



AMERICAN CATHOLIC STUDIES
NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Rallying 'Round the Cross

“**E**cumenism,” according to one theologian, “is yesterday’s idea.” The era of august ecumenical conventions, carefully-worded pronouncements, crowded press conferences, and front-page attention is passing. The agenda for the foreseeable future is the “new ecumenism”: local, grass-roots, all-but-spontaneous collaborations among Catholic, Protestant, and Orthodox believers uniting around discreet issues of pressing concern. An ecumenism, it has been called, “of the trenches.”

Researchers at the Cushwa Center and elsewhere are increasingly aware that the broad range of interactions between members of different faith communities is among the most important and understudied dimensions of the American religious experience. In addition to this new research interest, contemporary developments on the

ecumenical front makes this a particularly apt time to take a second look at some of the salient moments in the changing relationship between American Catholics and American Protestants.

As the metaphor “trenches” indicates, the “new ecumenism” is implicated in the so-called “culture wars.” This new ecumenism, its partisans insist, is the product of an unexpected cobelligerence inspired by the magnitude of the moral challenge confronting believers at the close of the 20th century. Thus Protestant televangelist and erstwhile presidential hopeful Pat Robertson endorses an ecumenical proclamation written by a Catholic law professor, alleging that the virulence of the current assault on “people of faith” demands that “we lay aside certain concerns over legitimate theological differences” and form a united defensive front.

More dramatically, Peter Kreeft, the popular and prolific Boston College philosopher, makes an explicit call for

an *Ecumenical Jihad*, a holy war against the amalgamated forces of unbelief. “Another and far more formidable dark age looms ahead,” Kreeft predicts. “Armageddon is approaching.” Sceptics need only compare statistics on divorce, crime and illegitimacy from 1955 with those of today: “If the next 40 years continue the movement of the last 40,” he asks, “does anyone have the slightest hope for the survival of anything resembling civilization?” In this unprecedented struggle, new and surprising alliances are needed: Not only Catholics and Protestants, but Jews, Muslims and even the non-Abrahamic faiths will have to learn to work together. Reading the signs of the times Kreeft concludes that “reuniting the church and winning the world are parts of the same package deal, the same providential program.”

Such statements reflect one end of the spectrum of contemporary ecumenical initiatives. The last few years have seen many others, more or less well-publicized. The Catholic, Episcopal and Evangelical Lutheran bishops of Pittsburgh, for example, have signed an ecumenical covenant pledging cooperation in prayer, fellowship, education and service. “Evangelicals and Catholics Together,” a controversial manifesto drafted by Richard John Neuhaus and

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Seminar in American Religion

In his 1995 pastoral letter, "The Church in the City," Bishop Anthony M. Pilla of Cleveland urged Catholics to reflect on suburban migration and how it has adversely affected inner-city neighborhoods. He called for residents to work together to "rebuild in ways that serve to heal the wounds and close the separations that have been opened and aggravated by what has transpired over the past 40 years." Insisting that both urban and suburban Catholics must participate in the revitalization of the city, Pilla stated, "The parish which does not in some way extend its work beyond its own parish boundaries fails to be Church in its most complete meaning."

Perhaps this concern contributed to the enthusiastic reception accorded to Professor John T. McGreevy's *Parish Boundaries: The Catholic Encounter with Race in the Twentieth-Century Urban North* at the Seminar in American Religion on March 8. In *Parish Boundaries*, McGreevy skillfully traces the origins of the "wounds" and "separations" to which Pilla alluded. He chronicles the evolution of the Catholic understanding of "race," the link between the parish-centered nature of 20th-century U.S. Catholicism and racism, and the growing divide between clerical and lay attitudes regarding matters of race. Along the way, McGreevy portrays life in mid-20th-century American cities in a way that clearly resonated with the experience of many present at the seminar, including some who had grown up outside Catholic parish boundaries. Consequently, the ensuing discussion was lively and engaged, and scholarly detachment sometimes gave way to revealing anecdotes and attempts to grapple with the continuing consequences of American Catholicism's legacy of racial discrimination.

Professor Dominic Scibilia of Siena Heights College led the discussion as first respondent. Scibilia likened *Parish Boundaries* to "a good act of reconciliation" that "details social sins and confronts the reader with the injuries that

such sins do to neighbor and God," and he welcomed the book's "penitential direction for American Catholic historiography, church and culture." Scibilia's remarks highlighted the book's treatment of the Vatican response to American racism, its discussion of "the divided American Catholic soul," and its function as "a sacramental history." Scibilia commented that he did not find characterizations such as "liberal" or "conservative" helpful in discussing the issues raised by McGreevy and he observed, "The urban Catholic who rejects integration in order to protect her parish boundaries does so as much from a liberal materialist ethos as she does

the primary instigators of Chicago's Fernwood Riot of 1947 were not Catholic, and that Indianapolis' Catholic archdiocese preceded the public school system in high school integration.

In discussing race and religion in the context of the debate over national and territorial parishes, Pierce noted how the rules continued to change for African-Americans in the 20th century; once they thought they had met white Americans' criteria for inclusion in parish life, the criteria changed. At times, a segregationist attitude seemed the only available option.

Finally, Notre Dame's Philip Gleason emphasized the important



left to right: Dominic P. Scibilia, John T. McGreevy, Philip Gleason, Richard B. Pierce

because of a fidelity to an ethnic tradition." He pondered the need for "a transformative parish vision" in American Catholicism.

Professor Richard Pierce of Notre Dame served as the second respondent. Speaking from the perspective of an urban historian, Pierce described *Parish Boundaries* as a work with impact beyond the ranks of religious historians. He praised the book for adding religion to the factors that must be considered when exploring the origins of ethnic and racial tensions. Pierce also pointed out that Catholics did not have a monopoly on racial prejudice, noting that

contributions that *Parish Boundaries* makes in bringing Catholic history into conversation with the broader field of American social history. He applauded the book for identifying the significance of Catholics in interracial contact in Northern cities, discussing Catholic anti-Semitism, identifying the false sense of "stasis" that afflicted urban Catholics during the late 1940s, and chronicling the shift of Catholic liberal concern from labor to race. He also expressed appreciation for McGreevy's consideration of the relationship between the Second Vatican Council and the changing approaches to racial justice issues

that evolved within the wider American society around 1965.

Gleason then raised a few criticisms and additional questions for reflection. How, he asked, might the story have been different if Catholic interracial leaders such as John LaFarge had been more militant? What impact did the Vietnam War have on the events that McGreevey has described? How would the outcome have varied if the newcomers to American cities had been Hispanics rather than African Americans? In concluding, Gleason called for further attention to the impact of the earlier Civil Rights Movement of 1945-1960 upon American Catholics.

The issues raised during the open discussion that followed demonstrated the diversity of concerns to which McGreevey's book speaks.

Repeated efforts were made to assess the legacies of both Catholic liberalism and Catholic parishes, and many participants sought to limn the debate over the relative importance of class, ethnicity and religion in contributing to racial conflict. The nature and function of ecclesiastical authority in the growing split between clergy and laity over racial justice issues was mentioned as one area of future research.

Sociologist of religion Rhys Williams, among others, expressed some frustration that McGreevey's detailed narrative did not include a systematic attempt at explanation: What factors accounted for the "dynamics of change" central to the book's plot? Why did liberal Catholics differ so markedly from other Catholics in their response to racial crises? Did social location, educational level, theological preparation tell the tale? Or were more subtle "causes" at work?

Wheaton historian Mark Noll's comments inadvertently suggested some possible beginnings in addressing such

questions. Noll pondered the relation between the Mystical Body of Christ ecclesiology that was influential in the 1940s and 1950s, and the behavior of ethnic Catholics in city neighborhoods during those years. How shall we evaluate a theology that can support both universalistic and particularistic worldviews, distortions of which can promote religiously thin ethical thinking or religiously thick ethnic bigotry? George Marsden added that the deformation of Catholic sacramental vision into a kind of bigoted tribalism illustrated the way religion often takes social expression: Religion rarely overrides

factors of social location, but is instead refracted through them.

"Neighborhood," noted Steve Warner, holds an ambivalent place in this narrative. McGreevey agreed: The neighborhood, he said, is both the hero and the villain of the story.

It is an anchor for the values of community, belonging, and responsibility that contemporary intellectuals pine for, and at the same time a bulwark that separates insiders from outsiders. McGreevey himself wondered whether a theology of the Mystical Body of Christ is compatible with a theology of the neighborhood as sacred space. Part of the answer to that question, he said, may be contained in the answer to another: What makes a Catholic liberal a Catholic liberal? Is it a deeper understanding of the Catholic tradition or exposure to other ideas

derived from sources such as the Enlightenment? While education seems crucial to the emergence of Catholic liberals in the 20th century, McGreevey confessed that he suspects there is a more satisfactory answer.

Discussants mentioned other topics — among them, the roles of labor priests; the place of medium-sized cities without identifiably distinct ethnic

neighborhoods; gender and home life; and changing notions about the appropriateness of converting African Americans to Catholicism — as worthy subjects of future research. Historian Tom Kselman questioned the relative absence of ritual from McGreevey's account; where someone like Robert Orsi can analyze urban neighborhoods almost wholly in terms of religious ritual, McGreevey finds politics central to the behaviors he investigates. How would a closer attention to devotional practices change the telling of the story?

Overall, the range of issues addressed in the discussion indicates that *Parish Boundaries* has already become a catalyst for historical exploration of 20th-century American Catholicism. Indeed, it may very well pioneer a "penitential direction" in the historiography of American religion as a whole.

— Jane Hannon

American Catholic Studies Seminar

On April 24, Professor Peter R. D'Agostino of Stonehill College presented his recent research in a paper entitled "'Fascist Transmission Belts' or Episcopal Advisors? Italian Consuls and American Catholicism in the 1930s."

Dr. D'Agostino began by reviewing the relatively undeveloped state of research on the Italian American Catholic experience. This state of affairs can be illustrated in a paradox: If no Italian had ever immigrated to the United States, the historiography of American Catholicism as it is written today would be no different; but if no Italians had ever immigrated to the United States, American Catholicism would be quite different than it is today.

There are several interrelated reasons for the dearth of research. There is insufficient support for the study of Italian American culture, and meager interest in the topic within the academy. Few scholars have, or are encouraged to acquire, a familiarity with the Italian language, Italian scholarship, or the holdings of the Vatican archives (despite the fact that Italian was the lingua franca of the Church for much of the 20th century). Italian historical associations similarly seem disinterested in the religious history of Italian Ameri-

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cans. With some notable exceptions, such as the work of Robert Orsi, the general story line of Catholicism in America neglects the Italian experience, as does the history of ethnicity. And, for whatever reasons, the recent vogue of multicultural histories has passed Italian Americans by. In accounting for some of these oversights, D'Agostino observed that Italians constituted a segregated, parallel Church in the United States from the 1870s until the 1930s, making it difficult to incorporate them into the dominant "Americanist" strand of interpretation.

Italian American history contributes to American historiography as a whole in numerous ways. The many, admittedly small, Italian Protestant churches in the United States were at the forefront of ecumenical experimentation in America, and may contribute to our understanding of weakening denominationalism in the 20th century. At the same time, the transformation of Italian culture from Latin to Anglo patterns of adaptation to America may clarify some of the persistent ambiguities of race. The Italian community can also help us understand, and even provide models for, the internationalization of American history. Finally, it provides illuminating data on the role of foreign priests and foreign states in providing ethnic leadership in the United States.

Italian American history has much to contribute to the historiography of American Catholicism in particular. The Italian Catholic experience throws light on the episode known as "Cahenslyism," for example, as well as the Romanization of the American Catholic Church. It offers the interesting and instructive example of the problems inherent in developing a parallel church. The experience of this community also highlights the importance of state intervention in religious affairs within the context of modernity.

D'Agostino's paper examined one such intervention in an episode of ethnic conflict at Sacred Heart Church at Natick, Rhode Island, in the mid-1930s. D'Agostino believes that the 1920s and 1930s were watershed decades for the Italian American community. During these decades the Italians became a unified ethnic group, and

simultaneously became American Catholics — attending Mass, receiving the sacraments, building schools and so forth. All of this took place within the context of close institutional and psychological ties to fascist Italy. The episode in Rhode Island unfolded against this politically and culturally charged background.

A number of Italian parishioners became exercised when their priest, a Fr. Russo, was recalled to Rome. The recently consecrated Bishop Keough had good relations with the numerous French-Canadians in his diocese, but little connection with the Italian community. This hindered his ability to intervene in the conflict, or even to get a clear picture of the precise contours of the dispute. The bishop finally called upon an ethnic leader of the Italian community who happened to be a representative of the Italian government, Vice Consul Verderosa. The vice consul advised the bishop on the situation, and even personally intervened when it appeared a clash between police and parishioners was imminent.



Peter R. D'Agostino

The intentions of the fascist government in Italy dictated a pragmatic approach to the affairs of the Italian diaspora in the United States. In line with the directions he received from his superiors, Verderosa sought to "promote Italian ethnic interests through institutions and channels respected by the American public, and to make the Italian government a useful part of the

ethnic and ecclesiastical apparatus within the United States." Thus the official representative of Italy's fascist government pursued ends that differed from those of the most enthusiastic Italian-American nationalists, who belonged to the Società Benito Mussolini or its female auxiliary, the Società Rachele Mussolini. These latter complained to the Duce, to little effect, that the vice consul evidenced a certain lukewarmness in promoting the nation's cause.

The conflict between the Mussolini societies and the institutional authorities was actually a debate about the meaning of Italian ethnic identity as well as the meaning of fascism. To the authorities, fascism was the force that had resolved Italian church-state conflicts. To the dominant cultural arbiters in the community, fascism was a conservative force that promoted order, discipline, respect for law and authority, and dignity among the citizenry. For these reasons bishops and priests in the United States welcomed a conservative reform movement among this large and often problematic minority within the American Church.

As this complex story indicates, the relation of the Catholic Church in the United States to Italian Fascism was multifaceted and complicated, one that will not succumb before simple either/or categories of pro- or anti-fascist. Rather, there was a broad spectrum of positions which yielded unintended, often ironic, consequences. More of these consequences will be discovered, and the pattern of interactions will be better understood, Professor D'Agostino noted, only when historians turn their attentions to this "still relatively unexplored terrain."

Cushwa Center Lecture

On April 8, James Turner presented a lecture on "Catholic Intellectual Traditions and Contemporary Scholarship." A professor of history at the University of Notre Dame, Turner is the author of *Without God, Without Creed: The Origins of Unbelief in America*, and is currently working on several projects that bear upon the relations of religion and academic scholarship.

Professor Turner's lecture sketched an answer to two interrelated questions: Would contemporary secular scholarship benefit from closer attention to Catholic intellectual traditions? Do Catholics have reason to believe that they will benefit (as Catholics) from paying closer attention to secular scholarship?

Answering those questions requires that we acknowledge the contemporary alienation of the Catholic tradition from the mainstream academy. Catholic intellectual endeavors tend to focus on deepening the understanding of the tradition among people who already belong to it, rather than expanding the fund of knowledge available to the world. Catholics rarely act as self-conscious representatives of the Catholic intellectual tradition; rarely do they bring their distinctive beliefs to bear on their intellectual work in a way that makes a visible impact on contemporary scholarship. At the same time, mainstream scholarship is almost by definition hostile to any religious transgressions of its boundaries. In this approach theological knowledge is a valid object of historical study, but cannot be said to provide the conceptual underpinnings for modern disciplines.

Thus we have two lively and sophisticated bodies of researchers with well-developed institutions for the production and dissemination of knowledge who rarely pay much attention to each other. There are several reasons for this, said Turner, and not all of them can be reckoned to a blind prejudice toward religion or a secular animus

against belief. Religious knowledge is problematic for the secular academy, but problematic is not the same thing as useless, and it is possible that the modern university has gone too far in completely excluding religiously grounded thinkers as serious interlocutors. Any consideration of that question forces us to grapple seriously with another: Just what might the Catholic intellectual tradition have to offer the secular academy?

The Catholic tradition represents two millennia of profound intellectual effort on a wide variety of subjects, from aesthetics to social organization to political philosophy. Much of it is outmoded, or at least needs reinterpretation, but it would be the rankest hubris to think that all premodern thinking was obsolete or that all of its riches had already been assimilated. To presume that that is the case is a sign of the continuing hangover resulting from the Victorian illusion of scientific progress.

Turner offered two examples of the productive interchange of Catholic and secular thinking. First, he mentioned the highly regarded philosophical work of Charles Peirce, whose pathbreaking semiotic theory was an outcome of his own reading in the scholastic philosophy of Duns Scotus. Second, Turner remarked on the origins of Ludwig Wittgenstein's later philosophy in his long internal dialogue with St. Augustine.

The Catholic intellectual tradition can be put to different uses by contemporary scholars. It may merely provide a critical perspective on currently regnant assumptions; it can serve to supplement the lacunae in current models; it can offer promising avenues of research and speculation; and it can provide specific, detailed, complex bodies of thought which modern scholars can use to revise contemporary thinking. The recovery of hermeneutics and the revival of just war thinking are only

two recent examples of these possibilities.

Historians working on the Second Party System in American politics or on retroviruses in biology will doubtless find little in the Catholic intellectual tradition to aid them in their research, Turner observed, but there are many other areas where that tradition can benefit contemporary scholarship. Various scholars have suggested investigating the insights available in Aquinas for current legal philosophy, the role of modern assumptions about human nature in experimental psychology and the ways in which alternate axioms might change models of human behavior, the relevance of Catholic experiences of multiculturalism across time and place for current debates over the canon in literary theory, the role the doctrine of original sin in developing economic norms, and Catholic notions of reading and contemporary postmodern ideas of reader response theory.

But what does the Catholic intellectual tradition have to gain from a more sustained conversation with contemporary scholarship? We need to keep in mind the position — the plight, even — of contemporary Catholic scholars who work with a mind divided between "Sunday knowledge" (where a providential God controls history and human beings have souls) and "everyday knowledge" (where none of these things obtain). Sincerely committed Catholic scholars locate their most fundamental commitments in their Sunday knowledge, but that body of propositions does not cohere with the assumptions that regulate their everyday knowledge. This, Turner submits, is not healthy for a faith seeking knowledge.

There are no easy answers to this dilemma, and the divide is not about to be overcome anytime soon. Still, seeing connections between Augustine and Aquinas on the one hand and the knowledge one uses every day in one's academic work is the first step in changing the contours of this dilemma; it is the beginning of the long and arduous task of coming to comprehend the world in terms compatible with one's fundamental religious commitments. Along the way it is possible that the Catholic scholar will find his or her understanding of the Catholic tradition itself enriched.



James Turner

Gleason Symposium

A symposium in honor of Professor Philip Gleason was held on April 25. Entitled "Understandings of America: Ethnicity, Intellectual History, and American Catholicism," it was sponsored by the Department of History and co-sponsored by the Cushwa Center.

The symposium concentrated on the three areas where Professor Gleason's work has made considerable impact over the last four decades. A prolific yet careful scholar who has produced several books and more than 50 articles and essays, Gleason has been a driving force behind the Department of History at the University of Notre Dame, directing an impressive number of doctoral dissertations and serving as a valued mentor to dozens of students and colleagues. Through service and especially through his widely cited publications, Gleason has garnered a wide and sincere respect throughout the historical profession, playing no small part in the growing esteem in which American Catholic studies are held.

David A. Hollinger of the University of California, Berkeley, presented a talk on "American Intellectual History: Present Challenges and New Directions." Professor Hollinger surveyed the changes that have occurred in the field over the past two decades. Twenty years ago, intellectual history stood in the shadow of the new social history of the 1970s, with its robust empiricism and all but positivistic optimism regarding the utility of quantification and other methodologies borrowed from the social sciences. The exemplary work of Perry Miller still guided many of the craft's practitioners, even as they cast about for usable models in cultural anthropology.

Since then, Hollinger noted, social history has lost much of its allure; the confidence of the social sciences has declined while that of the humanities has increased; Perry Miller's work has sustained several withering critiques; and the prestige of cultural anthropology has been captured by the new field of cultural studies. At the same time there has been increasing engagement with European intellectual history and a new

collaboration between intellectual historians and historians of science. Hollinger noted that more and more graduate students are doing comparative histories that cross national and linguistic barriers.

At present, said Hollinger, the field faces a formidable challenge in the guise of the much talked about "end of the Enlightenment project." What is at stake, he asked, if we judge a given presupposition or trajectory to be either of the Enlightenment or, conversely, post-Enlightenment? For the most part this question is dissolved in a discourse of warning and counter-warning. One side portrays the Enlightenment as bequeathing the individualism, universalism and scientism that plague the modern world, the other side sees in it the origins of tolerance, democracy and the critique of traditional codes of behavior. The Enlightenment can be seen as the foundation of the liberal order or the Holocaust, the seeds of Auschwitz or the convictions by which we condemn Auschwitz.

Alternative evaluations of the Enlightenment legacy are implicated in current debates over multiculturalism and postmodernism. Whereas a generation ago "modernism" was seen as a revolt that took place between 1890 and 1930, directed against the Victorian continuation of the Enlightenment project, that revolt has declined in significance as the tension between the 18th century Enlightenment and contemporary postmodernism has increased.

What is at stake in these debates, said Hollinger, is the utility of a set of ideas inherited from the World War II

generation. These ideas, which are traceable to the Enlightenment, include nature's capacity to resist representation, the epistemic unity of the human species, the emancipatory potential of intersubjective reason, the indispensability of civil liberties grounded in individual rights, the irrelevance of religion to cognitive or social progress, the relation of physiology and culture, the centrality of the nation-state to human welfare, and the potential value of the

United States as a resource for democratic, egalitarian values.

Intellectual history, said Hollinger, can provide an invaluable service by enriching these debates with a more nuanced and historically complex vocabulary.

The second session featured Stephan Thernstrom of Harvard University, who provided an overview of his research on race in America within the context of recent trends in the history of ethnicity. Discussing "Immigration and Ethnicity: Past, Present and Future," Thernstrom noted the changes that have taken place in the field since the 1950s, particularly the many assumptions that were tossed over in the wake of the rise of "power" and identity politics in the 1960s. Thernstrom insisted that a critical re-evaluation of these more recent assumptions reveals that the older, "assimilationist"

model was essentially correct.

We find, he said, that major indicators of ethnic identity such as language and marriage decrease significantly in the second and third generations in the United States, and when compared with

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a society such as that of the former Soviet Union it is clear that the much-maligned "melting pot" was and remains a reality. African Americans, however, seem to be an exception to this rule, though Thernstrom holds that a close evaluation of the evidence reveals grounds for optimism in that case also. The growth of black suburbia, a decrease in residential segregation, increasing rates of social contact between blacks and whites, along with a generally more tolerant attitude toward interracial dating and marriage all indicate that those commentators who perceive an increasingly divided racial landscape in the United States are missing the real picture.

Given these figures, said Thernstrom, there is every reason to expect that blacks are following the same general trajectory as Asians in American society. In the 1930s Gunnar Myrdal found the melting pot a useful symbol for describing the experience of European immigrants, but believed that physiological difference was obstructing the inclusion of Asians and blacks; since then, however, Asians have defied social-scientific prognostications and outstripped white Americans in education and income-level. Physiology proved less salient for Asians than was expected, said Thernstrom, and it may very well be the case that blacks in the United States are in the process of replicating the immigrant experience.

Finally, four scholars offered critical reflections on Philip Gleason's contributions to American Catholic history. Jay Dolan of the

University of Notre Dame shared his impressions of Philip Gleason as a colleague and friend. He noted that their different outlooks on the recent history of Catholicism are in part due to their different estimations of the changes that occurred during the 1960s. For many Catholics formed within the confident neoscholastic framework of the mid-20th century, the '60s represented a distressing decade of change. In many ways, Dolan opined, Gleason's historical essays can be seen as markers along an intellectual pilgrimage to understand the post-conciliar period. Digging into the past, Gleason found much to admire in that unified tradition, but he came away chastened by the vision of its rapid dissolution and the crisis of faith which that entailed.

What separates Philip Gleason from so many others who found the '60s profoundly disturbing, said Dolan, is the fact that he refused to succumb to the temptation of disengaging intellectually and withdrawing into a morbid romanticism.

Patrick Carey of Marquette University observed that Gleason holds a central place in the panorama of recent historical scholarship, and that future assessments will regard him as one of the century's preeminent historians of American Catholicism. Carey believes, however, that Gleason's work has stressed the place of neoscholasticism within

the preconconciliar framework to the neglect of other, minority opinions, such as that contained in the liturgical

revival, historical theology, or the American resourcement tradition of scholarship that sought to explore the rich Catholic tradition that flourished prior to the 13th century.

Leslie Woodcock Tentler of the University of Michigan, Dearborn, discussed connections between ethnicity and religion. While these two categories are often treated as virtually one, Tentler noted that Gleason's work tends to keep them separate; education appears in his work as the midwife of the Americanization process, parishes and families partake of a multi-ethnic identity, and Catholics as a whole emerge as not merely an ethnic tribe, but as a group that staked its identity on the truth-claims of a set of propositions. Similarly, the history of the postconciliar period reveals an increased awareness that ethnic identity, too, rests upon a set of ideas about the world and one's place in it. Tentler concluded by speculating about the recent vogue of devotion to Our Lady of Gaudalupe and whether that might not signify the emergence of a more multicultural and emotive form of religiosity in American Catholicism.

Lastly, David O'Brien commented on the abiding impact Philip Gleason's work has had on the study of American Catholicism. By virtue of his engagement with the wider field of American history and his knowledge of other disciplines, Gleason has pulled Catholic history out of the arid ecclesiasticism in which he found it, elevating the entire enterprise. Nevertheless, O'Brien believes Gleason's assessment of the 1960s is too unrelievedly negative; where Gleason sees demoralization and a crisis of faith, O'Brien sees a refreshing renewal that brought life and vitality to a sclerotic and hidebound institution. And though Gleason's work is ultimately balanced and illuminating, O'Brien believes his arguments are too easily appropriated by ultramontane restorationists.

A banquet in the evening featured testimonials from Martin E. Marty of the University of Chicago, Marvin O'Connell of the University of Notre Dame, and Steven Avella of Marquette University.

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Pew Young Scholars in American Religion

On March 6-9, the Cushwa Center hosted the historians' session of the Pew Young Scholars in American Religion Program, the first of three such seminars to convene over the next 18 months on the Notre Dame campus. The seminars, exploring the relationship between research and teaching, are led by Philip Gleason, professor emeritus of history. Participants are scholars who began their careers within the last seven years and who are working in a sub-field of the area of North American religion. They include Karin Gedge, Eastern Michigan University; Charles Hanson, Doane College; Eugene McCarragher, University of Delaware; Linda Przybyszewski, University of Cincinnati; Kathleen Riley, Ohio Dominican College; Beth Schweiger, Yale University (Pew Fellow); James Treat, University of New Mexico; Roberto Treviño, University of Colorado; Beth Wenger, University of Pennsylvania; and David Yoo, Claremont McKenna College.

Young scholars of religious studies, theology, and sociology are also meeting in similar groups on campuses across the nation. Deborah Dash Moore, professor of religion and director of the American Culture Program at Vassar College, leads the seminars for scholars in religious studies held at Indiana University-Purdue University Indianapolis; Grant Wacker, associate professor of American religious history at Duke University Divinity School, conducts seminars for theology school professors gathering at Duke University; and Wade Clark Roof, J.F. Rowny Professor of Religion and Society at the University of California at Santa Barbara, leads seminars for sociologists who teach and conduct research in the area of American religion meeting at the University of California at Santa Barbara.

Research Travel Grants

These grants help defray the expenses of travel to Notre Dame's library and archival collections for research on American Catholicism. Recipients of awards in 1997 include:

Chester Gillis, associate professor of theology, Georgetown University, is working on a book-length study tentatively entitled *Roman Catholicism in America*, which will provide a contemporary portrait of Catholicism and an assessment of how Catholicism has shaped — and been shaped by — the American religious and cultural landscape. It will be a volume in the Columbia Contemporary American Religion series.

Carol J. Jablonski, associate professor of communication, University of South Florida, will examine the role of dialectic and irony in the rhetoric of Dorothy Day. At the core of her research is an interest in how agents of radical change perceive, interpret, and use contradiction as they develop a posture of resistance to established institutions and cultures.

Edward L. Lamoureux, associate professor of communication at Bradley University, is working on a book project which examines American Catholic Public Address since 1960 by joining primary speech texts to biographical, historical and conceptual introductions.

Thomas F. O'Connor, F.S.C., public services librarian at the Cardinal Hayes Library, Manhattan College, will examine the significant role played by the Catholic publishing house of Sheed & Ward in the Catholic intellectual and literary revival by introducing European Catholic authors to American Catholics and by fostering Catholic writers in the United States.

Samuel J. Thomas, professor of history at Michigan State University, is preparing an article examining the response of John Dearden, archbishop of Detroit (1958-80) and first president of the National Conference of Catholic Bishops, to a 1966 Vatican directive calling for a summary condemnation of a clerical dissenter. The article is part of a larger study of Dearden by Professor Thomas.

The deadline for applications for research travel grants each year is December 31.

Hibernian Research Award

This annual research award, funded by an endowment from the Ancient Order of Hibernians, is designed to further the scholarly study of the Irish in America. There are two recipients of the 1997 award.

Christopher Busiel, assistant instructor of English, University of Texas, Austin, received an award in support of his research of the seven tours of the United States by Ireland's Abbey Theatre in the years prior to the first World War and again in the mid 1930s. Mr. Busiel will examine the tours as they related to the Abbey's artistic development and explore how the Irish American community reacted to the representation of Irish culture, history and myth.

Sr. Patricia Jean Manion, S.L., editor of *Interchange*, the newsletter of the Sisters of Loretto, received an award for support of her research of the lives and influences of Magdalen, Elizabeth and Bridget Hayden, all sisters of Loretto engaged in the education of Osage Indian and Spanish-Anglo women of New Mexico between the years 1847 and 1894.

The deadline for applications for Hibernian Research Awards each year is December 31.

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Charles Colson and signed by many prominent scholars and religious leaders, appeared in 1994; the document was endorsed by figures as diverse as the archbishop of New York and the founder of Campus Crusade for Christ. A year later the executive director of the Secretariat for Ecumenical and Interreligious Affairs at the National Conference of Catholic Bishops announced that the ecumenical movement has reached a "third stage" in which different churches will "redefine their relationships by decisive mutual action leading in the end to increased direct participation in one another's ecclesial lives, though without corporately merging." And in 1995 Pope John Paul II issued *Ut Unum Sint*, a bold and unprecedented ecumenical overture that encourages a wide-ranging inter-confessional dialogue in the face of "the world's tendency to reduce to powerlessness the mystery of redemption."

The relationship between ecumenical initiatives and "power" has troubled observers (and sometimes participants) since the movement emerged within mainline Protestantism early in the century. Interdenominational cooperation first developed out of the need to concentrate forces in foreign missions; after World War II a more organized collaboration between churches seemed the only way to confront the political, social and spiritual disarray of the postwar world. Scholars now view both of these ecumenical currents as efforts — at

least in part — to shore up a flagging (largely mainline) Protestant hegemony in the face of the staggering challenges of religious and cultural pluralism: "Protestantism, Inc.," as one wag dubbed it.

According to its promoters, the "new ecumenism" differs from the old in that it has emerged "at street level," independent of ecclesiastical bureaucracies. Groups previously disaffected from or on the margins of the ecumenical movement — Catholics, Orthodox, and evangelical Protestants — are now enthusiastic about concerted inter-confessional action. Certainly one of the most remarkable religious alignments in recent American history is that between conservative Catholics and evangelical Protestants, groups that in the past have rarely shown more than a grudging respect for each other. That they have been forced together virtually against their wills, as they maintain, seems plausible.

Representatives of these erstwhile antagonists joined forces in response to the perceived secular trend in American culture since the 1960s. Thus the rapprochement between Catholics and evangelicals has more to do with "the increasing moral chaos in the West" than it does with intrinsically religious motivations toward unity. "Evangelicals and Catholics Together" claims that the two groups "discovered one another" while exercising their Christian "responsibility for the right ordering of civil society" by contending for the truths enshrined in the U.S. Constitution. Future historians will undoubtedly

view this conservative ecumenical movement as further evidence of what sociologist Robert Wuthnow has called "the restructuring of American religion."

While the document caught many observers of the American religious scene by surprise, the historical roots of "Evangelicals and Catholics Together" seem plain in hindsight. Controversies over abortion, pornography and other "family-values" issues galvanized a broad spectrum of previously low-profile Christians into public action, crowding them together in the process and forcing them to recognize each other. But while social and moral disarray triggered this recent spate of conservative ecumenical activity, the specifically religious dimensions to the development are worth exploring. In this unfolding story, scholars of American religion may find a richer and more nuanced description of the ways in which reactions to secularism and pluralism develop and manifest themselves on the social scene.

A full six years before "Evangelicals and Catholics Together," for example, musician and Franciscan brother John Michael Talbot published a similar call-to-ecumenical-arms, *Regathering Power*. As the title of the volume indicates, Talbot wanted to clear the ecclesiastical deck and prepare the groundwork for a more vigorous Christian witness in "the new post-Christian era." Taking his cue from the Second Vatican Council's recommendation that ecumenical dialogue begin "with discussions concerning the application of the gospel to moral questions," Talbot emphasized the need to work toward "the kind of unity in which Catholics and Protestants acknowledge one another as brothers and sisters in Christ."

Talbot deliberately frames his effort as a response to the moral disorder of an American culture gone adrift. But his ecumenical attitudes are also informed by his personal position on the contemporary religious map. Talbot's ecumenism is rooted in his involvement in the charismatic movement that swept through the American Catholic church in the late 1960s and 1970s after a group of Duquesne University students who had been attending a Pentecostal prayer

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group received the baptism of the Holy Spirit. Charismatic prayer meetings offered many American Catholics "their first extended ecumenical contacts in worship." The ecumenical significance of this "grass roots experience uniting Christians of different communions" can hardly be overestimated, as one Jesuit theologian has noted. (Scholars, unfortunately, have hardly begun a serious investigation into the origins and effects of this important movement.)

Early participants claim that charismatic renewal in the Church began as a fusion of Catholic piety with the distinctive beliefs and attitudes of Pentecostalism (itself a culturally marginal entity when the cross-fertilization began three decades ago). Thus it is no surprise that one of the first explicit attempts at bringing Catholics and conservative Protestants together would issue from that sector of the Church. But Talbot possesses another characteristic that makes him a natural bridge-builder between the two faith communities: Like Peter Kreeft, Richard John Neuhaus, Avery Dulles and other mainstays of the new ecumenism, he is a convert from Protestantism.

Indeed, as we dig back further into postwar ecumenical gestures, we find converts among the most ardent supporters of inter-confessional understanding. Then as now, a street-level ecumenism that would remove unnecessary attitudinal barriers was high on the agenda. Irwin St. John Tucker, a former Episcopal priest writing in *Ave Maria* in 1957, chastised his fellow Catholics for exhibiting an air of "contemptuous superiority" toward

Protestants rather than "brotherly compassion." And Oliver Barres, another former minister whose conversion was explained in his *One Shepherd, One Flock*, urged Catholics to wholeheartedly "reflect the love of Christ for our separated brethren"; were they to do so, he asked, "what miracles of Christian reunion might not take place?"

These converts believed that the mixture of condescension and resentment Catholics too often projected was needlessly alienating Protestants at a time when many were searching for a more authentic religious expression. Persuading their new co-religionists to adopt a more charitable attitude involved a three-pronged strategy. First, they insisted that Catholics reconcile themselves to the fact that Protestants are "fellow Christians, who sincerely and honestly worship God according to the lights that are given them." Their baptisms are valid, and many of them "have kept the supernatural grace God gave them" in the sacrament. Protestantism is to Catholicism what elementary mathematics is to college calculus, said Tucker; while the latter is far more developed than

the former, it would be inappropriate to dismiss the more simplistic form entirely.

Second, Catholics needed to appreciate that the noisy neo-nativists grabbing so much attention are not representative of the mass of American Protestants. In general, observed Barres in *America*, Protestants are "tolerant and friendly toward those who do not agree with them," and they appreciate the Catholic Church's devotion to "the

morality and faith revealed by Jesus Christ." It was high time, seconded a priest in the same journal, that Catholics jettisoned the "sneering triumphalism" they had carried over from a more contentious age and began matching the Protestants' open and tolerant stance.

Finally, mid-1950s Catholic ecumenists were not above mixing mundane motives with Gospel imperatives in their quest for improved relations. "Every Sunday morning," wrote Barres, "ministers rise up in myriad Protestant pulpits and preach to our fellow Americans. Sincerely and earnestly they strive to teach the morality of Moses and the Master, and the truths of God as they understand them. Such ministers are valuable bulwarks against the tide of atheism, secularism and communism that threatens to engulf us." These writers sought to engender an appreciation for individual Protestants, not the Protestant tradition.

Woodstock's Gustave Weigel, the pioneering Catholic ecumenist who left an indelible stamp on the Second Vatican Council's *Unitatis Redintegratio*, understood that attitudes were important, but he rejected the idea that they were the sole or even primary stumbling block in the way of reunion. Surveying attitudes toward Protestants in 1955, Weigel found that some Catholics consider them "either fools or knaves." In the opinion of such Catholics, "ecumenism" requires nothing more than to "point triumphantly to the handsome door, wide open," and urge the schismatic to enter. Other Catholics, Weigel reported, are so eager to re-unite the Church with its alienated children that they are willing to compromise or ignore Catholic doctrine. In the middle stand the majority of Catholics, who are committed to Catholic teachings but who nevertheless "feel the urge of charity pushing them on to an encounter with non-Catholics."

Weigel made it his life's work to convince Catholics that their keenly felt impulse to charity was compatible with fidelity to Catholic teaching. He also labored to explain to puzzled Protestants why this had to be so. Charity means loving the other, he explained, but it does not demand that Catholics betray

Early participants claim that charismatic renewal in the Church began as a fusion of Catholic piety with the distinctive beliefs and attitudes of Pentecostalism (itself a culturally marginal entity when the cross-fertilization began three decades ago).

their identity in order to make themselves pleasing to the other. Catholic teaching on the unique, supernatural nature of the Church is non-negotiable; to compromise on that teaching, as so many Protestants desired, would mean ceasing to be Catholic. The Catholic, he argued, should feel no embarrassment in refusing to equivocate on ecclesiology; the Protestant only betrays ignorance of the Church — and offends against charity — when he asks her to.

Weigel's position had certain liabilities. During the postwar years, upwardly mobile Catholics felt the weight of cultural, ideological and emotional pressures to make less rigorous claims for their Church. And the monotony of having to defend, over and over again, the Catholic position on the World Council of Churches, Weigel himself admitted, was exasperating and exhausting. The Protestant interlocutor had to develop empathy for the Catholic position, but Weigel's thorough and nuanced explications of Church doctrine required more patience than many Protestants — and even some Catholics — were able to muster.

When Weigel reviewed Lutheran historian Jaroslav Pelikan's *The Riddle of Roman Catholicism* in 1959, he found much to praise in Pelikan's knowledgeable and sympathetic approach to his subject. Both churchmen agreed that an "irenical and objective" conversation between the two groups was long overdue. Scholars had surrendered many of

the baldest prejudices of the past, and the historical and theological matters upon which Catholics and Protestants agreed were now larger than those upon which they differed. Nevertheless, declared Weigel, one insurmountable obstacle remains: The status of the Reformation. Catholics can admit that, in God's providence, the Reformation served a prophetic function; they cannot agree that it possessed a prophetic charism or mission. The first admission acknowledged that God's work in history is often more complex than the Church in the past had appreciated; the second would be tantamount to saying it had not understood that work at all.

The distinction was a crucial one, but it required a certain philosophical and theological facility to grasp. Weigel understood, moreover, that even his sophisticated appreciation of the conflict between Catholic and Protestant doctrinal principles did not fully explain the gap between the two communions. He acknowledged the truth in the increasingly authoritative social-scientific explanations of religious behavior, for example; as far as Catholic-Protestant relations are concerned, "we are descendants of the past and history works in all of us."

At least three concurrent developments encouraged Catholics to continue the ecumenical conversation during the years leading up to the council. First, theology and doctrine — even in Catholic circles — were losing prestige to history, sociology and psychology. As Catholic thinkers increasingly absorbed social scientific ways of thinking, old debates were transformed, including that on ecumenism. "Conditioning prejudices" were given more and more weight in accounting for the animus between Catholics and Protestants; theological disputes were seen as

epiphenomenal to cultural and political differences. One well-known Catholic sociologist declared the rigid, anti-

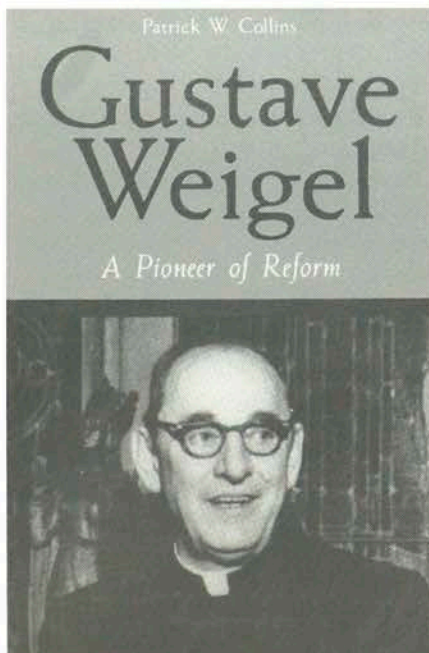
ecumenical Catholic orthodoxy that inhibited dialogue to be "a historically conditioned social and cultural syndrome involving displacement and projection . . . an instance of social pathology."

Second, too much beneficial interaction between representatives of the two communions was occurring, at the individual and institutional levels, for either to continue to demonize the other. In academic circles new methodologies in biblical scholarship, the liturgical movement, and a common interest in the Patristic and Reformation periods forged strong collegial relations between Catholics and Protestants. Forums on these topics gave Catholic and Protestant scholars a new appreciation for the insights available in each others' tradition. The kind of opinions expressed by William Clancy grew increasingly common in the Catholic press: To harbor inaccurate or

dismissive views of Protestantism, he wrote in 1959, is a sin "against charity and truth." Catholics need to acknowledge "that Protestantism has its own unique genius, that it witnesses to some of the central truths of Christianity."

Finally, there was that pervasive but sometimes troubling engine of comity: The virtual religion of flag-happy "Americanism" that swept the nation during the Cold War. Before they accepted Protestants as erring but sincere "separated brethren," Catholics learned to appreciate Protestants as fellow citizens who opposed communism. By the early 1960s Fr. Weigel was echoing the concerns of Reinhold Niebuhr and Will Herberg regarding an Americanist ecumenism, a faith "in our goodness and

In academic circles new methodologies in biblical scholarship, the liturgical movement, and a common interest in the Patristic and Reformation periods forged strong collegial relations between Catholics and Protestants.



power” rather than “Christ, and him crucified.” This kind of self-worship does not contest true religion, but rather absorbs it, warned Weigel. As he looked about in the early 1960s, he saw different religious visions being fused “into a starry-eyed Americanism” that was worse than no ecumenism at all.

The Second Vatican Council’s decree on ecumenism closed one chapter and opened another in the history of the Church’s relations with non-Catholic communions. Catholics and Protestants alike found the spirit and the letter of the document remarkable in several respects. The “separated brethren” (a term that had originated on the continent and had been circulating for some time) were regarded with “respect and affection.” There were no guiltless parties in the schisms that had afflicted the Church centuries earlier, and for these the Church asked “pardon of God and of our separated brethren.” Ten years earlier even Gustave Weigel had insisted that the Catholic Church could

not join a confession of institutional sin, because “A holy church by definition does not sin.” In the decree, however, the Church was pictured traveling the “pilgrim way,” summoned by Christ “to that continual reformation of which she always has need, insofar as she is an institution of men here on earth.” As Yves Congar, one of the architects of the decree, wrote at the time: “We can pass through the door of ecumenism only on our knees.”

After Vatican II the Catholic Church engaged other communions sincerely and energetically, if not always unconditionally. John Paul II’s meetings with Lutheran and Anglican leaders and his initiatives toward Orthodox and Jewish believers reflect his conviction that the most profound ecumenism presupposes robust doctrinal commitments. The pope’s 1995 encyclical provides a theological impetus to continued ecumenical dialogue well into the 21st century. Meanwhile, ecumenical dialogue with Catholics is emerging

as a divisive issue among evangelical Protestants: The signers of “Evangelicals and Catholics Together” have endured vituperative criticisms from their hard-line co-religionists, and some have responded in kind.

Given the prominence and influence of the groups and individuals promoting various kinds of collaboration between American Catholics and Protestants, the need for a fuller understanding of the forces and resources that have shaped intercommunal interaction in the past is clearly evident. Further investigations of the range of Catholic relations with other Christians and other religions in the United States promise rich rewards, not only in contributing to a more complete and accurate account of the Catholic experience, but in explicating emphases and concerns that will remain relevant in the altered religious landscape of tomorrow.

— John H. Haas

ANNOUNCEMENTS



• **At the End of the Santa Fe Trail**, a journal written by Sister Blandina Segale, has been reprinted and is available from the Sisters of Charity of Cincinnati. The journal entries begin in 1872 and for the next 20 years, Sister Blandina recounts her days in the “wild west” of Colorado and New Mexico. Copies are available for \$12.50 from: Archives, Sisters of Charity; 5900 Delhi Road; Mount St. Joseph, OH 45051. The complete text is also available on eight audio tapes for \$32.50.

• **John J. Concannon**, the national archivist of the Ancient Order of Hibernians in America, and **Gerard F. White**, a military historian and a former president of the Congressional Medal of Honor Society, are working on a project which for the first time will tell the story of Ireland-born men and men of Irish ancestry who are recipients of the Congressional Medal of Honor.

Using White’s “Medal of Honor Recipients: 1863-1994,” which lists recipients by their birthplace, the authors are searching for biographical information for each of the 258 medalists who noted on their military enlistment papers that their birthplace was Ireland.

Comments, suggestions and advice from historians are invited: John Concannon; 33-71 164th Street; Flushing, NY 11358, e-mail: johncon@juno.com.

• **Louisville Institute Summer Stipend** awards seek to recognize and support scholarly projects that promise a significant contribution to the study of American religion. Preference is given to proposals that address the current program priorities of the Louisville Institute, namely, lay spirituality and theology and the institutional reconfiguration of American religion.

Among the 1997 Summer Stipend Awardees are: Kathleen M. Joyce, Duke University, for “Science and the Saints: Catholic Hospitals in America and the Challenge of Modernization, 1880-1940”; Timothy M. Matovina, Loyola Marymount University, for “Guadalupan Devotion in a Borderland Community”; Mary J. Oates, Regis College, for “Religion and Gender in American Higher Education: A Case Study of the College of Notre Dame of Maryland, 1896-1996”; and David K. Yoo, Claremont McKenna College, for “A Haven and a Home: Korean Immigrant Protestant Churches in Los Angeles, 1904-1965.”

• **Louisville Institute Dissertation Fellowships** seek to recognize and support scholarly projects that promise a significant contribution to the study of American religion. Preference is given to proposals that address the current

program priorities of the Louisville Institute, namely, lay spirituality and theology and the institutional reconfiguration of American religion. The fellowships are intended to support the final year of Ph.D. or Th.D. dissertation research and writing. Among this year's awardees is Scott Eric Flipse, University of Notre Dame, for "'Save Free Vietnam' and Lose Our Souls: Religion, Humanitarianism and the American Commitment in Southeast Asia, 1954-1968."

• The new address for the **Sister Site Web Page** is: <http://www.geocities.com/Wellesley/1114/>

Conferences

• The 1997 annual meeting of the **Religious Research Association** is scheduled for November 7-9 at the Holiday Inn on the Bay, San Diego, California. This year's topic is "The Use and Abuse of Power in Religious Organizations and Denominations." For further information contact Jim Wellman, RRA Program Chair; Fourth Presbyterian Church; 126 East Chestnut; Chicago, IL 60611-2094; phone: (312) 787-2729, x218; fax: (312) 787-4584; e-mail: jkwellma@midway.uchicago.edu.

• **The Cuban Research Institute** (CRI) of Florida International University (FIU) invites all who are engaged in Cuban or Cuban-American Studies to participate in the CRI's first general conference to be held at the Florida International University Park campus on October 9-11, 1997. For further information contact Lisandro Pérez, Director; Cuban Research Institute; DM 363, University Park; Florida International University; Miami, FL 33199; phone: (305) 348-1991; fax: (305) 348-3593; e-mail: crinst@servms.fiu.edu.

Call for Papers

• The program committee of the **New England Historical Association** welcomes proposals on any subject, period or geographical area from scholars within or outside the New England region. The NEHA does not focus only on the history of New England or of the

United States but is equally concerned with European and Third World history. Complete session proposals as well as single paper proposals are welcome. Send proposals with brief vita by **June 15, 1997**, to: Professor Borden W. Painter Jr.; History Department; Trinity College; 30 Summit Street; Hartford, CT 06106. The fall meeting is October 18, 1997, at the University of Connecticut.

• **The American Conference for Irish Studies** annual meeting is scheduled for **April 15-18, 1998**, at Nova Southeastern University. Entitled "Revolutions and Evolutions," this conference will focus on the 200th anniversary of the 1798 Irish Rebellion and the 150th anniversary of the 1848 Young Ireland Rising as well as the economic and political changes in contemporary Ireland, cultural and moral revolutions, and technological and intellectual developments in the 1990s. Additional topics will include literary and historical revisionism, the Irish in Florida, and Ireland in Europe. Considering the topics under discussion, different modes of delivery will be encouraged, including colloquia and roundtable discussions, living book reviews, video conferencing and CD-ROM/internet presentations, as well as the traditional three- or four-paper panel. The deadline for submissions of papers or panel proposals is October 10, 1997. For further information contact Professor James E. Doan, Organizer, ACIS; Department of Liberal Arts; Nova Southeastern University; 3301 College Avenue; Fort Lauderdale, FL 33314; fax: (954) 262-3931; e-mail: doan@polaris.acast.nova.edu.

• **The Oral History Association** invites proposals for papers and presentations for its 1998 annual meeting to be held October 15-18 in Buffalo, New York. The theme of the meeting is "Crossing the Boundary, Crossing the Line: Oral History on the Border." Proposals that relate to mediations among diverse communities; class, ethnic, racial and gender perspectives; interdisciplinary approaches; transnational issues; migration and immigration; transgressions; new frontiers in technology; lesbian and gay history; relationships in interviewing;

marginality; oral history and received historical wisdom; shifting borders in oral history; and ethical and legal boundaries are especially encouraged. Proposals on other topics are also welcomed. Proposal deadline is **December 15, 1997**. For further information contact: Debra Bernhardt; Robert F. Wagner Labor Archives; 70 Washington Square South; New York, NY 10012; phone: (212) 998-2640; fax: (212) 995-4070; e-mail (queries only): bernhrdt@elmer1.bobst.nyu.edu.

• **The Conference on the History of Women Religious** announces a conference to be held **June 21-24, 1998**, at Loyola University Chicago. "Through Multiple Lenses: Interdisciplinary Perspectives on the History of Women Religious" is intended to examine the history of women religious by drawing upon the wisdom and methodology of various disciplines. Interdisciplinary panels may include papers dealing with the same topic from different disciplines or perspectives, or they may be made up of specific papers which incorporate the theories or methods of more than one discipline. Complete panels are encouraged, but individual papers also will be considered. Proposal deadline is **November 15, 1997**. For further information contact Florence Deacon, O.S.F.; HWR Program Committee Chair; Cardinal Stritch College; 6801 North Yates Road; Milwaukee, WI 53217; phone: (414) 352-5400, x287.

For programs and conference registration information contact: Nancy Hirsch; Loyola University Chicago; The Gannon Center for Women and Leadership; 6525 North Sheridan Road; Chicago, IL 60626; phone: (773) 508-8430.

• **The John Nicholas Brown Center for the Study of American Civilization** at Brown University will host a conference titled "Rhode Island Reconsidered" **November 14-16, 1997**. The purpose of the conference is to explore how recent scholarship has challenged common interpretations of Rhode Island's place within the context of regional and national history.

Proposals are welcomed for papers, panels and roundtable discussions related to Rhode Island history and cultural life

in all areas and in all time periods. Deadline is **July 1, 1997**. For further information contact: Joyce M. Botelho, Director; John Nicholas Brown Center; Box 1880; Brown University; Providence, RI 02912; phone: (401) 272-0357.

• **The Midwest Region of the American Conference for Irish Studies** is seeking paper proposals on any topic related to Irish studies for possible presentation at its annual fall meeting scheduled for **October 17-18, 1997**, at St. Norbert College, DePere, Wisconsin. Conference organizers are interested both in individual and panel proposals and welcome inquiries from young scholars. Deadline is **July 15, 1997**. For further information contact: Michael Patrick Gillespie; Department of English; Marquette University; P.O. Box 1881; Milwaukee, WI 53201-1881; phone: (414) 288-3480; e-mail: gillespiem@vms.csd.mu.edu.

Fellowships and Awards

• **The Communal Societies Association** announces the Starting Scholars' Competition, designed to encourage and recognize authors new to the field of communal studies. The winner will be announced at the CSA's 1997 conference in Tacoma, Washington. Submissions should be articles that conform to the standards of the CSA's journal, *Communal Studies*. Send two copies by **June 1, 1997**, to: Regina Siegfried, A.S.C.; Department of Theological Studies; 3634 Lindell Blvd.; St. Louis, MO 63108; phone: (314) 977-7361; e-mail: siegfr@lu.edu.

• **The American Catholic Historical Association** announces the inauguration of its John Tracy Ellis Dissertation Award. The award, which carries a purse of \$1,200, memorializes the scholarship and teaching of Monsignor John Tracy Ellis (1905-1992). Its purpose is to assist a graduate student working on some aspect of the history of the Catholic Church. Those wishing to enter the competition for the award must be citizens of the United States or Canada; and must be enrolled in a

doctoral program at a recognized institution of higher education.

Applicants must submit the following materials: 1) a statement from the chairperson (or director of graduate studies) of the applicant's department certifying that he or she has completed all degree requirements for the doctorate except the dissertation, and has received departmental approval to undertake work on a dissertation topic dealing with some aspect of the history of the Catholic Church; 2) *three* copies of a statement written by the applicant not exceeding 1,000 words in length, describing the dissertation project and how the award would be employed to further its completion; and 3) two sealed letters of recommendation from scholars familiar with the applicant's work, one of whom must be his or her dissertation director.

These materials must be sent by **September 30, 1997** to: Secretary; American Catholic Historical Association; The Catholic University of America; Washington, DC 20064. The first winner of the John Tracy Ellis Dissertation Award will be announced at the ACHS's annual meeting in January 1998.

• **The Association for the Sociology of Religion** will make available \$5,000 this year for promising research on women and religion. Applicants for the *Joseph H. Fichter Research Award* must be members of the ASR at the time of application. Awards are not normally made for dissertation research. For further information contact: Paula D. Nesbitt; Iliff School of Theology; 2201 South University Blvd.; Denver, CO 80210; phone: (304) 744-1287, x 252; e-mail: pnesbitt@du.edu.

Personals

• **Scott Appleby**, director of the Cushwa Center, has been named to the advisory board of the Bernardin Center for Theology and Ministry at Catholic Theological Union, Chicago. The center which honors Joseph Cardinal Bernardin, an alumnus of CTU, will prepare women and men, religious and lay, to minister in the spirit of Vatican II

by providing academic training and scholarships. It also will sponsor theological research, public discussions and programs in areas of concern to the Catholic Church. On March 8-9 Appleby also participated in the Cardinal Bernardin Conference of the Catholic Common Ground Initiative.

• **Suellen Hoy** of Notre Dame received a research grant from the Spencer Foundation for her study of "Teaching Black Girls: Catholic Sisters in Chicago's South Side High Schools, 1948-72."

• **Anthony J. Kuzniewski, S.J.**, has completed a history of the College of the Holy Cross, 1843-1994; the manuscript has been accepted for publication by the Catholic University of America Press.

• An annotated list of all writings of St. Elizabeth Ann Seton according to repository is being compiled as the first step toward publication of the complete Seton corpus. **Ellin Kelly**, author and editor of numerous works on St. Elizabeth Seton, is transcription editor of this project. Co-editors-in-chief are **Regina Bechtle, S.C.**; Center for Leadership and Spirituality; College of Mount Saint Vincent; 6301 Riverdale Avenue; Riverdale, NY 10471-1093; and **Judith Metz, S.C.**; Archives, Sisters of Charity; 5900 Delhi Road; Mt. St. Joseph, OH 45051-1500.

• **Edward L. Lamoureux** has been named editor-elect for *The Journal of Communication and Religion*, the semi-annual publication of the Religious Speech Communication Association. His three-year term begins in November 1997. For submission information: ell@bradley.bradley.edu.

• **Judith Metz** is seeking information on the location of the papers of Rev. Charles I. White, D.C., author of the 1853 biography, *Life of Mrs. Eliza A. Seton*. White was pastor of St. Matthew's Church, Washington, D.C., 1857-1878. Please write: Judith Metz, S.C.; Archives, Sisters of Charity; 5900 Delhi Road; Mt. St. Joseph, OH 45051-1500.

• **Jaime R. Vidal**, former assistant director of the Cushwa Center and editor of the *American Catholic Studies Newsletter* (1990-94), has been named to the Msgr. James Supple Chair in Catholic Studies at Iowa State University effective next fall.

• **Sister Laretta McCusker**, professor emeritus and former dean of the graduate school of library and information science at Rosary College, died February 23 in River Forest. A Sinsinawa Dominican since 1961 Sister McCusker joined the faculty of Rosary College in 1963 as associate professor in the master of arts in library science. In 1967 she became director of the program and in 1970 program dean. In recent years Sister McCusker taught courses in international librarianship and library building. She was president elect of the Catholic Library Association and was to have been installed as president in April.

Archives

• **The Immigration History Research Center** at the University of Minnesota announces the completion of a two-year effort to arrange and describe collections pertaining to the post-World War II migration of Estonians, Hungarians, Latvians, Lithuanians, Poles, Ukrainians and others. In addition, the Center was awarded a new National Endowment for the Humanities grant to process the records of Immigration & Refugee Services of America, formerly the American Council of Nationalities Services. The IHRC is open year around except on University holidays. Hours are 8:30 a.m. to 4:30 p.m. weekdays, and Saturdays by appointment. For further information about the center or its programs and publications, contact: Immigration History Research Center; University of Minnesota; 826 Berry Street; Saint Paul, MN 55114;

phone: (612) 627-4208; fax: (612) 627-4190; e-mail: ihrc@gold.tc.umn.edu.

• **The Archives of the Archdiocese of San Francisco** is collecting old photographs or films/videos of Holy Communion, Confirmations, religious processions and parish events. Old parish bulletins also are being collected. For further information: Chancery Archives; 320 Middlefield Road; Menlo Park, CA 94025.

PUBLICATIONS



Politics and Faith Across Generations

Whatever methodology *du jour* they may employ, historians

are sooner or later forced to acknowledge that consciousness is where the action is when it comes to understanding social change. Genuflect as they may before the larger entities of demography, economy, or culture, such forces are impotent without living human beings with attitudes and perceptions to represent them on the stage of history. To make that admission is at once liberating and frustrating — liberating, because it frees the scholar to attend to all the messy details that constitute the

lives of his or her subjects; frustrating, because the sources rarely contain these details in sufficient measure.

Two new books by two of the best writers currently working offer historians of the recent past some relief for that frustration. Journalist Samuel G. Freedman is well-known among scholars for his study of an African American congregation in Brooklyn, New York, *Upon this Rock: The Miracles of a Black Church*. His new book, *The Inheritance: How Three Families and America Moved from Roosevelt to Reagan and Beyond*, chronicles in rich detail the experience of working-class ethnic Catholics in “the American century.” Writer James Carroll covers much of the same period more intimately in his memoir, *An American Requiem: God, My Father, and the War that Came Between Us*.

Freedman shows us how recent American history — particularly the social turmoil of the 1960s, and more particularly the social programs that originated under FDR — turned the children of the New Deal into the foot-soldiers of the Republican revolution. James Carroll shows us how recent American history — particularly the ideological turmoil of the 1960s, and more particularly the Vietnam War — turned the son of one of the architects of that war (who often hosted Robert McNamara for dinner) into a radical, highly politicized priest. Both writers demonstrate the utility of bringing wisdom and compassion to the analysis of complicated and controversial issues. And both show — with an often stunning dexterity — that the political can be very personal indeed.

The Inheritance is a near-classic example of what can be gained by digging beneath a headline. With each election, newspapers treat their readers to pie charts illustrating the shifting allegiances of the American electorate. Freedman vividly depicts the human element in this historic political realignment by looking into the lives and family backgrounds of three New York state Republican operatives — Leslie Maeby, Frank Trotta, and Tim Carey — each of them “Catholics with Democratic pasts.”

These three figures belong to what has arguably been the center of the American political experience for most of the 20th century: Blue-collar Catholics who established themselves in a hostile land, sweated and saved their way into the middle class, and eventually swung the nation’s ideological pendulum from the left of the New Deal to the right of the Gingrich revolution.

Historians will find the general outline a familiar one. It begins during the 1920s, with both Republicans and Democrats regarding ethnic, urban Catholics with undisguised disdain, and traces the evolution of the Democratic Party in Al Smith’s 1928 candidacy, the Great Depression of the 1930s, and the New Deal. From that point the narrative follows the children of the neighborhoods into World War II, into college under the GI Bill, and into management positions and the suburbs. The story concludes with the children’s children as they renounce a Democratic Party they feel has betrayed them and embrace instead the once-hated Republicans who now seem to speak for their interests. But this constitutes merely the scaffolding upon which Freedman builds his tale, as he views national developments from the bottom up, through the eyes of a handful of individuals.

Numerous details give texture to these working-class lives: The winter’s store of coal in the bathtub, the matchstick in a prospective employee’s hatband that promises a kickback, the sorrow and humiliation felt by a mother unable to afford a child’s Christmas gift. Freedman gives us a sense of the ubiquitous hardship that these immigrants

endured, and the contrasting security and community represented by the ethnic association or union hall. Most of all, he shows how politics — national and local — was woven into the rough texture of urban existence during the 1930s, and how a plumber like Silvio Burgio could acquire a politics that consisted of “labor, labor, and labor.”

The means by which working-class loyalties were bound to the Democratic Party is the background to Freedman’s real story. Writing as a self-confessed liberal attempting “to inhabit the conservative experience,” it is the unraveling of this allegiance that captures his attention. Democratic urban politics in the mid-20th century was machine politics, and Freedman helps the reader empathize with those who came to view that institution as a monstrosity, even a new kind of slavery. The machine “insinuated itself into every fiber of society” — determining who worked at what job, who received assistance during lay-offs, even what brand of beer had to be served if a tavern-owner wanted a liquor license — “always demanding a mindless vote in return.”

The future Republicans of his story often begin their disaffection with a moral revulsion at the blithe, arrogant manner with which local machines assumed ownership of residents’ lives, and with the robotic compliance with which their relatives and neighbors toed the party line. Inevitably, the Democrats whose machines ran the cities were blamed for “the menace, the torpor, and the decay” of urban America. The survival of these machines required that the city remain as it was, with “a feudal reliance on the boss for jobs and favors,” where people’s material needs were so basic “a few bucks or a chicken could buy a vote.” As long as this was the only world the people knew, they acquiesced. When the children of the neighborhoods were exposed to other

ways of governing, however, they rebelled in a kind of moral outrage.

That outrage was exacerbated, in Freedman’s telling, by several postwar developments in economy, geography, and culture that serve as staples in most explanatory accounts of recent American history: The move to the suburbs and the acquisition of a home, the civil rights movement and the emergence of race as a wedge issue, the deep offense taken by the children of immigrants at the anti-American sentiments of the counterculture. Freedman’s biographical approach allows him the room to lift these issues out of the realm of abstraction and endow them with the emotional resonance they carry for the subjects of his story. But his ambitions go further, and he embeds analytical themes throughout his narrative.

He wants us to see, for example, the cultural continuity that underlies what otherwise seems to be a revolutionary change in political direction. The shift in political allegiance on the part of Reagan Democrats was neither a sudden departure in basic values nor a masterful public relations coup, but the outgrowth of a consistent set of priorities responding to a changing environment. Prewar urban politics was a mercenary affair, where the exchange of favors was central and “issues were only for radicals and reformers.” Surveying the minutes of a Polish-American Democratic Club from the 1930s, for example, Freedman finds a numbing unconcern for events

not directly related to the lives of club members. Flaunting communitarian nostalgia, Freedman sees this political culture dominated by “arrogance, calculation, and almost willful detachment from the genuine issues of the era.”

Freedman suggests that the belligerently Democratic, fervently loyal union men who exploded with

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noncomprehension and disgust when their grandchildren voted Republican in the 1980s carried within themselves “the ingredients of political realignment.” Plumber Silvio Burgio (born ca. 1903) is typical: “He was a man opposed to any compromise with Communism, a man worried about losing his precarious bit of prosperity, a man indifferent at best to black claims on the national conscience. Only the enduring memory of the Great Depression and the New Deal and the overarching moderation of the Democratic Party kept the forces of change within Silvio latent. But in the next generations those recessive genes would spring into dominance.”

Perhaps Freedman’s most impressive accomplishment is found in his emphasis on the function of memory in the mind of a voter, the way a feeling, mood, or image carried over from the past can sway her to accept or reject a set of partisan arguments during a campaign. He writes with antennae alert for that defining moment when a series of doubts, perceptions, and experiences that will guide political behavior for years, possibly decades, coalesce into an image: a WPA job in the 1930s, pennies given by a schoolgirl to the March of Dimes, the 1967 Detroit riots, Nixon’s motorcade, a weekend fisherman selling his boat during the oil embargo, the intoxication of being a young conservative in the wilderness years following Watergate.

In a book so attuned to the nuance of everyday life, it is unnerving to find only scant attention paid to religion. Freedman’s subjects are, after all, Catholic, and he has shown remarkable insight when writing about religious themes in his earlier work. It may be that for all the author’s acuteness, the subtleties of the Catholic sensibility somehow escaped his interpretive net.

Or, more troublingly, it may be that Freedman has dealt with religion all along, only it is the religion of the American dream that claimed these individuals’ devotion. This would seem to be the lesson of Frank Trotta, whose Republican electioneering coincides with an 11-year lapse from his faith. He returns to the Church after a series of events, such as becoming a godparent and realizing just what that responsibility entails; politics for this activist had become a kind of surrogate religion, and while he remains involved after he

returns to the Church, his zeal has abated, and he brings a more principled perspective to his political endeavors.

In the end, class and ethnicity more than religion dominate the political equation in *The Inheritance*, and one is left wondering if there is not another book to be written from American Catholic lives such as these.

James Carroll’s *An American Requiem*, by contrast, prominently features the religious dimension of the conflicts he narrates. The conflicts are ostensibly of two kinds: Those with his father over the Vietnam War, and those within his own soul. As the subtitle indicates, however, the two conflicts are in fact one, because the line between father on earth and father in heaven had been blurred. The war that came between the author and his father also came between the author and his God.

On the surface, Carroll’s memoir is like Freedman’s work in that it unveils the ways in which political decisions insinuate themselves into the daily lives — indeed, the very sense of self — of Americans who have little or no control over these events. Carroll was affected more than many: The son of an Air Force general who oversaw the Defense Intelligence Agency during much of the Vietnam War, Carroll became a prominent figure in the Catholic opposition to a war his father helped to direct.

As with many ordinary families, the war drove a wedge between the generations in the Carroll home, making the dining-room table a battleground where slogans were wielded like weapons, where very real wounds were opened, never to be fully healed. Carroll’s book is, in part, a gesture toward reconciliation, impossible to consummate because his father died of Alzheimer’s before they could dismantle the wall of misunderstanding, disappointment and righteous animosity that had come between them. In that way too the author tells a story that goes beyond his personal history. The materials of that wall were very much their own, however.

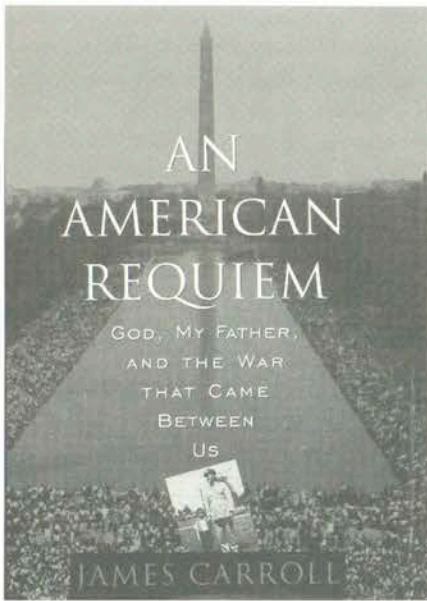
Carroll’s family was hardly ordinary. His father, Joseph F. Carroll, was an agent for the Federal Bureau of Investigation who came to J. Edgar Hoover’s attention after a particularly successful exploit in 1940s Chicago. Before that, Joe Carroll had studied for the priesthood. The education he received during those studies was critical

to his later accomplishments. In Chicago’s Irish-Catholic enclave in the 1930s, quitting the study for the priesthood was almost the sacrilege of quitting the priesthood itself, and it seemed to leave a permanent mark of shame somewhere deep in the father’s soul. He never revealed the reason for his decision, and to James this reserve becomes bound up with his father’s Jansenistic approach to the world and to the self, an approach that dictates a certain model of manhood. James grew up in the shadow of that model.

From his mother, who exhausts herself caring for his polio-afflicted brother, he learns that “religious faith has everything to do with suffering and unhappiness,” that “faith in a crucified God, son of a heartbroken mother, consoles without providing any particular hope of salvation, solution, fix, or escape.” That, at least, is the lesson he draws from her visits to shrines and her accumulation of scapulars, medals, oils and relics on his brother’s behalf. Growing up in this devout household, James took as his own his father’s discarded intention to enter the priesthood.

Carroll’s father was closely allied with Robert McNamara in a struggle to keep ultimate control of the war in civilian hands. General Carroll fought the nuclear enthusiasms of Curtis LeMay, all the while laboring under the fatalistic conviction that nuclear war was inevitable. James’ decision for the priesthood was forged in this doom-laden atmosphere, and the war would figure profoundly in his sense of vocation, so much so that his years with the Paulists, 1962 to 1975, would coincide uncannily with the nation’s longest war. “For better and for worse,” Carroll eventually concludes, “the war destroyed the thing in me that had made the priesthood possible.”

James Carroll became a different kind of priest than the one his father might have become in the 1930s. In part that was due to living in a different America, but it was also the effect of being nurtured by a different Church. An altar boy educated at Georgetown, he nevertheless arrived at seminary “biblically and theologically illiterate.” Exposure to literary and historical studies challenged everything he thought he knew about the Bible, and he found himself surrounded by the rubble of an undermined Counter-Reformation



faith. The convocation of the Second Vatican Council coincided with his seminary training, and he and his classmates imbibed its heady aura of daring exploration.

Social concern was a virtual given for young Paulists in the early 1960s, and race was high on the list of issues that needed addressing. The character of the Reverend Martin Luther King Jr. became the occasion of the first serious argument between James and his father, made more infuriating by his father's access to information from FBI files that could not be shared. The issue eventually went much deeper than the content of another man's character, however: The very meaning of the virtues around which General Carroll ordered his existence — fidelity, bravery, integrity

— would be called into question as America's involvement in Vietnam increasingly dominated their lives.

As a child Carroll's "only real faith was in the good order of the world over which Dad presided." That faith was a variation on his father's own. General Carroll assumed that "the existing social context, the frame within which he'd found his extraordinary success, was immutable. His belief in the world of hierarchy was total, and his sense of himself, as a father and a general, depended on that world's survival. Defending it was his one true passion, his vocational commitment, and his religious duty." Whatever one may think of that world and the men who fortified and protected it, there is an element of tragedy in its dissolution. By concentrating the story of its fall in his father's life and career, Carroll enables us to appreciate that element without falling into nostalgia.

The tragedy is not that this world unraveled, but that — at least in Carroll's telling — it unraveled from within. What he was unable to see then, but has since come to realize, he says, is that "all the conflicts then surfacing in our society about the war were conflicts deeply buried inside certain individuals charged with managing it, one of whom" was his father.

Historians routinely interpret Vietnam as the logical endpoint of Cold War containment; some see it as the almost inevitable outcome of the American character. Carroll gives the latter interpretation a Catholic spin:

Vietnam was a holy war, "Spellman's war," sold to the nation by a cardinal obsessed with saving its Catholic population from the fate suffered by Eastern Europe. "If some Catholics went on to act as if they bore special responsibility for ending the war," Carroll writes, "perhaps it was because they did."

Pressed too hard, that argument quickly becomes specious, but Carroll's burden lies elsewhere. However the war started, what is of relevance here are the different ways in which this father and his son constructed their lives in response to it. The father's Catholicism was integral to his support of the war; the son rejected the war and lost his priestly vocation in the process. There is more than one tragedy contained in this book.

This review — any review — can only skim the surface of *An American Requiem*. It is a complex book because it tells the story of complex men living in trying times. Most readers will find something to disagree with: Some will object to Carroll's generally harsh portrait of the Church, others to his empathetic evaluation of Robert McNamara, and so on. Ultimately, however, it deserves attention for the light it throws on one of our nation's most tumultuous decades, and for reminding us of just how far politics can reach and how irreparable are the wounds it inflicts, even on noncombatants.

— John H. Haas

Other recent publications of interest include:

Rosemary Muscarella Ardolina, *Old Calvary Cemetery: New Yorkers Carved In Stone* (Heritage Books, Inc., 1996). New York's Old Calvary Cemetery was established in August 1848. This book contains 5,315 transcriptions of headstones in the cemetery, dating from the mid-19th century to the mid-20th. Information found on the headstones ranges from a person's name to dates

and locations of birth, death and marriage, names of relatives, cause of death, military achievements and occasional mottoes or quotes. Also included are a brief history of the cemetery and a series of photographs.

André J. Bélanger, *The Ethics of Catholicism & the Consecration of the Intellectual* (McGill-Queen's University

Press, 1997). Arguing that the religious values of a particular culture can account for differences in the role of intellectual élites, André J. Bélanger compares the distinct traditions of French Catholicism and Anglo-Saxon Protestantism to demonstrate the relationship between the Catholic tradition and the emergence of an intellectual elite in secularized Catholic societies.

Ann Carey, *Sisters in Crisis: The Tragic Unraveling of Women's Religious Communities* (Our Sunday Visitor, 1997). Carey examines the ideological transformation of women's religious life from the Sister Formation Movement in the 1950s through the 1990s. Drawing heavily on archival records of the Leadership Conference of Women Religious, the *Consortium Perfectae Caritatis*, and the National Assembly of Women Religious, Carey examines the roots of the crisis which confronted women religious following Vatican II in the late 1960s. She concludes that radical agendas — the deconstruction of community life, the secularization of ministries, conflict with ecclesiastical authority, and the failure to foster spiritual development — contributed to the unsuccessful attempts for renewal and the severe decline in religious vocations.

Anne E. Carr and Mary Stewart Van Leeuwen, eds., *Religion, Feminism, and the Family* (Westminster John Knox Press, 1996). The volume consists of a series of essays on religion, feminism and the family in Jewish and Christian traditions. The volume addresses the relationship of various forms of feminism to the structure and functioning of families, questioning whether there is an inherent conflict between families as defined in the past and the current goals of feminism. The authors suggest that the very complexity of a wide range of issues within different racial, class and geographic contexts calls for an acceptance of the goals of feminism on the part of the churches as they attempt to address the many crises in contemporary family life. Contributors include Anne Carr, Douglas J. Schuurman, Rosemary Radford Ruether, Sally Purvis and Jung Ha Kim.

Catholic Newspapers in Microform: A Directory of Works at Notre Dame, compiled by Charlotte Ames and W. Kevin Cawley. The directory, a second edition, is revised and considerably enlarged. It lists 373 Catholic newspapers held by the University Libraries of Notre Dame and published in English from the early 19th century to the present. Publications in German, French, Italian, Czech, Spanish and Sioux are also included. Selected anti-

Catholic publications, some almanacs, and a few directories have been added as well.

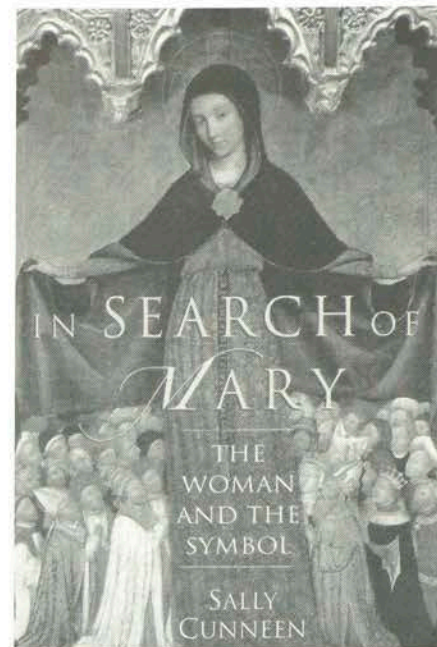
Arranged alphabetically by title, the entries include title, city of publication, publisher, dates of publication, number of volumes, publication history, frequency, language notes, call number and holdings information. The information is based on the cataloging record in UNLOC, the University of Notre Dame Libraries' Online Catalog. A geographical index, arranged by state, follows the alphabetical listing.

The directory is available in print in two versions. The Summary Holding version lists the holdings of the Hesburgh Library for the year, or range of years only. The Detailed Holdings version provides more specific detailed holdings information, including volume numbers, month, date and year(s) of issue.

Published by the University Libraries of Notre Dame and the Cushwa Center for the Study of American Catholicism, the directories will serve as valuable guides to historians, archivists and others in American religious history and related fields. Copies may be ordered from the Cushwa Center. The cost of the Summary Holdings Version is \$12.50; the Detailed Holdings Version is \$17.50.

Joan D. Chittister, *A Passion for Life: Fragments of the Face of God* (Orbis, 1996), with icons by Robert Lentz, probes central questions regarding values essential to leading a life of holiness and integrity in the 21st century. The author presents a wide range of models, both Christian and non-Christian, including Gandhi, Benedict and Scholastica, Hagar, Martin Luther King, Simone Weil, Dorothy Day, Edith Stein, Oscar Romero, Thomas Merton, and Catherine of Siena as contemporary icons of courage, strength and truth.

Michael H. Crosby, *Celibacy: Means of Control or Mandate of the Heart* (Ave Maria Press, 1996), offers a trenchant analysis of the state of celibacy in the Roman Catholic Church. Crosby argues for an authentic, life-giving vision of celibacy which encompasses new dimensions of contemplation, compassion, intimacy and trust.



Sally Cunneen, *In Search of Mary: The Woman and the Symbol* (Ballantine Books, 1996). With this engaging blend of social commentary, historical review, theological reflection and personal memoir, Professor Cunneen, co-founder of Cross Currents, confirms her standing as one of American Catholicism's most prominent and gifted lay interpreters of women's experience. Her previous books — *Sex: Female; Religion: Catholic* and *Mother Church: What the Experience of Women is Teaching Her* — successfully featured her eclectic approach to the topic: Cunneen relies not only on her own insights and those of professional theologians and sociologists, but spends a good deal of time listening to and recording the opinions of "ordinary" Catholic women and men. In this analysis of the relationship between Mariology, iconography and feminist theologies, on the one hand, and the changing situation of women in church and society, on the other, Cunneen has once again skillfully drawn together a diverse array of sources, including the responses of women and men to a questionnaire about the mother of Jesus, and dozens of images and icons of Mary indicating her various roles in the religious and ecclesial imagination.

Lawrence S. Cunningham and Keith J. Egan, *Christian Spirituality: Themes from the Tradition* (Paulist, 1996), provides a basic introduction to the dynamics of spiritual life as it is expressed in the Christian and Catholic traditions. In 10 chapters which provide both historical context and reflection on historical texts, the authors explore various themes, including scripture, asceticism, mysticism, solitude in community and eucharist.

Charles E. Curran, *History and Contemporary Issues: Studies in Moral Theology* (Continuum, 1996). Father Curran presents a historical overview of the history of moral theology, the development of Catholic medical ethics, the role of the laity in the thought of John Courtney Murray, and the evolution of Catholic moral theology from the end of World War II to the present. In addition, Curran examines current controversial matters, including fertility control, homosexuality, public policy and gay rights, academic freedom, and Catholic higher education.

Claudette Dwyer, ed., *The Quality of Mercy: A Festschrift in Honor of Sister Mary Josetta Butler, R.S.M., 1904-1995* (Sisters of Mercy of the Americas, 1996). This volume is a collection of essays and personal reflections by 18 authors who collaborated with Sister Josetta Butler in her work as a leader in Catholic higher education. Their accounts place her life's work in historical perspective and document its diversity and worldwide influence; as a result, the volume is a reliable source for future researchers. To order by phone, call Maureen Hewitt, (773) 779-6011; or write: Sisters of Mercy of the Americas, 10024 South Central Park Avenue, Chicago, IL 60655. Cost is \$20 plus \$1.75 for postage and handling.

Virgil Elizondo, *Guadalupe: Mother of the New Creation* (Orbis, 1997), explores the meaning of one of the most powerful religious symbols of our day. For centuries, Our Lady of Guadalupe has served as a strong sustaining symbol of Mexican, Latin American and U.S. Hispanic spirituality. Elizondo affirms

that "Guadalupe is a revelation about the very nature of God, for in her we see the femininity, tenderness, and compassion of God which was missing from Christian thought of that time, and often of today."

Orlando Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Orbis, 1997). Professor Espín, a noted expert on Hispanic religiosity, demonstrates how popular Catholicism offers a vital source of insight into theological issues such as the nature of God, the Trinity, Christology and salvation. As one of the most distinctive elements of Latino culture, Espín argues, popular Catholicism is a font of wisdom and living revelation.

William Fischer, David Gerber, Jorge Guitart and Maxine Seller, eds., *Identity, Community, and Pluralism in American Life* (Oxford University Press, 1997). This anthology of primary source readings explores the cultural diversity and social pluralism in American life.

Joseph P. Fitzpatrick, S.J., *The Stranger is Our Own: Reflections on the Journey of Puerto Rican Migrants* (Sheed & Ward, 1996). Father Fitzpatrick was a leader in the study of the Puerto Rican people, their culture, and their problems as migrants on the U.S. mainland. His book contains a personal memoir, as well as a collection of articles, papers, lectures and talks that chronicle his journey with Puerto Rican migrants.

Thomas C. Fox, *Catholicism on the Web* (MIS: Press, 1997. <http://www.mispress.com/catholicism/>). An impressive array of 500 web sites relevant for Catholics and non-Catholics interested in the Church. Organized in four parts, in the print version Fox has compiled brief descriptive annotations of web sites which focus on the institutional church, Catholic ideas, Catholic activism and Catholic teachings. Web sites for the Holy See, the College of Cardinals, the Canadian Bishops Conference, Catholic archdioceses of Chicago, Los Angeles, and Baltimore, sites of religious orders, Catholic organiza-

tions, individuals (St. Augustine, St. Thomas Aquinas, Hildegard von Bingen, Dorothy Day), Catholic universities, renewal groups, liturgy, art, and spirituality are among the sites listed. The appendix lists 18 online directories to Catholic web sites.

Timothy E. Fulop and Albert J. Raboteau, eds., *African-American Religion: Interpretive Essays in History and Culture* (Routledge, 1997). This collection of essays traces the histories of many religious and cultural traditions, from the early cultural contact of Africans and Europeans, to the relationship between slavery and an emerging Black Christianity; from the places of Africa in the African-American religious consciousness, to contemporary issues such as women in the ministry and Black nationalism.

Jacques Gaillot, *Voice From the Desert: A Bishop's Cry for a New Church* (Crossroad, 1996) translated by Joseph Cunneen and Léon King. Presents Gaillot's visionary letter to his new flock, the church in Partenia. Gaillot, Bishop of Évreux, France, from 1982 until 1995, championed the rights of the oppressed until his exile. In an act of "fraternal correction," the Vatican transferred the bishop to the diocese of Partenia, North Africa. Gaillot "hoped to be able to proclaim a Gospel of freedom without being marginalized." This is his story.

Cynthia Glavac, O.S.U., *In the Fullness of Life: A Biography of Dorothy Kazel, O.S.U.* (Dimension Books, 1996), has prepared a moving and detailed account of the life and death of Dorothy Kazel, one of four American churchwomen raped and murdered by El Salvador National Guardsmen on December 2, 1980.

Robert W. Heck, *Religious Architecture in Louisiana* (Louisiana State University Press, 1995), with photographs by Otis B. Wheeler, describes 162 structures of worship across the state of Louisiana, including photographs of each. Heck supplies a brief history of Louisiana's religious architecture, and describes the

dominant influence of Catholicism during the 18th century. He discusses the burgeoning construction that accompanied the expansion of religious freedom following the Louisiana Purchase in 1803, as Protestants and Jews erected their own houses of worship. Among Catholic sites featured are St. Louis Cathedral, New Orleans; St. Joseph Catholic Co-Cathedral, Thibodaux; and the Chapel of the Academy of the Sacred Heart, near Grand Coteau.

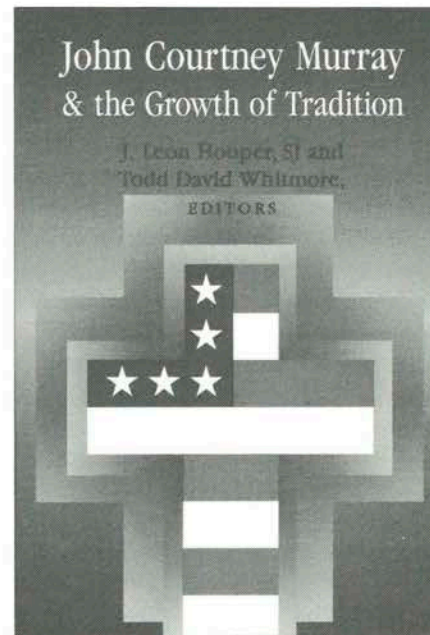
David Hempton, *Religion and Political Culture in Britain and Ireland: From the Glorious Revolution to the Decline of Empire* (Cambridge University Press, 1996). Hempton's survey explores religion and identity at national, regional and local levels. Attempting to penetrate the heart of vigorous religious and political cultures, both elite and popular, Hempton examines the interaction of religion and identity as a vital ingredient in the religious, social, and political history of the British Isles primarily during the 18th and 19th centuries. Based on the author's Edward Cadbury Lectures at the University of Birmingham in 1993.

Hispanic California Revisited (1996), published by the Santa Barbara Mission Archive Library. This collection of essays by California historian Father Francis F. Guest, O.F.M., includes several articles on the missions. It is available from the Santa Barbara Mission Archive-Library; Old Mission; 2201 Laguna Street; Santa Barbara, CA 93105-4713 (\$39.65).

Dean R. Hoge, Charles E. Zech, Patrick H. McNamara and Michael J. Donahue, *Money Matters: Personal Giving in American Churches* (Westminster John Knox, 1996), examines in depth the giving patterns within five Christian denominations: the Assemblies of God, the Southern Baptist Convention, the Roman Catholic Church, the Evangelical Lutheran Church in America (ELCA), and the Presbyterian Church (U.S.A.). The authors note that the "Catholic Church is important because of its size, unique congregational polity, and low level of giving." With detailed information from 625 churches, this impressive

sociological and psychological study by a team of academics examines motivation, techniques and other factors which influence current trends.

David A. Hollinger, *Science, Jews, and Secular Culture: Studies in Mid-Twentieth-Century American Intellectual History* (Princeton University Press, 1996). Hollinger, a leading intellectual historian, describes the culture wars that consolidated a new secular ethos in mid-20th-century American academia and generated the new energies needed for a wide range of scientific and cultural enterprises. Focusing on the 1930s through the 1960s, the author discusses the scientists, social scientists, philosophers and historians who fought the Christian biases that kept Jews from fully participating in American intellectual life.



J. Leon Hooper, S.J., and Todd David Whitmore, eds., *John Courtney Murray & the Growth of Tradition* (Sheed & Ward, 1996). This significant contribution to the literature on Murray includes 12 essays that critically examine the American Jesuit's work in light of contemporary questions in public ethics. The editors join a distinguished list of contributors, including Robert McElroy, Jean Porter, Frederick G. Lawrence, Joseph Komonchak, Thomas Hughson, David Hollenbach, Robin W. Lovin, John Coleman, J. Bryan Hehir and Charles Curran. They investigate the relevance of Murray's thought to such topics as natural law, political

theology, religious liberty, foreign policy and the laity.

Peter A. Huff, *Allen Tate and the Catholic Revival: Trace of the Fugitive Gods* (Paulist Press, 1996). Professor Huff, a historical theologian who teaches at Saint Anselm College in New Hampshire, has written an insightful and original profile of the now largely forgotten Southern poet, essayist, biographer and novelist. Like much of his best work, Tate's poem "Ode to the Confederate Dead," written in the late 1920s, is now considered politically incorrect by the new breed of multiculturalists. But, as Huff skillfully demonstrates, Tate was an important "man of letters" in his time, and a significant proponent of the Christian humanism associated with the Catholic neo-Thomist revival.

Anne Jensen, *God's Self-Confident Daughters: Early Christianity and the Liberation of Women* (Westminster John Knox, 1996). Translated and slightly abridged from *Gottes selbstbewusste Töchter: Frauenemanzipation im frühen Christentum?* (Herder, 1992), the volume investigates the state of research regarding Christian women in Late Antiquity. Jensen provides an exhaustive account of the many roles which women played in the early church and their subsequent marginalization by the later church. Women in the ancient church histories of Eusebius, Socrates, Sozomen and Theodoret are considered, including those from ruling houses, martyresses, virgins and deaconesses. Jensen concludes that women were far more intensively involved in the spread of Christianity and its development than commonly believed.

Kristin Johnson, ed., *"Unfortunate Emigrants": Narratives of the Donner Party* (Utah State University Press, 1997), provides a selection of rare and hard-to-find early accounts of the 1846 emigrant party that was trapped in the winter snows of the Sierra Nevada.

Anne Klejment and Nancy L. Roberts, eds., *American Catholic Pacifism: The Influence of Dorothy Day and the Catholic Worker Movement* (Greenwood Publishing Group Inc., 1996). This collection of original essays by

scholars and Catholic Worker activists provides a systematic, analytical study of the emergence and nature of pacifism in Roman Catholicism. The collection underscores the role of Dorothy Day's Catholic Worker movement in challenging the conventional understanding of just-war principles and the American Catholic Church's identification with uncritical militarism. Also included are a study of Dorothy Day's preconversion pacifism, previously unpublished letters from Dorothy Day to Thomas Merton, Eileen Egan's account of the birth and early years of Pax, the Catholic Worker-inspired peace organization, and coverage of how the contemporary Plowshares movement emerged from the Catholic Worker movement.

Charles H. Lippy, *Modern American Popular Religion: A Critical Assessment and Annotated Bibliography* (Bibliographies and Indexes in Religious Studies, no. 37. Greenwood, 1996), consists of more than 550 annotated studies of secondary materials, both monographs and serials, which probe aspects of popular religiosity in modern America. Chapters cover the literature of modern American popular religion; theoretical, contextual, and reference materials; Evangelicalism, Fundamentalism, and the Religious Right; radio and television ministries; popular religion in the arts; self-help and recovery movements; biographical studies; traditional and unconventional approaches to personal spirituality; and ethnic dimensions of popular religion. Includes author, title and subject indexes.

Paolo Magagnotti, *The Word of Cardinal Bernardin* (Center for Migration Studies, 1996), captures Bernardin's views on a wide range of ethical and moral issues of the day, including prayer, civil rights, the economy, racism, immigration, AIDS, the sacredness of life, the laity and healthcare.

George M. Marsden, *The Outrageous Idea of Christian Scholarship* (Oxford University Press, 1997), builds on and elaborates certain insights from Marsden's magisterial study of the secularization of American higher edu-

cation, *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. Marsden begins with the assertion that "contemporary university culture is hollow at its core." He proposes that mainstream American higher education welcome and incorporate explicit discussion of the relationship of religious faith to learning. Marsden argues that a religiously diverse culture will be intellectually enriching. He urges scholars to take the intellectual dimensions of their faith seriously and become active participants in the highest level of academic discourse.

Katharine Massam, *Sacred Threads: Catholic Spirituality in Australia, 1922-1962* (Sydney: University of New South Wales Press, 1996. Available in North America through International Specialized Book Services, Portland, OR). Professor Massam explores the central dynamic of faith in 20th-century Australia. Prior to Vatican II, two dominant motifs in Australian spirituality emerged: a passive, highly emotive piety grounded in the quest for personal holiness, and a vigorous apostolic spirit which required analytical understanding as a prelude to transformation. In this carefully nuanced and thoroughly researched study, Massam charts Catholic devotional trends directed toward Maria Goretti, Thérèse of Lisieux and other saints. In addition, she surveys public Catholicism, and traces the evolution of Catholic Action among Catholics in Australia.

Cristina Mazzoni, *Saint Hysteria: Neurosis, Mysticism, and Gender in European Culture* (Cornell University Press, 1996), traces the identification of mysticism with hysteria, and explores the continuing dialogue between a historicizing view of hysteria and a view of hysteria as repressed religious mysticism. Mazzoni considers the opinions of writers Jules and Edmond de Goncourt, Gabriele d'Annunzio, Antonio Fogazzaro, Graham Greene and Simone Weil; mystics Angela of Foligno, Gemma Galgani, and Teresa of Avila; and theorists Jean-Martin Charcot, Cesare Lombroso, Jacques Lacan, Simone de Beauvoir, Julia Kristeva and Luce Irigaray.

Charles McCollester, ed., *Fighter with a Heart: Writings of Charles Owen Rice, Pittsburgh Labor Priest* (University of Pittsburgh Press, 1996). Monsignor Charles Owen Rice, Pittsburgh's controversial labor priest, was one of the most influential religious figures in western Pennsylvania history. This collection of his writings examines the turbulent and important decades of labor and social strife in which Rice played so important a role.

Thomas Merton, *Entering the Silence: Becoming a Monk & Writer* (The Journals of Thomas Merton, v. 2; HarperSanFrancisco, 1996). Edited by Jonathan Montaldo, this volume spans Merton's journal entries during an 11-year period from December 12, 1941, to July 5, 1952. Merton reveals in his journals a self-portrait suggestive of a budding literary career and a deepening spiritual life immersed in his thirst for solitude. This second volume consists of three separate journals: the novitiate, December 1941-April 1942; a journal memoir of Dom Frederic Dunne, Gethsemani's first American-born abbot, dated October 1946-August 1948; and "The Whale and the Ivy," December 1946-July 1952. Merton's journals provide a rare insight into the mind and heart of one of America's most important spiritual writers.

Sandra Yocum Mize and William L. Portier, eds., *American Catholic Traditions: Resources for Renewal* (College Theology Society Series, v. 42. Orbis, 1997). The volume consists of 17 essays by emerging and established scholars in American Catholic history, theology and cultural studies. Professor Mize examines the search for American Catholic intellectual traditions; other authors cover Catholic Americanism and Catholic Radicalism; American Catholic arts and fictions; and influential figures such as Dorothy Day, John Ford and William F. Lynch. Contributors include Michael J. Baxter, James T. Fischer, Una Cadegan, Elizabeth McKeown and Patrick W. Carey, among others.

Thomas Morrissey, *As One Sent: Peter Kenney, S.J. (1779-1841): His Mission in Ireland and North America* (Catholic University of America Press, 1996), chronicles the life and career of Father Peter Kenney, S.J., a remarkable Irishman who played a key role in reorganizing and restoring the Society of Jesus in Ireland and the United States. Kenney became a preeminent Catholic preacher and one of the most influential men of his time.

James H. Murphy, *Catholic Fiction and Social Reality in Ireland, 1873-1922* (Greenwood, 1997), employs Irish Catholic fiction to explore the outlook of certain important social classes during the late 19th and early 20th centuries in Ireland. The study also provides a context for understanding the works of Joyce, George Moore and others by discussing them in light of the writing from which they emerged — the several hundred novels which were written during the period, many by women writers.

Jim Naughton, *Catholics in Crisis: An American Parish Fights for Its Soul* (Addison-Wesley, 1996), explores in narrative form the tensions which exist within the American Catholic Church, focusing particularly on controversies which erupted in Holy Trinity Parish, Washington, D.C., “a community in which the American dissent from Vatican teaching is clearly articulated and quietly advanced.” Naughton, a senior editor at *The Chronicle of Higher Education*, examines various reactions to the standard controversial issues which have concerned American Catholics for decades: abortion, homosexuality, sexual ethics, ecclesial power and the rights of women in the Church.

Martha G. Newman, *The Boundaries of Charity: Cistercian Culture and Ecclesiastical Reform, 1098-1180* (Stanford University Press, 1996), explores the creation of the Cistercians’ religious culture, skillfully integrating the religious, political and economic components of Cistercian life. The author examines the cultural interactions between the monks and their society, and analyzes the dynamic by which the very process of forming a new community constitutes both a criticism of social values and a model for social reform.

Newman analyzes the sociopolitical aspect of religious authority and the extent to which the Cistercians became allied with the religious hierarchy who exercised religious power and controlled religious institutions.

Aidan Nichols, O.P., *Looking at the Liturgy: A Critical View of Its Contemporary Reform* (Ignatius Press, 1997), offers an assessment of the 20th-century liturgical movement and the inevitable problems inherent in reform. Nichols focuses on major areas which must be addressed if a more satisfactory liturgical life in Western Catholicism is to be achieved.

Kathleen Norris, *The Cloister Walk* (Riverhead Books, Putnam, 1996), leads the reader with lyrical grace and gentle humor through the liturgical year within the Benedictine monastery and outside its confines. A married woman with a strong Protestant background, Norris, a Benedictine Oblate, immersed herself for many months in the Benedictine tradition, sharing her life with the monks at St. John’s Abbey, Collegeville, Minnesota. The contemplative experience transformed her vision, providing new perspectives on the relevance of the monastic life.

Thomas Oldenski, *Liberation Theology and Critical Pedagogy in Today’s Catholic Schools: Social Justice in Action* (Garland Publishing, Inc., 1997). Grounded in the work of liberation theologians, this book considers peace, love and social justice within a democratic curriculum and underscores the importance of integrating critical discourse with Catholic education.

Norman Pittenger, *Our Lady: The Mother of Jesus in Christian Faith and Devotion* (SCM Press, 1996), surveys the devotion given to the mother of God during past centuries of Christian history and concludes with comments on the practical value of mariological devotion.

Sura P. Rath and Mary Neff Shaw, eds., *Flannery O’Connor: New Perspectives* (University of Georgia Press, 1996), brings together in 10 essays major new perspectives on O’Connor written during the last decade, with efforts to assess the directions in which

O’Connor’s scholarship has moved. Includes a survey with critical commentary on past scholarship.

Sharing Faith Across the Hemisphere by Mary McGlone. Prepared for the National Conference of Catholic Bishops’ Committee for the Church in Latin America (Orbis, 1997), the volume commemorates the 25th anniversary of the USCC’s Secretariate for Latin America. The work presents an excellent overview of inter-American Church relations, and provides a history of the Church in the Western Hemisphere with its focus on mission, evangelization and hope.

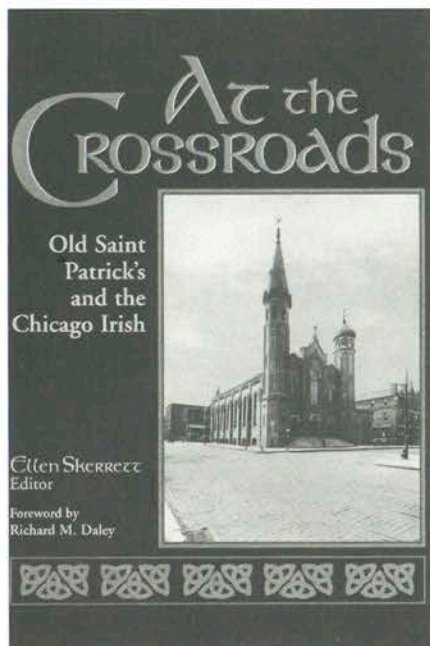
Murray Polner and Jim O’Grady, *Disarmed and Dangerous: The Radical Lives and Times of Daniel and Philip Berrigan* (Basic Books, 1997). This unauthorized biography of the Berrigans chronicles the brothers’ rise to prominence as civil rights and antiwar activist and their leadership in the ongoing Plowshares movement.

David L. Schindler, *Heart of the World, Center of the Church: Communio Ecclesiology, Liberalism, and Liberation* (Wm. B. Eerdmans Publishing Co., 1997), presents the theologian’s views on a wide range of topics including religious freedom, liberalism and neoconservatism, the nature of the Church’s worldly mission, the death of God in the academy, and gender and the future of Western civilization. Schindler, editor of the English language edition of *Communio*, is a noted Catholic intellectual highly critical of the neo-Americanist paradigm embraced by a majority of his American co-religionists.

Frederick W. Schmidt, *A Still, Small Voice: Women, Ordination, and the Church* (Syracuse University Press, 1996), provides a sociological perspective on the current status of women in the church, using organizational theory to classify and describe the attitude taken by Protestant and Roman Catholic churches toward the ordination of women and their ministry. The work assesses the significance of bureaucratic and cultural linkages that either mitigate against or facilitate the inclusion of women. By means of interviews and questionnaires, Schmidt uses the insights of 40 ordained women from four main-

line Protestant denominations (Episcopal, Evangelical Lutheran, United Methodist and Southern Baptist Convention), and 10 women seminary graduates from the Roman Catholic Church.

Robert J. Schreiter, C.P.P.S., *The New Catholicity: Theology Between the Global and the Local* (Faith & Culture Series, Orbis, 1997). Schreiter proposes that an expanded concept of catholicity can meet the challenge of forming a theology that can cohere between the global and the local. Exploring the responses of the church in other periods of crisis, Schreiter argues that to the traditional understanding of catholicity be added the concept of "communications" — including culture, identity and social change.



Ellen Skerrett, ed., *At the Crossroads: Old Saint Patrick's and the Chicago Irish* (Wild Onion Books: an imprint of Loyola Press, Chicago, 1997). This handsome volume, replete with well-chosen photographs, examines the Chicago Irish and their indomitable spirit during the 150-year history of Chicago's oldest church. *At the Crossroads* is a model for the multidisciplinary approach to urban, ethnic and religious studies in America. Eileen Durkin, Suellen Hoy, Lawrence J. McCaffery, Charles Fanning, Timothy Barton, Janet Nolan and Rev. John J. Wall contribute

essays which illuminate multiple facets of the life and times of the Chicago Irish. Contributors examine in depth the significance of Saint Patrick's Day, the creation of sacred space, the contributions of the Irish Sisters of Mercy, the Civil War and the artistry of Thomas Shaughnessy, among other subjects. The 50 archival photographs enrich this impressive portrait of Chicago's Irish Catholics.

Paul A. Soukup, S.J., ed., *Media, Culture and Catholicism* (Sheed & Ward, 1996), consists of 14 essays which examine the theory and practice of communication in the Church in the broader contexts of theology, history and philosophy. Soukup also describes the practical implications of using media in worship, homiletics and teaching. Contributors include Walter J. Ong, Andrew M. Greeley, Phyllis Zagano, William Thorn and Robert J. Wister.

Nicholas Terpstra, *Lay Confraternities and Civic Religion in Renaissance Bologna* (Cambridge University Press, 1995), analyses the social, political and religious roles of confraternities (the lay groups through which the Italians of the Renaissance expressed their individual and collective beliefs) in Bologna in the 15th and 16th centuries. Confraternities shaped the civic religious cult through charitable activities, public shrines and processions. This civic religious role expanded as they became politicized: patricians used the confraternities increasingly in order to control the civic religious cult, civic charity, and the city itself. Terpstra demonstrates how confraternities initially provided the lay people of the artisanal and merchant classes with a means of expressing a religious life separate from, but not in opposition to, the local parish or mendicant house.

Jean Vanier, *Our Journey Home* (Orbis, 1997), describes the wisdom gained during the last 30 years in the author's work with the mentally handicapped. Vanier, founder of *L'Arche*, an international movement of more than 100 communities caring for the mentally handicapped, believes these individuals

have a great deal to offer regarding spiritual values and holiness in life.

Christopher Vecsey, *On the Padres' Trail* (University of Notre Dame Press, 1996). This first volume in a projected three-volume series on American Indian Catholics begins with the arrival of Europeans in the New World and the invasion of the Caribbean from which the author traces the expansion of Catholicism into New Spain. Special attention is paid to the history of the Catholic faith and institutions among the Pueblo peoples of New Mexico, particularly in the years since the establishment of the Archdiocese of Santa Fe. Professor Vecsey also details the history and effects of the Catholic missions among the Indians of California and the judgments made about Catholic missionizing in California.

This first full-length treatment of American Indian Catholics is a comprehensive study encompassing 500 years of North American history; as such, it is an important contribution to current scholarship on the history of the Catholic Church and to the field of Native American studies.

Msgr. Francis J. Weber, *His Eminence of Los Angeles, James Francis Cardinal McIntyre* (Saint Francis Historical Society, 1996). This two-volume set profiles "one of the Church's most remarkable diocesan pastors," examining both his achievements and controversies, and chronicles one of the most turbulent eras in the history of the Church in Los Angeles.

Jeryldene M. Wood, *Women, Art, and Spirituality: The Poor Clares of Early Modern Italy* (Cambridge, 1996), situates the art and architecture of Clarissan convents in their historical and religious contexts. The author evaluates artistic production from sociological and intellectual perspectives. Drawing on the construction and decoration of their convents as well as their mystical and didactic literature, Wood analyzes the discourse generated by the Poor Clares' spirituality and their devotional and aesthetic practices.

Robert Wuthnow, *The Crisis in the Churches: Spiritual Malaise, Fiscal Woe* (Oxford University Press, 1997), presents the results of the noted Princeton sociologist's study of the financial crisis and spiritual malaise that have plagued American churches during the last decade. Based on interviews with clergy

and laity from 60 Protestant and Catholic congregations throughout the United States, the study also draws heavily on sermons, church financial records, and a national survey. Wuthnow examines the ways in which the cultural milieu shapes attitudes about work and money among

the American middle class. He concludes that the steady drop in donations, volunteering and personal involvement is a direct result of a spiritual crisis caused primarily by the clergy's failure to address vital relationships between faith, stewardship and economic justice.

Recent journal articles of interest include:

Patrick Allitt, "Culture Wars: The Prequel," *Reviews in American History* 24 (December 1996): 706-11.

R. Scott Appleby, "Among Catholics, It's Crisis All Over," *Commonweal* (14 March 1997): 17-20.

Naomi M. Barry, "Women's Participation in the Chicano Movement," *Latino Studies Journal* 8 (Winter 1997): 47-81.

Michael J. Baxter, C.S.C., "Writing History in a World Without Ends: An Evangelical Catholic Critique of United States Catholic History," *Pro Ecclesia* 5 (Fall 1996): 440-69.

Mary C. Boys and Sara S. Lee, "The Catholic-Jewish Colloquium: An Experiment in Interreligious Learning," *Religious Education* 91 (Fall 1996): 421-66.

Benjamin Braude, "The Sons of Noah and the Construction of Ethnic and Geographical Identities in the Medieval and Early Modern Periods," *William & Mary Quarterly* 54 (January 1997): 103-42.

Callum G. Brown, "Review Essay: Religion in the City," *Urban History* 23 (December 1996): 372-79.

Patricia Byrne, C.S.J., "Theology and History in the Work of James Hennesey, S.J.," *U.S. Catholic Historian* 14 (Fall 1996): 1-23.

Mark Chaves, "The Symbolic Significance of Women's Ordination," *The Journal of Religion* 77 (January 1997): 87-114.

Patrick W. Collins, "From Communication Toward Communion: Gustave Weigel's Ecumenism and Thomas Merton's Inter-Religious Dialogue," *U.S. Catholic Historian* 14 (Fall 1996): 99-124.

Clyde F. Crews, "A Church Polarized: Fault Lines in the History of American Catholicism," *U.S. Catholic Historian* 14 (Fall 1996): 155-70.

Peter R. D'Agostino, "The Scalabrini Fathers, the Italian Emigrant Church, and Ethnic Nationalism in America," *Religion and American Culture* 7 (Winter 1997): 121-59.

Ana María Díaz-Stevens, "Ethnoreligious Identity as Locus for Dialogue Between Puerto Rican Catholics and American Jews," *Religious Education* 91 (Fall 1996): 473-79.

James S. Donnelly Jr., "The Construction of the Memory of the Famine in Ireland and the Irish Diaspora, 1850-1900," *Éire-Ireland* 31 (Spring-Summer 1996): 26-61.

Brian Doyle, "Altar Boy," *American Scholar* 66 (Spring 1997): 225-35.

Gerald P. Fogarty, S.J., "The Theology of Tradition in the American Church," *U.S. Catholic Historian* 14 (Fall 1996): 63-82.

Jo Renee Formicola, "U.S.-Vatican Relations: Toward a Post-Cold War Consensus," *Journal of Church and State* 38 (Autumn 1996): 799-815.

John Fulton, "Modernity and Religious Change in Western Roman Catholicism: Two Contrasting Paradigms," *Social Compass* 44 (March 1997): 115-29.

Alice Gallin, "Making Colleges Catholic," *Commonweal* (28 March 1997): 14-17.

Cheryl Townsend Gilkes, "'Go Tell Mary and Martha': The African American Religious Experience," *Social Compass* 43 (December 1996): 563-81.

Peter A. Goddard, "The Devil in New France: Jesuit Demonology, 1611-50," *Canadian Historical Review* 78 (March 1997): 40-62.

C. Walker Gollar, "The Alleged Abduction of Milly McPherson and Catholic Recruitment of Presbyterian Girls," *Church History* 65 (December 1996): 596-608.

Andrew M. Greeley, "What Use Are Catholic Schools in America?" *Doctrine & Life* 47 (February 1997): 77-81.

Richard Gribble, C.S.C., "A Rough Road to San Francisco: The Case of Edward Hannan, 1907-1915," *Southern California Quarterly* 78, no. 3: 225-42.

Charles E. Hambrick-Stowe, "Charles G. Finney and Evangelical Anti-Catholicism," *U.S. Catholic Historian* 14 (Fall 1996): 39-52.

Susan Hawley, "Protestantism and Indigenous Mobilisation: The Moravian Church among the Miskitu Indians in Nicaragua," *Journal of Latin American Studies* 29 (February 1997): 111-29.

J. Bryan Hehir, "Murray's Contribution," *Church* 13 (Spring 1997): 46-49.

Thomas William Heyck, "The Decline of Christianity in Twentieth-Century Britain," *Albion* 28 (Fall 1996): 437-53.

Stewart M. Hoover and Douglas K. Wagner, "History and Policy in American Broadcast Treatment of Religion," *Media, Culture & Society* 19 (January 1997): 7-27.

Suellen Hoy, "Caring for Chicago's Women and Girls: The Sisters of the Good Shepherd, 1859-1911," *Journal of Urban History* 23 (March 1997): 260-94.

- Peter A. Huff, "New Apologists in America's Conservative Catholic Subculture," *Horizons* 23 (Fall 1996): 242-60.
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- Paula Kane, et al, Special Issue on "Sacred Places—Liturgical Spaces: Explorations of Religious Architecture," *U.S. Catholic Historian* 15 (Winter 1997): 1-122.
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- Terrence Murphy, "Religion, Conflict and Consensus in the English-Speaking Colonies of British North America," *U.S. Catholic Historian* 14 (Fall 1996): 25-38.
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- James M. O'Toole, "'The Final Jewel in Mary's Crown': American Responses to the Definition of the Assumption," *U.S. Catholic Historian* 14 (Fall 1996): 83-98.
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