



AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Report on Gender and Catholicism Conference

“**E**ngendering American Catholic Studies,” a Cushwa Center conference funded by a grant from the Lilly Endowment, was held at the University of Notre Dame from September 29 to October 1. A group of 120 professors, independent scholars and graduate students participated in the event, which featured 12 workshops or seminars offered during the course of the weekend. The inclusiveness of the format encouraged junior and senior scholars to collaborate in wrestling with the complex questions that arise whenever a field embarks on a new direction of inquiry. While few participants came away with unassailable answers to these questions, most seemed to agree with the participant who said that “the conference formed bonds, generated new

ideas, and encouraged new approaches. For those who were present, American Catholic Studies will never look the same.”

One notable aspect of the conference was its self-consciously provisional nature and exploratory orientation toward the future. “It is no secret that a certain amount of confusion presently attends the exploration of issues relating to gender,” Scott Appleby observed at the opening of the meeting. “More than confusion, there are also hyperbole, outrageous claims, shaky experiments and dubious research. Much of this will evaporate, but the abiding insights are many, and there is a pressing need to be patient and respectful even as we disagree.” One of the most pleasant aspects of the weekend was the degree to which that charge was fulfilled. As one workshop leader observed, there was very little of the familiar “posturing,

preening and academic one-upsmanship” that marks many professional gatherings.

Lest the description offered thus far seems unrealistically glowing, it should be admitted that there were differences, not all of which were resolved or even addressed during the conference. Interdisciplinary conversations did not always proceed smoothly, as historians, theologians and literary critics struggled to find a common vocabulary. One recurring division was between scholars who consider theory as a foundation and those who see it as a tool. As one participant put it, for some, critical theory is the given, the unquestioned and unquestionable, whereas for others, American Catholicism is the given, and theory should remain subordinate.

These areas of potentially productive disagreement converged when historians applied theoretical insights from the work of critics such as Judith Butler, Jacques Derrida and Julia Kristeva to the poems of Sister M. Madeleva Wolff, C.S.C., to a midcentury report on religious work in a South Pacific leper colony, to popular discussions of birth control in the wake of *Casti Connubii*, or to the study of 19th- and 20th-century manuals for Catholic youth, to mention only a sample of the historical materials

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Publication Awards

The winner of this year's **Irish in America** manuscript competition is Edward L. Shaughnessy, Edna R. Cooper Professor of English Literature, Emeritus, at Butler University. His manuscript, *Down the Nights and Down the Days: Eugene O'Neill's Catholic Sensibility*, is concerned with a major aspect of O'Neill's writing — its symbolic and thematic resonances with a Catholic worldview — which has been largely overlooked by other critics.

Shaughnessy demonstrates that the celebrated playwright was "an ambivalent modernist, a man forever obsessed by his lost religion," whose sense of himself was first forged "in the crucible of Irish Catholicism." In the process of reviewing the classics, as well as the lesser known plays (such as *Days Without End*, which looms large as "a telling moment in O'Neill's spiritual odyssey"), Shaughnessy discovers numerous clues and insights about O'Neill's complex relationship to his Irish Catholic heritage. The book illustrates the impact of this relationship, to take one example, by tracing the central role of *caritas*, and the efficacy of suffering, in the drama of sin, expiation and redemption which recurs in O'Neill's works.

Down the Nights and Down the Days will be published in 1996 by the University of Notre Dame Press.

Seminar in American Religion

The Churching of America, 1776–1990: Winners and Losers in Our Religious Economy, is one of the most controversial interpretations of American church history to be published in many years. The Spring 1995 Seminar in American Religion, held March 18, featured sociologist Roger Finke, its co-author (with Rodney Stark). Historian Martin E. Marty and sociologist R. Stephen Warner served as commentators on the book.

Reviews both positive and negative have agreed that if Finke and Stark are

correct, much of the familiar story of religion in America will have to be thoroughly revised. Theoretically bold and engagingly written, *The Churching of America* is part of what one sociologist has described as "a 100-year struggle to extend the reach of economic metaphors and analyses to include all aspects of mental and social life." Much of a given reader's reaction to the book will depend on how he or she evaluates that larger project. Professor Warner, for one, was unequivocal: The book, he said, is "pugnacious, a slap in the face, a breath of fresh air, and a cold shower — I like it."

The controversy generated by *The Churching of America* is due to its fearless defiance of a host of widely held but largely insupportable generalizations concerning American religion, said Warner. In its crudest form, the conventional historical wisdom goes something like this, he suggested:

"Once upon a time America was an unambiguously 'Christian nation.' Sturdy yeomen tilled the soil and honest artisans crafted their wares during the week, while Sundays were quiet and peaceful, the stillness broken only by church-bells confidently calling the faithful to worship. The beliefs and values symbolized by the church steeples that dominated the small-town skylines were preached from the pulpit, honored at the dinner table, and reinforced in the schoolroom. These beliefs and values endured despite the industrial revolution, the rise of large and squalid cities, the depredations of profit-hungry robber barons and a series of faith-wrenching developments, from Darwinian evolution and ethical relativism to the holocaust and the atom bomb. But

recent decades saw the dull but safe piety of the 1950s suddenly overwhelmed by a psychedelic explosion of neo-pagan hedonism and revolutionary radicalism in the 1960s. The self-obsessed '70s disintegrated into the cynical, insatiably acquisitive yuppie-ism of the Reagan era.

"In the 1990s shrill cries for the restoration of traditional American piety and 'family values' fill the airwaves at election time, fundamentalists plot strategies to reclaim America for Christ, and even some secularists wax nostalgic for a more peaceful era. But between

MTV and the Mall of America, little room seems left for Christian belief; everyone from anxious scholars to more anxious parents worries about how to transmit the faith to the next generation."

More or less sophisticated versions of this story still inform the works of many historians and social scientists, said Warner. Finke and Stark, however, reject it as an erroneous, media-reinforced cultural mirage, one that has misled many students of church history. The truth, they argue, is in the statistics.

In 1776 only 17 percent of the soon-to-be independent colonists belonged to a church. Some 200 years later that number had risen to an astonishing 62 percent in the United States. Most of Europe, by contrast, could be

represented by single digits. What had happened to make the vitality of religion in America virtually unique in the world? How was it that the United States developed such exceptional rates of religious adherence? And why were so many knowledgeable scholars appar-

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ently confused about the real fortunes of American religion?

The explanation for the unusually healthy condition of religion in the United States begins, Finke and Stark argue, with the American Revolution and the dismantling of the various colonial religious establishments in the wake of independence. If we think of churches as enterprises, analogous to businesses in their need to get a sufficient share of the market, the end of state support for one denomination over others can be seen as the inauguration of a free religious market. The state-supported churches of the colonial era were highly inefficient religious monopolies, as the reconstructed numbers for the 18th century in America (and present-day figures for Europe) attest.

The United States has achieved surprisingly high rates of religious adherence in the past 200 years due to a deregulated market that encouraged a swarm of innovative, entrepreneurial sects to burst forth from the American religious soil. Religious organizations that sprang up after deregulation and that had a better understanding of the rules of the new game — the “upstart sects” such as the Methodists and the Baptists — flourished in the open religious market. Using market terminology, the authors explain that “where religious affiliation is a matter of choice, religious organizations must compete for members and . . . the ‘invisible hand’ of the marketplace is as unforgiving of ineffective religious firms as it is of their commercial counterparts.”

The denominations that dated from the colonial era, on the other hand, had become reliant on state favoritism and appealed primarily to the relatively comfortable segments of society. Anglicans, Congregationalists and Presbyterians — hampered as they were by overbearing denominational structures, rigorous educational standards for ministerial candidates, an addiction to comfort and finery and an overly sophisticated theology ill-suited to match the mentality of the people — rapidly lost important demographic ground to the less genteel, more robustly populist and unabashedly competitive upstarts.

These upstarts offered clear alternatives to the dominant lifestyles and values of society. This brought a certain stigma upon their members, thus raising

the cost of membership; but that, paradoxically, actually improved their chances of success, as it ensured greater commitment from clergy and laity alike. At the same time, strict demands were made by these non-mainstream groups, with their egalitarian, participatory structures, and this effectively contributed to the satisfaction of the universal desire for existential meaning, community and experiences of the supernatural.

Throughout the 19th century, the argument continues, “high-tension” groups such as the Disciples, the Mormons and also the Catholic Church burgeoned in the American environment, while the rate at which the more established, “low-tension” churches grew became increasingly sluggish. As the century progressed even the Methodists — the most impressive 19th-century example of a successful upstart sect — began to lose their competitive edge and acquire the institutional accouterments (a settled, professional ministry, theological seminaries and the like) that eventually rendered the group less flexible and slowed its rate of growth.

What Finke and Stark see in the history of American religion is a fairly predictable cycle of transformations whereby yesterday’s aggressive, high-tension sect becomes tomorrow’s lazy, low-tension church. The blindness of scholars to this cyclical process has led them to equate religiosity with the older, mainline denominations and to interpret the 1960s (when these groups began to decline in absolute numbers) as a “seismic shift” in the American religious landscape.

This “seismic shift” Finke and Stark deny. Instead, they see in the late 20th century a process like that at work during the early 19th: Recent decades do show declension (for older, established churches such as Methodists and Presbyterians), but there is also evident a surgent vitality among previously mar-

ginal organizations (such as charismatic and fundamentalist churches). These organizations succeed because they have learned to exploit the spiritual market niches ignored by the mainstream.

Thus *The Churching of America* illustrates what Warner calls the “new paradigm” in the sociology of religion, namely, the recognition that religion thrives in an open market in the United States.

Finke and Stark purport to display the mechanisms by which churches have gained or lost members. In an era of church-growth programs, their book will surely influence congregational planning-groups plotting strategies for expansion. Indeed, the practical conclusions to be drawn from the volume are straightforward and unambiguous. Churches will have to reconcile themselves to the fact of competition: No denomination is guaranteed a share of the market. No longer can they assume that the members they baptize will still belong when it comes time for them to be buried. And, as recent studies confirm, the denominational

loyalty of the next generation is even less secure.

Much — if not all — of this seems eminently sensible. What, the reader may wonder, is all the controversy about? Many participants in the seminar seemed to answer: There are many ways to distort the past, and Finke and Stark have seized upon several of them. By employing a constricted methodology that allows them to evaluate institutions only numerically, Finke and Stark are blind to significant cultural movements such as the Enlightenment or the counterculture of the '60s that have profoundly if subtly affected ways of being religious in the United States. The seismic shifts that have occurred in mentalities require more discriminating (i.e., less crude) modes of analysis than mere statistics.

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In addition, many participants challenged the central claim of the book, namely, the dictum that the stricter churches are always on the cutting edge of growth. Finke and Stark argue that churches which rush to accommodate themselves to the culture lose members. Conservative churches grow, by contrast, because they make specific claims and demands on their members and offer their constituencies something the wider culture does not. In refuting this claim, both sociologist Mark Chaves and historian Martin Marty pointed to the explosion of the mega-church phenomenon as an example not of scandalous doctrinal rigidity but precisely the opposite: cultural conformity, in which the church models itself on the popular entertainment culture.

Others objected to what they believe are the authors' intemperate and exaggerated claims to originality, and their corresponding charge that historians have overlooked the pertinent data and thus have produced seriously flawed interpretations of the history of Christianity in America. While Finke and Stark admit that they find general surveys of church history more derelict than specialized monographs (and even this limited claim was effectively refuted by Professor Marty in a closely reasoned, exhaustively documented 17-page "footnote" to his prepared response to the book), they insist that their negative campaigning is necessary due to the influence of these general histories.

"Our primary aim is not to *describe* the history of American religion, but to *explain* it," claim Finke and Stark. For this reason, however, their book, far more so than is common for social scientific studies of religion, is likely to reach an important audience outside the academy: It should interest pastors, educators and any reader concerned about the prospects for the church in the coming century.

Yet historians who are also interested in explaining religious behavior believe that the necessary condition for an adequate explanation is that it rest on accurate descriptions of as many of the phenomena as are relevant. Finke and Stark fail on this account, their critics charge. The market-analysis they em-

ploy is inadequate to the task of capturing the thick texture of religious behavior. Even within the narrow confines of their methodology, Finke and Stark have ignored a number of important cases that would force them to qualify or even jettison many of the generalizations they commit on their way to an explanation.

Even when scholars do get the statistics right, as George Marsden pointed out during the seminar, how certain can we be that they have isolated the correct *causes*? Even when you do get a correlation between the structure of a given organization and its growth, he asked, how do you know that the structure, and not some unrecognized factor or combination of factors, caused the growth? The high-tension Shakers, for example, never relaxed their strict demand for celibacy, and they have declined to a handful over the last 150 years. Mormons, on the other hand, lowered their group's tension with the culture (by abandoning polygamy, and, more recently, removing racial barriers to leadership positions), but suffered no significant long-term decline as a result. One participant observed that these cases and others like them are not merely exceptions to the rule, they are indications that the rule itself is fundamentally flawed.

Marsden and others argued that the Finke/Stark thesis is problematic precisely in its attempt to find some underlying causal explanation for religious behavior that would obtain across different times and cultures, that would be operative independent of the *actual* content of the group's beliefs and of the *actual* shape of its prescribed behaviors. For while Finke and Stark seem to stress the importance of doctrinal content for the growth or declension of religious organizations, doctrine actually plays

only a *functional* part in their model. Distinctive doctrines become a way to make the denomination more attractive to potential and actual members; religious beliefs are reduced to a means of raising the tension between a group and the ambient culture. It is here, said Marty, that we find another weakness of their theory: Religious behavior, like all human behavior, involves a host of complex and imperfectly understood motives, only some of which are captured in the theory of "rational choice" used by economists.

Historian James Truslow Adams long ago observed that the United States had embarked upon "the experiment of resting her entire civilization on the ideas of businessmen," and American religion has rarely been shy about participating in and sacralizing that experiment. In the mid-1920s, for example, Christian businessman and advertising

executive Bruce Barton wrote a best-selling biography of Jesus, *The Man Nobody Knows*, in which he portrayed Christ as the shrewdest businessman of antiquity, an entrepreneurial genius with a unique flair for promoting his product — the gospel. A master motivator, Jesus of Nazareth "picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world." Barton preempted any criticism that would suggest the impropriety of his analogies by quoting the 12-year-old Jesus' reply to his worried parents: "Know ye not that I must be about my Father's business?"

"Some readers may shudder," Finke and

Stark write, "at the use of 'market' terminology in discussions of religion." The sales figures for Barton's book suggest that the authors need not have worried overmuch on that account.

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And that observation points to a deeper irony of the Finke-Stark project. The authors insist that accommodation to the culture spells loss for the church and that only "high-tension" churches prosper. At the same time, however, they urge church leaders to study and conform to the laws that govern the religious market, for these laws determine the fortunes of the church itself. This is hardly counsel designed to generate tension with the larger culture, for it is curiously consonant with the basic intuitions and praxis of a consumer-capitalist society.

—John Haas

Hibernian Lecture

The 1995 Hibernian Lecture was held September 15. Blanche Touhill, president of the American Conference for Irish Studies, and chancellor and professor of history and education at the University of Missouri, St. Louis, delivered the lecture. On this 150th anniversary year of the Great Famine, Professor Touhill spoke about "Famine as a Mark of the Past and Change Agent for the Future."



Blanche Touhill

"The famine," according to Touhill, "was a watershed in Irish history," erupting as it did within the context of "the Irish problem." Its implications for Irish nationalism, both in Ireland and in the United States, were massive, and they continue to this day. In the 1840s death and emigration tragically eased the burdens of Irish overpopulation; after the famine, she noted, couples delayed marriage and had

fewer children. At the same time, farms were consolidated and passed on intact to the eldest son, prompting continued emigration.

Among other effects of the famine was the transition from a feudal to a less centralized agricultural economy, Touhill said. Irish and British landowners, realizing the unprofitability of their arrangements in the world market, initiated privatization and sold large portions of their holdings in Ireland, thus encouraging the growth of the Irish middle class and sweeping away the last remnants of feudalism. Under famine conditions, neither landlord nor tenant had been able to fulfill their obligations to the other.

Professor Touhill concluded her review of the famine's impact with a reflection upon its most enduring consequence, the creation of a powerful Irish community in the United States. The memory of the famine, as handed down in history and myth, continues to shape the Irish-American sensibility to this day, she noted.

The Hibernian Lecture is sponsored by the Ancient Order of Hibernians in conjunction with the Cushwa Center.

American Catholic Studies Seminars

The Spring 1995 American Catholic Studies Seminar was held April 20 and featured sociologist Gene Burns' presentation of his paper, "Axes of Conflict in American Catholicism." Elaborating on the main themes contained in his well-received study, *The Frontiers of Catholicism: The Politics of Ideology in a Liberal World* (Princeton, 1992), Professor Burns discussed the multiple contests for power that take place both between the Church and secular society and within the structure of the Church itself.

Professor Burns began by posing a number of questions. Why, for example, after a long and often difficult struggle on the part of Catholics to gain full acceptance in American society, did the American bishops become explicitly critical of that society and the policies of the American government just when that acceptance had been achieved (i.e., following the election of John F.

Kennedy to the presidency in 1960)? Why did congregations of American sisters, previously not noted for rebelliousness, rapidly develop feminist critiques of patriarchy within the Church during the 1960s? And how do we account for the apparent paradox that popes and bishops who fall on the left side of the political spectrum when addressing social issues such as war and the economy, simultaneously come down on the right when issues such as abortion and homosexuality are under consideration?

Burns believes that "the structure of Catholic ideology" suggests answers to these questions. He defines *ideologies* as "belief systems with implications for social interaction," and *structure* as "those impersonal organizational and social patterns that constrain our freedom of movement." In examining the Catholic Church, said Burns, we cannot ignore its power structure if we hope to understand its ideology. Power is not always sufficient to determine the content of another's beliefs, but it often achieves its objectives by controlling the agenda, ensuring that undesirable issues are kept off the table. But this very process can have unintended consequences: People who are excluded and marginalized may find a new source of power on the margins, where they enjoy autonomy and at least some access to resources.

Pope John Paul II's excommunication of the dissident Archbishop Marcel Lefebvre, for example, freed the latter of the need to moderate his public dissent. A less extreme example can be seen in American sisters who, prior to the Second Vatican Council, were institutionally powerless, and therefore largely ignored. This situation provided a *de facto* autonomous space within which oppositional perspectives and commitments could develop. When Rome did notice that American sisters "were becoming systematically rebellious and feminist, it was too late to counter the independent view of the church that sisters had developed."

To explain the public role played by U.S. bishops since the 1960s, Burns reached back to the 19th century to establish the historical context for this development. The crucial event in the emergence of the modern Catholic Church, he said, was its disinvestment of secular power at the hands of liberal, anticlerical states such as Italy and

France. The papacy responded by gradually de-emphasizing doctrines that could potentially lead to conflict with these states and at the same time increasingly emphasizing its authority over the "faith and morals" of individual believers. Secular states considered faith and morals "ideologically peripheral" and "mostly irrelevant to their own power," and thus allowed the Church autonomy over such concerns. Thus, issues of personal behavior and belief became the primary site for the exercise of the Church's power in the modern era.

The policies of these secular states excluded the Church from exercising any direct role in the political and economic spheres. But this disestablishment also granted the Church its own autonomy in relation to modernity: It enabled the Church to maintain and elaborate a premodern, corporatist social philosophy distinct from both *laissez faire* capitalism on the one hand and socialism on the other. According to Burns, this philosophy, as articulated in the social encyclicals of popes from Leo XIII to Pius XI, found expression in the pastoral letters issued by the American bishops over the last three decades.

The autonomy that the papacy exercises in issues of faith and morals contrasts with its general approach to church-state relations since Vatican II. Addressing the role of the Church in a secular world, the council abandoned its formal commitment to church-state alliance. In explaining its seeming reversal on a doctrine that "a century before had been part of Catholicism's ideological core," the council "was forced to admit that doctrine can develop with the times." By adopting this position, Burns observed, the Church "gives important ideological ammunition to any group which argues that Catholic doctrine needs to develop even further," and contributes, despite its intentions, to the continuing presence of axes of conflict within the institution.

The complete dominance of the Vatican over the realms of faith and morals, combined with its non-interventionist approach to state policies in political and economic matters, left an opening for the American bishops to assert their own authority in the pastoral application of social doctrine. But it did

not necessarily increase the power of the bishops within the institution, for they remain, Burns said, "reluctant to question the ideological structure which subordinates such issues to faith and morals."

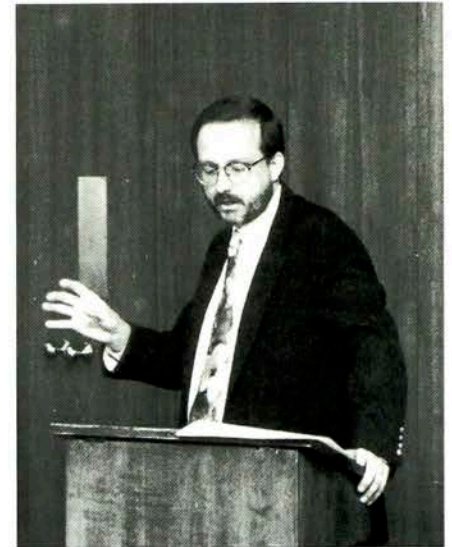
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On September 28, Thomas A. Tweed of the University of North Carolina at Chapel Hill presented his research on "Diaspora Nationalism and Urban Landscape: Cuban Immigrants at a Catholic Shrine in Miami" before the audience assembled for the Fall 1995 American Catholic Studies Seminar. Tweed's study examined the tapestry of religious, political and cultural meanings woven by the community of exiled Cuban Catholics at the Shrine to Our Lady of Charity.

Employing a host of ethnographic and historical methods, including archival research, textual interpretation, interviews, material culture studies and participant observation, Tweed sought to unravel the complex constellation of symbols concentrated on the shrine both as a physical artifact and as a cultural arena for the enactment of ritual identity. Tweed sees his research addressing at least three broad areas within religious studies: the need for more research on the factors shaping the religious commitments of ethnic communities within the United States, particularly the religion of Cuban Catholics (who remain conspicuously understudied); the ongoing requirement to develop alternative narratives and adequate methods suited to the study of non-mainstream groups; and the pressing necessity of forging fresh conceptual and interpretive tools that can be used to refine our categories and nuance our stories. Tweed's study of the Shrine of Our Lady of Charity clearly enriches the field with original contributions at each of these levels.

The fall of the Batista regime and the advent of Fidel Castro plays a defining role in the history of the Cuban-American community in Miami. Constituting only 3 percent of the city's population in 1960, Cuban immigrants and their descendants accounted for nearly 30 percent of that population by

1990. While all immigrants experience longings for the homeland and a certain amount of disorientation as they confront an unfamiliar society, for those peoples who consider themselves exiles



Thomas A. Tweed

"collective identity becomes especially problematic": The meaning and identity associated with the natal landscape is threatened by the sense of having been forcibly evicted from the homeland. Strong emotional ties to the island find expression during festivals of celebration, as when the toast promising that "next year we will eat the Christmas-eve feast in Cuba" is voiced.

Identity-construction becomes a particularly difficult task to negotiate for the Cubans in Miami, in that they seek to retain their sense of belonging to the Cuban "nation" while recognizing that the Cuban state is controlled by a regime which they regard with great animosity. According to Tweed, the ambiguities inherent in this exilic context give rise to a "diaspora nationalism," where memories of the past and hopes for the future play a larger role in the construction of immigrant identities than does the actual territory of the homeland. In imaginatively creating a collective diasporic identity, Miami's Cuban community has sought to "shape their new environment in the image of the old," and religion — particularly devotion to Our Lady of Charity, "the patroness of Cuba" — has played an

important role in this process of construction.

There is no absence of conflict as the diverse Cuban community collectively engages the powerful resonances produced by the shrine; the exiles sometimes struggle over the precise meaning of these symbols. Tweed said that nevertheless “almost all Cuban-American visitors to the shrine see it as a place to express diaspora nationalism.” Through symbols embedded (literally) in the shrine, through its architecture and the rituals enacted within and around it, “the diaspora imaginatively constructs its collective identity and transports itself to the Cuba of memory and desire.” It is impossible to separate religious from national elements in these symbols.

Cuba’s religious history is a rich and complex one. On the one hand, pre-revolutionary Cuba was relatively unchurched, showing in a 1954 study the lowest adherence rates of any Latin American nation. On the other, there was a sonorous tradition of popular religious devotion, in which Our Lady of Charity figured prominently. Legend has it that a statue of the Virgin was found floating in the sea by three laborers early in the 17th century and was enshrined at the town of Cobre. A vigorous popular devotion to the Lady developed and spread throughout the island, until, during the late-19th-century wars for independence from Spain, the Virgin’s image was being carried into battle, and emblazoned on uniforms. The Virgin herself was implored to intercede on behalf of the nation’s cause. In 1915 veterans of these wars successfully petitioned the pope to have the Virgin designated the patroness of Cuba.

By the time Castro’s revolutionary government attempted to disrupt the traditional procession on the Virgin’s feast day in Havana in 1961, the procession turned violent, and the state responded by prohibiting all religious processions, arresting and expelling 132 priests. Later, a replica of the statue of the Virgin was smuggled out of Cuba — the Virgin too was now an exile. The national sentiments of the exiles combined with the religious and historical symbolism of the Virgin created a dy-

namic focal point to express opposition to Castro and emotional attachment to the homeland. Thus, as one middle-aged visitor to the shrine explained to Tweed, “Cuba and the Virgin are the same thing.”

“Exile,” explained Tweed, “has preserved and intensified devotion to Our Lady of Charity,” and the shrine — dedicated in 1973 — is now the sixth largest Catholic pilgrimage site in the United States. This devotion, while intense, is not without its tensions as “religion as practiced” comes into conflict with “religion as prescribed.” Bishop Agustín Román, who supervises activities at the shrine, sees devotion to the Virgin as a means to evangelize the large sector of the community that is only nominally Catholic. In particular he sees the shrine as a space from which he can work to purify the community of confusions that have resulted from the identification of the *orishas* of Santería with various saints. Perhaps the most significant divide in the community is that indicated by age: Devotion to the Virgin declines among those under 40 years of age, and drops precipitously among those under 20. As one visitor told Professor Tweed, “The young people do not believe as we do because they don’t know the Virgin of Charity as the patroness of Cuba.”

Nationalism is not the only matter expressed by pilgrims visiting the shrine: Visitors claim that they bring a host of instrumental requests to the Virgin, from healings, financial assistance, help with family matters, to unspecified “miracles” and spiritual rewards in the shape of “peace, strength, confidence, faith and hope.” Still, Tweed found these personal and familial concerns running parallel to and interwoven with the specifically diasporic theme set by

the shrine. That theme is most dramatically expressed by the huge mural behind the altar, which mixes images of the Virgin with Cuban military heroes such as José Martí and Jesus Rabi.

Other symbols are more subtle: The cornerstone beneath the altar, for example, contains sand from each of the six provinces of Cuba mixed with water found on a raft in which 15 exiles had died before they could reach America.

The natural and built environment of the shrine, and the collective rituals enacted there, symbolize the vertical and horizontal dimensions of the Cuban-American faith-community’s devotion. The vertical dimension reminds visitors of the transcendent dimension, of the Virgin’s place in heaven and her willingness to come to the aid of supplicants. It is, however, the horizontal dimension that is most important for those visiting the shrine. From this angle, it

becomes apparent that the symbolic spaces and practices of the shrine highlight and ultimately overcome the opposition between America and Cuba, the exiles and those still residing on the island. “The shrine’s rituals and architecture,” said Tweed, “unite the Virgin’s devotees in Miami with other Cubans, creating an imagined moral community and generating feelings of nostalgia, hopefulness and commonality. The symbols bridge the water that separates exiles from their homeland and transport the diaspora to the Cuba of memory and desire.”

The Working Papers resulting from the American Catholic Studies seminars may be obtained from the Cushwa Center.

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Predictably, historians objected to discussions in which “gender” appeared as an abstraction. Because gender roles varied according to the social location of the people in question, they argued, one should not discuss gender in isolation from a consideration of the precise ways in which ethnicity and class determined distinctive patterns of behavior in Catholic subcultures.

The variable of age cohort or “generation” — not only of the historical subjects, but of the historians themselves — was another topic of discussion. The tensions in the wider American society between beleaguered “twenty-somethings” and demographically dominant “baby-boomers,” seemed to inform the Catholic conversation as well. One younger scholar complained that some of the discussions gave him the feeling that the formative years of the more mature discussants were still considered as a kind of norm, while “what goes on now is somehow a troublesome deviation.”

The conference was not devoted exclusively to readings. Beth Harrington, an independent filmmaker who has documented Marian festivals in her native Boston and in Sicily, presented the first public screening of her new film, *The Blinking Madonna & Other Miracles*. One of the wonders of this film (which Harrington hopes will be broadcast on PBS in 1996) is the seemingly effortless manner in which it explores these very issues of gender, ethnicity and generation as elements in the complex interplay of faith-tradition, community and individual experience in the production of identity.

Harrington said the film is “about miracles, about being a woman in this culture and about being a ‘recovering Catholic.’” It chronicles the travails of a single woman, alienated from her Catholic identity, who is suddenly reimmersed in the Italian North End of Boston. There was little doubt that her images of a suburbanized Irish-Italian childhood and her instruction at the hands of the progressive, “perky” and somewhat theatrical Sisters of Saint

Joseph resonated with the audience. The protagonist also recounts the difficulties of reintegrating herself into an elaborate, close-knit local culture, of finding new friends, losing in love and, finally, of having “the Madonna reach through the lens of the movie-camera,” as it were, and enter her life. As a meditation on Catholic memory, *The Blinking Madonna* is a gem worthy of inclusion on any short-list of recommended titles on the subject. After the conference Harrington observed that she was “touched and astounded by the depths of my own connection with my Catholic upbringing.”

Indeed, the recent resurgence of interest in the subject of Catholic

memory may reflect the feeling for the generation formed in the years immediately preceding and following Vatican II that something intimately connected with the making of Catholic identity has been lost. At least since the rise of the new social history of the early 1970s, scholars have become accustomed to answering questions such as “Is there a Catholic memory, something monolithic or uniform?” with an emphatic “no.” Reacting to the consensus history of an earlier generation of scholars, social historians — rightly sensitive to the disparate, contentious nature of the American experience — threw the gauntlet of “race, class and gender!” at every representation of the past that failed to adequately portray its diversity.

The distortions of consensus history persist, of course, and the image of the Church presented by most of our major histories, even when taken in aggregate, fails to capture many perspectives from which the story can be told. The “Engendering” conference is part of a larger effort now being made on many fronts to correct this imbalance. At the same time, participants seemed eager to avoid, if possible, not only the flaws of a

consensus approach but also the fragmenting effect of an ideologically driven multiculturalism.

Catholics have long been concerned to preserve an accurate sense of what they hold in common as a people of faith. But it becomes progressively difficult to talk about “the Catholic difference” as researchers discover more and more evidence of significant differences *within* Catholicism. In the past decade or so, American Catholic studies have dwelled on the precise nature of gender, class, racial, ethnic and regional differences in the Catholic experience. In the seminar on “Rendering the Diversity of Women’s Experiences,” participants raised the question of what

is common to these various experiences: How do we justify talking about these admittedly very different experiences in the same seminar?

As historian David Hackett noted, among scholars of Catholicism there is a “growing urgency to see a unity in the diversity because — still — it is one Church.” A shared Catholic sensibility, the residue of the education of the senses inculcated by a common set of ritual practices, remains a relatively unexplored dimension of Catholic history. In the seminar on diversity, participants discussed ways of identi-

fying the irreducibly “Catholic” core of the multivalent Catholic experience.

Some clues emerge when the diverse modes of Catholic devotion are compared to Protestant practice. In the general cultural recovery of masculinity that was occurring late in the Victorian period, for example, Protestants constructed the “real man” with athletic, even martial symbols. In Catholicism, by contrast, one finds a tempering strain of sweetness drawn from French piety, a difference that resulted in a more self-denying and ascetic model of masculinity, making for a more “other-worldly,”

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but no less muscular, Christianity. Similarly, the distinctively Catholic expressions of “woman’s separate sphere” in 19th-century domestic and social relations become clear in light of comparisons to the Protestant case. For all the diversity within the Catholic Church, in short, there is nevertheless a common foundation of theology and doctrine grounded in sacraments, creed and public worship.

Scholars influenced by developments in the social sciences may tend to minimize the importance of this theological foundation in providing a subliminal sense of order amid Catholic social diversity. But while one cannot write the history of the Church as the history of its theological development, neither can one neglect the degree to which the Church socializes its communicants into a more or less articulated theological worldview. In a session devoted to “Gender Construction in Catholic Theological Discourse: Critical Differences,” Michael Baxter, C.S.C., and Sandra Yocum Mize examined the consequences that result when gender is added to the factors shaping theology.

Using Mary McClintock Fulkerson’s recent book, *Changing the Subject*, the facilitators sought “to stimulate thought and conversation concerning whether or not feminist critical theory takes proper account of the uniqueness of Catholicism.” Are the categories, constructs and “suspicions” of the feminist project nuanced to a point where they are capable of preserving “the Catholic difference”? Or are practitioners of feminist critical theory making a Faustian bargain of sorts, gaining an interpretation but losing the substance of what they want to interpret in the process?

A primary investigation for this seminar was to discover “what discursive features of Catholicism are resistant to the examinations and critiques advanced by feminist critical theory and what features are amenable to it.” Fulkerson’s complex appreciation for the emancipatory as well as oppressive potentialities of religious traditions provided the context as the seminar turned its attentions to primary texts from Sister M. Madeleva Wolff and Pope Pius XII. Sr. Madeleva’s poetry,

for example, “shows a genuine and healthy reverence for the body as thoroughly graced by God, hence a vessel of the Divine.”

“The body as a vessel of the Divine.” That perception is obviously a large part of the “Catholic difference” which many conference participants were concerned to locate and explore. This incarnational emphasis is more than a soft, Sunday-morning sentiment. It has been and continues to be the occasion for the miraculous, the disturbing,



and what many in the Church would describe as the oppressive. The scholastic notion that the body is an arena where spirit and matter meet and where the supernatural breaks into history has had varied and far-reaching consequences in several areas, one of which was investigated during the session on birth control.

Scholarly ruminations on the theological questions posed by *Casti Connubii* and *Humanae Vitae* abound, but it is plain from the readings chosen for this workshop that historians still have plenty of work to do. The gendered recovery of Catholic attitudes toward ecclesiastical and cultural developments in this area has yet to begin. In many ways, anything accomplished along these lines is complicated by the perception that work on the subject is being advanced under the auspices of one political agenda or another.

As Patrick Allitt noted, this suspicion sometimes leads scholars to overlook the authentic voices of women who support the official Catholic teaching against artificial birth control. The Catholic community’s resistance to birth control from the 1930s through the

1960s, he noted, was a large part of what made the Catholic subculture in America a *counterculture*. There is a pressing need to see *all* the women who felt (and continue to feel) passionately about the subject as possessing agency, not just those who opposed official policies. That discipline — listening to all those who have been ignored, whatever their viewpoints — is part of the larger enterprise of narrating the story of how women not only shaped and passed on the traditions and practices associated with this realm of life, but also changed them.

The story is further complicated, not only because many outsiders (and even some insiders) virtually identify Catholicism with a distinctive position on reproductive issues, but also because the internal effects of this debate have been so multifaceted. For a young, reasonably affluent woman of the 1950s to oppose contraception may have been a culturally radical gesture, but what, asked Anna María Díaz-Stevens, about the young Puerto Rican woman surrounded by expectations that a woman’s role was to be a channel

for other lives? And, as Ellen Skerritt and Leslie Tentler noted, the controversies generated by modern reproductive technologies spilled over into a host of other areas, each with its own theologically contested terrain — the changing role of women in society, the changing role of the laity in the Church, and even sacramental practice, as priests were sometimes directed specifically to inquire about the subject during confession, at other times to avoid such inquiries for fear of alerting people to a sin of which they might be unaware.

In an era when AIDS, abortion and homosexuality dominate debates, crowding out once controversial issues such as contraception and premarital sex, the controversy over the rhythm method in the 1930s is long forgotten. In fact, Ellen Skerritt argued, there is a pattern of intentional “forgetting” regarding this quarrel. “The social organization of forgetting” was also a theme in the seminar on Women and Education, which discussed the “official erasure of memories of conflict in the interests of social cohesion.” An essay by Peter Burke assigned for the seminar explored the existence of many different

“memory communities” within a given society, and underscored the need, therefore, “to ask the question, who wants whom to remember what, and why? Whose version of the past is recorded and preserved?”

The hermeneutic of suspicion cut both ways, of course, as was evident when some Catholic participants charged that “critical theory,” as applied in the contemporary academy, is inherently inimical to Catholicism; accordingly, it inevitably skews historical work on the Church in a negative or even hostile direction. Such a suspicion was only partially concealed during one of the most demanding sessions of the conference, “Incorporating Critical Theory into American Catholic Studies,” ably facilitated by Jenny Franchot and Kathleen Joyce. Ecclesial machinations intent upon concealing past controversies seem to offer just the sort of subject matter historians informed by critical theory thrive on, while an obsession with past conflicts of that sort tends to confirm the suspicions of those skeptical of new methodologies.

Nevertheless, for scholars interested in maintaining a “Catholic difference” it is possible to focus the tools of critical theory on “a community of forgetting” that refuses to explore the varied meanings behind a conception of the body as “a vessel of the Divine.” Restoring agency (and dignity) to the women of the pre-conciliar American Church in historical writing would be one goal of this historical re-visioning. The task is complicated, however, by the temptation to view controverted historical questions concerning women, sexuality and the body through the distorting lens of contemporary debates conducted with great emotion. The fact that these debates remain lively makes

the need for nonpartisan investigations into this realm of Catholic history all the more acute.

As it is, one can often find more subtly nuanced portrayals of the Catholic body in literature than in history or theology. In the session on “Catholicism, Gender, and the Literary Imagination,” Ron Hansen’s *Mariette in Ecstasy*, was portrayed as such a novel. It tells the story of a 17-year-old novice in a convent in upper New York state in 1906–1907. Set at a time of transformation, when what was left of Victorian supernaturalism was fast receding before the rising tide of modernism, the novel explores the personal dimensions of mystical experience, the incommensurability of religious and scientific worldviews, and the threatening aspects presented by incursions of the miraculous in the rigidly hierarchical environment of a convent. (Paula Kane, remarking on the novel’s exquisitely nuanced and complex portrait of a conflicted community, expressed her hope “that Hollywood never gets its hands on it,” but Julie Byrne immediately deadpanned, “I’m afraid the movie’s due out in February.”) Facilitator Tom Ferraro observed

that the work represented by this seminar’s discussion was absolutely critical, in that literature and American studies were just now beginning to again turn their attention to the religious dimensions of U.S. art and culture.

Robert Orsi and Paula Kane, the facilitators of the “American Catholic Bodies” session, developed their interest in this subject when they recognized that a significant part of the Catholic experience in America was being lost to memory, due to the exclusion of stories of sexual discipline and self-mortification from the official narrative.

Indeed, the entire subject of the body has been excluded from most histories of Catholicism. This is deeply ironic, said Orsi, for Catholics have rightly contrasted the incarnational nature of their theology and the bodiedness of their devotions with the spare, logocentric, even Platonic constructs of Protestantism. Outsiders have certainly perceived and described Catholicism as a source of (illicit) sensuality; this perception is conveyed in several texts discussed in the seminar, such as *The Awful Disclosures of the Hotel Dieu Nunnery*, the 19th-century “exposé” of convent life written by “Maria Monk.” Catholics responded to caricatures such as Maria Monk’s by downplaying or “forgetting” both the incarnational (body-affirming) and Jansenistic (body-hating) dimensions of Catholicism, and the way these dimensions played out in relations between men and women, novice master and novice, spiritual advisor and penitent.

The discussion of Catholic bodies revolved around a close reading of primary texts, a series of precise historical observations of gendered approaches to sexual-spiritual formation and, finally, a consideration of the fundamental but elusive interpretive questions arising from these observations. Is female identification with sanctified suffering always oppressive? How do class and ethnicity figure in the reception of texts and disciplines that promote the socialization of Catholic youth — what were the differences, for example, between the shanty and the lace-curtain Irish, or between what might be described as the Jansenistic mentalité common to Northern European Catholics and the redolent and richly textured Marian piety so characteristic of Mediterranean and Latino Catholicisms? And, given that Catholics are demonstrably prone to internalize instruction through action rather than through rationalized, professed belief, how are we to conceptualize the use to which manuals of bodily discipline were put?

Utilizing obscure, long neglected primary texts from the 19th and 20th centuries, Kane and Orsi displayed a lost world of religious practice that plainly served an immensely important function in the Catholic community. Like

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prisms, these texts reveal the multiple theological, devotional and disciplinary themes that, combined with individual and collective experience, serve to direct the religious appropriation of the body, the shaping of collective and individual identity, and the education of the Catholic sensibility.

It was never expected, of course, that issues of this magnitude could be resolved over a weekend; the organizers are content that these kinds of questions were recognized and given an initial if tentative airing. The full impact of the "Engendering" conference will be felt when the scholars who attended it turn their attentions back to their research, bringing many of the insights and questions gathered at the conference to bear upon it, and seriously attempt to provide some answers.

As Sandra Yocum Mize noted at a wrap-up discussion on Sunday afternoon, we still have a long way to go in overcoming the inadequacies of our comfortable, conventional categories; the workshops often demonstrated these inadequacies in practice. Yet the con-

ference allowed participants to refine their questions and interrogate, qualify and even discard some of their working assumptions.

At the banquet Saturday night, Scott Appleby asked participants to write to him with suggestions about the next step in the process of extending the boundaries of American Catholic studies. Thus far we have received suggestions for follow-up conferences, the preparation of a reader on the topic, and a call for papers on "Engendering Catholic Studies" for upcoming conventions of the American Academy of Religion, the American Catholic Historical Association, the College Theology Society and other scholarly societies.

— John Haas, *Cushwa Center*



Shahla Haeri, Rita Gross and Margaret Bendroth

ANNOUNCEMENTS



Margaret E. Cushwa, 1906-1995

Mrs. Margaret E. Cushwa, benefactor of the Cushwa Center, died Saturday, September 30, after a long illness. A native of Chicago, she moved to Youngstown, Ohio, in 1932 after her marriage to Charles Benton Cushwa Jr., a leading industrialist and humanitarian of that city. Mrs. Cushwa was involved over the years with many civic, cultural and community organizations, including the Ohio Health and Welfare Council, the Family Life Council and the Ohio Commission on Aging. She served as a delegate to the White House Conference on Aging and she was the first laywoman to serve on the board of trustees of St. Elizabeth Hospital Medical Center.

Mrs. Cushwa was well known for her generous support of Catholic causes. She and her husband financially supported many students who otherwise would have been unable to attend college. She was active in the Catholic Service league of Youngstown, serving as its president for several years; she was a founding member of the National Association of the Ladies of Charity; and she represented that organization and the National Council of Catholic Women at several conferences in Rome. A 1930 graduate of Saint Mary's College in South Bend, Mrs. Cushwa served on its board of regents and was awarded its Distinguished Alumna Award in 1967 and an honorary doctor of humanities degree in 1969. In 1982, at the dedication of the Cushwa-Leighton Library, Saint Mary's presented her with the President's Medal.

Mr. Cushwa, president and chairman of the board of Commercial Shearing, Inc., now Commercial Intertech, died in 1975. In 1981 Mrs. Cushwa's generosity made possible the dedication of the Charles and Margaret Hall Cushwa Center for the Study of American Catholicism. Mrs. Cushwa also served on the women's advisory committee of the University of Notre Dame.

Mrs. Cushwa is survived by two sons, Charles and William, both graduates of Notre Dame; by a daughter, Mary Ellen, a graduate of Saint Mary's; and by 11 grandchildren and four great-grandchildren.

It is with a deep sense of gratitude for her life of service, and for her generosity in supporting Catholic studies, that we remember Mrs. Cushwa and offer prayers and condolences to her family.

John Tracy Ellis Memorial Fund

To honor the memory of the renowned church historian Monsignor John Tracy Ellis, the Executive Council of the American Catholic Historical Association has seen fit to create the **John Tracy Ellis Memorial Award**. The association is accepting contributions toward the creation of a fund of \$100,000, the income from which will constitute the award. Monsignor Ellis was held in well-deserved esteem not only for his many influential works of scholarship, but also for his essays on contemporary issues affecting the Church: Both kinds of writing deepened the Catholic community's understanding of itself, and at the same time elevated its standing in the world of learning. But even more, Msgr. Ellis was a dedicated teacher who taught thousands of students and touched the lives of many others during his six decades of labor. The award will be administered by the American Catholic Historical Association to assist the research of a graduate student working on some aspect of Catholic history. Those wishing to participate in this eminently worthy endeavor are invited to contribute to the fund. Checks should be made payable to "John Tracy Ellis Memorial Fund"; contributions are tax deductible. Donations should be sent to: John Tracy Ellis Memorial Fund, American Catholic Historical Association, Catholic University of America, Washington, DC 20064.

Project on the Life of Bishop Grutka

The Most Reverend Andrew G. Grutka (1908-1993) served as the first bishop of Gary, Indiana, from 1957 until his death. Bishop Grutka, a native of Joliet, Illinois, and the son of Slovakian immigrants, had a distinguished career of apostolic service which reflected major developments in the American church of the 20th century. In the 1940s, he was a member of the Association of Catholic Trade Unionists and an advocate of organized labor. A leader in

Catholic education in Indiana during the 1950s and beyond, he was also a champion of interracial justice (he delivered a stirring denunciation of racial discrimination during the Third Session of Vatican II). In the 1970s, as a member of the USCC Committee on Social Development and World Peace, Bishop Grutka collaborated on pastoral statements on the reform of correctional institutes. He was a leader in developing Catholic communications, and a noted Mariologist, serving as a member of the Pontifical Marian Academy.

Msgr. F. J. Melevage is hoping to identify a historian who is interested in working on a biography of the life of Bishop Grutka. Familiarity with Slovakian historical materials is of course an advantage in this task. If you are interested in access to the papers of Bishop Grutka, please contact Msgr. Melevage, 3214 Milestone Creek Ct., Keystone Commons, Valparaiso, IN 46383.

Call for Papers

• The *William and Mary Quarterly* is publishing a topical issue on religion in early America in 1997. The purpose of this issue is "to highlight diverse relations of religion and culture and to present fresh interpretive perspectives in a significant area of early American studies from first transatlantic contacts to the early 19th century, including Native American and Euro- and African American subjects. Special interest will be taken in new dimensions of spiritual and social life or new ways of comprehending religious expression and experience." Manuscripts, not to exceed 8000 words, should be sent in quadruplicate to Prof. Jon Butler, American Studies Program, Yale University, P.O. Box 208236, New Haven, CT 06520-8236. Inquiries can be made by phone at (203) 432-1378 or by e-mail at jbutler@minerva.cis.yale.edu. The deadline is January 1, 1996.

• The spring meeting of the **New England Historical Association** will be held April 20, 1996, at Amherst College in Amherst, Massachusetts. The program committee welcomes proposals on any subject, period or geographical

area from scholars within or outside the New England region. Paper and panel proposals on the themes of ethnicity, national identity and nationality are particularly encouraged for this meeting. The association does not focus exclusively 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 papers are welcome. Please send proposals with brief vita by January 15, 1996, to: Professor Roland Sarti, Department of History, University of Massachusetts, Amherst, MA 01003.

• **The Oral History Association** invites proposals for papers and presentations for its 1996 annual meeting, October 10-13, at Philadelphia, Pennsylvania. The theme of the meeting is "Oral History, Memory, and the Sense of Place." Papers addressing the construction of local memories; the importance of locale in shaping community identity; the nature and role of nostalgia in local memories and other related topics are encouraged. The deadline for proposals is December 15, 1995. For further information contact: Howard L. Green, New Jersey Historical Commission, CN 305, Trenton, NJ 08625, by phone at (609) 984-3460, by fax at (609) 633-8168, by e-mail at hlgreen@pilot.njin.net; or Linda Shopes, Division of History, Pennsylvania Historical and Museum Commission, P.O. Box 1026, Harrisburg, PA 17108, by phone at (717) 772-3257, by fax at (717) 783-1073, by e-mail at lshopes@llpoptn.ll.pbs.org.

Publications

• The Connecticut Irish-American Historical Society is publishing a bi-monthly *Famine Journal* during the 150th anniversary of the Irish Potato Famine of the 1840s. The journal will reprint firsthand accounts of the progress of the famine and brief explanatory articles that will put those experiences in context. The society requests a contribution to defray publishing and mailing costs. Those wishing to receive this journal should write to the Connecticut Irish-American Historical Society, P.O. Box 120-020, East Haven, CT 06512.

Fellowships and Awards

• **The Louisville Institute** will award up to 15 doctoral Dissertation Fellowships in 1996–97 to support research on religion and American culture. Topics may include American Protestantism, Catholicism, African American churches and the Hispanic religious experience. Preference will be given to projects dealing with lay spirituality and theology or the institutional reconfiguration of American religion, though awards will be made to support other projects as well. Applicants must be candidates for the Ph.D. or Th.D. degree who expect to complete the dissertation during the award year. Fellowships include a stipend of \$12,000. Applications must be post-marked no later than December 31, 1995. Contact: Dr. James W. Lewis, Louisville Institute, 1044 Alta Vista Road, Louisville, KY 40205, by phone at (502) 895-3411 ext. 487, by e-mail at jwlewi01@ulkyvm.louisville.edu.

• **The Pew Evangelical Scholars Program** is pleased to announce its program of Research Fellowships for the academic year 1996–97. This year 14 scholars will be awarded grants of \$35,000 each to pursue research in the humanities, social sciences or theological disciplines. To be eligible, the candidate must have earned a Ph.D. and hold Canadian or U. S. citizenship or a long-term appointment at a North American institution. Competition is open to scholars in all professional grades, as well as independent scholars, who are interested in showing how their Christian faith informs their scholarly work. Christian scholars from all ecclesiastical backgrounds are most welcome to apply. Proposals for both non-religious and religious topics in the humanities, social sciences and theological disciplines are invited. Proposals for scholarly projects that proceed from demonstrably Christian perspectives are especially encouraged. Applications must be received in the program office by November 30, 1995. For information on how to apply, please contact: Michael S. Hamilton, Pew Evangelical Scholars Program, G123 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556; phone: (219)

631-8347, fax: (219) 631-8721, e-mail: Linda.Bergling.1@nd.edu.

• **Catholic Relief Services** announces an award of \$750 for the best published essay, monograph or book on any aspect of CRS's humanitarian relief and development operations during its 52 years of service all over the world. Entries must be at least 10,000 words and the deadline for submission is December 31, 1995. Inquiries may be addressed to: Dr. Rosalie McQuaide, C.S.J.P., Archivist Historian and Records Manager, Catholic Relief Services—U.S.C.C., 209 West Fayette St., Baltimore, MD 21201-3443.

• **The Indiana Historical Society** announces two \$6000 graduate fellowships for the 1996–97 academic year, to support dissertationists working on the history of Indiana. Applications must arrive at the Indiana Historical Society office by March 15, 1996. For further information and for application forms, contact: Dr. Robert J. Taylor Jr., Director, Educational Division, Indiana Historical Society, 315 West Ohio Street, Indianapolis, IN 46202.

Personals

• **Edward R. Kantowicz** is the first historian to be named to the Margaret and Chester Paluch Chair at St. Mary of the Lake Seminary in Mundelein, Illinois, where he will teach 20th-century world history during the academic year 1995–96.

• **Msgr. Francis J. Weber**, archivist for the Archdiocese of Los Angeles and the director of the Archival Center, San Fernando Mission, was awarded the 1994 Archivist Award of Excellence on April 29, 1995, by the California Heritage Preservation Commission. Msgr. Weber is the author of over 50 books and numerous scholarly articles; he founded the center in 1962 and originated the systems and practices now used in all the major Catholic archives in the United States.

• Historian **Dennis P. Ryan** is presently at work on a photographic history of the Boston Irish. He is also currently giving a series of slide show lectures on the Boston Irish. For more information, contact Dennis P. Ryan, Ph.D., 32 Pierce Ave., Dorchester, MA 02122; by phone at (617) 825-2537.

• **James E. Grummer** has been appointed assistant provincial of the Wisconsin Province of the Society of Jesus.

• **Prof. Anne Klejment** reports two recent publications: "Dorothy Day," in *Great Lives from History: American Women*, ed. by Frank N. Magill; and "The Long Loneliness," in *Masterplots II: Women's Literature*, ed. by Frank N. Magill. She is also researching the history of *Catholic Digest* magazine.

Archive News

• Msgr. Francis J. Weber announced that **Dr. Peter T. Conmy**, long-time librarian and historian for the City of Oakland and a premier researcher for the Catholic Church in Northern California, has entrusted his immense collection of notes, manuscripts, writings, books and ephemera to the care of the Archival Center for the Archdiocese of Los Angeles.



Sister Edna McKeever, archivist at the **Archives of the Sisters of St. Joseph** of Brentwood, New York, submits the following historical sketch and description of the holdings of the Mother House:

Founded in 1650 in Le Puy, France, the sisters of St. Joseph grew steadily until the repressions of the French Revolution. Reestablished in 1808, the sisters arrived in Carondelet, St. Louis, in 1836. Established in 1856 in Brooklyn, New York, the Mother House moved to Flushing, New York, in 1860 and to Brentwood, New York, in 1903. They established institutions in the diocese of Puerto Rico in 1930 at the invitation of Bishop Aloysius J. Willinger, C.S.S.R.

Over the past 139 years the Brentwood Congregation has operated 108 elementary schools, 30 high schools, one normal school for the training of sister teachers, two colleges (St. Joseph College for Women and Brentwood College for the education of sisters), one university (the Catholic University of Puerto Rico), three hospitals, one clinic, three schools of nursing, seven orphan facilities, three schools for the deaf, seven parish adult education centers and one education center for private tutoring. Besides these institutional ministries many sisters have undertaken campus, hospital and parish pastoral ministries, and a wide variety of social services.

The Archives of the Sisters of Saint Joseph document all aspects of its foundation, development and the ministries mentioned. The 312 cubic feet of materials have been researched, organized and arranged by the sisters and are housed adjacent to the Mother House. A climate control system, proper shelving, map cases and ultraviolet protection have been installed to ensure preservation. These holdings are presently being prepared for computerization, making access easier for researchers.

The holdings include the papers of major superiors relating to their internal group and global concerns: rules, custom books, annals, reception and profession books and on-going religious

formation records. Financial records, personnel records, personal papers, administrative records at all levels, chapter and assembly records, diocesan records pertinent to the congregation and records relating to the institutions listed above, including records reflecting the life of the parishes in which the congregation serves, are held at the archives. There is an indexed collection of over 3500 photographs, numerous albums and scrap books, as well as over 200 audio and video tapes that include oral histories and important congregational events. Many artifacts that relate to its history are on display in the heritage room.

Papers that may be of interest to researchers include the following:

- **Burdick, Sister Maria Fidelis, 1928–87.** Papers relate to her work as artist, designer and teacher. Included are sketches, photographs, correspondence, pamphlets and other materials about the design studio she established, through which she worked on the redesign and restoration of churches and chapels in New York, as well as San Pedro Cathedral in Paraguay. As an esteemed member of the International Commission of English in the Liturgy, she designed the Roman Pontifical used by Bishops of English speaking countries.

- **Keating, Mother de Chantal, papers from 1863 to 1876.** Correspondence deals with her work in Wheeling, West Virginia, where she served as general superior during a time of epidemic and served in an army hospital during the Civil War for which she earned a “Comrade to Nurses” medal of the Grand Army of the Republic in 1904. She later became a supervisor of education and administrator at St. John’s Home, Brooklyn, 1883–1917. Correspondence includes a letter of Theodore Roosevelt.

- **O’Brien, Sister Miriam Therese, 1909–92,** author, historian. The collection includes notes and correspondences concerning her publications in Spanish for *Horizontes*, articles for *Catholic Twin Circle*, as well as her brief biographies of several American Bishops of Puerto Rico: William Ambrose

Jones, O.S.A., George J. Caruana, James P. Davis, James McManus, C.S.S.R., Aloysius J. Willinger, C.S.S.R. There is also a history of the Sisters of Saint Joseph in Puerto Rico.

There are papers relating to Sacred Heart Chapel, chapel of the Mother House, erected 1927–29. The collection includes contracts, correspondence, photographs, history and published articles about the chapel.

There are also collections relating to persons indirectly connected to the congregation.

- **Meehan, Thomas Francis, 1854–1942,** founder and editor of *Irish America*, reporter for the *New York Herald* and other newspapers, an editor of the *Catholic Encyclopedia* and president of the United States Catholic Historical Society. The collection consists of clippings that relate the history of the Catholic Church in Brooklyn and Manhattan. Some correspondence is also included.

- **The Parmentier Family, 1825–1987,** philanthropists, known for their religious and social activities. Correspondence and papers of family members are included, as are historical notes on the family property in Brooklyn, photographs, memorabilia, maps and other papers. Adele Parmentier Bayer’s philanthropical and religious zeal for the well-being of sailors earned her the title “Angel of the Navy Yard.” Correspondence includes that of Pierre de Smet, S.J., and others who brought the faith to the United States and who relied on the hospitality and support of the Parmentiers.

- **Phillips, Marie Tello, 1874–1962,** poet, author, founder of the American Academy of Poets and niece of Sisters of St. Joseph’s first postulant, Sister Hortense Tello. The collection includes autographed poems, nine volumes of her works (plus reviews), two volumes of the works her father, Manly Tello, and correspondence about her activities 1951–59.

The archives are open to researchers by appointment and according to the Congregational Policy Statement. Phone: (516) 273-4531.



Being Right: Conservative Catholics in America

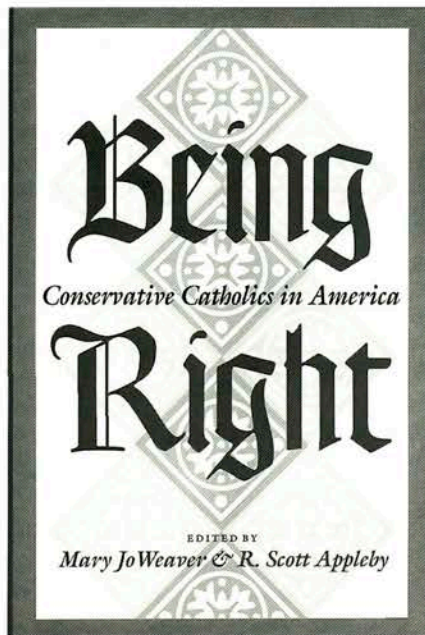
In their new book, Mary Jo Weaver and Scott Appleby set out to “map” the beliefs and practices of U. S. Catholics a full generation after the Second Vatican Council. *Being Right: Conservative Catholics in America* (Indiana University Press) is the first installment of a three-part study that will include a book of essays on liberal Catholics (*What’s Left*) and a concluding volume exploring the “center” of contemporary Catholicism.

“Does the diversity in the contemporary Catholic community extend to the underlying bases of the faith, to the fundamental affirmations and truth-claims of Catholicism?” the editors ask. “Do Catholics agree in naming the essentials of Catholic belief and practice, and in identifying the locus of moral and religious authority? Are there non-negotiables, principles or doctrines or practices constitutive of the Catholic faith, without which the ideological formations make little sense? Is there consensus about what used to be called the *preambula fidei*: the role of the will and intellect in the act of faith, and the relationship between faith and reason, between revealed truth and natural law? We wonder, in short, where the ecclesial and religious boundary lines might be discerned thirty years after Vatican II.”

The 12 contributors to *Being Right* begin to address these questions by describing and analyzing groups generally considered to be on “the right” of the Catholic spectrum. Weaver, a professor of religious studies at Indiana University, spent a planning grant year in 1991 interviewing conservative Catholics, and some traditionalists, who have felt marginalized in the church shaped by the reforms of Vatican II. She believes that this important segment of U. S. Catholicism has been neglected and/or misunderstood. Along the way, the project broadened to include neo-conservatives such as George Weigel, as well as conservative scholars such as

James Hitchcock, who considered himself a “liberal” until opponents of Pope Paul VI’s encyclical on birth control, *Humanae Vitae*, cited Vatican II as justification for their public dissent from church teaching.

The book advances or reflects several new interpretations of the American religious landscape. Ironically, given their authorship by conservatives, some of these interpretations downplay traditional denominational categories in favor of ideological and interest group associations which cross denominational boundaries. On social issues and some moral questions, for example, the neo-conservative groups may have more in common with their counterparts among evangelical Christians than with their fellow Catholics, liberal or conservative.



The book features four context essays, four essays about selected conservative groups written by participants in the groups and a set of analytical essays prepared by outside scholars.

In the “contexts” section Joseph Komonchak discusses a range of conservative and traditionalist interpretations of Vatican II; Appleby argues that a

refined version of Americanism (“neo-Americanism”) provides the common ground for liberal and conservative Catholics; Benedict Ashley, O.P., laments the postconciliar advent of theological pluralism (contending that it provided an opening to secular humanism); and Alan Figueroa Deck, S.J., explains why left-right disputes are largely irrelevant to Hispanic Catholics.

Taken together, these context essays seem to confirm Weaver’s original instinct about the seeming marginalization of many conservative groups. In different ways, they do not speak the “language” of the modern media-driven society (or of the post-Vatican II church), and thus they have failed to capture, or have been driven from, the more powerful and wealthy Catholic educational and cultural institutions. Despite their own thriving subculture and a rich legacy of popular religion, Hispanic Catholics remain largely ignored by national pastoral leaders, or so they complain, while neo-Thomists speak a theological language that is largely forgotten.

The insiders essays suggest some different fates for other right-wing Catholics, however, by focusing on conservative groups who do speak, or try to speak, the language of the so-called mainstream American society. These essays include a tribute to the neo-conservative agenda by George Weigel; a brief history of Catholics United for the Faith (CUF) by the organization’s executive vice-president, James Sullivan; a profile of the Fellowship of Catholic Scholars by its former president, James Hitchcock; and a description of the goals of Women for Faith and Family by its founder, Helen Hull Hitchcock.

The final section of the book shifts the focus to yet another type of conservative Catholicism, in this case to movements that make an impact, however limited, despite (or perhaps because) their language (and behavior) is *intentionally* countercultural. This section

presents William Dinges' analysis of the Catholic traditionalist movement, Sandra Zimdars-Swartz's report on the contemporary Marian movement in America, Michael Cuneo's portrait of Catholic anti-abortion activists and Weaver's study of the new conservative Catholic colleges that have sprung up since Vatican II.

Several of the essays in *Being Right* (those by Appleby, Zimdars-Swartz, Dinges, Cuneo, Weaver) could be marked as superior, the rest as more than adequate. Although the insider perspectives make no scholarly claim, all are well stated and contain useful, not readily available information. The editors offer an effective introduction and conclusion. In the latter Appleby argues that the remnant/witness groups, sometimes referred to as sectarian, are unlikely to have much staying power or lasting influence, whereas the more transformationist conservatives, alert to the larger realities of church and society, are likely to form a continuing presence and influence on American Catholic life and thought.

Being Right constitutes an important contribution to the field of contemporary American religious studies. For one thing, the subject is often commented on superficially in the press and even in sophisticated journals, as if these groups had no serious intellectual basis and no

serious social grounding. The sometimes exotic character of Marian devotions and traditionalist worship, the consistently antiliberal tone and reliance on arguments from authority of the traditionalist, and the sensational actions of radical anti-abortion activists, for example, are often brushed aside with quick sound-bites. An in-depth look at these groups, both as they see themselves and as they appear to trained scholars, the book offers innumerable insights into their specific orientations, along with a great deal of valuable information about their histories, organizational dynamics and often complex ideologies.

My only major criticism of this study of conservative Catholics is that it contains very little reference to the political, economic and social contexts, as distinct from the ecclesiastical and theological contexts, in which the conservative movements or organizations developed. The council's implementation in the United States coincided with the civil rights movement, urban riots, assassinations, Vietnam, Watergate, youth rebellion, counterculture, women's liberation, rock and roll, etc. The editors refer to these background events only in passing.

In my own study of one diocese, however, I was again and again struck by the reference by conservatives to an

overall sense of disintegration, with specific reference to many of the above events. In more recent years one must acknowledge the effect of radical feminism, dramatic and painful economic changes, vast demographic shifts, brash treatment of once revered symbols in popular media and significant shifts in political ideologies. In *Being Right* one finds innumerable references, especially in the insider chapters, to an irreligious and militantly secular culture in the United States. Nonetheless the book as a whole does not give sufficient weight to this background drumbeat of apparently never-ending change. In my experience, religion is almost always bound up with these matters.

In sum, *Being Right* is a valuable contribution to American Catholic studies. It will be very useful to historians, challenging to theologians and indispensable to anyone trying to make sense of the bewildering variety of Catholic presence in the contemporary United States. On finishing the book, readers will look forward to more "mapping" by cartographers Weaver and Appleby.

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College of the Holy Cross

Other recent publications of interest include:

Nancy Tatom Ammerman and Wade Clark Roof, eds., *Work, Family, and Religion in Contemporary Society* (Routledge, 1995), consists of 13 essays which explore changing patterns of work, family and faith across religious traditions. William V. D'Antonio examines Small Faith Communities in the Roman Catholic Church, presenting a descriptive analysis of 16 Intentional Eucharistic Communities that met in Washington, D.C., in 1991. He describes other small Catholic groups which have arisen in recent years in the United States, including the Christian Family Movement, and examines several key factors which help to explain the emergence of these groups.

Brother Philip Armstrong, C.S.C., *A More Perfect Legacy. A Portrait of Brother Ephrem O'Dwyer, C.S.C., 1888-1978* (University of Notre Dame, 1995). A biography of the most influential brother in the history of the U. S. Province of Holy Cross who played such an important role in the shaping of Catholic secondary education and in the restructuring of the congregation in its time of crisis.

Andrew E. Barnes, *The Social Dimension of Piety: Associative Life and Devotional Change in the Penitent Confraternities of Marseilles (1499-1792)* (Paulist Press, 1994), explores the life of confraternities established for

penitential reasons as they flourished in Marseilles prior to the French Revolution. Chapters on social composition, finance and government, the maintenance of internal order, and devotional life analyze various elements of penitential piety.

Michael Barnes, ed., *An Ecology of the Spirit: Religious Reflection and Environmental Consciousness* (Lanham, Md.: University Press of America, 1994), consists of 17 essays presented at the 1990 annual meeting of the College Theology Society at Loyola University, New Orleans. The essays cover a broad spectrum of subjects, including ecofeminism and creation-centered

spirituality; spirituality and ecological awareness; ethics and ecological visions; symbols, myths, metaphors, nature and grace.

Nancy Johnson Black, *The Frontier Mission & Social Transformation in Western Honduras: The Order of Our Lady of Mercy, 1525–1773* (Leiden: E.J. Brill, 1995). An anthropological and historical study of the work of the Mercedarians among the Lenca Indians from the 16th through the 18th centuries. Building on recent research trends that recognize Indians as social actors with identifiable strategies for coping with the colonizing systems imposed by Europeans, this study proposes to “examine the manner in which a specific mission province was transformed as a result of the indigenous contact and conditions in the New World.”

Joan Brosnan, *Monica Maginnis: A Life* (Cincinnati, Ohio: Kahny Publishing, Inc., 1995). The story of an Ursuline sister of Brown County, Ohio, who was among the first of the women religious to receive an M.A. and a Ph.D. from the University of Notre Dame Summer School. Her years of research and writing on 16th-century Spanish American history resulted in many published works, among them: *The Cross in the Wilderness*, *Angela Merici and Her Teaching Idea* and *And Then the Storm*. The biography includes several chapters about Monica’s Notre Dame connections as well as excerpts from letters exchanged with University presidents.

The CARA REPORT: Research on American Catholics and the U. S. Catholic Church (Washington, D.C.: Center for Applied Research in the Apostolate, Georgetown University). A new quarterly newsletter produced by the Center for Applied Research in the Apostolate, began publication in April 1995. The report describes, analyzes and summarizes important research relevant to the study of American Catholicism in the social sciences, including sociology, psychology, political science and public opinion research. The first issue provides a sampling of research on alcoholism among religious; Mass attendance; the Hoge Study on church giving; lay ministry programs; and other subjects.

Harry James Cargas, ed., *The Unnecessary Problem of Edith Stein*. (Lanham, Md.: University Press of America, 1994). Blessed Edith Stein (1891–1942), a brilliant student of Edmund Husserl, author and lecturer, converted from Judaism to Catholicism in 1922, became a Carmelite nun (Teresa Benedicta of the Cross), and was later executed in Auschwitz in 1942. Ten essays in this collection address the controversy surrounding her beatification in 1987, offer diverse views on Stein, as well as Jewish and Catholic evaluations of the motives for her beatification.

Thomas C. Cornell, Robert Ellsberg, Jim Forest, eds., *A Penny a Copy: Readings from the Catholic Worker* (Orbis, 1995), revised and expanded edition. Draws on writings from *The Catholic Worker* to provide a chronicle of the movement’s founding, growth and struggle with issues of poverty, homelessness, war, civil disobedience and efforts to construct a new society. Contributors include Dorothy Day, Peter Maurin, Paul Hanly Furfey, John Cogley, Gordon Zahn, Thomas Merton, Eileen Egan, Ade Bethune and Pat Jordan, among others.

Sister Mary Rose Cunningham, C.S.C., *Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles for the Right Reverend Francisco Garcia Diego, O.S.F., 1840–1850, and Right Reverend Joseph Sadoc Alemany, O.P., 1850–1852* (Mission Hills, Calif.: Saint Francis Historical Society, 1995). Provides a descriptive account, in chronological order, of the correspondence of Bishop Diego, O.F.M. (1785–1846) while he served as bishop of Ambrosia, California, and Joseph S. Alemany, O.P. (1814–1888) during his tenure as bishop of Monterey, California. Prefaces and introductions by Msgr. Weber.

Mary McClintock Fulkerson, *Changing the Subject: Women’s Discourses and Feminist Theology* (Fortress Press, 1994), provides a new critique of feminist theology, arguing that feminist theology has failed to offer theories of language, social location, power and gender capable of displaying difference.

Roberta Gilchrist, *Gender and Material Culture: The Archaeology of Religious Women* (New York: Routledge, 1994), reveals stark contrasts in the social and economic status of religious foundations of men and women in late medieval English monasticism. The author considers the ways in which women’s monasticism differed from men’s, focusing on the relationship between material culture and the social construction of gender. A detailed archaeological case study, the work introduces the archaeology of medieval religious women as “a rich and distinctive monastic tradition which has remained hitherto ‘hidden from history.’”

Michael E. Goodrich, *Violence and Miracle in the Fourteenth Century: Private Grief and Public Salvation* (University of Chicago Press, 1995), focuses on the intersection of two primal human emotions: belief in the transcendent and fear of death. Goodrich explores cult and miracle in the 14th century; the Church as mediator and victim; crime and punishment; children as victims; the violence of nature; and the ravages of war in this well-documented study of *miracula*. The cults of Charles of Blois, Martial and Leonard are cited as illustrative of many of the themes of popular piety in the 14th century. Includes list of cults cited.

Peter Hebblethwaite, *The Next Pope: A Behind-the-Scenes Look at the Forces that Will Choose the Successor to John Paul II and Decide the Future of the Catholic Church* (HarperSanFrancisco, 1995). Profiles candidates most likely to succeed the present pope, and reveals the intricate and highly politicized process by which the next pope will be selected. Hebblethwaite examines issues of women’s ordination and the Church’s relation to Islam as well as other issues which will affect the decision.

Mary Ann Hinsdale and Phyllis H. Kaminski, eds., *Women and Theology* (Orbis, 1995). Volume 40 in the College Theology Society’s Annual Publication series, this collection makes available essays originally delivered at Saint Mary’s College, Notre Dame, Indiana. Contributions from M. Shawn Copeland, Mary Rose D’Angelo, María Pilar Aquino and others continue to advance the feminist theological project,

bringing, in the words of editor Kaminski, "disciplined argument and critical perspective" to bear on "the androcentric and patriarchal assumptions resting at the very roots of Christian doctrine."

Melvin G. Holli and Peter d'A. Jones, eds., *Ethnic Chicago: A Multicultural Portrait* (Eerdmans, 1995) 4th ed. Provides a series of studies on ethnic groups and institutions in Chicago, including chapters by Edward R. Kantowicz on Polish Chicago and the Ethnic Church. Studies of German, Jewish, Ukrainian, Greek, Italian and other ethnic groups are included, as well as chapters on saloons, sports, crime, churches, neighborhoods and cemeteries.

Christopher Kauffman, *Ministry and Meaning: A Religious History of Catholic Health Care in the United States* (New York: Crossroads, 1995). Kauffman, a professor at Catholic University of America and the editor of *U. S. Catholic Historian*, has written a comprehensive institutional history of the religious self-understanding of caregivers, particularly women religious.

Ministry & Meaning

A Religious History of Catholic Health Care in the United States



Christopher J. Kauffman
Foreword by Martin E. Marty

He traces health care ministry as manifested in public and private facilities, in times of epidemics and war, in urban areas and on the American frontier.

With his characteristic blending of copious primary sources, the interpretations of his colleagues in Catholic history, and his own organization of themes and insights, Kauffman presents a great deal of material in a fairly compact package. He begins by setting the context of health care in the European Catholic tradition, devotes the second chapter to the Maryland experience, and then (in 12 chapters) pursues the theme of Catholic identity, as it was both expressed and developed through health care ministry in the 19th and 20th centuries. Kauffman considers the history of medicine, religious pluralism, the Catholic Health Association, and other issues related to the Church and health care today. There are particularly interesting chapters on the relationship between illness and popular devotions in the immigrant church, and on Catholic hospitals, physicians and nurses. This will quickly become the standard historical work on this important topic.

Eleace King, I.H.M., and Jim Castelli, *Culture of Recovery, Culture of Denial: Alcoholism Among Men and Women Religious* (Washington, D.C.: Center for Applied Research in the Apostolate, Georgetown University, 1995). King and Castelli report that 10.9 percent of religious priests and brothers, and 2.6 percent of religious sisters are alcoholics. The alcoholism rate has doubled among male religious since the last major study, conducted in 1982 by Father Joseph Fichter. The study was based on a survey of 532 superiors and 266 recovering alcoholic religious.

Msgr. George Kelly, *Battle for the American Church Revisited* (Harrison, N.Y.: Ignatius Press, 1995). Updating his 1979 work, Kelly describes in detail major differences between Rome and the National Conferences of Catholic Bishops, magisterial officers and religious superiors, college presidents, theologians and religious educators.

Philip S. Land, S.J., *Catholic Social Teaching As I Have Lived, Loathed, and Loved It* (Loyola University Press, 1994), confronts several challenges against traditional Catholic social teaching, including charges which maintain

that Catholic social teaching has completely ignored women's issues, and claims by liberation theologians that real social concerns are being overshadowed by European problems of industrial relations between capital and labor.

Jane Marie Law, ed., *Religious Reflections on the Human Body* (Bloomington: Indiana University Press, 1995), includes 14 essays by authorities from a wide variety of disciplines which focus on the intersection of the human body and religious life. The history of ancient and medieval Christianity, Islam in the Ottoman Empire, Indian Buddhism, Jewish studies, Japanese popular religion and classical Japanese theater and literature are among the subjects discussed.

Martin E. Marty and R. Scott Appleby, eds., *Fundamentalisms Comprehended* (University of Chicago Press, 1995). The fifth and final volume in the study of 20th-century religious resurgence conducted under the auspices of the American Academy of Arts and Sciences. This volume is actually the first of the series in which the contributors make direct comparisons between different "fundamentalist" groups. The volume features comparisons within religious traditions (e.g., Daniel Levine's "family portrait" of Catholics and Protestants in Latin America; Said Arjomand's categorization of different Sunni and Shi'ite movements) and across religious traditions (e.g., Samuel Heilman, with cooperation from Roy Mottahedeh, compares Jewish yeshivot and Islamic seminary systems which have produced radicals from each tradition). Ernest Gellner, Wayne Booth, Gananath Obeyesekere, James Peacock, S. N. Eisenstadt and Harjot Oberoi are among the contributors. The final section of the volume includes four chapters, co-written by Appleby, Gabriel Almond and Emmanuel Sivan, which serve as the conclusion to the Fundamentalism Project and provide an interpretive model by which movements may be compared across cultures.

Marilyn Matelski, *Vatican Radio: Propagation by the Airwaves* (Westport, Conn.: Praeger, 1995). Offers a

descriptive history of the world's oldest transnational radio service and its role in promoting church policies.

E. Ann Matter and John Coakley, eds., *Creative Women in Medieval and Early Modern Italy: A Religious and Artistic Renaissance* (Philadelphia: University of Pennsylvania Press, 1994). An interdisciplinary collection of essays by scholars in the fields of history, literature, art history, music, philosophy and religious studies. Essays on "failed saints," women's patronage of early Jesuit buildings, and the marriage of virgins examine women's contributions to the arts and religion.

Richard P. McBrien, ed., *HarperCollins Encyclopedia of Catholicism* (HarperSanFrancisco, 1995). This is a comprehensive work in one thick but portable volume, providing reliable information, useful illustrative materials and sophisticated analyses of virtually every aspect of Catholicism, past and present. Early reviews indicate that this volume will quickly become an invaluable possession of teachers and scholars whose subjects touch even remotely upon Catholic themes. Includes entries on liturgy, the saints, the sacraments, history, art, architecture, music, literature, theology, spirituality, doctrine, devotions, canon law, religious orders, organizations and associations. More extensive articles, such as those on the Catholic Church, Catholic social teachings, abortion, and Catholicism and music are signed and include short bibliographies. Two hundred and eighty contributors, many from Notre Dame, represent a wide range of religious affiliations.

Thomas Merton, *Passion for Peace: The Social Essays* (Crossroad, 1995), edited with an introduction by William H. Shannon. The volume contains Merton's principal writings on war and peace, in which the American monk pleads his case against nuclear war. Merton's writings are divided into two parts: the year of the Cold War letters, October 1961–October 1962; and years following the Cold War, from 1963 to 1968. Includes essays on Christian ethics and nuclear war, religion and the bomb, Gandhi, Auschwitz and the Vietnam War.

Thomas Merton's *Run to the Mountain: The Story of a Vocation* (HarperSan Francisco, 1995) edited by Patrick Hart, is the first in a series of seven volumes of Merton's *Journals*. It covers Merton's life from 1939 to 1941, just prior to his entrance into the Abbey of Gethsemani. Merton sketches in rich detail his life as a young intellectual living in Greenwich Village, teaching at Columbia, his travels during his Cuban interlude, and his life at Saint Bonaventure's through December 1941.

Timothy Miller, ed., *America's Alternative Religions* (Albany: State University of New York Press, 1995), examines a variety of cults and sects from various Christian, Jewish and Eastern traditions. Included among a wide variety of essays on various alternative religions is William Dinges' essay on Roman Catholic Traditionalism. Other essays focus on American Quakerism, the churches of the Latter Day Saints, Buddhism, Hinduism, Islam, New Age Movements, and Black Jews and Black Muslims.

Mercy Amba Oduyoye's *Daughters of Anowa: African Women and Patriarchy* (Maryknoll, N.Y.: Orbis, 1995), provides a study of the influence of culture and religion on the lives of African women today. Oduyoye concludes that change will occur only when the daughters of Anowa (the mythic representative of Africa) confront and counteract the realities of culture and religion in a society engulfed by patriarchal oppression.

Wade Clark Roof, Jackson W. Carroll and David A. Roozen, eds., *The Post-War Generation and Establishment Religion: Cross-Cultural Perspectives* (Boulder: Westview Press, 1995). A comparative analysis of religious trends in the United States, Australia and Western Europe during the last 50 years. The authors find the members of the post-war generation to be the "carriers of a new spirituality" that puts a high premium on individual choice, involves the eclectic mixing of codes, favors forms of religious expression that emphasize emotions and experience, and devalues hierarchies and institutions.

Rosemary Radford Ruether and Rosemary Skinner Keller, eds., *In Our Own Voices: Four Centuries of American*

Women's Religious Writing (HarperSan Francisco, 1995), includes an extensive chapter on the contributions of Catholic women, as well as women of other faiths.

Saint Vincent: A Benedictine Place (Latrobe, Pa.: Saint Vincent Archabbey, 1995), edited by Campion P. Gavalier, celebrates the sesquicentennial of Saint Vincent Archabbey, the college, seminary, parish and subsequent foundations made since the arrival of Boniface Wimmer and his 18 companions in 1846. Essays, photographs and poems acclaim the achievements of the Benedictines during the past 150 years, portraying the spirit of the order in their educational, pastoral and missionary endeavors.

Jeffrey Siker, ed., *Homosexuality in the Church: Both Sides of the Debate* (Louisville: Westminster/John Knox Press, 1994), explores issues of homosexuality from a variety of perspectives. Contributions from both traditional and liberal authorities on scripture, tradition, moral reasoning, scientific reasoning and gendered experience provide contrasting views of the subject.

Carole Slade, *St. Teresa of Avila: Author of a Heroic Life* (University of California Press, 1995), concentrates on the interpretation of self that governs Teresa's writings, and demonstrates that Teresa transformed judicial confession, a genre which presumes the guilt of the narrator, into a vehicle for self-defense. Slade brings to Teresa's texts the methods of literary criticism, close reading informed by theory of autobiography, feminist theory, scriptural hermeneutics, hagiography and Inquisitions studies. Slade argues that Teresa's exegeses of scriptural studies masks an oblique, yet impassioned argument against the exclusion of women from active roles in the Church.

Ted R. Spivey, *Flannery O'Connor: The Woman, the Thinker, the Visionary* (Mercer University Press, 1995), argues that "O'Connor has become established in the canon of modern Southern writers as a figure second only to William Faulkner." Spivey examines O'Connor as both a literary and social critic, a woman of letters who profoundly influ-

enced the development of Southern writing.

Cardinal Alphonso Stickler, *The Case for Clerical Celibacy* (Ignatius Press, 1995), explores the historical development and theological foundations of celibacy in the Eastern and Western Churches. Stickler argues that celibacy is necessarily linked to the priesthood of Christ.

Tad Szulc, *Pope John Paul II: The Biography* (Scribner, 1995), offers a full-length, unauthorized, non-scholarly biography of John Paul II which draws on all genres of John Paul's literary output: poems, plays, essays, ethical works, letters, sermons and other writings. Includes bibliography, glossary and index.

Michael Tangeman, *Mexico at the Crossroads: Politics, the Church, and the Poor* (Orbis, 1995), recounts the uprising of Indian peasants in Chiapas, Mexico, on New Year's Day, 1994. The work provides background for understanding the Zapatista uprising, the assassination of a leading presidential candidate, the debates over the NAFTA Agreement and the impact of its neo-liberal program on the rights of the poor. Tangeman explores the tensions between conservative and progressive forces in the Church, focusing on Bishop Samuel Ruiz, controversial bishop of Chiapas, who served as a negotiator between the Indian rebels and the government.

Mary Tardiff, ed., *At Home in the World: The Letters of Thomas Merton and Rosemary Radford Ruether* (Orbis Books, 1995), presents an invigorating exchange of correspondence between Trappist monk Thomas Merton and feminist theologian Rosemary Radford Ruether, written near the end of Merton's life in 1968. Themes addressed include the mission of the Church, the meaning of spiritual life and the monastic ideal.

Mark G. Thiel, *Index to the Catholic Directories for the United States, with Appended Countries, 1817, 1822, 1833-* (Milwaukee: Department of Special Collections and University Archives, Marquette University, 1995), includes a listing of titles and publishers of Catholic directories for the United States, beginning with *The Laity's Directory to the Church Service*, 1817, through *The Official Catholic Directory*, 1912-. Sixty-one entries are included which designate coverage of current and former countries worldwide.

Ann Patrick Ware, ed., *Naming Our Truth: Stories of Loretto Women* (Inverness, Calif.: Chardon Press, 1995), is a compilation of history, biography and autobiography, memoirs and poetry, written by Loretto women. It ranges from deeply personal accounts to the community's struggles to cope with maneuvers of power in both church and society.

William W. Warner, *At Peace With All Their Neighbors: Catholics and Catholicism in the National Capital, 1787-1860* (Georgetown University Press, 1994), provides a history of the early Catholic community in Washington, D.C. Warner amplifies the history of Holy Trinity Church, Georgetown, and explores the contributions of Roman Catholics to the establishment of the nation's capital. Drawing on records of Trinity Church, as well as diaries, correspondence, the archives of the Maryland Province of the Society of Jesus, the *Woodstock Letters*, and a variety of other sources, Warner presents a vivid portrait of Catholicism in the nation's capital.

Msgr. Francis J. Weber, *A Bibliographical Gathering: The Writings of Msgr. Francis J. Weber: 1953-1993* (Mission Hills, Calif.: Saint Francis Historical Society, 1995). A comprehensive bibliography of the works of Msgr. Weber, noted for his extensive writings on California Mission history.

Msgr. Francis J. Weber, *A Centennial History of The Tidings* (Mission Hills, Calif.: Saint Francis Historical Society), prepared for the diocesan Catholic newspaper's centennial June 29, 1995, recounts the history of the paper founded in 1895, its content and profiles its many editors who contributed to its stature as the oldest continuously published Catholic newspaper on the west coast.

Recent journal articles of interest include:

Patrick Allitt, "American Women Converts and Catholic Intellectual Life," *U. S. Catholic Historian* 13, no. 1 (1995): 57-79.

R. Scott Appleby and John H. Haas, "The Last Supernaturalists: Fenton, Connell, and the Threat of Catholic Indifferentism," *U. S. Catholic Historian* 13, no. 2 (1995): 23-48.

Donald Carl Baker, "Siegelack's Deputation," *Records of the American Catholic*

Historical Society of Philadelphia 105 (Fall-Winter 1994): 37-59.

Earl Boyea, "The Reverend Charles Coughlin and the Church: The Gallagher Years, 1930-1937," *The Catholic Historical Review* 81 (April 1995): 211-25.

Patricia Byrne, C.S.J., "American Ultramontaniam," *Theological Studies* 56 (June 1995): 301-26.

Carlos F. Cardoza-Orlandi, "Drum Beats of Resistance and Liberation: Afro-Caribbean Religions, the Struggle for Life, and the Christian Theologian," *Journal of Hispanic/Latino Theology* 3 (August 1995): 50-61.

Marius Carriere, "Anti-Catholicism, Nativism, and Louisiana Politics in the 1850s," *Louisiana History* 35 (Fall 1994): 455-74.

Jay P. Corrin, "H. A. Reinhold, America, and the Catholic Crusade

against Communism in the 1930s," *Records of the American Catholic Historical Society of Philadelphia* 105 (Spring-Summer 1994): 47-69.

Michele Dillon, "Institutional Legitimation and Abortion: Monitoring the Catholic Church's Discourse," *Journal for the Scientific Study of Religion* 34 (June 1995): 141-51.

Jay Dolan, "A View from the Right: Catholic Conservatives," *Reviews in American History* 23 (March 1995): 165-69.

Brian Doyle, "Reading the Birds," *Portland Magazine*, 13 (Spring 1994): 16-19.

Andre Dubus, "A Faith Journey: There are more sacraments than we know," *Portland Magazine*, 14 (Spring 1995): 22-25.

James T. Farrell, "Thomas Merton and the Religion of the Bomb," *Religion and American Culture* 5 (Winter 1995): 77-98.

James T. Fisher, "Alternative Sources of American Catholic Intellectual Vitality," *U. S. Catholic Historian* 13, no. 1 (1995): 81-94.

Philip Gleason, "A Look Back at the Catholic Intellectualism Issue," *U. S. Catholic Historian* 13, no. 1 (1995): 19-37.

C. Walker Gollar, "The Double Doctrine of the Caldwell Sisters," *The Catholic Historical Review* 81 (July 1995): 372-97.

David G. Hackett, "Gender and Religion in American Culture, 1870-1930," *Religion and American Culture* 5 (Summer 1995): 127-57.

Nancy N. Hanks, "French Secular Clergy in New Mexico Territory: Images of the Mission," *New Mexico Historical Review* 70 (April 1995): 179-99.

Kenneth J. Heineman, "A Catholic New Deal: Religion and Labor in 1930s Pittsburgh," *Pennsylvania Magazine of History and Biography* 118 (October 1994): 363-94.

Dean Hoge, Joseph J. Shields, and Douglas L. Griffin, "Changes in Satisfaction and Institutional Attitudes of Catholic Priests, 1970-1993," *Sociology of Religion* 56 (Summer 1995): 195-213.

Joseph Hubbert, C.M., "'Less Brains and More Heart': Father Herman J. Heuser, Founder of the American Ecclesiastical Review," *U. S. Catholic Historian* 13, no. 1 (1995): 95-122.

Thomas Hughson, S.J., "From James Madison to William Lee Miller: John Courtney Murray and Baptist Theory of the First Amendment," *Journal of Church and State* 37 (Winter 1995): 15-37.

Paula Kane, "There's No Place Like Rome: American Protestant Fascination with Catholicism," *Reviews in American History* 23 (June 1995): 212-18.

Rebecca B. Kasper, "Martin John Spalding on Church and State: Reconciling History and Doctrine," *Records of the American Catholic Historical Society of Philadelphia* 105 (Fall-Winter 1994): 61-76.

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