



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *Young Adult Catholics: Dark Cloud or Silver Lining?*

**T**he suicide note left by the Chicago teen who hung himself was succinct. "The only thing around here with any roots," it read, "is this tree."

The story, recounted by Father Patrick Brennan, came to mind as I reviewed statistics regarding Generation X, the 80 million Americans born between 1962 and 1982, now in their 20s and 30s. Roots, depths, coherence, meaning, continuity with the past — these "goods" seem missing or in short supply in the experience of the 13th and most diverse American generation.

In 1993, as the bulk of the generation was coming of age, AIDS was the top killer of young adults in 64 cities and five states. Twenty-five percent of all African-American men in their 20s were either in prison, on probation, or on parole. Every day, over 2,500 American children witnessed the divorce or separation of their parents. Every day,

90 children were taken from their parents' custody and committed to foster homes. Every day, three Americans aged 15 to 24 committed suicide, and another 16 were murdered. More than 2,000 teens dropped out of school, 3,610 teens were assaulted, 6,530 were robbed and 80 were raped. Every day of 1993, 500 adolescents began using illegal drugs and 1,000 began drinking alcohol. Every day, 1,000 unwed teenage girls became mothers.

In this milieu a crisis of meaning binds GenXers together. Conducting surveys from 1990 to 1992, George Barna found that while 53 percent of Xers define themselves as "religious," 70 percent say that "absolute truth does not exist." Awash in facts and factoids, cyberspace bits and bytes, GenXers suspect that reality is constructed rather than discovered; the relation of the incoming data to "knowledge" or "wisdom" is murky, to say the least. Barna's findings suggest that young Americans feel alienated from the world of modernity — from its trust in reason,

its grand narratives, and its Euro-American orientation.

The sociological data resonate with the jeremiads unleashed by critics of U.S. culture such as Robert Bork, Christopher Lasch and Gertrude Himmelfarb, who locate the origins and devastating force of contemporary social ills in a secularization process that has gone haywire. The a-theistic premises shared by the majority of professional, corporate and intellectual elites, they argue, have decisively penetrated mainstream political and cultural institutions. These assumptions shape popular sensibilities to such a degree that American culture, while not systematically or comprehensively hostile to religious faith, nevertheless undermines its plausibility structures and erodes its ethical foundations. Contemporary American culture, according to this view, trivializes religion, commodifies the spiritual, confuses accidents for substance, promotes a consumerist approach to traditions of wisdom, glamorizes artifice, scorns self-denial, creates need and exploits desire, celebrates superficiality and courts violence.

Otherwise, it poses no serious threat to Christian faith.

Holding a somewhat more balanced view of the situation, historians of U.S. Catholicism nonetheless acknowledge that the religion-trivializing trend has

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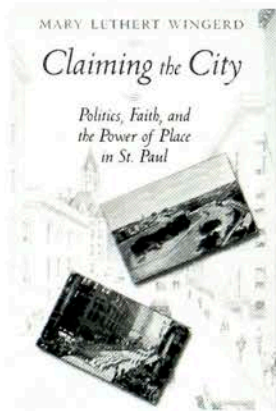


## CATHOLICISM IN TWENTIETH-CENTURY AMERICA

Mary Lethert Wingerd, *Claiming the City: Politics, Faith, and the Power of Place in St. Paul* (Cornell University Press, 2001).

*Claiming the City* traces the contours of St. Paul's civic identity to show how personal identities and political structures of power are fundamentally informed by a social and religious geography of place.

One of the "twin cities" that served as the economic hub of the upper Midwest, St. Paul provides a particularly fruitful site for such analysis because it developed along a path divergent from that of Minneapolis, its sister city across



the Mississippi river. By the late 19th century, St. Paul had emerged as an Irish, Catholic, Democratic stronghold, while Minneapolis bore the stamp of Scandinavians, Protestants and Republican Yankee progressives.

As the cities vied with each other for economic dominance, the citizens of St. Paul sought to sustain growth by constructing complex alliances among business, labor, and the Catholic Church that cut across class and ethnic lines, while business leaders of the more industrially dynamic Minneapolis pursued a confrontational model of labor-capital relations.

Mary Lethert Wingerd brings together the voices of citizens and

workers and the power dynamics of civic leaders including James J. Hill and Archbishop John Ireland. She crafts a portrait of St. Paul remarkable for its specificity as well as its relevance to broader interpretations of place-based culture and politics.

Wingerd's rich and lively history of St. Paul is a clear demonstration that place — the lived experience and memory located in a specific spatial context — is a constitutive element of other aspects of identity.

*Claiming the City* is the first volume in "Cushwa Center Studies of Catholicism in Twentieth-Century America," a new book series published by Cornell University Press. This series is based on the multi-year research project of the same name organized and directed by the Cushwa Center, with support from the Lilly Endowment, Inc. and the University of Notre Dame. The project seeks to integrate the experiences and contributions of Catholics more fully into the mainstream narratives of American history, to enhance collaboration between historians of Catholicism and other scholars, and to promote the study of American Catholicism by graduate students and established scholars working outside the field.

## THE IRISH IN AMERICA

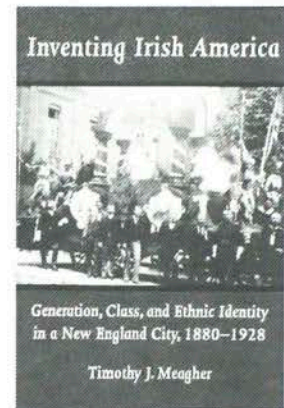
Timothy J. Meagher, *Inventing Irish America: Generation, Class, and Ethnic Identity in a New England City, 1880-1928* (University of Notre Dame Press, 2001).

*Inventing Irish America* challenges standard accounts of ethnic transformation by examining the creative adaptation of the Irish American community of Worcester, Massachusetts, across four generations.

From their arrival as isolated immigrants to the nomination of Al Smith as the first Irish Catholic presidential candidate, Irish Americans devised a variety of institutional and cultural strategies to maintain a distinct cultural identity within a broader national identity as American citizens. Despite a

shifting institutional focus ranging across the temperance movement, the Ancient Order of Hibernians, and the Roman Catholic Church, the generations of Irish Americans who lived in Worcester at the turn of the 20th century consistently rejected the assimilationist demands of 100 percent Americanism even as they asserted their loyalty to America.

Unlike their fellow ethnics in Boston, the Irish of Worcester never possessed the dominant numbers required to go it alone in the arenas of politics and culture. *Inventing Irish America* is consequently a study of inter-ethnic relations rather than of the Irish in isolation. Continuing minority status



brought new challenges to the survival of the Irish as a distinct group. Each generation responded with novel strategies, from cross-party political alliances with Yankee Republicans to a pan-ethnic Catholic coalition orchestrated by the Irish leadership of the militantly patriotic Knights of Columbus.

Meagher's study of the political and cultural triumph of the Knights is a particularly significant contribution to the growing body of scholarship that has sought to bridge the gap between the study of religion and the study of ethnicity. Even though the cultural tribalism of the Gaelic revival proved unable to command loyalty beyond the generation of the 1890s, the religious separatism of the Catholic Church provided the Irish with the basis for a distinct group identity that lasted well into the middle decades of the 20th century.



## Cushwa Center Conference

On March 16-17, the Cushwa Center hosted a public conference, "Interpreting the American Catholic Experience: The Achievement of Jay P. Dolan." Over 100 scholars, colleagues and friends gathered to honor Professor Dolan in anticipation of his retirement after 30 years of teaching in the history department at Notre Dame. The conference featured three panels each chaired by former graduate students of Dolan, along with an after dinner presentation by Marty E. Marty and a concluding roundtable session. The presentations reflected on both the general state of American religious history as well as Dolan's contributions to the field over the course of his career.

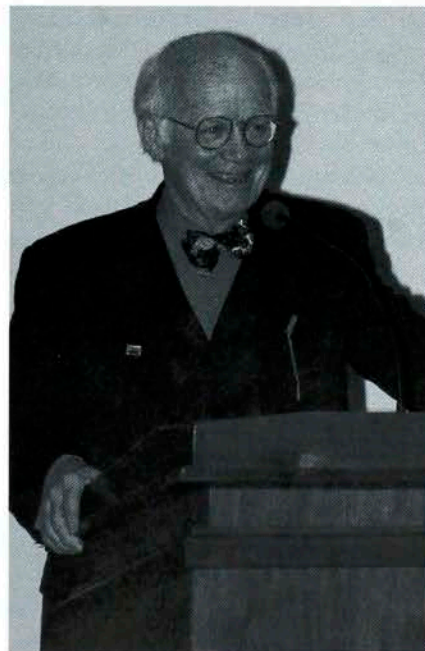
Janet Welsh, O.P., of Dominican University, chaired the opening session on "Catholics and American Religion: Integrating the Narratives." Jon Butler, William Robertson Coe Professor of American Studies and History at Yale University, delivered the main address. Professor Butler posed the problem of integration in history at two main levels: first, the need to integrate older models of "analytical" history with the paradigms of the new "narrative" history; and second, the problem of whether the increasingly diverse particular stories of American religious history can be contained within any single, unified narrative.

With its concern for rendering the rich textures of individual lives, the new narrative history has required historians to develop skills once thought more proper to the novelist. Indeed, with respect to religious experience, Butler cited James Baldwin's novel *Go Tell It on the Mountain* as a model for a certain kind of narrative religious history. Baldwin's story of the tortured life of a pentecostal preacher conveys more deeply than any work of history the ways in which religion can permeate every aspect of an individual's personal experience and communal life.

Butler noted that Dolan's study of Irish and German Catholics in his first

book, *The Immigrant Church*, marked a significant advance toward a more serious engagement on the part of historians with details of everyday life that were previously the domain of the novelist. Few historians can hope to match Baldwin for literary artistry, but the discipline of history seeks to understand religious experience in a social context broader than most novelists are capable of conveying. Dolan and those who followed him sought to understand not only the what, but the why of religious experience, and this concern for causal explanation remains the chief distinguishing mark of the historian.

The new narrative history threatens to lose the contextual and causal dimensions of Dolan's style of social history in an amorphous sea of individual religious experience. Recent works of historical scholarship increasingly present religion as a badge of group identity, with little effort to connect communal religious practices to official theology or larger social processes. Butler charged that scholars today risk falling into the same cheerleading role that the religious right has played in politics and urged a renewed commitment to critical detachment in the study of religious life.



Martin E. Marty

Philip Gleason, professor emeritus of history at Notre Dame, responded to Butler's paper by reflecting on his experiences working as Dolan's colleague. Gleason spoke of how the progressive "people of God" ecclesiology of Vatican II inspired Dolan to study the people in the pews and the ecumenical spirit of the council led him to build bridges between scholars in American Catholic history and those working in American religious history. Dolan's progressive Catholicism afforded him a critical insight into American Catholic history unavailable to earlier generations of historians, but the years since the 1960s have seen legitimate criticism develop into cynicism in many segments of American culture. If historians of religion tend to speak well of their subject, it is in large part due to their understanding that religion has more than enough detractors in the secular intellectual world at large.

Following the opening dinner Friday evening, Jeffrey M. Burns of the Chancery Archives of the Archdiocese of San Francisco introduced Martin E. Marty, professor emeritus of the history of modern Christianity at the Divinity School of the University of Chicago, who delivered an address on "Dolan's *Oeuvre*." Reflecting on the nature of history writing as a vocation, Marty noted that while Dolan's scholarly achievements mark him as a worthy successor to John Gilmary Shea, Peter Guilday and John Tracy Ellis, even the greatest historians rarely see their work survive on to the next generation. Few works of history achieve the status of timeless "Great Books," but seem rather bound to the historical periods that serve as their subject matter or in which they were written.

More troubling, historians often fail to connect with readers outside a small circle of specialists even within their own generation. Marty noted with some irony that while the general democratic reorientation of American Catholicism in the years following the Second Vatican Council inspired Dolan's social historical approach, the people of God have expressed relatively little interest in the people's history. Like the neglected

poet of Dylan Thomas' "In My Craft or Sullen Art," historians must remain committed to their discipline, regardless of its audience.

Citing the great Dutch historian C.J. Reiner, Marty concluded that the historian writes not for the many, but for the few who stop to think. Still, with the breakdown of the institutional supports which once sustained the Catholic subculture, the circle of those who stop to think will have to expand if American Catholics are to maintain a distinct sense of peoplehood.

Mary Linehan of Spalding University opened the conference on Saturday morning by introducing Robert Orsi, professor of religious studies at Indiana University, who delivered a paper, entitled, "Devotional Architectonics: The Parish as Site of Catholic Devotional Life." Devotionalism — spiritual practices such as novenas, the rosary and eucharistic adoration — dominates the contemporary Catholic image of the pre-conciliar church. Liberals who reject devotions and conservatives who long for their return share a common discourse of pastness that places the culture of devotionalism in an almost unreachably mythic past located beyond the historical rupture of Vatican II. Devotionalism finds its continued presence in this discourse of pastness, perhaps never more powerfully than in the continuing exorcism of the ghosts of the preconciliar Church by ex-Catholics.

With anecdotes telling of statues in dumpsters and monstrances converted to picture frames, Orsi expressed more than a little regret at the loss of material culture artifacts that resulted from the widespread rejection of devotionalism in the years immediately following the council. Still, he stressed that in studying devotionalism, historians must neither celebrate nor attack, but simply try to understand, how people used devotions to make sense of their world.

Orsi bemoaned the failure of recent scholarship to build on Dolan's pioneering work and called on historians to pay greater attention to the role of devotions in marking the boundaries of insider/outsider status among various ethno-religious groups. Drawing on the work of the anthropologist James Fernandez,



Jay Dolan, Anna Jean and Bill Cushwa

he spoke of the need to explore the architectonics of devotionalism, the way that devotions helped to organize space and position the concrete realities of everyday parish life in some specific relation to a vision of transcendent cosmic order.

In his response, John McGreevy, associate professor of history at Notre Dame, compared Orsi's work on devotionalism in modern American Catholicism to Eamon Duffy's magisterial account of the stripping of the altars in Reformation England. He wondered, nevertheless, how a devotional culture as rich and vibrant as that described by Orsi could disappear overnight.

Acknowledging the nuances in Orsi's argument, McGreevy still detected more than a little interpretive backlash, in which condescension toward devotionalism has been replaced by a new condescension toward Vatican II-era reformers. He also suggested that the ethnic dividing line pitting northern European clerics versus the popular religion of southern Europeans and Latinos has been overdrawn, and urged greater attention be paid to the persistence of older devotions alongside the new reforms.

Anita Specht of Kansas Wesleyan University chaired the first afternoon panel. Timothy Matovina of the

theology department at Notre Dame delivered a paper on "Latinos and the 'Remapping' of American Catholicism." Professor Matovina revisited Jon Butler's opening theme of integrating narratives by shifting the focus toward a fault line internal to American Catholicism: the division between the U.S. Catholics of European descent and Latino Catholics. He noted that Dolan's synthetic narrative history, *The American Catholic Experience*, broke with the received tradition of beginning American Catholic history with the appointment of John Carroll as bishop of Baltimore and stressed the multiple colonial origins of New World Catholicism, particularly the influence of France and Spain.

Recent work on Latino Catholicism both challenges and revitalizes Dolan's narrative of the American church. Against Dolan's account of the decline of the old Spanish missions in the 19th-century southwest, scholars of Latino Catholicism now stress the persistence of enduring communities of faith that maintained a vital Latino presence in the region before the rise in Mexican immigration in the early 20th century.

The story of Latino immigration in the 20th century similarly eludes Dolan's model of the immigrant church. Unlike previous immigrants, Latinos have confronted a Euro-American church that is predominantly middle class. Latinos may be starting to exhibit social mobility patterns that resemble those of 19th-century immigrants, but through much of the 20th century they have had to contend with barriers of class beyond the ethno-cultural tensions characteristic of earlier immigrant waves.

Still, continuities remain. Matovina observed that Latinos share with earlier European immigrants the loss of homeland and sense of exile that resonate deeply with the biblical theme of sojourn in a foreign land. Jay Dolan's work, more than that of any other historian of his generation, reminds American Catholics that they are an immigrant church. Awareness of this past is essential to dealing with a future that will see new immigrants from the different shores of Asia, Africa and Latin America.

Respondent Allan Figueroa Deck, S.J., of the Loyola Institute, focused his comments on the transnational themes of Matovina's talk. In his time, Jay Dolan recognized the presence of Latinos seeking a voice in the American church. Today, however, the real issue is the integration of U.S. Catholicism into the church of the Americas. Roughly 50 percent of the world's Catholics have cultural and historical roots in the Iberian peninsula; the percentage is much greater for the Western hemisphere.

A multicultural experience from the beginning, Iberian Catholicism offers the most compelling guide for the church as it deals with increasing internal diversity and the need for greater ecumenical dialogue among all Christians. Devotionalism, which Dolan and others have identified as a bond between Latino and Euro Catholics, has also proved capable of uniting Latino Catholics with Latino Pentecostals. In some ways, the most interesting development in Latino religion is the export of Catholic symbolism and ritual into a Protestant denomination traditionally hostile to Catholicism.

Scott Appleby chaired the final roundtable panel discussion of Dolan's legacy. David O'Brien, Loyola Professor of Roman Catholic Studies at the College of the Holy Cross, stressed Dolan's success at institution building and his commitment to connecting history and theology to social activism, while Mary Oates, C.S.J., of Regis College, spoke eloquently on the need for a fuller account of the lives of women religious and a greater attention to class divisions in American Catholic history. Elizabeth McKeown of Georgetown University provided a humorous survey of the various opinions expressed over the two days of the conference, while Scott Appleby offered sobering reflections on the place of history in the life of the Church. Recent studies suggest that only 23 percent of young adult Catholics consider themselves sufficiently informed about the history and teachings of the Church. Many younger Catholics remain attracted to the Church's social teaching, but the Church has lost its ability to function as an all-encompassing institution capable of sustaining a distinctive world view through ritual and doctrine.

History tells us that the Church has proved capable of sustaining the faith through many periods of disruptive institutional change. Appleby pointed to developments in Latino Catholicism in particular as evidence that our current situation is not desperate. With their rich liturgical life and strong sense of community, Latinos embody many of the characteristics Jay Dolan associated with the Euro-American immigrant church. Distinctions of class and culture ensure that Latinos will not simply repeat the pattern of an earlier immigrant generation, but a common faith and church offers hope for the Latino flowering to enrich the entire American Catholic experience.

## ***Seminar in American Religion***

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The spring Seminar in American Religion met on February 3 to discuss Diane Winston's book, *Red Hot and Righteous: The Urban Religion of the Salvation Army* (Harvard University Press, 1999). Dr. Winston is program officer in the religion division of the Pew Charitable Trust in Philadelphia. Margaret Lamberts Bendroth, professor of history at Calvin College, and Peter D'Agostino, associate professor of history at Stonehill College, served as commentators.

The dramatic population shift from country to city in the 19th century undermined the traditional social structures that helped to integrate religion into everyday life in the preindustrial era. Cheap amusements offered by the theater and the saloon seemed to command the primary cultural loyalty of the urban masses. William Booth founded the Salvation Army in England in 1878 to combat what he saw as the paganism of modern urban life.

In her book, Dr. Winston argues that while promoting a theologically and morally conservative form of evangelicalism, Booth's movement distinguished itself by its willingness to exploit the secular means of modern advertising and entertainment for the Christian ends of revivalism and reform. The Army arrived in America in 1880 preaching "the cathedral of the open air," a vision of the world in which religion infused every aspect of daily life.

Winston's study stresses how the Salvationists' version of evangelicalism had particular consequences for gender relations. Challenging the Victorian dichotomy of public man and private woman, the Salvationists allowed unprecedented opportunities for female independence. Women preachers, known disparagingly as "Hallelujah lassies," soon came to symbolize the Army as a whole in the popular imagination.

Defiance of gender norms initially placed the Army at odds with both the working class and the middle class. The conservative evangelicalism at the heart of its religious message provided enough common ground for the movement to forge an alliance with proponents of Victorian domesticity. Maud Booth, who with her husband Ballington Booth assumed leadership of the American branch of the Army in 1887, supported women's education, work and exercise, but also affirmed love for home and family as essential to true womanhood. In place of the secular "new woman," Booth extolled the virtues of the Christian "advanced woman." With her upper class background, she was able to remove the taint of the Army's association with "low" women and successfully transform the morally suspect "Hallelujah lass" into a respectable "Woman Warrior."

Such ideological subtleties were, however, generally lost in the blare of brass bands and street singing with which the Army made its mark on the industrial city through the first decade of the 20th century. Salvationists would routinely rewrite commercial songs of the day and perform them as hymns with Christian lyrics. No less an intellectual than George Bernard Shaw was sufficiently impressed by their musical style that he offered to write a play for the Army. The Army preferred to take dramatic matters in their own hands, most spectacularly with "The Commander in Rags," a lecture/performance starring Evangeline Booth (William's daughter) as a Cockney flower girl who finds salvation in the slums of London. Determined to take her message to the people, Evangeline performed in working-class theaters previously considered off limits to respectable women.

More successful at raising funds than in securing conversions, "The

Commander in Rags” is in many ways symptomatic of the Army’s gradual transformation from spiritual ministry to social service organization. Winston locates this transformation in the first decade of the 20th century and sees World War I as a key turning point in the Army’s acceptance as a nondenominational American organization. By offering simple refreshments and companionship, the “doughnut girls” won the hearts of the soldiers on the front and earned the Salvation Army a special place in the hearts of their loved ones at home.

The Army continued to grow through the 1920s, but its commitment to 19th-century ideals of self-reliance clashed with the idea of a permanent welfare state emerging under Franklin Roosevelt’s New Deal. Still, it remains the largest charitable fund raiser in the United States. The Hallelujah lassies may be relegated to revivals of *Guys and Dolls*, but the Army’s bell-ringing department store Santas stand as a living testimony to the enduring interpenetration of the sacred and the secular.

Margaret Bendroth praised Winston’s book for its attention to the urban context of the Salvation Army’s mission, but wondered to what extent the book may be telling a specifically New York story. In Boston, open-air preachers such as A.J. Gordon were even more confrontational than the Army, and showed little interest in the Catholics who actually made up the majority of the city’s population. Peter D’Agostino followed up on this observation by questioning the Army’s claims to inclusivity. Non-sectarian in theory, the movement focused mainly on Anglo and African-American Protestants in practice.

Winston acknowledged the geographic limitations of her account, but defended her choice of New York on the grounds of its significance as the cultural capital of America. Despite New York’s polyglot urban setting, group boundaries remained strong. The Army also had somewhat cool relations with other Protestant groups, particularly those with strong theological commitments such as the Holiness movement. A deeper understanding of

intergroup dynamics awaits a fuller account of Jewish and Catholic attitudes toward the Army that Winston conceded was beyond the scope of her study.

Professor D’Agostino also suggested the need for greater clarity in Winston’s use of the terms “sacred” and “secular.” Much of the subsequent discussion focused on how the story of the Salvation Army might shed light on the larger process of secularization. Drawing comparisons with recent initiatives in the field of faith-based charity, James Turner wondered if the religious base of the movement made any difference in the way it cared for the poor. Given the Army’s primary public identity as a provider of social services, in what sense can we call the organization religious?

Winston responded that the Army’s long standing emphasis on the need to forge a practical Christianity has enabled it to live with seemingly irreconcilable contradictions. As an institution, the Salvation Army has made many compromises that suggest the triumph of secularization. Still, Winston stressed that in reading through the private papers of its founders and interviewing its contemporary leaders, she found ample evidence of a deep personal piety expressed in a language still very much in the tradition of conservative 19th-century evangelicalism.

## American Catholic Studies Seminar

On Wednesday, February 7, Kathryn A. Johnson presented a paper, “Taking Marriage One Day at a Time’: The Cana Conference Movement and the Creation of a Catholic Mentality,” at the Spring American Catholic Studies Seminar. An assistant professor of history at Barnard College, Dr. Johnson drew her paper from a larger work in progress, “The Split-Level Catholic: Faith, Citizenship and Suburban Family Life in Postwar America,” for which she received a fellowship from the Princeton University Center for the Study of Religion. Kathleen Sprows Cummings, a Lilly Fellow in the Humanities and the Arts at Valparaiso University, served as the respondent.

The 1950s is often portrayed as a period that saw the triumphant entry of Catholics into the mainstream of middle-class America. As the postwar baby boom suggests that middle-class Americans were turning toward a certain Catholic ideal of large families, so the Cana Conference movement suggests that Catholics were turning toward more conventionally Protestant notions of the companionate marriage.

Two Jesuits, Father John Delany and Father Edward Dowling, conceived the conference as a lay-clerical cooperative venture to foster a distinctive “Catholic mentality” in family life. The movement drew heavily on contemporary psychology and sociology in its efforts to equip Catholics with the intellectual tools needed to meet the challenge of living a Christian life in modern secular America. Dowling was particularly impressed by the potential of the 12-step program of Alcoholics Anonymous as a method applicable to a wide range of family problems.

Based in Chicago and St. Louis, respectively, Delany and Dowling both saw modern materialism and modern notions of romantic love as serious threats to family stability. Still, each took a different approach to dealing with what they perceived as a crisis in the Catholic family. Inspired by the family retreat movement in France, Delany founded the Family Renewal Association (FRA) in 1943. The FRA sponsored day-long retreats that encouraged quiet moral reflection and the celebration of the Mass as central to improving family life. Delany placed the



Kathryn A. Johnson

Mass at the center of his program and explicitly rejected more practical family counselling techniques. Dowling adopted the title of "Cana" to distinguish his movement from Delany's. He believed that a Catholic family program would be more effective if it deliberately minimized what he called "obviously spiritual things."

Part of this strategy was purely practical. Dowling felt that men would not respond to an overtly religious message and saw male participation as key to the success of the program. His strategy also reflected a theological shift from otherworldly spiritual practices rooted in the life of male and female religious toward a spirituality of everyday life in the world. One Cana leader spoke of the need to forge a spiritual style capable of fostering "a contemplative life in the midst of grocery lists and an economy-size Stan Musial practicing his swing in front of the living-room mirror."

The Cana movement marked a fundamental reorientation in Catholic thinking on the place of the laity in the church. By promoting a new spirituality specific to the laity, it helped to move the center of family spiritual life from the church to the home. Dowling's vision of lay-clerical cooperation marked a significant democratic advance on the hierarchical models of the older Catholic Action tradition of lay activism. Observing Alcoholics Anonymous convinced Dowling that lectures from priests would never have much impact on the marital problems of the laity. Like recovering alcoholics, Catholic couples needed to take control of their own lives, starting with a personal inventory (which Dowling called a "Canalysis") of their problems, and progressing, one day at a time, toward solutions.

This vision of marriage as a problem-solving activity had little precedent in Catholic sacramental theology. Johnson argued that the Cana movement thus provided a bridge linking Catholics to the broader critical discourse on consumer-based conformity in postwar America. As lay Catholics turned increasingly toward social science for spiritual guidance, they came to see themselves as experts on their own lives.

The new dignity accorded family life through the Cana movement, along with the increasing authority granted the laity in family matters, provided a foundation for the broader demands for lay autonomy in the years following the Second Vatican Council.

Kathleen Cummings commented that Professor Johnson's work on family life helps to address important issues of gender still fairly marginal in the study of American Catholic history. Still, she questioned the degree to which the Cana movement represented a significant departure from earlier ideas and wondered as to its long-term affect on Catholic family life. Johnson responded that while Cana affirmed "traditional" gender roles in terms of reinforcing male authority over women, its emphasis on companionate marriage marked a significant shift from the church's earlier emphasis on procreation, a reorientation that provided much of the rationale for lay opposition to *Humanae Vitae*.

The Cana conference succeeded in establishing the dignity of married life as a distinct vocation within the church, equal, at least in the minds of many of the laity, to a vocation to the religious life. In the 1970s the movement shifted its emphasis toward marriage preparation. Johnson noted that more work needs to be done on tracing the connections between the Cana movement and the pre-Cana programs that remain a fixture of parish life today.

Gail Bederman asked whether Catholic women may have been the only true believers in the "feminine mystique" that historians have recently questioned as empirically representative of how most women viewed their lives in the 1950s. Johnson responded that while her research suggests Catholics should indeed be viewed at the center of the domestic revival of the 1950s, it also points to ways in which the particularity of the Catholic experience helps to complicate our understanding of the broader ideology of domesticity. The Virgin Mary provided Catholic women with a female spiritual role model with no equivalent in American Protestantism. Marian piety fostered submissiveness, yet it also helped to confer on housework and motherhood a dignity not only domestic, but spiritual.

## Cushwa Center Lecture

On Thursday, April 12, R. Laurence Moore presented a paper on "Tocqueville, American Catholics, and American Democratic Culture." Moore is the Howard A. Newman Professor of American Studies and History at Cornell University, where he serves as director of the university's American studies program. He is the author of several major works in American religious and cultural history, most notably *Religious Outsiders and the Making of Americans* (Oxford, 1986) and *Selling God: American Religion in the Marketplace of Culture* (Oxford, 1994).

Tocqueville's *Democracy in America* remains one of those rare 19th century texts that has maintained a certain authoritative status for historians and political theorists alike. Scholars still generally accept Tocqueville's assessment of the positive role of evangelical Protestantism in the promotion of American democracy, but have paid comparatively little attention to his observations on Catholics in America. According to Tocqueville, poverty, minority status, and a certain kind of egalitarianism induced by a common lay subordination to the clergy made Catholics in America the most democratic of peoples.

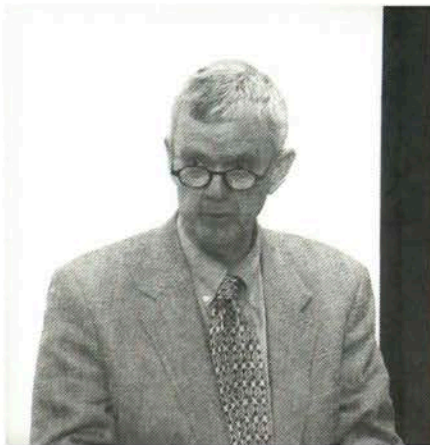
Professor Moore took these observations as an occasion to reflect on the Catholic contribution to American democratic culture. Presenting the careers of book publisher Mathew Carey, newspaper editor James Gordon Bennett and theater impresario Tony Pastor as case studies, Moore argued that Catholics, far from being converted to democracy by the special conditions of American life, drew on their own egalitarian traditions to forge an American popular culture at odds with the democratic vision of Protestant moral reformers.

Mathew Carey operated the largest publishing and distributing book company in the United States in the early decades of the 19th century. An Irish immigrant forced to flee to America for writing anti-British tracts, Carey arrived in Philadelphia in 1784 and started his own newspaper. He quickly moved on to magazines and books, playing a major role in the transformation of the publishing industry from a local to a na-

tional business. Carey's life bears some resemblance to that of another Philadelphia printer, Ben Franklin, but for all his hard work and self-discipline, he never completely internalized the ascetic moral code of the ideal Protestant self-made man. He published various editions of the Bible and Parson Weems' *Life of Washington*, yet also Susannah Rowson's *Charlotte Temple*, the notorious tale of seduction that outsold all other works of fiction in the early 19th century.

Carey kept his hand on the pulse of the reading public. He was much more at home than his Protestant counterparts with the raucous popular amusements of city life in the early national period, many of which had their roots in the pre-industrial folk cultures of Catholic Europe. Catholics in America drew on these older traditions in forging their own distinct ideal of modern democratic culture, and Carey was more than happy to cater to popular tastes.

The penny press was at the center of the print dimension of this new culture. Here, too, Catholics took the lead. Founded in 1835 by Scottish Catholic immigrant James Gordon Bennett, *The New York Herald* quickly outsold its competitors and revolutionized the way Americans understood the news. One of the first papers to break with political party sponsorship, Bennett's *Herald* covered horse races, cock fights, bare-knuckle boxing and sensational crime stories. Drawing its readers mainly from the immigrant masses, the *Herald* also drew the condemnation of Protestant clergy and



R. Laurence Moore

social leaders, who called for a city-wide boycott of the paper in 1840. The publicity only improved business and emboldened Bennett to undertake greater outrages.

Catholic cultural entrepreneurs also led the movement toward an increasing refinement of urban popular culture in the second half of the 19th century. Tony Pastor, an Italian-American Catholic born in New York in the 1830s, became the most famous and successful theater manager in the decades following the Civil War. Pastor took the variety show format out of the working-class male concert saloons and put it into "Tony Pastor's Opera House," a Bowery establishment that aspired to the more family-friendly atmosphere of the legitimate theater. He cleaned up the jokes and forbade smoking, drinking and unescorted women in the theater.

Moore stressed that this moralism came not from American Puritanism, however, but from Pastor's Catholicism. Pastor kept a crucifix on his office wall and a poor box in his theater lobbies. Despite the rules of his own theaters, he smoked, drank and loved to see prize fights. Indeed, if Pastor appeared a step above Bennett on the ladder toward middle-class respectability, his Catholic cultural ideals still put him at odds with the moral expectations of New York City's Protestant elite.

Still, Professor Moore cautioned against interpreting 19th-century popular culture as simply a clash between Catholic democrats and Protestant moralists. The Catholic community struggled with internal divisions as well as the attacks of Protestant nativists.

Even as cultural entrepreneurs such as Carey and Bennett struck a chord with Catholic immigrants, they often set themselves at odds with the institutional Church. In the 1820s Carey attacked Philadelphia Bishop Henry Conwell for his dismissal of a popular parish priest, William Hogan, despite the objection of the parish's lay board of trustees. Bennett went even further, launching wholesale attacks on what he saw as the general ignorance of the hierarchy and the absurdity of certain church teachings such as the doctrine of transubstantia-

tion. Both men nonetheless died faithful Catholics, receiving last rites. A long list of the far-from-saintly celebrities who helped to shape a new urban Catholic cultural style, including boxer John L. Sullivan and gourmand Diamond Jim Brady, followed a similar pattern.

Such seeming contradictions, which for Protestants are nothing short of hypocrisy, reflect a particularly Catholic vision of democratic inclusiveness. Moore concluded his presentation by citing Wilfrid Sheed's rendering of this ideal: "Nobody is altogether worthless to us. . . . But with it goes a sense that nobody's that great either." According to Moore, this captures precisely the Catholic egalitarianism that Tocqueville saw in his travels through America in the 1830s.

John McGreevy accepted Moore's general account of Jacksonian era Catholicism, but noted that Tocqueville also expressed fears that this age of Catholic democracy was passing. McGreevy wondered how the European Catholic revival of the mid-19th century and the increasing Romanization of the American church might qualify Moore's argument. John Scanlon, a professor of law at Indiana University and scholar in residence at the Cushwa Center, similarly wondered how the mid-century immigrant wave of famine Irish, which dramatically changed the character of the American church, might affect the extrapolation of Tocqueville's thesis into the later period.

Moore responded that historians must be careful to distinguish between institutional developments in the church and the life of ordinary American Catholics. The peaceful coexistence of institutional hierarchy and cultural democracy is just one of the many ways in which the American Catholic experience cuts across the conventional categories of American cultural history. Historians have too often conflated ultramontanist antimodernism with a resistance to popular culture. Immigrant Catholics, along with Jews and African Americans, grew up in cultures that valued performance — indeed, often used it as a means of survival. American popular culture is largely the creation of these three groups.



continued from page 1

coincided with the sociocultural “thinning” of American Catholicism. Resignations from the priesthood and the religious life, coupled with a steady growth of the Catholic laity, account in part for this phenomenon. But the “Full Pews, Empty Altars” syndrome tells only part of the story.

New and powerful expressions of diversity, lent theological weight by the postconciliar turn to experience as a source of theological reflection, have accelerated the diffusion of the Catholic presence. Even the historian, cognizant of the internal pluralism that characterized Catholicism during the century of immigration from 1820 to 1920, might argue that today, “more than ever before,” the hallmark of American Catholicism is diversity — in ethnicity, class, family structure, educational level, and spiritual formation (or lack thereof). Never before have the pastoral challenges posed by such diversity been compounded by the proliferation of so many differing (and often competing) theologies, worldviews, and models of what the Church is and ought to become. No previous generation of American Catholics, it could be argued, inherited so little of the content and sensibility of the faith from their parents, as have today’s Catholic youth.

That American society grew increasingly indifferent to explicitly theistic sensibilities at a time when its largest religious body was distracted by its own internal struggles following the Second Vatican Council, as well as the complex phenomenon known as “the 60s,” was no mere accident. While priests, women religious and laity were busy adapting to the simultaneous revolutions in church and society — and, in the process, finding it necessary to re-learn much of what they had been taught and to construct and inhabit significantly new religious and political identities — they

did not command the psychological and theological resources to withstand, much less reverse, the irreligious trend. Neither could they pass on to the younger generation a synthesis of old and new Catholicism, old and new

Americas, that they themselves had not yet achieved.

Accordingly, Catholics of the Baby Boomer generation — the 75 million Americans born between 1946 and 1962 — presided over the erosion of the Church as an intact religious subculture, an enclave of shared spirituality and devotion. Affluence, achievement, and personal autonomy colored their perceptions and religious attitudes. United by a common language (English), race (Caucasian) and ancestry

(European), the majority of Boomer Catholics are “post-ethnics,” assimilated fully into mainstream American society.

Post-ethnic Catholics became accustomed to living individualized lives in a consumer society driven by the proliferation of options. They observed traditional norms, practices and ideas in the breach. In their religious imagination, even the most intimate realms of life, including family and church, became arenas of self-discovery and self-creation. The 1970s saw the rise of Lasch’s “culture of narcissism” and the “me generation.” The 80s were “the decade of greed,” punctuated by Robert Bellah and associates’ mid-decade warning that unbridled individualism was eroding the communitarian “habits of the heart” — the capacity for making and honoring commitments to causes larger than one’s own interests.

Along the way, Boomers indoctrinated their children in the principle of religious choice. Pollsters reported in 1989 that 81 percent of Boomer parents surveyed agreed that “one should arrive at his or her religious beliefs independent of a church or synagogue.” The sample divided evenly between “family attenders” (of church or synagogue services) and “religious

individualists.” Forty-one percent of the religious individualists said that children should be allowed to make their own decisions about attending church. Seventy-three percent of the religious individualists and 54 percent of the family attenders agreed: “Church is something freely chosen by each person rather than passed on from generation to generation.” In such an environment the intentional and deliberate familial and communal process of building character sometimes yielded to the “mere anarchy” of individual self-creation.

Boomers have bequeathed to their children a flair for self-construction and independent thinking. But circumstances have denied the Xers the rich social and theological fabric which softened their parents’ rebellion, as well as the psychological comfort of knowing that someone, somewhere actually believes in and continues to practice the ancient verities.

Discerning the effect of this awkward legacy on young adult Catholics is the work of historians as well as sociologists, of Catholics as well as non-Catholics. Four sociologists — Dean Hoge, William Dinges, Mary Johnson, S.N.D., and Juan Gonzales Jr. — have collaborated to produce *Young Adult Catholics: Religion in the Culture of Choice* (Notre Dame, 2001). The book is an ambivalent progress report, based on data collected in 1997, on the attempts of the institutional church to retain or regain the interests and engagement of a generation, two-thirds of which are reluctant to describe themselves as “strong” Catholics.

Hoge and company studied GenX Latino Catholics and “everyone else” — European-American, African-American and Asian-American Catholics of the generation. They limited the sample, which they studied via phone surveys, personal interviews and focus groups, to those Catholics who had been confirmed in Catholic parishes. They find, *inter alia*, that nearly 90 percent of the confirmands continue to identify themselves as Catholics, although the majority of these do not attend Mass weekly. The generational cohort, furthermore, strongly favors lay participation, women in ministry and action on

*Boomers have bequeathed to their children a flair for self-construction and independent thinking.*

behalf of social justice. In such attitudes and behaviors Latinos do not differ significantly from “everyone else.” “Catholics like being Catholic,” the authors conclude, rather blandly, echoing Andrew Greeley’s familiar mantra and leaving open the central question of what the young adults think it *means* to be Catholic.

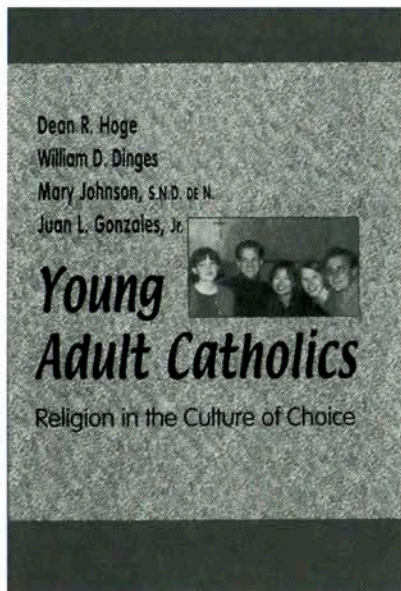
In terms of practice, “being Catholic” apparently means that the confirmand falls into one of five broad categories of “Catholic involvement.” “Parish-Involved Catholics,” like the “core Catholics” of the Notre Dame Study of Parish Life, attend Mass weekly and participate in religious education, the liturgy committee, social justice initiatives, and/or other parish activities. Significantly, less than 10 percent of young adult Catholics fall into this category; Boomer parents, notwithstanding their reputation for individualism, were more heavily involved as core Catholics. The majority of Xers surveyed either attend Mass regularly but do not participate in parish or other Catholic activities (40 percent), or they attend Mass “irregularly” (monthly or less frequently). Finally, a full quarter of the sample attends church once a year or not at all.

In terms of belief, young adult Catholics strongly affirm God’s presence in the sacraments (especially the Eucharist), devotion to Mary, and the centrality of the poor. But less than half feel that daily prayer, confession, the pope, religious orders and opposition to abortion or the death penalty are essential to Catholicism. Commentators, presumably searching for signs of hope, played up the former set of findings. The authors themselves try to remain upbeat, but honesty routinely compels them to acknowledge the empty half of the glass. “Most young adult Catholics today

... are not angry at the Church,” reads a typical interpretive passage. “They are simply distanced from it.”

Hmmm . . . passionate rejection or sublime indifference? Not the options Jesus likely had in mind.

*Young Adult Catholics*, while methodologically sophisticated in comparison to much of the sociological research on this cohort, nonetheless raises questions about both the representativeness of the sample and the sweeping conclusions to which extrapolation from the data leads. These are routine complaints of non-sociologists, of course, but one wonders,



in this case, why the data about “Catholic essentials” was generated from telephone survey of a national random sample of young adult Catholics, rather than from the pool of 848 confirmands who were interviewed in depth for the larger project. Defensible generalizations, it stands to reason, are more confidently drawn from the latter pool.

Where the data is ambiguous,

the authors’ interpretive voice is understandably but regrettably muted and inconclusive. Take, for example, the complex question of the relationship between the fact of religious pluralism in the United States and the GenX embrace of a “soft tolerance,” an acceptance of the other without taking his or her beliefs seriously enough to engage in civil, mutually enlightening argument. The young adult sensibility shrinks from making universal claims about the role of the Church in salvation or the unity of truth — claims that were the bedrock of the faith of pre-Boomer Catholics. Such generational discontinuities call for more critical comment than Hoge and his colleagues seem willing to risk.

Sociologist Michelle Dillon, whom the authors quote in the section on “Catholic boundaries,” may indeed be

correct in contending that “the availability of religious and other options does not undercut the conviction with which individual choices are made.” This is hardly the issue, however, for those who worry that “individual choices,” however deeply held, do not necessarily bind one in loving commitment to others and to the communal life, sustained through shared ritual, practices and beliefs. The Christian tradition, and Roman Catholicism in particular, has always deemed shared ritual, practices and beliefs essential to human flourishing under God.

Historians, inclined to take the longer view, strive to situate the phenomenon being described within a larger context that brings its distinctive features into relief while tempering claims of originality or uniqueness. Pursuing this goal, three historians of American religion — Conrad Cherry, Betty DeBerg and Amanda Porterfield — have undertaken accurately to describe, and correctly to identify, the religious trends currently shaping young adults. Their new book, *Religion on Campus: What Religion Really Means to Today’s Undergraduates* (North Carolina, 2001), provides case studies of four anonymous university campuses, including a Catholic university “in the eastern United States,” in order, it seems, to reassure readers that religion is alive and well, albeit in unconventional forms, among young Americans.

The authors challenge the literature on the secularization of higher education in the United States and argue that those who lament the de-Christianization of the modern university are simply looking in the wrong places for signs of religiosity. The evidence of “secularization” amassed in recent years by George Marsden, James T. Burtchaell and others, the authors contend, “seem[s] more clearly to add up to the declericalizing, de-denominationalizing, and, in some cases, de-Christianizing of campuses than to their secularization or their marginalization of religion.”

Accordingly, the authors celebrate the diversity of religious traditions represented in the student bodies of the campuses they visited, where Islam, Hinduism, Buddhism and a variety of

indigenous religions are growing. They report approvingly the increasing availability and popularity of courses in religious studies and the interdisciplinary treatment of religion in such courses. Faced with recurring evidence of do-it-yourself bricolage spirituality and pastiche religion, the historians correctly remind their readers that “orthodoxy” is also a construct, and that American religious expressions have always been syncretic, fluid and evolving.

But is this really good news? Cherry, DeBerg and Porterfield take it as such. And one certainly welcomes the news that young Americans, including young adult Catholics, continue, as ever, to seek authentic forms of spirituality and social involvement. Indeed, the committed 10 percent, the “Parish-Involved Catholics” described by Hoge and company, seem to have found what they are looking for in the place where many of us oldsters also found it — in the local faith community. Finally, scoffing at “the ethos of decentered, diverse, religiously tolerant institutions of higher education, [which are] a breeding ground for vital religious practice and teaching” certainly makes one feel grumpier than the Grinch.

Still, the Catholic educator who believes that faith formation and spiritual growth best occurs within the context of the community and institution we know as Church, must ask hard questions of the “vital” new religious practices and social locations: Vitality in the service of what? Instilling an appreciation of “religion,” or forming disciples of Christ? Building character and educating citizens of the republic or simply riding the tide of contemporary culture?

Inadvertently, *Religion on Campus* offers some measure of reassurance for the Catholic Grinches among us by reporting that the unnamed Catholic university is significantly more likely than the other universities to worry about boundaries, roots and continuities with the past, to engage in conversation and debate about the meaning of the Roman Catholic tradition on its own terms, and to explore other Christian communities and religious traditions on their own terms, as well. (The authors tend, however, to report these lingering markers of institutional and historic identity in negative terms, quoting the minority of faculty and students who see them as “oppressive” or “unenlightened” as frequently as those who see them as “vital.”)

The nation and the Church are currently being put to the test in a new and unanticipated way. In the aftermath of the events of September 11, young Americans may embrace with renewed vigor the discipline required of communal membership. In so doing they might find that life lived within a common creed, code, cult and community structure is liberating precisely of those creative and world-transforming energies and talents which an earlier generation chose to develop in diaspora, apart from the institutional and creedal “homeland.”

GenX Catholics seem fated to make their own choices, and now they must choose whether to return to their religious home. One awaits that choice, for upon it depends the renewal of the American Catholic community. Indeed, if one takes seriously the scattered findings of the recent series of sociological, autobiographical and historical studies of what it means to be Catholic in this day and age, it is not unreasonable to conclude that the vitality of the institutional Church hangs in the balance.

— Scott Appleby

## STAFF NOTES

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The Cushwa Center would like to announce two important staff changes. **Barbara Lockwood**, who came to the center in 1994 as the assistant to the director, has moved on to a position at the Kroc Institute for International Peace Studies, also at the University of Notre Dame. Barbara has been an invaluable contributor to the work of the Cushwa Center for the past seven years, helping to coordinate academic events, conferences, grant programs and the newsletter, in addition to her administrative responsibilities. She has earned the respect and deep affection of all those with whom she has worked. She will be sorely missed.

**Kathleen Sprows Cummings** has joined the staff of the Cushwa Center as associate director. Since earning her Ph.D. from the history department at the University of Notre Dame in 1999, Professor Cummings served as Lilly Fellow in the Humanities and Arts at Valparaiso University. Her responsibilities include helping to organize Cushwa events, and research and editorial work on publications sponsored by the Cushwa Center. During the fall semester, Cummings is also teaching a course on Gilded Age/ Progressive Era America for the history department.



Barbara Lockwood

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• The **Episcopal Women's History Project** offers travel/research grants of \$500.00 each for projects that focus on the activities of women within the Episcopal church in the United States or its overseas activities. Application forms are available from Dr. Jane Harris; 4220 Raleigh Drive; Conway, AR 72022. E-mail: harris@mercury.hendrix.edu.

• The **John Nicholas Brown Center** invites applications for its resident fellowship program. The center supports scholarship in all disciplines of American civilization and is open to advanced-stage doctoral candidates, junior and senior faculty, independent scholars and humanities professionals. Areas of specialization include but are not restricted to history, the history of art and architecture, literature, religion, material culture studies, music, historic preservation and urban planning. Special preference will be given to scholars working on Rhode Island topics or requiring access to scholarly resources within the New England area. The center will provide a stipend for research expenses of up to \$2,000 for scholars who are selected to participate in the fellowship program. To request an application or additional information about the fellowship program, contact: Joyce M. Botelho, Director; The John Nicholas Brown Center; Box 1880; Brown University; Providence, RI 02912. Phone: (401) 272-0357. E-mail: Joyce\_Botelho@brown.edu. Deadline: **April 15, 2002** (for residence between July 1, 2002-December 31, 2002).

• The **Journal of Media and Religion** welcomes submissions that address the question of how religion as a social and cultural phenomenon broadens understanding of mass communication in society. It is a forum for scholars, media professionals, and theologians to discuss media and religion from a social science viewpoint. All articles will be peer-reviewed by members of the editorial board through a blind-review process. Authors should submit five copies of the manuscript to: Daniel A.

Stout, Editor; *Journal of Media and Religion*; Department of Communications; E509 Harris Fine Arts Center; Brigham Young University; Provo, UT 84602. E-mail: daniel\_stout@byu.edu.

• The **Louisville Institute** announced the winners of its grants competition for the 2001-2002 fellowship year. Dissertation fellows include: **Margaret A. Hogan**, Ph.D. candidate at the University of Wisconsin-Madison, for the completion of her dissertation, "'Consecrated to the Service of God and Their Neighbor': Catholic Teaching Sisters in Antebellum Kentucky;" **James P. McCartin**, Ph.D. candidate in history at the University of Notre Dame, for the completion of his dissertation, "Keeping the Faith: Continuity, Change, Belief, and Practice in U.S. Catholicism, 1940-1980"; and **Timothy B. Neary**, a Ph.D. candidate at Loyola University of Chicago, for his project "Crossing Parochial Boundaries: African Americans and Interracial Catholic Social Action in Chicago, 1914-1954." Christian Faith and Life Sabbatical Grant winners include **Chester Gillis** of Georgetown University, for his project "Two Become as One? Interreligious Marriage in America," and **Peter Cho Phan** of Catholic University for "The Dragon and the Eagle: Toward a Vietnamese-American Theology and Piety."

## Archives

• The Avila College **Women Religious Special Collection** archive is intended to preserve out-of-print and current books on American sisters. The growing book collection now numbers over 1,300, while the manuscript collection, which includes research papers, pamphlets, and governance and formation literature pertaining to religious congregations of women, has grown to well over 1,000 documents. For more information, contact Carol Coburn; Avila College; Chair, Humanities Department; 11901 Wornall Road; Kansas City, MO 64145.

• The papers of Marjorie Tuite, O.P. (1922-1987) are available for scholarly research at the **Women and Leadership Archives** of Loyola University at Chicago. Tuite served on the staff of the National Urban Training Center, the Archdiocese of Chicago's Center for Religious Education and the faculty of the Jesuit School of Theology. She was a co-founder of NETWORK, a national Catholic justice group advocating social change through legislation, and the founder of the Women's Coalition to Stop Intervention in Central America. The 32 archival boxes of records relating to the life and career of Sister Marjorie Tuite include speeches, homilies, letters, and poetry, as well as audio and video materials. For more information, contact: Valerie Gerrard Browne, Director; Women and Leadership Archives; Gannon Center for Women and Leadership; Loyola University Chicago; Sullivan - 200; 6525 N. Sheridan Rd.; Chicago, IL 60626. E-mail: gannonarchives@luc.edu.

## Recent Research

• **Seth Jacobs** has successfully defended his doctoral dissertation in history at Northwestern University, titled "'Sink or Swim with Ngo Dinh Diem': Religion, Orientalism, and United States Intervention in Vietnam, 1950-1957."

• **Pat Metress** of the Catholic Research Center (CRC) has published four research reports on the state of religious communities for men: "Religious Communities for Men in the Catholic Church," "Religious Communities for Men in the United States," "Religious Communities for Men Dedicated to Preserving and Celebrating the Traditional Latin Mass," and "New Communities for Men — Hope for the Future." For additional information, write to CRC; P.O. Box 12522; Burke, VA 22009-2522.

• **Patricia Wittberg, S.C.** is researching the impact on sponsoring religious communities of withdrawal

from sponsored institutions. She has completed 36 focus groups with the Sisters of Charity of Cincinnati, two regional communities of the Sisters of Mercy and some United Methodist Deaconesses. She is currently engaged in a content analysis of these transcripts and will soon begin to examine archival holdings of these groups' newsletters. Professor Wittberg is also contributing a chapter to a forthcoming book entitled *A Handbook of Research on Catholic Higher Education*. This chapter will review sociological, organizational and historical research on "Religious Orders and Their Colleges." She requests that readers of this newsletter send her suggestions of books, journal articles, dissertations and other works that should be included in such a bibliographic summary.

## Personals

• **Bernard Aspinwall** has recently published "The Formation of a British Identity within Scottish Catholicism, 1830-1914," in Robert Pope, ed., *Religion and National Identity: Wales and Scotland, 1700-2000* (University of Wales Press, 2001). By examining a broad range of Catholics, including the Irish and wealthy Oxbridge converts, as well as Lithuanian, Italian, Belgian, and Basque immigrants, the essay challenges many stereotypes of the Catholic experience.

• **Emmett Corry, O.S.F.** has published an article, "Franciscan Brothers of Brooklyn Respond to a Pope's 'Yes' and a Bishop's 'No,'" in *ANALECTATOR* 32, (2001).

• **Mario S. DePillis** is presently a senior research fellow at Brigham Young University. Emeritus Professor of American Social and Religious History at the University of Massachusetts at Amherst, he is writing an article on why Catholics become Mormons.

• **W. Bradford Wilcox** has recently joined the faculty in the sociology department at the University of Virginia. This year he has been awarded a research fellowship by the Institute for the Advanced Study of Religion at Yale University. Professor Wilcox will be revising his dissertation, "Soft Patriarchs and New Men: Religion, Ideology, and Male Familial Involvement," for publication in book form.

## PUBLICATIONS



### *The Real Secrets of Charlestown*

**O**n the evening of August 11, 1834, an angry mob converged at the gates of Mount Benedict, an Ursuline convent in Charlestown, Massachusetts. Fortified with rum and whiskey, the crowd began to chant, "Down with the Pope! Down with the convent!" In terror, the dozen nuns in residence gathered their 50 students, many of whom were the daughters of the Boston elite, and escaped through the back fence. While they found shelter at a neighbor's house, the rioters entered the convent and destroyed its contents. By dawn, they had burned the building to the ground as a crowd of 4,000 (including local firefighters) watched. In the midst of the rioting, two men discovered and desecrated the mahogany tabernacle that the nuns had hidden

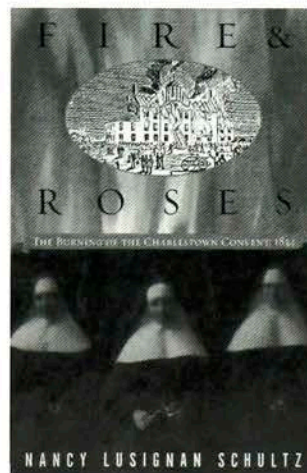
hastily in a rosebush. Soon, the rioters demolished not only the rosebush but also the rest of the 24 acres of orchards, vineyards and gardens that surrounded the convent.

In *Fire and Roses: The Burning of the Charlestown Convent, 1834*, Nancy Lusignan Schultz animates and amplifies a familiar story. The attack makes a requisite appearance in U.S. history survey texts, joining Maria Monk's *Awful Disclosures* and the Philadelphia "Bible riots" as the most infamous examples of anti-Catholicism in antebellum America. By connecting the tragedy to broader historical themes, however, Schultz extends our understanding of its causes well beyond religious persecution. Catholics

provided a convenient scapegoat for a Charlestown community divided by class warfare, gender conflict and debate over the meaning of democracy. Schultz combines prodigious research, historical detective work and masterful storytelling to illuminate the lives of the central

characters in the drama. The result is a gripping narrative that is almost as entertaining a mystery as it is impressive a monograph.

Students of American Catholic history will recognize many traditional elements of anti-Catholicism in *Fire and Roses*. The success of the convent and its school provoked fears of Catholic encroachment on the Yankee Protestant establishment. In nearby Boston, Lyman



Beecher's incendiary speeches sparked antagonism toward Catholics in general, and sensational rumors of atrocities committed inside convent walls added fuel to the fire. Rebecca Reed, a former student, had previously alleged psychological and sexual abuse, and the immediate impetus to the riot was the "escape" of a mentally unstable nun who crawled over the convent wall two weeks before the attack. (Although the nun in question had indeed left the convent, she had since returned and insisted that she had done so of her own volition).

Schultz also describes the perceived menace to American democracy that Catholicism represented in Charlestown. Neighboring Protestants saw the discipline and simplicity of the nuns' lives as incompatible with American ideals of individual freedom. The hierarchical structure of religious life appeared inherently antidemocratic. Celebrations such as Coronation Day, an annual festival during which the prized students were crowned with roses, appeared excessively lavish to austere New Englanders. The French and Irish background of the Ursulines further testified that Catholics posed a dangerous threat to American ideals.

The aftermath of the tragedy at Mount Benedict also illustrates the degree to which anti-Catholicism was ingrained into the institutions of this New England town. Schultz observes that it was Catholicism, not the rioters, that stood trial in the wake of the attack. Much of the testimony concerned the intricacies of Catholic belief and practices. Defense attorneys interviewed witnesses about extraneous events on the night of the attack rather than the crime itself. This tactic succeeded. With one exception, all of the accused escaped punishment. The ringleader, John Buzzell, later served in New Hampshire's state legislature and apparently amused audiences with "the story of the Charlestown nunnery" well into his late 80s. As for the Ursulines, they never received compensation for the destruction of their convent and its grounds.

Religious animosity, however, does not go far enough in explaining what caused simmering anger to erupt in

violence on that sweltering August night. According to Schultz, class conflict drove an even greater wedge between the Ursulines and their immediate neighbors, the men who worked in the brickyards that surrounded Mount Benedict. Many of the participants in the attack were natives of New Hampshire, who had left failing farms and traveled south to find work. These men had never made a vow of chastity, yet they lived in dormitories away from their wives and children. They had never taken a vow of poverty, but they eked out a meager existence supplying bricks for the burgeoning city of Boston. On the hill above the brickyards, they could see the elegant brick convent surrounded by fragrant vineyards, verdant gardens, and lush apple orchards. They knew that the students paid a yearly tuition to the nuns that equaled six months' of their wages. The beauty and opulence of Mount Benedict seemed an affront to their own monastic existence.

That the nuns were alien, anti-democratic and affluent was reason enough to arouse the suspicion of their Protestant neighbors; that they were also independent women proved intolerable. Schultz shows how cultural ideas about femininity contributed to the hostility against the Ursulines. She describes the many advantages religious life afforded women: liberation from the difficult and dangerous task of childbearing, opportunities for education in the professions and the arts and preparation for what we would today call "careers" in teaching and administration. Nineteenth-century America offered women no comparable path to autonomy and fulfillment.

It is difficult to imagine, for example, a woman like Mary Anne Moffatt finding an outlet for her ambition and business sense in a venue other than religious life. Moffatt, or Mother Mary Edmond St. George, was the superior of the Charlestown convent.

Born in Montreal, Moffatt had entered the Ursuline novitiate in Quebec City in 1811. After her profession she rose rapidly to positions of authority within the cloister. In 1824, Moffatt's superiors sent her to Boston, whose Ursuline community had been bereft of leadership since the deaths of three of its four original founders. With Moffatt as superior, the convent flourished. She cultivated friendship with wealthy Protestants by inviting them to attend Coronation Day and the veiling ceremonies. This outreach not only satisfied Protestant curiosity but also raised Moffatt's standing in the broader non-Catholic community. More auspiciously,

*Neighboring Protestants saw the discipline and simplicity of the nuns' lives as incompatible with American ideals of individual freedom.*

Moffatt orchestrated the move to Mount Benedict (named in honor of Boston's Bishop Benedict Fenwick) in August 1827. "Ironically," Schultz writes, "had Moffatt not been as ambitious, capable, and visionary in building Mount Benedict, the school and the Ursuline order might have survived 19th-century Boston."

Moffatt's outspokenness only exacerbated the resentment against her. The day before the fire, the selectmen of Charlestown visited the convent to investigate Reed's alleged imprisonment. Moffatt treated them with disdain. On August 11, she stood at the front window of the convent and threatened the crowd that unless they dispersed, Bishop Fenwick would command his "army of twenty thousand Catholic Irishmen" to burn their houses. During the trial, John Buzzell referred to her as "the sauciest woman I ever heard talk." Schultz implies that had the superior behaved in a more conciliatory and less confrontational manner — in other words, more "womanly" — both before and during the attack, the results might not have been so catastrophic. Moffatt engendered such hate among the rioters that she remained the object

of contempt in Charlestown long after August 1834.

Mary Anne Moffatt is an intriguing subject not only for her central place in the convent riot, but also for her involvement in what Schultz identifies as “the real secrets” of the Ursuline convent. When Sister Mary Austin [Margaret Ryan], Moffatt’s intimate friend, fell ill with tuberculosis during the summer of 1827, Moffatt plunged the convent into a frenzied series of round-the-clock novenas in an attempt to save Ryan’s life. In desperation, Moffatt also invoked the help of a bizarre European miracle worker named Prince Hohenloe. After Ryan died, Moffatt collapsed into a drunken stupor, and correspondence between another nun and Bishop Fenwick reveal Moffatt’s continued dependence on alcohol. As Schultz wryly observes, had the surrounding community known of the elaborate rituals and alcohol abuse, “they might not have had to invent stories of imprisoned nuns to raise an alarm.”

The real enigma concerning Moffatt is her eventual fate. After the attack on the convent, the cordial relationship between the superior and Fenwick quickly deteriorated. In the bishop’s absence, Moffatt arranged for the Ursulines to move their convent to nearby Roxbury. At the new location she began to supervise an armed guard of men called the Committee of Vigilance. Fenwick disapproved of both decisions and began to blame Moffatt

for the persistence of anti-Catholic sentiment in the Boston area. He became increasingly convinced that her departure from the vicinity would relax tensions, and petitioned the bishop of Quebec for her removal. Although a fierce battle of wills ensued, Moffatt eventually lost. She and the rest of the Boston Ursulines departed ignominiously for Quebec in the summer of 1835.

Soon after her return to Canada, Moffatt asked the bishop for a transfer to the Ursuline convent in New Orleans. She left Quebec in 1836 and essentially disappeared; no record of her appears in New Orleans, and none has surfaced elsewhere. As Schultz observes, “the veil of history humbles her in a way that the veil of the Ursulines could not.” Moffatt’s ultimate fate remains a mystery, yet her story endures as a reminder that the events of August 11, 1834, cannot be understood apart from prevailing gender ideology.

As the convent walls fired the imagination of the people of Charlestown, so too, the silence of history at times inflames Schultz’s account of Moffatt’s life. The details of Moffatt’s birth and background are indeed nebulous, but this reflects the thinness of the historical record rather than any deliberate concealment. The suggestion that she absconded with \$1,000 in cash on the night of the riot is intriguing — the rioters claimed that they never took it — but the evidence is inconclusive. Rumors that she may have

been involved in covering up an illegitimate birth at the convent are tantalizing but ultimately unsubstantiated. Schultz does discover that Moffatt engineered a secret burial soon after the attack, but she was never able to determine the identity of the corpse. This all certainly contributes to the aura of mystery surrounding Moffatt, but the superior is puzzling enough without disappointing the reader with half-finished stories.

Schultz may be forgiven for occasionally overstating the mysteries of Moffatt, for it is undoubtedly her flair for the dramatic that makes her narrative so compelling. The book opens, for example, with what is perhaps the most sensational moment in the whole affair. Two days after the attack, Henry Creesy, one of the men who had stolen communion wafers from the rosebush, slit his own throat in a nearby bar. This episode provided at least one observer with evidence of divine retribution; upon discovering the hosts on Creesy’s corpse, a local minister exclaimed, “God is already taking vengeance on those who profaned that sacred place!” Schultz’s engaging style will captivate readers, and *Fire and Roses* will provide them with a much richer understanding of not only the events of August 11, 1834, but also the complex relationship between class, gender, Catholicism and democracy in antebellum America.

— Kathleen Sprows Cummings

### Other recent publications of interest include:

Albino F. Barrera, O.P., *Modern Catholic Social Documents and Political Economy* (Georgetown University Press, 2001). As western economies have moved from feudalism to industrialism to the information age, Catholic social thought has kept pace, responding to the economic realities of the day. Linking Catholic social teaching with modern economic theory, this book examines the changing political economy embedded within the moral theology and social justice documents issued by the Church during the last hundred years. Barrera discusses the evolution of Catholic social teaching from scholastic understandings of “just price” to a modern emphasis on the

living wage. He argues that the challenges posed by a global, knowledge-based economy will push Catholic social teaching toward concern for greater equality of socioeconomic participation.

S. Jonathan Bass, *Blessed Are the Peacemakers: Martin Luther King Jr., Eight White Religious Leaders, and the “Letter from Birmingham Jail”* (Louisiana State University Press, 2001). Personally addressed to eight white Birmingham clergy who sought to avoid violence by publicly discouraging King’s civil rights demonstrations in Birmingham, Martin Luther King Jr.’s “Letter from Birmingham Jail” is arguably the most important

written document of the civil rights protest era. The nationally published “Letter” captured the essence of the struggle for racial equality and provided a blistering critique of the gradualist approach to racial justice. Bass presents the first in-depth account of how King and his associates carefully planned, composed, edited and distributed the “Letter” as a public relations tool; of the media’s enthusiastic response to it; and of this single document’s immense impact on the civil rights movement, the eight white clergy, and the American public. In Bass’ account, King emerges as a pragmatist who skillfully used the mass media in his efforts to end racial injustice.

Robert A. Burns, O.P., *Roman Catholicism After Vatican II* (Georgetown University Press, 2001), addresses four critical questions that face the Church largely as an outcome of the first truly global Church council: the evolving understanding of Jesus Christ; the issue of authority within the Church; the global nature of the contemporary Church; and the validity of other religions in relation to the Christian claim that salvation through Jesus is unique and final. Intended as an introduction for Catholics interested in learning more about their church, the book includes chapter summaries and study questions.

Joseph P. Chinnici and Angelyn Dries, eds. *Prayer and Practice in the American Catholic Community* (Orbis Books, 2000). A volume in the series, American Catholic Identities: A Documentary History, under the general editorship of Christopher J. Kauffman. This collection offers glimpses of how practicing faith, living a life of prayer, and finding a way in a new land have come together in forming the American Catholic experience. From a 1792 manual on devotion to the Sacred Heart, through a 1910 passion play in the West, to a 1965 street re-enactment of the stations of the cross, the reader can see changing styles of prayer and a living tradition renewing itself.

John Corrigan, *Business of the Heart: Religion and Emotion in the Nineteenth Century* (University of California Press, 2001), draws on diaries and personal correspondence to interpret the broader historical significance of the emotional experiences of individuals who participated in the "Businessmen's Revival" that followed in the wake of the 1857 market crash. Corrigan argues that among white, middle-class Protestants the revival fostered a new cultural understanding of the expression of emotion as a matter of transactions. These Protestants came to see emotion as a commodity and began to conceptualize relations between people, and between individuals and God, as transactions of emotion governed by contract. This commodification of

emotional experience became an occasion for white Protestants to underscore differences between themselves and others. Ultimately, Corrigan concludes that the display of emotion came to serve as a primary indicator of membership in the Protestant majority, as much as language, skin color or dress style.

Sue E.S. Crawford and Laura R. Olson, eds., *Christian Clergy in American Politics* (Johns Hopkins University Press, 2001), explores the political choices clergy make and the consequences of these choices. Drawing on personal interviews and statistical data to place the actions of clergy in both their religious and secular contexts, the authors study mainline and evangelical Protestant, Catholic and Mennonite communities. Essays examine the role of white, African-American and female religious leaders, as well as issues of local development, city government and international politics.

Sister Mary Bernard Deggs, *No Cross, No Crown: Black Nuns in Nineteenth-Century New Orleans* (Indiana University Press, 2000). Edited by Virginia Meacham Gould and Charles E. Nolan.



The diary of a nun who served in the Sisters of the Holy Family, a religious community for women of African and Creole descent. The text chronicles the day-to-day efforts of sisters to evangelize slaves and free people of color and care for the poor, sick and elderly. Covering the period from 1896 to 1898, this first-hand

account of the early years of a still-thriving order makes it clear that today's community of women comes from a long and complex tradition that grew in response to the social needs of "their people."

Miguel H. Diaz, *On Being Human: U.S. Hispanic and Rahnerian Perspectives* (Orbis Books, 2001). A volume in the Faith and Culture series, under the

general editorship of Robert J. Schreiter, C.P.P.S. This study of Hispanic theological anthropology provides an overview of the fundamental themes and theologians within Hispanic theology, including the work of Virgilio Elizondo, Roberto Goizueta, Orlando Espín and María Pilar Aquino. Turning to the theological approach of Karl Rahner, Díaz demonstrates how Rahner's understandings of sin, grace, salvation and the human person mesh with Hispanic understandings.

Egal Feldman, *Catholics and Jews in Twentieth-Century America* (University of Illinois Press, 2001), recounts the transformation of a relationship of irreconcilable enmity to one of respectful coexistence and constructive dialogue. Focusing primarily on the Catholic doctrinal view of the Jews and its ramifications, Feldman traces the historical roots of anti-Semitism, examining tenacious Catholic beliefs such as displacement theology (the idea that the Jews lost their place as the chosen people with the coming of Christianity), deicide, and the conviction that the Jews' purported responsibility for the crucifixion justified all their subsequent misery and vilification. He then explores the radical transformation of the Catholic relationship to the Jews since the 1960s. Vatican II brought about a reversal of the theology of contempt, a de-emphasis on converting Jews to Christianity, and a determination to initiate constructive dialogue between Catholics and Jews. Feldman also discusses recent disputes, including the erection of a convent near Auschwitz and the proposed canonization of the wartime pope, Pius XII, that reflect the fragility of the interfaith relationship.

Gerald P. Fogarty, S.J., *Commonwealth Catholicism: A History of the Catholic Church in Virginia* (University of Notre Dame Press, 2001). Catholics in Virginia, as in other regions of the South, were a minority of the population. In this first complete history of the Catholic Church in Virginia, Fogarty tells the story of how Catholics struggled to define themselves and integrate successfully in a predominantly Protestant region of a country that was itself

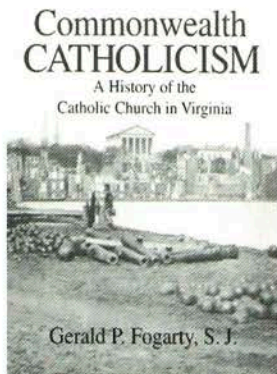


convulsing with change. Drawing heavily upon numerous archival resources, newspapers and contemporary records, he examines the lives of bishops, priests, sisters and the laity as they struggled with a variety of issues, including anti-Catholicism, trusteeism, social services and outreach to African Americans.

Benedict Giamo, *Kerouac, the Word and the Way: Prose Artist as Spiritual Quester* (Southern Illinois University Press, 2000). Baptized and buried a Catholic, Jack Kerouac was also heavily influenced by Buddhism. From 1954 until 1957, he integrated traditional Eastern belief into several novels. Giamo examines Beat novelist Jack Kerouac as a religious writer bent on testing and celebrating the profane depths and transcendent heights of experience and reporting both truly. He argues that Kerouac developed intuitive and innovative prose styles to reflect his search for personal meaning and spiritual intensity.

Harvey E. Goldberg, ed., *The Life of Judaism* (University of California Press, 2001). The second volume in the series, *The Life of Religion*. This collection portrays the diversity of Jewish experience as it is practiced and lived in contemporary societies, with emphasis on the United States and Israel. Employing ethnography, autobiography and material culture studies, the essays provide an appreciation of Judaism in daily activities including: domestic food preparation; worship; Jewish attachment to the cultures of specific communities, be they in Russia or Morocco; the impact of the Holocaust; the place of the state of Israel in Jewish life; and the role of women. Harvey E. Goldberg, a leading scholar in the anthropology of Judaism, provides an introduction to each chapter that demonstrates the links among the various themes.

John C. Green, Mark J. Rozell, and Clyde Wilcox, eds., *Prayer in the Precincts: The Christian Right in the 1998 Elections* (Georgetown University Press, 2001). In the wake of the Clinton-



Lewinsky scandal, the Christian Right expected major victories in the 1998 elections. Instead, many of its allies lost close contests and the movement was seen as a liability in some high profile campaigns. This collection analyzes the Christian Right's role in the state and local elections of 14 key states from Maine to California and addresses speculations that the movement is fading from the American political scene. Ultimately, the authors conclude that despite the

setbacks of 1998, the Christian Right continues to have enormous influence on political dialogue in America.

Stewart M. Hoover and Lynn Schofield Clark, eds., *Practicing Religion in the Age of the Media: Explorations in Media, Religion, and Culture* (Columbia University Press, 2002). Focusing on the intersection of the sacred and the secular, this volume gathers together the work of media experts, religious historians, sociologists of religion and authorities on American studies and art history. Topics range from Islam on the Internet to the quasi-religious practices of Elvis fans and the uses of popular culture by the Salvation Army in its early years.

N.E.H. Hull and Peter Charles Hoffer, *Roe v. Wade: The Abortion Rights Controversy in American History* (University Press of Kansas, 2001). Giving due respect to both sides of the conflict, this study traces and analyzes the core debates surrounding the landmark Supreme Court ruling legalizing abortion and attempts to gauge its impact on American society. Hull and Hoffer examine the complete social and legal context of the case, reviewing common-law views on abortion, 19th-century criminalization measures, and the rapid changes in science, public mores and civil rights that finally brought the issue before the Supreme Court.

Paula Kane, James Kenneally and Karen Kennelly, eds., *Gender Identities and in American Catholicism* (Orbis Books, 2001). A volume in the American Catholic Identities series, under the general editorship of Christopher J. Kauffman. This collection of over 100

primary source documents illustrates how gender structures social position and explores the ways in which changing attitudes toward gender identities affect a community's self-understanding. The selected texts show how gender issues were constructed in the past and how they have been reconstructed in the midst of historical change. Editorial introductions stress how male domination was subtly challenged long before the suffrage movement and the feminist revival in the 1960s.

Waclaw Kruszka, *A History of the Poles in America to 1908, Part IV: Poles in the Central and Western States* (Catholic University of America Press, 2001). Edited by James S. Pula, et al. Translated by Krystyna Jankowski. Father Waclaw Kruszka was a Catholic priest and Polish nationalist who immigrated to the United States in 1893. This book is the final volume in his monumental history of the Poles in the United States. Kruszka wrote this study to chronicle the history of Polish communities in America in such a way that their contribution to the development of America and the Church would become widely known. This volume includes a complete index of all volumes in the series.

Thomas M. Landy, ed., *As Leaven in the World: Catholic Perspectives on Faith, Vocation, and the Intellectual Life* (Sheed & Ward, 2001), collects essays by well-recognized American Catholic intellectuals on the interaction between faith and work. Drawn from nearly a decade of conferences sponsored by Collegium, a consortium of 60 Catholic colleges and universities, this volume suggests new ways of connecting the content and concerns of Catholic faith to intellectual life across academic disciplines. By envisioning Catholicism as a cultural force that shapes morality, the arts and social justice, the authors invite educational leaders and intellectuals to take seriously the work of teaching others how to understand and engage the world from a Catholic perspective.

Charles H. Lippy, *Pluralism Comes of Age: American Religious Culture in the Twentieth Century* (M.E. Sharpe, 2001), surveys the varied course of religious life in America from the end of the Victorian era to the present. Lippy

addresses the shifting power of Protestantism and American Catholicism during the intense period of immigration at the turn of the century, as well as topics such as the Jewish experience, African-American religion and the ecstatic personal expressions of conversion that mark the evangelical movement.

Debra Meyers and Susan Dinan, eds., *Women and Religion in Old and New Worlds* (Routledge, 2001). Covering four European countries (France, Spain, the Netherlands and England) and their respective colonies (Quebec, Peru, New Amsterdam, New England and Maryland), these essays explore the complex and multifarious relations that existed between religious experience and gender construction in the early modern period. Some common themes embraced by the essays include the ability of women to shape religious experience, the importance of social class in determining the role women created within the church and the establishment of formal and informal spheres of religious activity.

Susan L. Mizruchi, ed., *Religion and Cultural Studies* (Princeton University Press, 2000), features essays by major scholars from the fields of anthropology, history, literary criticism and religion in order to enrich critical discourse about religion and culture. Ranging from studies of 15th-century Flemish asceticism to 19th-century African-American spiritualism to 20th-century alien abduction reports, the essays share a common concern for the question of religion's place in current American academic analysis and more broadly in American life today.

Kathleen A. Myers and Amanda Powell, eds. and translators, *A Wild Country Out in the Garden: The Spiritual Journals of a Colonial Mexican Nun* (Indiana University Press, 2000). The autobiographical writings of Madre Maria de San Jose (1656-1719) — mystic, chronicler and co-founder of an Augustinian convent. A relatively uneducated woman from a family of Spanish descent, Maria entered the Convent of Santa Monica (Puebla) at

the age of 31. Concerned about the orthodoxy of Maria's vivid spiritual life, which was filled with supernatural visions of God, saints and demons, her confessor asked Maria to chronicle the years she spent on her family's working hacienda and her call to the religious life. Maria inscribed her life story within the model of spiritual autobiography set by Saint Augustine and Saint Teresa of Avila, but maintained a distinct perspective: that of a woman of the landowning classes in New Spain.

*New Catholic Encyclopedia, Jubilee Volume: The Wojtyla Years* (Catholic University Press of America, 2001). This preamble to the revised edition of the *New Catholic Encyclopedia* focuses on the pontificate of Pope John Paul II and events in the last decades of the 20th century. The volume is divided into two parts. First, a series of interpretive essays that surveys the development of the principles that have determined church policy in the years of Pope John Paul's pontificate. Second, a traditional encyclopedia format reporting the hard data of dates, people and institutions. A major section of this second part presents thumbnail sketches of hundreds of saints and *beati* declared by John Paul II.

Marvin R. O'Connell, *Edward Sorin* (University of Notre Dame Press, 2001), offers a comprehensive account of the life and labors of the Holy Cross priest who founded of the University of Notre Dame. O'Connell covers Sorin's story from his birth in the west of France in 1814 to his ordination and departure for Indiana in 1841. He then goes on to trace the development of Notre Dame from its origins in 1842 as a missionary outpost made up of a few log shacks to a national Catholic university symbolized by the golden dome.

Paulinus Ikechukwu Odozor, C.S.Sp., ed., *Sexuality, Marriage, and Family: Readings in the Catholic Tradition* (University of Notre Dame Press, 2001), brings together essays that examine its topic from the perspective of scripture, ancient Christian writers, Christian history, the official teachings of the Catholic Church and contemporary

theological reflection. Specific issues addressed include divorce, remarriage, contraception and sexual equality.

Don O'Leary, *Vocationalism and Social Catholicism in Twentieth-Century Ireland* (Irish Academic Press, 2000), presents a comprehensive explanation of the origins, development and decline of vocationalism in 20th-century Ireland. Inspired by the social encyclicals *Rerum Novarum* and *Quadragesimo Anno*, the vocationalist lobby demanded radical reforms that, if realized, would have replaced the political, economic and social structures of Irish national life with corporatist organizations based on Catholic social principles. The movement attracted the support of Catholics who had lost faith in laissez-faire capitalism, but failed to gain the need support of de Valera's Fianna Fáil government.

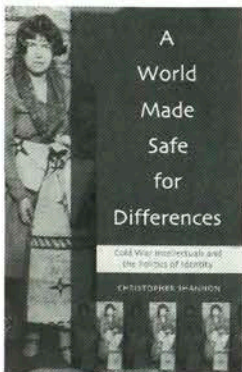
Michael Phayer, *The Catholic Church and the Holocaust, 1930-1965* (Indiana University Press, 2000), argues that without effective church leadership under Pius XII, Catholics acted ambiguously during the Holocaust. Some Catholics saved Jews, others helped Hitler murder them, while most simply stood by and did nothing. Phayer then shows how after the Holocaust the church moved swiftly to rid itself of antisemitism under the leadership of Pope John XXIII.

John F. Quinn, *Father Mathew's Crusade: Temperance in Nineteenth-Century Ireland and Irish America* (University of Massachusetts Press, 2001), examines the rise, fall and revival of the Irish temperance movement. Much of the study focuses on the career of Father Theobald Mathew, the popular Franciscan friar who inspired five million men, women and children to take a temperance pledge during the 1830s and 1840s. Though its efforts were largely undone by the Great Famine, Father Mathew's crusade saw a revival in America and Ireland in the late-19th century through organizations such as the Catholic Total Abstinence Union and the Pioneers. Quinn argues that while the Prohibition Amendment ironically destroyed the temperance

movement in America, the tradition of taking the temperance pledge survived in Ireland up through the 1960s.

Sister Ann Thomasine Sampson, *Seeds on Good Ground* (Sisters of St. Joseph, 2001), celebrates the lives and good works of the Sisters of St. Joseph of Carondelet, St. Paul Province. The book includes biographies of 16 pioneering sisters who arrived in Minnesota from the mid-1800s to the early 1900s, as well as the names and birthplaces of more than 2,000 sisters who, from 1851 to the present, have made significant contributions to the fields of teaching, health care, the arts, social services and spirituality in St. Paul. To purchase a copy, please contact: Sister Ann Thomasine Sampson, C.S.J.; Bethany Convent; 1870 Randolph Ave.; St. Paul, MN 55105.

Christopher Shannon, *A World Made Safe for Differences: Cold War Intellectuals and the Politics of Identity* (Rowman & Littlefield, 2000), examines how an anthropological definition of culture shaped the central political and cultural narratives of the Cold War era.



Drawing on the Catholic philosophy of Alasdair MacIntyre, Shannon reads the rise of the idea of culture as a “whole way of life” or a “pattern of values” as symptomatic of a broader search for a

secular substitute for a premodern, Catholic understanding of tradition. Mid-century intellectuals turned to the idea of culture as a healing antidote to the acids of market capitalism. Lingering suspicions of external authority, a fear rooted in a much older Protestant critique of Catholic authoritarianism, led secular intellectuals to subordinate the integrity of cultural values to the demands of individual self-development, thus extending instrumental social relations into the most intimate aspects of private life. Shannon argues that the shift from a unitary conception of culture to the idea of a multicultural

America has only served to incorporate previously marginal groups into this dynamic.

Lillian Taiz, *Hallelujah Lads and Lasses: Remaking the Salvation Army in America, 1880-1930* (University of North Carolina Press, 2001), traces the evolution of the organization from a working class, evangelical religion to a movement that emphasized service as the path to salvation. When the Salvation Army crossed the Atlantic from Britain in 1879, it immediately began to adapt its religious culture to its new democratic, American setting. The Army’s intensely experiential religious culture attracted working-class men and women by combining the frontier camp meeting style with urban forms of popular culture modeled on the saloon and the theater. Taiz argues that by the turn of the century, the Army began to turn toward a more refined religious culture. Adopting a centrally controlled bureaucratic structure, the Army increasingly sought to attract souls by addressing the physical needs of the masses.

Marcus Tanner, *Ireland’s Holy Wars: The Struggle for a Nation’s Soul, 1500-2000* (Yale University Press, 2001). Most accounts of Irish history focus on the political rivalry between Unionism and Republicanism, but the roots of the Irish conflict are profoundly and inescapably religious. Tanner argues that only by understanding the consequences over five centuries of the failed attempt by the English to make Ireland into a Protestant state can the pervasive tribal hatreds of today be seen in context. He traces the creation of a modern Irish national identity through the popular resistance to imposed Protestantism and the common defense of Catholicism by the Gaelic Irish and the Old English of the Pale, who settled in Ireland after its 12th-century conquest and explores the legacy of this resistance through interviews with contemporary Irish Protestants and Catholics.

Elmer John Thiessen, *In Defence of Religious Schools and Colleges* (McGill-Queen’s University Press, 2001), offers a philosophical defence of religious schools and colleges against the standard objections that they promote intolerance

or fanaticism and violate the principle of the separation of church and state. Placing his argument within the context of liberal-democratic values, Thiessen considers standard objections to religious schools and provides practical suggestions that follow from the philosophical treatment of the problem. He concludes that a pluralistic educational system that fosters religious schools will best prepare students for citizenship in modern liberal democracies.

Steven E. Woodworth, *The Religious World of Civil War Soldiers* (University Press of Kansas, 2001), presents the first detailed study of Civil War soldiers’ religious beliefs and how they influenced the course of that tragic conflict. Woodworth shows how Christian teaching and practice shaped the worldview of soldiers on both sides, motivating them for the struggle, influencing the way they fought and shaping national life after the war ended. Drawing on diaries, letters and reminiscences, Woodworth reveals what common soldiers thought about God and what they believed God thought about the war. In addition, he examines the relationship of Christianity with both the abolition movement in the North and the institution of slavery in the South.

David Yamane, *Student Movements for Multiculturalism: Challenging the Curricular Color Line in Higher Education* (Johns Hopkins University Press, 2001). Beginning with the premise that a comprehensive understanding of American life must confront the issue of race, this book offers a sociological exploration of efforts by students and others to address racism and racial inequality in higher education. By 1991, nearly half of all colleges and universities in the United States had established a multicultural general education requirement. Yamane examines how such requirements developed at the University of California at Berkeley and the University of Wisconsin at Madison during the late 1980s, when these two schools gained national attention in debates over the curriculum. He concludes by identifying the key issues emerging from these curricular struggles, insisting that multiculturalism represents an opening, not a closing, of the American mind.

Colt Anderson, "Catholic Identity in the South," *Chicago Studies* 40, no. 1 (Spring 2001): 35-46.

R. Scott Appleby, "Historicizing the People of God: The Cushwa Center and the Vision of Its Founder," *U.S. Catholic Historian* 19, no. 1 (Winter 2001): 93-98.

Randall Balmer and Catharine Randall, "'Her Duty to Canada': Henriette Feller and French Protestantism in Quebec," *Church History* 70, no. 1 (March 2001): 49-72.

Carl E. Braaten, "A Shared Dilemma: Catholics and Lutherans on the Authority and Interpretation of Scripture," *Pro Ecclesia* 10, no. 1 (Winter 2001): 63-75.

D. Graham Burnett, "The Mass in Spanish," *The American Scholar*, 70, no. 3 (Summer 2001): 15-32.

Jeffrey M. Burns, "Beyond the Immigrant Church: Gays and Lesbians and the Catholic Church in San Francisco, 1977-1987," *U.S. Catholic Historian* 19, no. 1 (Winter 2001): 79-92.

Mary E. Bendyna, R.S.M., John C. Green, Mark J. Rozell and Clyde Wilcox, "Uneasy Alliance: Conservative Catholics and the Christian Right," *Sociology of Religion* 62, no. 1 (Spring 2001): 51-64.

Una M. Cadegan, "Guardians of Democracy or Cultural Storm Troopers? American Catholics and the Control of Popular Media, 1934-1966," *Catholic Historical Review* 87, no. 2 (April 2001): 252-281.

Gary L. Chamberlain, with assistance from Marina Chapman, "The World Trade Organization and Catholic Social Teaching," *Chicago Studies* 40, no. 2 (Summer 2001): 195-207.

Sydney Clevenger, "St. Vincent's and the Sisters of Providence: Oregon's First Permanent Hospital," *Oregon Historical Quarterly* 102, no. 2 (Summer 2001): 210-221.

M. Shawn Copeland, "The African American Catholic Hymnal and the African American Spiritual," *U.S. Catholic Historian* 19, no. 2 (Spring 2001): 67-82.

Kathleen Sprows Cummings, "'Not the New Woman?': Irish American Women and the Creation of a Usable Past, 1890-1900," *U.S. Catholic Historian* 19, no. 1 (Winter 2001): 37-52.

Agnes Cunningham, S.S.C.M., "Women in the Life of the Church: 1961 and 2001," *Chicago Studies* 40, no. 2 (Summer 2001): 128-128.

Karen Mary Davalos and Gabriel Gutiérrez, "Erasing Boundaries: Chicana/o Studies and Critical Race Theory," *Latino Studies Journal* 11, no. 3 (Fall 2000): 4-13.

Cyprian Davis, O.S.B., "Some Reflections on African American Spirituality," *U.S. Catholic Historian* 19, no. 2 (Spring 2001): 7-14.

Derek H. Davis, "The U.S. Supreme Court as Moral Physician: *Mitchell v. Helms* and the Constitutional Governmental Aid to Religion," *Journal of Church and State* 43, no. 2 (Spring 2001): 213-234.

John J. Delaney, "Racial Values vs. Religious Values: Clerical Opposition to Nazi Anti-Polish Racial Policy," *Church History* 70, no. 2 (June 2001): 271-294.

J. A. DiNoia, O.P., and Bernard Mulcahy, O.P., "The Authority of Scripture in Sacramental Theology: Some Methodological Observations," *Pro Ecclesia* 10, no. 3 (Summer 2001): 329-345.

Michael Doorley, "Irish Catholics and French Creoles: Ethnic Struggles within the Catholic Church in New Orleans, 1835-1920," *Catholic Historical Review* 87, no. 1 (January 2001): 34-54.

Marjule Anne Drury, "Anti-Catholicism in Germany, Britain, and the United States: A Review and Critique of Recent Scholarship," *Church History* 70, no. 1 (March 2001): 98-131.

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Mark R. Francis, C.S.V., "Hispanic Liturgy in the U.S.: Toward a New Inculturation," *Journal of Hispanic/Latino Theology* 8, no. 2 (November 2000): 33-53.

Patrick J. Gallacher, "Unpublicized Teaching of Religion in the State University: Homer, O'Connor, Heaney," *Listening* 30, no. 2 (Spring 2001): 114-125.

Chester Gillis, "Not Dead Yet: Catholic Subculture in America: 1961 and 2001," *Chicago Studies* 40, no. 2 (Summer 2001): 168-184.

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Ellen Gunnarsdóttir, "The Convent of Santa Clara, the Elite and Social Change in Eighteenth Century Querétaro," *Journal of Latin American Studies* 33, no. 2 (May 2001): 257-290.

Diana L. Hayes, "We've Come This Far by Faith: Black Catholics and Their Church," *U.S. Catholic Historian* 19, no. 2 (Spring 2001): 15-26.

Andrew R. Heinze, "Clare Booth Luce and the Jews: A Chapter from the Catholic-Jewish Disputation of Postwar America," *American Jewish History* 88, no. 3 (September 2000): 361-376.

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