original imagination, she ranges across all of O'Connor's fiction and many of her letters and essays. While acknowledging O'Connor's singular situation, Gordon also gleans insights from the lives and works of other southern writers, such as Eudora Welty, Caroline Gordon, and Margaret Mitchell.

Mark Graham, *Josef Fuchs on Natural Law* (Georgetown, 2002). Appointed by Pope John XXIII to the Pontifical Commission on Population, Family, and Birth, Fuchs ultimately found himself disappointed in his three years of service and spent the next thirty years exploring a broad array of issues pivotal to a reconstruction of Roman Catholic natural law theory. This first full-length analysis of Fuchs' efforts looks at his writings and beliefs before the Pontifical Commission appointment, including his defense of natural law during the "situation ethics" debates of the 1950s and '60s, the concept of personal salvation, and the status of "nature" and "human nature." It also explores the intellectual conversion that inspired Fuchs to reconsider his concepts following the commission appointment. The study concludes with a sustained critique of Fuchs' natural theory, addressing both the strengths and weaknesses to be

found there and suggesting possible avenues of development that would make a positive contribution to the ongoing quest to rehabilitate the Roman Catholic natural law theory that continues to shape the landscape of moral theology today.

Raymond Hedin, *Married to the Church, Updated Edition* (Indiana, 2003). Originally published in 1995, this book about a group of Roman Catholic seminarians has been updated in the wake of the recent sexual abuse scandal in the church. In the 1950s, Raymond Hedin was one of a group of adolescents entering the seminary during a time of dramatic change. When they emerged as young men, they found that their sense of themselves as special, chosen by God, afforded them no special protection from the turmoil they encountered — from without and within. For this new edition, Hedin re-interviewed many of these men to learn their reaction to the recent scandal and its impact upon their lives.

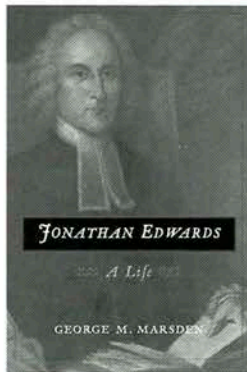
Harvey Hill, *The Politics of Modernism: Alfred Loisy and the Scientific Study of Religion* (Catholic University of America, 2002). In the nineteenth century, most people assumed that the "modern spirit" and Catholicism, the great "religion of authority," were irreconcilably opposed. However, some tried to combine the two in a reformed and modernized Catholicism. These efforts, and the reaction of the institutional church against them, precipitated the Modernist Crisis. Alfred Loisy (1857-1940) was at the center of this dramatic conflict between advocates and opponents of "modernity." Loisy believed that his adoption of scientific methods to study the Bible and the history of Christianity necessarily committed him to a campaign to modernize Catholicism as a whole. By tracing Loisy's early intellectual and religious development in more detail than have previous scholars, Hill shows how Loisy self-consciously placed his historical scholarship at the service of a positive reform agenda and that he viewed this reform agenda as an intrinsic part of his critical work. Hill demonstrates that

Loisy's efforts to reform Catholicism presupposed a new view of the nature and limits of Church authority in relation to the secular state as well as to modern scholarship.

William R. Hutchison, *Religious Pluralism in America: The Contentious History of a Founding Ideal* (Yale, 2003). Religious toleration is enshrined as an ideal in our Constitution, but religious diversity has had a complicated history in the United States. In this ambitious reappraisal of American religious history, William Hutchison chronicles the country's struggle to fulfill the promise of its founding ideals. In 1800 the United States was an overwhelmingly Protestant nation. Over the next two centuries, Catholics, Mormons, Jews, Muslims, Hindus, and others would emerge to challenge the Protestant mainstream. Although their demands were often met with resistance, Hutchison demonstrates that as a result of these conflicts we have expanded our understanding of what it means to be a religiously diverse country. No longer satisfied with mere legal toleration, we now expect that all religious groups will share in creating our national agenda.

Robert L. Kapitzke, *Religion, Power, and Politics in Colonial St. Augustine* (University of Florida, 2001) offers a lively analysis of the religious world of colonial St. Augustine, Florida, focusing on the daily rituals that defined a Catholic life, as well as on the conflicts between religious and political leaders that defined and shaped the city's social milieu. Working with documents in both Florida and Spain that correct, amplify, and qualify previous work in the field, Kapitzke describes the turbulent interactions between representatives of the church and the crown. He examines inquisition cases, ecclesiastical asylum disputes, and jurisdictional battles between parish priests and their Franciscan counterparts that regularly threatened the ordered world of the colony. He also shows that, at the same time, the colonists' deeply rooted religious faith brought stability to their community, which faced the threat of destruction throughout its colonial history.

George M. Marsden, *Jonathan Edwards: A Life* (Yale, 2003). Jonathan Edwards (1703-1758) is a towering figure in American history. A controversial theologian and the author of the famous sermon "Sinners in the Hands of an Angry God," he ignited the momentous Great Awakening of the eighteenth century. In this definitive and long-awaited biography, Jonathan Edwards emerges as both a great American and a brilliant Christian. George Marsden evokes the world of colonial New England in which Edwards was reared — a frontier civilization at the center of a conflict between Native Americans, French Catholics, and English Protestants. Drawing on newly available sources, Marsden demonstrates how these cultural and religious battles shaped Edwards' life and thought. Marsden reveals Edwards as a complex thinker and human being who struggled to reconcile his Puritan heritage with the secular, modern world emerging out of the Enlightenment. In this, Edwards' life anticipated the deep contradictions of our American culture.



Robert F. Martin, *Hero of the Heartland: Billy Sunday and the Transformation of American Society, 1862-1935* (Indiana, 2002). William Ashley "Billy" Sunday was the most popular and influential evangelist of his time. Between 1896 and 1935, the colorful Iowa-born evangelist toured first his native Midwest and then the nation, preaching in tent and tabernacle, espousing a simplistic but, for many, deeply satisfying interpretation of Christianity. Embodying the traditional values and attitudes of the heartland and at home in an increasingly diverse, urban, industrial America, Sunday won the hearts — and the pocketbooks — of millions of Americans. Martin's interpretive biography focuses on the ways in which the man and his career resonated with the hopes and fears of his contemporaries as they coped with the economic, social, and cultural changes around the start of the twentieth century. He shows how Sunday and his revivalism helped his followers bridge the gap between the

traditional past and the progressive future, and made more comfortable the transition from the old order to the new.

Debra A. Meyers, *Common Whores, Vertuous Women, and Loveing Wives: Free Will and Christian Women in Colonial Maryland* (Indiana, 2003). Religious conflicts had a pronounced effect on women and their families in early modern England, but our understanding of that impact is limited by the restrictions that prevented the open expression of religious beliefs in the post-Reformation years. More can be gleaned by shifting our focus to the New World, where gender relations and family formations were largely unhampered by the unsettling political and religious climate of England. In Maryland, English Arminian Catholics, Particular Baptists, Presbyterians, Puritans, Quakers, and Roman Catholics lived and worked together for most of the seventeenth century. By closely examining thousands of wills and other personal documents, as well as early Maryland's material culture, this transatlantic study depicts women's place in society and the ways

religious values and social arrangements shaped their lives. The book takes a revisionist approach to the study of women and religion in colonial Maryland and adds considerably to our understanding of the social and cultural importance of religion in early America.

James A. Morone, *Hellfire Nation: The Politics of Sin in American History* (Yale, 2003). Although the American Constitution firmly separates church and state, religion lies at the heart of American politics. How did America become a nation with the soul of a church? In *Hellfire Nation*, James Morone recasts American history as a moral epic. From the colonial era to the present day, Americans embraced a providential mission, tangled with devils, and aspired to save the world. Moral fervor ignited our fiercest social conflicts — but it also moved dreamers to remake the nation in the name of social justice. Moral crusades inspired abolition, women's suffrage, and civil rights, even as they led

Americans to hang witches, enslave Africans, and ban liquor. Today these moral arguments continue, influencing the debate over everything from abortion to foreign policy. Morone shows how fears of sin and dreams of virtue helped define the shape of the nation.

Claudia Nelson, *Little Strangers: Portrayals of Adoption and Foster Care in America, 1850-1929* (Indiana, 2003). When Massachusetts passed America's first comprehensive adoption law in 1851, the usual motive for taking in an unrelated child was presumed to be the need for cheap labor. But by 1929 — the first year that every state had an adoption law — the adoptee's main function was seen as emotional. *Little Strangers* examines the representations of adoption and foster care produced over the intervening years. Claudia Nelson argues that adoption texts reflect changing attitudes toward many important social issues, including immigration and poverty, heredity and environment, individuality and citizenship, gender and the family. She examines orphan fiction for children, magazine stories and articles, legal writings, social work conference proceedings, and discussions of heredity and child psychology. Nelson's ambitious scope provides for an analysis of the extent to which specialist and mainstream adoption discourse overlapped, as well as the ways in which adoption and foster care had captivated the public imagination.

Mark Noll, *America's God: From Jonathan Edwards to Abraham Lincoln* (Oxford, 2002). In the 125 years preceding the outbreak of the Civil War, theology played an extraordinarily important role in American public and private life. Its evolution had a profound impact on America's self-definition. The changes taking place in American theology during this period were marked by heightened spiritual inwardness, a new confidence in individual reason, and an attentiveness to the economic and market realities of Western life. Vividly set in the social and political events of the age, *America's God* is replete with the figures who made up the early American intellectual landscape, from theologians such as Jonathan Edwards, Nathaniel W. Taylor, William Ellery Channing, and Charles Hodge, and religiously inspired

## America's God

From Jonathan Edwards to Abraham Lincoln



MARK A. NOLL

writers such as Harriet Beecher Stowe and Catherine Stowe, to dominant political leaders of the day like Washington, Jefferson, and Lincoln. The contributions of these thinkers combined with

the religious revival of the 1740s, colonial warfare with France, the consuming struggle for independence, and the rise of evangelical Protestantism to form a common intellectual coinage based on a rising republicanism and commonsense principles. As this Christian republicanism affirmed itself, it imbued in dedicated Christians a conviction that the Bible supported their beliefs over those of all others. Tragically, this sense of religious purpose set the stage for the Civil War, as the conviction of Christians both North and South that God was on their side served to deepen a schism that would soon rend the young nation asunder. Noll presents here the story of a flexible and creative theological energy that over time forged a guiding national ideology, the legacies of which remain with us today.

Stephen J. Pitti, *The Devil in Silicon Valley: Northern California, Race, and Mexican Americans* (Princeton, 2002) explores the growing Latino presence in the United States over the past 200 years. It also debunks common myths about Silicon Valley, one of the world's most influential but least-understood places. Pitti argues that far more than any label of the moment, the devil of racism has long been Silicon Valley's defining force, and that ethnic Mexicans — rather than computer programmers — should take center stage in any contemporary discussion of the “new West.” He weaves together the experiences of disparate residents — early Spanish-Mexican settlers, Gold Rush miners, farm workers transplanted from Texas, Chicano movement activists, and late-twentieth-century musicians — to

offer a broad reevaluation of the American West. Based on dozens of oral histories as well as unprecedented archival research, *The Devil in Silicon Valley* shows how San José, Santa Clara, and other northern California locales played a critical role in the ongoing development of Latino politics.

A. James Reichley, *Faith in Politics* (Brookings Institution, 2002). Reichley explores the history of religion in American public life, and considers some practical and philosophic questions affecting future participation by religious groups in the formation of public policy.

He begins by examining the various attitudes and points of view of strict separationists, liberal social activists, moderate accommodationists, and direct interventionists. Further chapters examine the trends and constitutional arrangements that developed during the formative years of the American Republic; the evolution of judicial interpretations of the free exercise and establishment clauses; and the history of church involvement in politics from the early years of the Republic to the 2000 election and the aftermath of the September 11 terrorist attacks. A chapter covering developments from 1986 to 2002 includes accounts of political activism by the African-American church, ideological divisions among Roman Catholics, Jewish liberalism and commitment to Israel, the rise and decline of the religious right, and political differences among mainline Protestants.

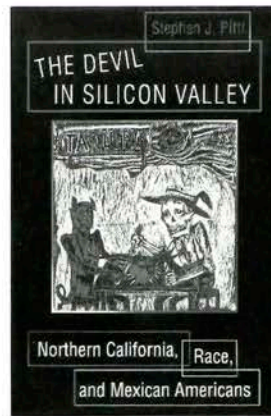
Hermínio Rico, S.J., *John Paul II and the Legacy of Dignitatis Humanae* (Georgetown, 2002). *Dignitatis Humanae*, or the Declaration on Religious Freedom, was the most controversial document to emerge from Vatican II. Drafted largely by prominent Jesuit theologian John Courtney Murray, it

represented a departure from previous Catholic teachings in that it acknowledged and accepted as normative the separation between Church and State and declared religious freedom a fundamental human right. In doing this, it set forth guidelines for the role of the

Catholic Church in secular liberal and pluralistic societies. Nearly four decades later, Rico examines the continued relevance of this declaration in today's world, compares its most paradigmatic interpretations, and proposes a reconsideration of its import for contemporary church-society relationships. He offers a detailed analysis of how Pope John Paul II has appropriated, interpreted, and developed the main themes of the document, and how he has applied them

to such contentious modern issues as the fall of communism and the rise of secular pluralism. In addition, Rico sets forth his own vision of the future of *Dignitatis Humanae*, and how the profound themes of the declaration can be applied in the future to help the church engage effectively with, and within, pluralistic societies.

Myra Ruthersdale, *Women and the White Man's God: Gender and Race in the Canadian Mission Field* (University of British Columbia, 2003). Between 1860 and 1940, Anglican missionaries were very active in northern British Columbia, the Yukon, and the Northwest Territories. To date, histories of this mission work have largely focused on men, while the activities of women — either as missionary wives or as missionaries in their own right — have been seen as peripheral, if not completely overlooked. Based on diaries, letters, and mission correspondence, *Women and the White Man's God* is the first comprehensive examination of women's roles in northern domestic missions. The status of women in the Anglican Church, gender relations in the mission field, and encounters between aboriginals and missionaries are carefully scrutinized. Arguing that the mission encounter challenged colonial



hierarchies, Rutherford expands our understanding of colonization at the intersection of gender, race, and religion.

Lester M. Salamon, ed. *The State of Nonprofit America* (Brookings Institution, 2002). While they are celebrated as a fundamental part of the American heritage, nonprofit organizations have recently confronted an extraordinary range of challenges — significant demographic shifts, fundamental changes in public policy and public attitudes, new commercial impulses, massive technological developments, and changes in lifestyle. This book offers an overview of the state of America's nonprofit sector, and identifies the changes that might be needed to promote its long-term health. To do so, it assembles a set of original essays prepared by leading authorities on key components of the American nonprofit scene and on the key trends affecting their evolution. The result is an integrated account of a set of institutions that we have long taken for granted, but that Alexis de Tocqueville recognized more than 175 years ago to be “more deserving of our attention” than any other part of the American experiment.

José M. Sánchez, *Pius XII and the Holocaust: Understanding the Controversy* (Catholic University of America, 2002). Pope Pius XII's alleged silence in the face of the destruction of the European Jews during World War II has been the subject of a fierce controversy that has continued unabated ever since Rolf Hochhuth's *The Deputy* made the charge so spectacularly in 1963. Numerous critics have accused the pope of everything from deliberate anti-Semitism to collusion with the Nazi regime, while equally partisan defenders have argued that his silent diplomacy saved hundreds of thousands of Jews and other innocent victims from Nazi terror. In this highly accessible work, José M. Sánchez offers a new approach to the controversy. He discusses the reasons given for Pius' behavior by the significant authors who have contributed to the dispute and evaluates their findings in the light of the published documents. He also studies the controversial events that critics have cited to prove their contentions about the pope and provides

a full examination of Pius' public and private comments on the war and the destruction of the European Jews. His analysis moves outside of the traditional views to rephrase the issues. It is the first work to clearly and completely summarize the basic charges and defenses as well as the first to bring to the dispute a full treatment of Pius' personality in the context of the institutional framework within which he operated.

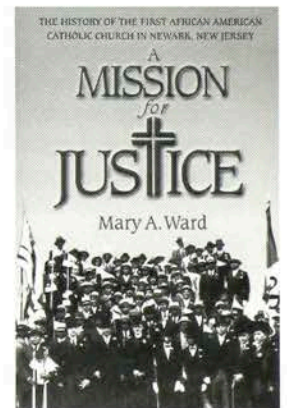
John Arnold Schmalzbauer, *People of Faith: Religious Conviction in American Journalism and Higher Education* (Cornell, 2003). Over the past two decades, a host of critics have accused American journalism and higher education of being indifferent, even openly hostile, to religious concerns. These professions, more than any others, are said to drive a wedge between facts and values, faith and knowledge, the sacred and the secular. However, a growing number of observers are calling attention to a religious resurgence — journalists are covering religion more frequently and religious scholars in academia are increasingly visible. John Schmalzbauer provides a compelling investigation of the role of Catholic and evangelical Protestant beliefs in the newsroom and the classroom. His interviews with 40 prominent journalists and academics reveal how some people of faith seek to preserve their religious identities in purportedly secular professions. Schmalzbauer highlights the persistent tensions between the worlds of public endeavor and private belief, yet he maintains there is room for faith even in professional environments that have tended to prize empiricism and detachment over expressions of personal conviction. Individuals featured include the journalists Fred Barnes, Cokie Roberts, Peter Steinfeld, Cal Thomas, and Kenneth Woodward, and the scholars John DiIulio, Elizabeth Fox-Genovese, Andrew Greeley, George Marsden, and Mark Noll.

Raymond A. Schroth, S.J., *Fordham: A History and Memoir* (Loyola, 2002). Schroth situates the history of Fordham University in the context of immigration clashes between Catholics and Protestants, and the struggle for civil and women's rights in New York City. Schroth examines topics such as

educational and religious controversies, the rise and fall of the Bronx, war, and racial desegregation.

Thomas J. Shelley. *Slovaks on the Hudson: Most Holy Trinity Church, Yonkers, and the Slovak Catholic Archdiocese of New York, 1894-2000* (Catholic University of America, 2002). The Slovak presence in this country has been largely unnoticed and unstudied. This book traces the evolution of one Slovak Catholic community in Yonkers, New York, over the course of the last century by focusing on the role of the Church of the Most Holy Trinity, the single most important institution in the local Slovak Catholic community. The church served not only as a religious center but also as a social and cultural focal point, and it formed an indispensable link between the local Slovak Catholic community and an extensive network of national fraternal organizations. The history of this Slovak national parish is inextricably linked with the history of the whole Catholic community in Yonkers. In the late nineteenth- and early-twentieth centuries, repeated waves of Catholic immigrants transformed the city into a microcosm of the Catholic Church in urban America. For that reason the history of the Church of the Most Holy Trinity has been placed in this larger context. A subsidiary theme that runs throughout the book is the long struggle of the industrial workers of Yonkers, many of them Catholic immigrants like the Slovaks, to obtain better working conditions from their employers.

Mary A. Ward, *A Mission for Justice: The History of the First African American Catholic Church in Newark, New Jersey* (Tennessee, 2002). Founded in 1930 as the result of efforts by several black Catholic lay women, Queen of Angels quickly embarked on an outreach campaign that endured for decades and affected the entire Newark community — black and white, Catholic



and Protestant. By the 1960s, many people looked to Queen of Angels as a model of social and civil rights activism. Ward places the parish within its broader historical, religious, and social context and explores the church's struggle for justice within the Catholic Church and in society as a whole.

Msgr. Francis J. Weber, *Santa Margarita de Cortona Asistencia: A Forgotten Missionary Foundation along California's El Camino Real* (St. Francis Historical Society, 2003). Weber's latest contribution to the history of the missions in California fills a needed gap with the study of Santa Margarita de Cortona *asistencia*, a small mission unit founded in 1787 under Junipero Serra. This brief history moves through the mid-twentieth century, describing the experience of the *asistencia* as California came under U.S. statehood.

Msgr. Francis J. Weber, *A Legacy of Healing: The Story of Catholic Health Care in the Archdiocese of Los Angeles* (St. Francis Historical Society, 2003). The Catholic Church in the United States is unique within the universal Church for its maintenance of church-related systems of health services. Statistics indicate that Catholic institutions and agencies now represent about one-sixth of the overall health services provided in the United States. While the documents of Vatican II remained silent on health care, the hierarchy in the United States became increasingly vocal on health issues. This book sketches the story of Catholic health-care systems in what is now the Archdiocese of Los Angeles.

Claire E. Wolfeich, *Navigating New Terrain: Work and Women's Spiritual Lives* (Paulist Press, 2002) explores the spiritual implications of women's increasing work-force participation from 1940 to the present, wedding careful historical and sociological research with constructive theological exploration. Work is one of the most important

religious questions of our time, and yet little has been written in a theological vein about women's changing work roles. Nor have religious leaders adequately addressed the complexity of women's work — and its implications for spirituality, religious participation, justice, women's self-understandings, and the family. This book addresses that critical gap. The thoughts and dilemmas of actual women workers come to life in this book, as the author weaves together the reflections of numerous "ordinary" women, as well as more prominent figures such as labor leader Dolores Huerta, Catholic Worker founder Dorothy Day, author Mary Gordon, and theologian Elisabeth Schüssler Fiorenza. The author brings women's changing experiences in the work force into dialogue with Jewish, Protestant, and Roman Catholic traditional resources, raising challenging questions and offering practical wisdom. The book also presents constructive insight about the potential for women's leadership in the church — an important topic across national and religious lines, given the crises that have occurred in religious leadership.

Robert Wuthnow, *All in Sync: How Music and Art Are Revitalizing American Religion* (California, 2003) draws on more than 400 in-depth interviews with church members, clergy, directors of leading arts organizations, and a new national survey to document a strong positive relationship between participation in the arts and interest in spiritual growth. Wuthnow argues that contemporary spirituality is increasingly encouraged by the arts because of its emphasis on transcendent experience and personal

reflection. This kind of spirituality, contrary to what many observers have imagined, is compatible with active involvement in churches and serious devotion to Christian practices. Readers visit contemporary worship services in Chicago, Philadelphia, and Boston and listen to leaders and participants explain how music and art have contributed to the vibrancy of these services. *All in Sync* also illustrates how music and art are integral parts of some Episcopalian, African American, and Orthodox worship services, and how people of faith are using their artistic talents to serve others.

## NAVIGATING NEW TERRAIN

*Work and Women's Spiritual Lives*



CLAIRE E. WOLFEICH

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Glenda L. Carne, "Nuestra Señora del Rosario Church, Truchas, New Mexico: A Record of the Community," *Catholic Southwest: A Journal of History and Culture* 13 (2002): 59-78.

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Suellen Hoy, "Ministering Hope to Chicago," *Chicago History* 31, no. 2 (fall 2002): 4-23.

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Muriel Schmid, "'The Eye of God': Religious Beliefs and Punishment in Early Nineteenth-Century Prison Reform," *Theology Today* 59, no. 4 (January 2003): 546-58.

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# UPCOMING EVENTS AT THE CUSHWA CENTER

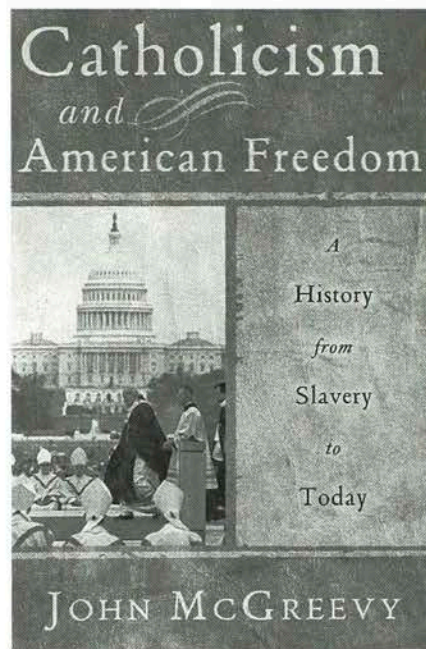
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## **Cushwa Center Lecture**

Elizabeth Johnson, C.S.J.,  
Fordham University  
*September 24, 2003*

## **American Catholic Studies Seminar**

R. Bentley Anderson, S.J.,  
St. Louis University  
*November, 2003*



## **Hibernian Lecture**

Patrick Griffin,  
Miami University of Ohio  
*November, 2003*

## **Seminar in American Religion**

John McGreevy, author of *Catholicism  
and American Freedom: A History*  
(Norton, 2003).

Commentators:  
Dorothy Ross  
The Johns Hopkins University

David Hall  
Harvard Divinity School

*October 24-25, 2003*

# Uncommon Faithfulness: The Witness of African American Catholics

March 11-14, 2004

University of Notre Dame, South Bend, Indiana

Thursday, March 11, 2004

Keynote Address:

*"Theology at the Crossroads: Ebony Word, Dark Hope"*

M. Shawn Copeland, Ph.D.

Marquette University

Friday, March 12, 2004

Eucharist (7:30 a.m.)

## Session One

(9:00 a.m. - Noon)

*Slavery, Segregation, and Second-Class Status: Racism and the Tribulations of Being Black and Catholic*

Moderator: C. Vanessa White

Director, Augustus Tolton Pastoral

Ministry Program, Catholic Theological Union, Chicago

*"The Difficulty of Our Situation":*

*The Oblate Sisters of Providence in Antebellum Society"*

Diane Batts Morrow, Ph.D.

University of Georgia, Athens

*"Dealing with Desegregation: Black and White Catholic Responses to the Integration of the Diocese of Raleigh, 1953"*

Cecilia Moore, Ph.D.

University of Dayton

*"Black Catholic Clergy in the Civil Rights and Black Power Movements"*

Katrina M. Sanders, Ph.D.

University of Iowa

*"Relating Race and Religion: Four Historical Models"*

Albert Raboteau, Ph.D.

Princeton University

## Session Two

(1:30 p.m. - 4:30 p.m.)

*The Treasure of Black Catholic Faith*

Moderator: Thaddeus Posey, Ph.D.

University of St. Thomas, St. Paul, Minnesota

*"Henriette Delille: Servant of Slaves, Witness to the Poor"*

Cyprian Davis, O.S.B., D.Hist.Sc.

St. Meinrad School of Theology,

St. Meinrad, Indiana

*"The Hope-Filled 'Grace-Optimism' of Daniel Rudd, Editor of the American Catholic Tribune and Founder of the Black Catholic Lay Congress Movement"*

LaReine-Marie Mosely, S.N.D.

University of Notre Dame

*"A Home in the Bayou: The Founding of a Black Catholic Parish in St. Martinville, Louisiana, 1935-1955"*

Anthea Butler, Ph.D.

Loyola Marymount University,

Los Angeles

*"African American Sacred Music in the American Catholic Church"*

Kevin P. Johnson, D.M.A.

Spelman College, Atlanta

Evening Prayer Service (5:00 p.m.)

## Reception and Banquet (6:30 p.m.)

Keynote Address: Most Reverend

Wilton D. Gregory, S.L.D.

Bishop of Belleville, Illinois

President, United States Conference of Catholic Bishops

Saturday, March 13, 2004

## Session Three

(9:00 a.m. - Noon)

*A Wider Lens: Catholics in the African and African American Diaspora*

Moderator: Hugh R. Page, Jr., Ph.D.

University of Notre Dame

*"Reclaiming Equality: Jamaica's Michael Manley and Catholic Social Teaching in Dialogue"*

Anna Kasafi Perkins

Boston College

*"Cuba's Divine Mulatas: Religious Syncretism and Representations of National Identity in Cuban Popular Devotions to the Virgin of Charity and to Ochun"*

Jalane D. Schmidt

Harvard University

*"African Catholics in the United States: Gifts and Challenges"*

Paulinus Odozor, C.S.S.P., Th.D.,

S.T.D.

University of Notre Dame

*"Pan-Africanism: An Emerging Context for Understanding the Black Catholic Experience"*

Clarence Williams, C.P.P.S., Ph.D.

Archdiocese of Detroit

## Session Four

(1:30 p.m. - 4:30 p.m.)

*"Faith Seeking Understanding": The Theological Wisdom of Black Folks*

Moderator: Jessica Wormley

Fordham University

*"Faith of Our Mothers: Catholic Womanist God-Talk"*

Diana Hayes, Ph.D., S.T.D.

Georgetown University

*"Communion Ecclesiology: Implications for Ecclesial and Social Transformation"*

Jamie Phelps, O.P., Ph.D.

Loyola University, Chicago

*"Catholic Ethics and the African-American Experience"*

Bryan Massingale, S.T.D.

St. Francis Seminary, Milwaukee

*"Different Makes a Difference: Black Women's Involvement in the Fetal Tissue Market"*

Shawnee Daniels-Sykes, S.S.N.D.

Marquette University

Eucharist (5:00 p.m.)



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### News Items for Newsletter

(Current position, research interests, etc.):

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