



# AMERICAN CATHOLIC STUDIES NEWSLETTER

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

## *The Notre Dame History of Hispanic Catholics in the U.S.*

In a recent presentation at Princeton University, Professor Ana María Díaz-Stevens of Union Theological Seminary reviewed the historical literature on Hispanic Catholics in the United States. Noting that Hispanic Catholics have not received the sustained scholarly attention they deserve, she lamented the persistence of shallow stereotypes ("Hispanics were 'foreigners' who spoke another language, adhered to another culture with its own values, and practiced a religion different from U.S. Catholicism") and the tendency of Anglo-American historians to ignore the differences among the 21 separate nationalities that are regularly lumped together under the general heading "Hispanic" or "Latino." In terms of scholarly classification, she noted, Hispanics are now considered under "ethnic studies" rather than

"immigrant" or "migrant" rubrics. Yet while the "newcomer" label is fading, Hispanic Catholics are only beginning to tell their own stories.

Professor Díaz-Stevens concluded her remarks on a hopeful note. There is, she said, "the promise of a new dawn for Hispanic and Puerto Rican studies" in the imminent appearance of three volumes written and edited by Hispanic scholars under the general direction of Jay P. Dolan; and in another forthcoming study edited by Anthony M. Stevens-Arroyo and his colleagues on PARAL (Program for the Analysis of Religion Among Latinos).

Thus we are pleased to announce the publication of the Notre Dame History of Hispanic Catholics in the U.S. Five years in the making, the study was conducted by the Cushwa Center and funded by a grant from the Lilly Endowment. Its three volumes are

published by University of Notre Dame Press.

Volume One, edited by Jay P. Dolan and Gilberto M. Hinojosa, examines the experience of *Mexican Americans and the Catholic Church, 1900-1965*. Hinojosa, an academic dean at Incarnate Word College in San Antonio, begins his essay with a chapter on the Native American and Spanish colonial contexts from which the Mexican-American Catholic communities emerged. He then turns to the 20th-century experience of Mexican Americans in the Southwest. In order to understand the historical relationship between Mexican Americans and the Catholic Church, he explains, one must understand the indigenous faith of the people and their popular ritual expressions. Popular and official religiosity did not always blend, and conflicts occurred when Mexican Americans felt that their local religious practices and beliefs were forced to conform to official teaching and regulations imposed by the clergy.

Yet the relationship between official and popular religion was complex. "From the time the American bishops accepted the responsibility of ministering to Catholics in the Southwest to the 1960s, Mexican Americans have maintained vibrant faith communities," Hinojosa writes. "The Church has nourished those communities by taking

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## The New Staff

To put it mildly, 1994 has been a year of transition for the Cushwa Center. The process began when Jay Dolan decided to leave the center he founded and directed for over 15 years. Jay has returned to full-time writing and teaching in Notre Dame's history department. Scott Appleby, a graduate of Notre Dame ('78) and the University of Chicago ('85), is the new director. Barbara Lockwood, who helped Scott run the Fundamentalism Project in Chicago, is now assistant to the director. This means, in effect, that Barbara manages the day-to-day operations of the center; she is the person to contact with routine (and even not-so-routine) inquiries about Cushwa Center grants, competitions, lectures and the newsletter.

Charlotte Ames, a Notre Dame librarian and subject specialist for Catholic Americana, contributes to the publications section of the *American Catholic Studies Newsletter* and devotes much of her time to developing the collections in American Catholic Studies, creating user guides and bibliographies, and other access tools. Charlotte works closely with the University Archives in making collections in American Catholicism accessible to scholars working on Cushwa Center projects and grants.

Two former Cushwa Center staff members moved to new professional homes this year. Dr. Jaime R. Vidal, who served as assistant director and editor of this newsletter from 1990 to 1994, began his work at the Pontifical College Josephinum in September. As associate professor of theology and director of Hispanic Ministry, Jaime teaches graduate courses in Hispanic Catholic history in the United States, and Hispanic spirituality and popular religion. One important aspect of his new position is his responsibility to prepare seminarians for pastoral work among Hispanic Catholics. We thank Jaime for his service and leadership, and wish him every success and happiness in his new position.

Delores Dant Fain, formerly the administrative secretary of the Cushwa Center, has taken a position as assistant to Dr. Wendy Schlereth, the director of the University of Notre Dame Archives. For over a decade Delores helped Jay Dolan administer the center. Among her many contributions we remember especially her role in expanding the center's office space, and her preparation of the handsome *Cushwa Center Report* on activities from 1975 to 1991. We also thank Delores for showing us the ropes around here.

## The New Newsletter

With this issue of the *American Catholic Studies Newsletter*, our subscribers and other readers receive a preview of the future, at least in terms of the format of forthcoming issues. In addition to announcements of personal news and professional events (including conferences, symposia, workshops and research programs) in the field of American Catholic studies, the newsletter will feature articles on the broader contexts in which Roman Catholicism and its interpreters exist today. Thus it will report on relevant research and publications in theology, sociology of religion, and comparative studies.

The spring newsletter will be mailed in late March or early April, while the fall issue will go out in late October or early November. According to this new schedule, the spring newsletter will announce events of the coming summer and fall. *Submissions for the spring newsletter must arrive in the Cushwa Center office no later than February 15.* The fall issue will announce winter and spring events of the coming year. Thus *submissions for the fall newsletter must arrive in the Cushwa Center office no later than September 15.*

Finally, a new subscription rate for the newsletter goes into effect with this issue. Subscribers pay either \$12 for two years (four issues) or \$15 for three years (six issues). To subscribe to the newsletter, or to renew your subscription, please detach and return the form in this issue.

## Publication Awards

The winner of this year's **Notre Dame Studies in American Catholicism** manuscript competition is Dale Light, professor of history at Penn State, Schuylkill. His manuscript, *Rome and the New Republic: Conflict and Community in Philadelphia Catholicism Between the Revolution and the Civil War*, is a narrative history of the evolution of American Catholicism from a republican to a "restorationist" model of church. Professor Light sets the Philadelphia story within a broad and rich interpretive paradigm. Rather than pursue a one-dimensional contrast between Protestants and (supposedly homogeneous) Catholics in the new nation, the author examines class conflict within Philadelphia Catholicism itself, setting the ecclesiological disputes within the political and social contexts not only of Philadelphia or even the eastern seaboard, but of the European world as well. In *Rome and the New Republic*, the familiar players — the Italian curialists and Irish-American priest protagonists and antagonists, for example — are not stock characters but complex agents carrying to these shores a portfolio of nationalist (or universalist), rationalist (or romanticist), democratic (or semi-monarchical) ideas and political proclivities.

The internationalization of American Catholicism is one goal of the study. Thus we observe how the international kulturkampf — the political and cultural revolutions and counterrevolutions of the day — informed the local dispute. The disputants were also influenced by the republican politics of the period, by Jacksonian democracy, by economic developments — as well as by recondit theological arguments. Light roots the conceptual/ideological clash between republicanism and restorationism, modernity and medievalism, in the diverse political and social experiences and ideas that continually compete within the same congregation (and individual). The interactions of the congregants, trustees, priests, and bishops are meticulously reported and

analyzed from a number of useful perspectives. As a result, the author provides nuance and depth to our knowledge of lay trusteeism and church governance in general; civil and legal accommodations of Catholicism to the American system; religious pluralism and voluntarism; and other key themes in early republican and antebellum history. This book-to-be therefore stands as a welcome counterpart and companion to Patrick Carey's earlier groundbreaking study (*People, Priests, and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeism*), also published in the Notre Dame series. Like Carey's book, *Rome and the New Republic* is impeccably researched and written, skillfully interweaving copious primary and secondary sources.

• The Cushwa Center is also pleased to announce a winner in the **Irish in America** publication series, sponsored by the Ancient Order of Hibernians. Robert Grimes, S.J., of Fordham University has written a fascinating and accessible manuscript entitled "*How Shall We Sing in a Foreign Land?*" *The Music of Irish-Catholic Immigrants in the Antebellum United States*. Grimes provides a musical and historical analysis of Irish hymns, art music, popular songs, and other musical expressions of the immigrant faith of the mid-19th century. Grimes relates the musical life of the Irish immigrant to antebellum American culture.

## American Catholic Studies Seminar

On October 6, Patrick Allitt, associate professor of history at Emory University and the author of *Catholic Intellectuals and Conservative Politics in America, 1950-85*, presented a paper entitled "America, England, and Italy: The Geography of Catholic Conversion." Based on Professor Allitt's research on intellectuals in America and Britain who converted to Catholicism between 1840 and 1940, the paper described the impact of conversion on their work in history, social sciences and literature. In his presentation Allitt noted the struggle of converts like Isaac Hecker, John Henry Newman and Frederick Rolfe to reconcile their new Catholic ideals with their

actual experience of Rome and the Vatican bureaucracy. Other converts, like Thomas Merton and Bernard Berenson, saw only the glorious art, architecture and religious ritual — the palpable faith — of the Eternal City, and were not deterred by the mundane institutional aspects of Italian Catholicism. For all of the converts, Rome's initial attraction lay not in its imperial past, but in its role as the cradle of Christendom. Thus they challenged the "bias" of Edward Gibbon's masterly *Decline and Fall of the Roman Empire*, which depicted the dissolution of civilization as following upon the disintegration of the imperial cult and the social and political rise of Christianity.

The English and American converts of this period — literary figures and prolific authors like Cardinal Newman, G. K. Chesterton and Orestes Brownson — brought to Roman Catholicism a much-needed intellectual cachet, just at a time when influential trends of modern thought seemed poised to eclipse its influence.

Professor Allitt is preparing a book on this interesting development in the intellectual and religious history of modern Catholicism.



Patrick Allitt

• On November 10, Peter Steinfels, religion writer of the *New York Times*, presented a paper entitled, "How the Media Covers Catholicism: Reflections of a Perpetrator." A report on the paper and the seminar discussion will appear in the spring 1995 issue of the newsletter.

The Working Papers resulting from these seminars may be obtained from the Cushwa Center at a cost of \$5 each.

## Hibernian Lecture

On October 14, Emmet Larkin, professor of history at the University of Chicago, presented a provocative and engaging paper entitled, "Myth and Revisionism in Irish History." Larkin explored the ways that history has been mythologized to serve the causes of Irish nationalism. He selected three prominent examples of his thesis: the Irish nationalist myth that the "unfair" Act of Union treaty was coerced by the British; the equally ahistorical myth that the British government had intentionally exploited the Great Famine in a policy amounting to attempted genocide; and the unprovable myth that the Irish are more "naturally" inclined to orthodoxy in religious matters (read: Roman Catholicism) than other peoples. Larkin expertly argued that these 19th-century myths assumed a life and political momentum of their own — even in the minds of the British — which often eclipsed the actual historical record. The myths became political realities in themselves, even informing contemporary Irish-British relations.



Emmet Larkin with Kathie Linton, president of the Ladies Ancient Order of Hibernians

Each myth, furthermore, had a particular function. While the British were hardly blameless in their mismanagement of famine relief and their callous indifference to the human suffering, Larkin noted, neither did they "plan" the resulting deaths. But this was a handy way for Irish nationalists to demonize an enemy they must learn to oppose to the death, he argued. Similarly, the Irish embraced Roman Catholicism so ardently, Larkin observed, not because they were preternaturally gifted with piety but because their Catholicism was the most distinctive characteristic setting them apart from the British. If assimilation

into British culture was the prospect the Irish feared most, ultramontane Catholicism was the best guarantee against such a fate.

As one might expect, Professor Larkin's presentation generated a lively discussion, punctuated by commentary from Belfast Irish and English Catholic participants in the audience.

The event was sponsored by the Ancient Order of Hibernians in conjunction with the Cushwa Center.

## Seminar in American Religion

George Marsden, the Frances A. McAnaney Professor of History at the University of Notre Dame, is the author of *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. On November 11, Professor Stanley Fish of Duke University delivered "Why We Can't All Just Get Along: Liberalism and Religious Conviction," a lecture on issues raised by the book. Peter Steinfels and Marsden responded. On November 12, the Seminar in American Religion, led by Professors Dorothy Bass and James Turner, discussed the book. A report on these events will be included in the spring 1995 newsletter.

## Deadline for Grants and Awards

December 31 is the deadline for several competitions sponsored by the Cushwa Center. **Research Travel Grants** support postdoctoral scholars for research on American Catholicism conducted at the University of Notre Dame library and archives. **The Hibernian Research Award**, funded by the Ancient Order of Hibernians, grants \$2,000 to a postdoctoral scholar who is studying the Irish in America. **Publication Awards** are also available. The best manuscript in each of two categories, "Notre Dame Studies in American Catholicism" and "The Irish in America" will be published by the University of Notre

Dame Press. Manuscripts from the humanities and the historical and social studies disciplines will be considered; unrevised dissertations normally will not be considered. The press reserves the right to withhold the award if no suitable manuscript is submitted. *Further information and application forms for these competitions are available from the Cushwa Center.*

## Upcoming Cushwa Center Events

- *The Churched of America, 1776-1990: Winners and Losers in our Religious Economy*, by sociologists Roger Finke and Rodney Stark, is the subject of next spring's Seminar in American Religion, to be held March 18, 1995. Professors Finke, Marty E. Marty and R. Stephen Warner will lead the discussion of this important book and the issues it raises for future interdisciplinary collaboration between religious historians and sociologists of religion.

- Gene Burns, associate professor of sociology at Princeton University, is scheduled to present a paper to the American Catholic Studies seminar on March 16, 1995. Professor Burns, the author of *The Frontiers of Catholicism: The Politics of Ideology in a Liberal World* (1992), will survey social and institutional trends in American Catholicism in the aftermath of the Second Vatican Council.

- The Cushwa Center is sponsoring a national conference entitled **Engendering American Catholic Studies: Seminars and Workshops**. Scheduled to run from September 29 to October 1, 1995, the conference is not a forum for the presentation of finished scholarly papers, but a series of seminars and workshops for historians, teachers, researchers and graduate students interested in exploring new ways of understanding the American Catholic experience of gender.

Seminars and workshops are to be led by two or three facilitators who will assign common readings in advance; participants will prepare a syllabus and list of readings for each topic. Topics to be covered include: "Gender and the Construction of Catholic Memory"; "Remembering: Catholic Practices" (specific historical practices of women and men, acting apart from the institutional church, to preserve communal memory); and "American Catholic Embodiment" (how Catholics thought of and related to their bodies, including the specific disciplinary, artistic and liturgical practices centered on the body). Tentative titles of other seminars and workshops include: "Devotions, Spirituality, and Women's Religious Work"; "Religions and the Body: Cross-Cultural Comparisons"; "Reflections on Method: The Catholic Difference?"; "Re-Presenting the Diversity of Women's Experience"; "Remembering Catholicism: Cinema"; "Remembering Catholicism: Art and Literature"; "Incorporating Critical Theory into American Catholic Studies"; and "American Catholic Women in the Curriculum."

These themes were developed by a planning committee composed of Charlotte Ames, Scott Appleby, Gail Bederman, Penny Russell (all of Notre Dame); Michael Baxter, C.S.C. (Duke University); Patricia Byrne, C.S.J. (Trinity College, Hartford); Debra Campbell (Colby College); Ana María Díaz-Stevens (Union Theological Seminary); Paula Kane (University of Pittsburgh); Patricia McNeal (Indiana University, South Bend); Sandra Yocum Mize (University of Dayton); Robert Orsi (Indiana University, Bloomington); and Leslie Tentler (University of Michigan).

Participation in the conference is by prior registration only. Information on registration will be available in the spring 1995 newsletter.

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the sacraments to Mexicanos, sometimes in isolated ranchos, and instructing them in Church dogma. In towns where parishes were established, efforts were also made to provide schools. For decades priests tapped elements of the traditional Mexican spirituality in order to revive a faith they considered dormant because of neglect resulting from the anticlerical revolutions in Mexico. Many priests also clearly understood the necessity of responding to the communal longings of *el pueblo*, and to this end they employed processions, large gatherings, and ceremonies. They often complemented these techniques by invoking a type of Mexican nationalism."

At the same time, Hinojosa notes, the institutional church worked to Americanize Mexican Catholics in the Southwest. Catholic school classes were conducted in English; priests insisted on the celebration of the holy days of the American calendar and the observance of American church discipline, such as abstinence from meat on Fridays; new church architecture reflected European and American rather than Mexican styles. In short, American church leaders selectively fostered Mexican religious traditions while generally attempting to ignore the Mexican social reality. Nonetheless, Mexican Americans developed and retained their own spirituality, even as they became more integrated into American society and culture after the 1930s. At that time, Hinojosa writes, the rising Mexican-American middle class and the church collaborated closely in crafting responses to the Great Depression.

Their patriotism and participation in World War II enabled many Mexican Americans to enjoy a measure of post-war prosperity. Others, trapped in poverty, migrated to the Midwest in order to survive. These migrants found a champion in Archbishop Robert E. Lucey of San Antonio, who campaigned for social and economic justice and prepared all the priests in his archdiocese to minister to Mexicanos in the barrio or in other parishes. His program for adult neighborhood discussions, Hinojosa remarks, "has an uncanny

resemblance to the modern *Comunidades de Base*, small group communities." The Mexican-American Catholic community was also heavily influenced by the Cursillo movement, which provided a structured and encompassing religious response to the dislocations brought about by postwar urbanization and industrialization. To restore and strengthen the familial bonds that had held communities together, the Cursillo movement fostered a radical personal renewal by retrieving and representing vital elements of traditional Mexicano culture and spirituality.

Jeffrey M. Burns contributes an equally detailed and insightful essay on the California experience. He opens with a telling vignette describing a Christmas Eve protest outside St. Basil's church in Los Angeles in 1969. One of the Chicano activists explained why he and his comrades were attempting to embarrass Cardinal MacIntyre, who was celebrating midnight Mass inside the church: "Any fool could see that the Catholic Church has done nothing for our people." Indeed, the Mexican Catholic community was "all but invisible" to church leaders in the 19th century. Yet Burns presents both sides of the 20th-century story, citing the persistent if only partially successful efforts of church leaders to overcome formidable obstacles, including the language barrier, the mobility of the Mexican migrant worker, nonstop immigration from Mexico, and a lack of Mexican or Spanish-speaking clergy. Renewed pastoral efforts were inspired, Burns shows, by a concern over "leakage," the spiritual migration of Chicanos to Protestant churches.

During the first decades of the 20th century, the flood of new immigrants

fleeing the turmoil of the Mexican Revolution inspired a variety of educational, charitable and parochial endeavors by California's Roman Catholic dioceses. Some of these programs suffered, however, from a lack of appreciation of the unique needs and religious patterns of the Mexican Catholic community, which was often regarded, Burns writes, "as a community in need of evangelization, that is, as a

docile rather than dynamic community, despite many manifestations of a vibrant spiritual life." Americanization might have proceeded much more effectively and rapidly, Burns implies, had church leaders been culturally sensitive evangelists.

Here Burns, the archivist for the Archdiocese of San Francisco, lifts up an important theme repeated in different ways throughout the three-volume series: The "Americanization" of Hispanic Catholics occurs more readily and profoundly when the U.S. church takes seriously and even celebrates the particular cultural heritage of the ethnic community in question. Mexican or Puerto Rican or Cuban cultural Catholicism will not be eradicated and replaced by one mono-

lithic "American Catholicism." Rather, these styles may be transformed gradually into manifestations of a culturally diverse and continually changing "American Catholicism."

These lessons of inculturation, now assumed by most Catholic evangelists, began to hit home in California after World War II. Community organizing, apostolic movements, missionary apostolates, Cursillo, the United Farm Workers, and other developments contributed to the growth of an indigenous Mexican-American leadership. In

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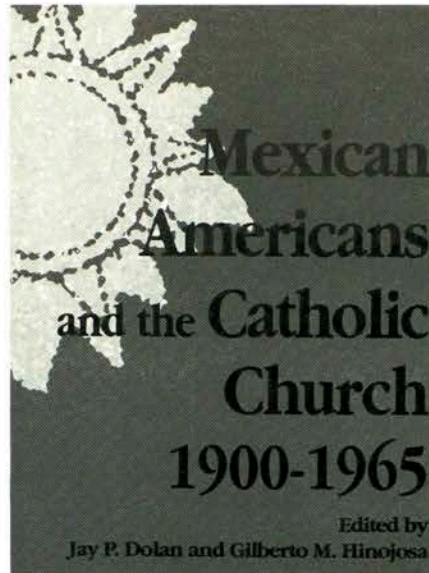
1983, Burns reports, the National Conference of Catholic Bishops recognized this maturation and proclaimed, "At the moment of grace, we recognize the Hispanic community among us as a blessing from God."

David A. Badillo, assistant professor of Latin American Studies at the University of Illinois at Chicago, contributed the third essay of the 380-page volume. Badillo picks up the story in the Midwest, where Mexican Catholics fled in the early 20th century as a result of political and religious crises in Mexico. Religious order clergy took up the demands of pastoral work among the new immigrants. The national parishes they founded proved to be the most effective in providing cultural stability and a structure for gradual assimilation. In addition to sponsoring social and cultural activities, these parishes in Chicago, Detroit, Kansas City, Milwaukee and elsewhere adopted a service orientation based on voluntary associations, including mutual aid societies.

A shift of pastoral focus occurred in the 1930s as the American Catholic hierarchy adjusted to rapid political and demographic changes. The Depression forced local clergy to manage their pastoral problems with scarce resources, and priests often relied on their own initiatives without waiting on episcopal mandates. In this context lay leaders emerged from the Mexican-American community.

Among the clergy, Father Clement Kern, a strong advocate for social and economic justice in the postwar decades, was the upper Midwest counterpart to Archbishop Lucey in San Antonio. From his base in Detroit's Holy Trinity parish, Kern encouraged the formation of Guadalupe societies and in other ways honored the religio-cultural heritage of Mexican-American Catholics.

Mexican Catholicism in the Midwest emerged quietly, without the symbolic artifacts of Spanish mission or a legacy of colonial Catholicism. It matured as a distinctive regional component of the Mexican-American experience, but it remained tangled in an antiquated framework of European immigration. Today the concept of a larger identity based on common linguistic and cultural bonds among



Spanish-speaking Catholics continues to evolve.

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The second volume of the study, *Puerto Rican and Cuban Catholics in the U.S., 1900-1965*, was edited by Professor Dolan and Dr. Jaime R. Vidal, director of Hispanic ministry at the Pontifical College Josephinum in Columbus, Ohio. The editors tell us that both Puerto Rico and Cuba reflect Spanish and African cultural influences; and both islands remained Spanish colonies until 1898 and were subjected to American influence to a greater degree than the rest of Latin America. The institutional church was weak in each case, with inadequate supplies of clergy and a liberal elite that came to perceive the church as an instrument of Spanish colonialism. "Thus when they came to the United States," the editors write, "both the Puerto Ricans and the Cubans presented to American Catholics the paradox of a culture pervaded by Catholic symbols, attitudes and traditions, but out of touch with the values and priorities of the institutional church."

The volume features two monograph-length essays. Dr. Vidal, who was the assistant director of the Cushwa Center during the years of the study, authored the first essay, "Citizens Yet Strangers," on the Puerto Rican Catholic experience. The title of the

essay conveys the central theme. Puerto Ricans, who came to this country without benefit of an elite leadership, saw immigration as a revolving door. They returned often to their homeland, resisted Americanization efforts and worked hard to preserve their own cultural identity. As Vidal puts it, the Puerto Rican's attitude was not the isolationist slogan, "Yankee go home"; it was, rather, the defiant assertion: "I am not an American."

The American Catholic church, in its effort to integrate the newcomers, avoided a national parish model in the Puerto Rican community. This policy, which was later extended to other Hispanic groups, did not work particularly well in the case of the independent Puerto Ricans. With their island enjoying Commonwealth status and sufficient political and economic connections to the United States, they could continue to insist that they were American citizens but not *Americanos*. Thus Spain became a symbol of everything that made Puerto Rico different from the United States; *Hispanidad* became a conscious ingredient in the construction of a Puerto Rican identity.

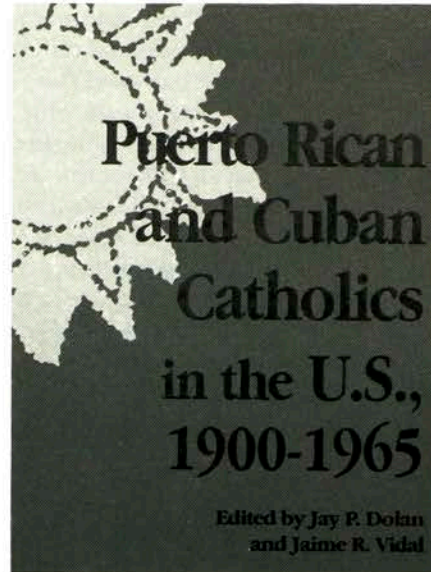
Vidal provides a critical but balanced review of the institutional church in its evangelization efforts. He dedicates a chapter to the efforts of the Archdiocese of New York to make the integrated parish serve the Puerto Ricans in fact and not just in theory. After describing the extensive training of New York clergy in Spanish language and Puerto Rican culture in the 1950s, he explains that the program fostered a Puerto Rican "parish within a parish." Without giving up on the integrated parish model, the New York archdiocese "quietly backed away from its program of immediate integration and Americanization."

Vidal also presents a rich description and analysis of the Puerto Rican community beyond New York, with Chicago and the community in Lorain, Ohio, receiving sustained attention. In the 1960s, he demonstrates, Puerto Rican Catholics fostered their own lay movements that served as instruments for a distinctively Hispanic way. Predictably, the Second Vatican Council was not quite as important as internal

developments like Cursillo. "To this day, after close to a century under the American flag," he concludes, "the overwhelming majority of Puerto Ricans quietly but quite stubbornly refuse both independence from the United States — which they have come to perceive as economically and politically dangerous — and Americanization at any but the most superficial levels — which they perceive as a betrayal of their deepest self. Any efforts to deal with the Puerto Rican people which ignore the psychological need to preserve their identity and the deep-seated loyalty to the language and culture which embodied it is in the long run doomed to failure."

Unlike the Puerto Ricans, Cuban Catholics in the United States depend on the leadership of a strong educated elite and a significant number of Cuban priests. Lisandro Pérez, associate professor and director of the Cuban Research Institute at Florida International University, explains that the first wave of Cuban immigrants were from upper and middle strata of Cuban society; many were well-educated professional people with social and business skills. The Cuban-American practice of Catholicism was much closer to institutional standards, Pérez notes, and Cubans, in contrast to Puerto Ricans, were not as likely to be perceived as people of color.

The experience of political exile loomed large in the making of the Cuban ethos; indeed, it was more important than institutional Catholicism. The exile and worker communities of New York and Florida, especially the tobacco industry, included major secular and even anti-clerical elements. After the decline of the cigar industry in Florida in the early 20th-century church, immigration diminished until the revolution and the rise of Castro. The contemporary Cuban community in the United States is overwhelmingly composed of post-1960 exiles and their children. Pérez analyzes the response of the Catholic church in Miami to the postrevolution migration, and concludes that the presence of educated elites allowed Cuban Americans to create a viable community with its own professional class. Catholicism in this context reflected an "Afro-Cuban" cultural



element described by Pérez, who takes the story up to 1965.

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*Hispanic Catholic Culture in the U.S.: Issues and Concerns*, edited by Allan Figueroa Deck, S.J., and Dolan, unlike the first two volumes, is organized topically, according to issues that cut across national, regional and generational boundaries. It features 11 essays by well-known authorities on Hispanic Catholicism.

In recounting the process of building a Hispanic Catholic social identity that transcends differences of region and nationality, Anthony M. Stevens-Arroyo, a leading Latino sociologist, observes that the years since 1965, which marked a decline in ethnic consciousness for most Euro-American Catholics, produced a keener sense of Hispanic/Latino identity. But why did the Latinos launch a unified national movement within U.S. Catholicism in the 1970s and not before? And how does a Latino identity as a conquered people of mixed race, rather than as immigrants in the European style, affect group behavior within institutional Catholicism? In providing answers to these two questions, Stevens-Arroyo argues that southwestern Mexican-American voices tended to dominate the agenda for Hispanic Catholics, and that the pastoralist emphasis has been in tension with, and often eclipsed,

liberationist themes in the community. Hispanics have not participated as Latinos and Catholics in the public square.

After 1945, however, the phenomenon of urbanization put large numbers of Latinos in contact with one another, forming the basis for concerted national strategies. "With the War on Poverty, the militancy of the black civil rights movement, and the radicalism of protest against the Vietnam War, a new ideology for minority groups emerged," Stevens-Arroyo writes. "Secular society required minority representation within institutions . . . . Thus, secular movements which produced a more militant Latino identity played a large part in the emergence of similar changes for Latinos within Catholicism. The Church was particularly vulnerable to change because of the reforms of the Second Vatican Council. Enhanced by the interpretations of Latin American liberation theology, a new identity for Latin Catholics was crystallized by the 1972 First National Encounter."

Father Deck, who is associate professor of theological studies and coordinator of Hispanic Pastoral Programs at Loyola Marymount University, contributes a chapter on the spiritual migration of Latino Catholics, in the United States and Latin America, to forms of evangelical and Pentecostal Protestantism. He suggests that the future of U.S. Hispanics may be determined by a give-and-take relationship between "the insights of liberation theology and the experiences of the base ecclesial communities on the one hand and . . . the evangelical/Pentecostal communities on the other."

The volume explores both institutional and popular religion among Hispanic Catholics. Moisés Sandoval, editor of *Maryknoll Magazine*, provides a detailed account of the organizational life and history — the key institutions, leaders, movements and events — of the Hispanic Catholic church in the United States. Marina Herrera, the first U.S. Hispanic woman to earn a doctorate in theology, describes the context and sources for Hispanic Catholic leadership. Ana María Díaz-Stevens, in two essays, looks at the role of Hispanic women in the United States and narrates the story

of Hispanic youth ministry in New York. Orlando Espin, associate professor of theology and of Latino Studies at the University of San Diego, presents a fascinating analysis of popular religiosity, while Edmundo Rodríguez, a consultant on Latino leadership, recounts the crucial role of spiritual movements such as Cursillo, the Charismatic Renewal and Guadalupana societies. Arturo J. Pérez, a leading Catholic liturgist, describes the patterns of liturgical renewal in the U.S. Hispanic community.

In a concluding essay, Jay Dolan, the former director of the Cushwa Center, draws the themes of the volume together by comparing the experience of Hispanic Catholics to that of European immigrants of a previous age. He notes, for example, that the vast majority of decision-makers in the U.S. church, both at the local and national level, are non-Hispanic. "This situation is somewhat reminiscent of the Italian experience in the late nineteenth and early twentieth centuries," he writes, when Irish clerics ran Italian parishes. Between 1970 and 1992, however, 23 Hispanic priests have been promoted to the hierarchy.

Dolan strongly emphasizes "the diversity of the people whom we label *Hispanic* or *Latino*." "A single Hispanic experience," he writes, "simply does not

exist." A new self-awareness among Hispanics in general nonetheless became visible in the 1960s, Dolan notes. This self-awareness and the many ways it has been and is being articulated, constitutes a real challenge to U.S. Catholicism. Any effort to bridge the gap between *el pueblo* and the official institutional Church, for example, must take into consideration the fact that Hispanic Catholicism is not based upon theological reflection and catechetical texts. As Allan Deck notes, Hispanic faith "is communicated orally, from person to person, within the context of family, rancho, town, or barrio. It lacks rational articulation but is not for that less convincing and motivating. . . . Its main qualities are a concern for an immediate experience of God, a strong orientation toward the transcendent, an implicit belief in miracles, a practical orientation toward healing, and a tendency to personalize or individualize one's relationship with the divine." Picking up on the theme, Dolan emphasizes the importance of Latina women in the religious life of the people.

In addition to this pastoral and religious challenge the Hispanic community also protests the fact that the American Catholic church is a two-tiered church, divided into a white,

suburban, middle-class church and an urban, lower-class church made up of people of color. When these two churches go their own way, seldom interacting, this serves to widen the chasm that divides Hispanic Catholicism from Euro-American Catholicism. "The horizon of Church leaders," Deck writes, "unwittingly absolutizes the middle-class norm. This leads to parish situations, approaches to prayer, worship, and preaching, styles of architecture, church administration, and fund raising that clash with Hispanic sensibilities."

The advisory committee for the Notre Dame History of Hispanic Catholicism in the U.S. is confident that the many insights found in its pages will be of service to Catholic leaders and to students and scholars of Hispanic religion. The committee included Michael J. McNally; Olga R. Villa Parra of the Lilly Endowment; and authors Deck, Hinojosa, Sandoval and Stevens-Arroyo. The Cushwa Center staff members who worked on the project were Delores Dant Fain and Mary Ewens, O.P., in addition to Professors Dolan and Vidal. The volumes in the series are available from the University of Notre Dame Press (phone, [800] 621-2736; fax, [800] 621-8476).

## ANNOUNCEMENTS



• Two years ago, 50 Catholic colleges and universities, supported by a major grant from the Lilly Endowment, joined to form **Collegium**, a program designed to identify and encourage faculty who are interested in contributing to spiritual and intellectual life on campus. Collegium sponsors annual summer institutes for new faculty from its member schools and graduate students from major secular and Catholic universities. The institutes provide resources for exploring the nature and purpose of Christian intellectual vocation in a contemporary context.

Catholic and Protestant faculty learn collaborative, integrative models for their institutions.

*Collegium will hold its 1995 summer institute at Loyola Marymount University from June 22 to June 30.* Seventy-five fellowships are available this year, 50 of which are reserved for faculty from member institutions, while 25 are for advanced graduate students interested in teaching and research. Fellowships cover travel expenses, room, meals and institute-related costs. For more information contact: Thomas M. Landy, S.J., Director, *Collegium*, Fairfield University, Fairfield, CT 06430, phone: (203)

254-4184, fax: (203) 254-4101, email: [Collegium@Fairl.Fairfield.edu](mailto:Collegium@Fairl.Fairfield.edu).

• Centered at Yale University, the **Pew Program in Religion and American History** awards fellowships to stimulate scholarship in religion and American history between 1600 and 1980. Awards are available to scholars in the early stages of their careers who are completing Ph.D. dissertations or first books. For applications for fellowships and grants, and further information write: Pew Program in Religion, Yale University, P.O. Box 2160 Yale Station,



New Haven, CT 06520-2160, email: [pew\\_yale@quickmail.yale.edu](mailto:pew_yale@quickmail.yale.edu).

• **The Pew Evangelical Scholars Program** is pleased to announce its program of Research Fellowships for the academic year 1995-96. 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, 1994**. 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, email: [Linda.Bergling.1@nd.edu](mailto:Linda.Bergling.1@nd.edu).

• As part of its sesquicentennial celebration, the Archdiocese of Chicago is sponsoring a museum exhibit at the Chicago Historical Society, entitled *Bricks and Mortar: Catholic Churches and Chicago Neighborhoods*. The exhibit profiles four Chicago neighborhoods that were profoundly shaped by Catholic churches within them: The German North Side, The Polish Northwest Side, The West Side Boulevards, and Back-of-the-Yards. It explores the interaction between sacred space and neighborhood life, showing how Catholic parishes have adapted to urban change over the past 150 years. Several historical churches within each neighborhood are highlighted; in addition, the exhibit re-creates the interior of the churches at the Assumption of the Blessed Virgin

Mary, an outstanding example of sacred space.

The exhibit was produced by John J. Treanor, assistant chancellor for archives of the Archdiocese of Chicago, curated by Ron Zawilla, Gallery Genesis, and researched and written by Ellen Skerrett and Edward Kantowicz. It opened at the Chicago Historical Society, Clark Street at North Avenue, on September 17, 1994, and runs until April 30, 1995.

• The Conference on History of Women Religious is sponsoring "Beyond Convent Walls: Religious Women in Historical Context" at Cardinal Stritch College, June 18 - June 21, 1995. For further details write: Conference on the History of Women Religious, Department of History, Cardinal Stritch College, Milwaukee, WI 53217-3985.

• A new series of volumes, *Voices of Immigrant Women*, to be published by the State University of New York Press, will contain the memoirs, fiction or other writings of women who immigrated to the United States in the 19th or 20th century, with notes and an introductory essay to provide historical context. The editors are interested in locating manuscripts by post-1965 as well as earlier immigrants. If you know of manuscripts suitable for publication in this series, please contact Professor Maxine Seller, Department of EOAP, 468 Baldy Hall, SUNY at Buffalo, Buffalo, NY 14260 (fax: [716] 645-2481) or Professor Rudolph Vecoli, Immigrant History Research Center, University of Minnesota, 826 Berry Street, St. Paul, MN 55114 (fax: [612] 627-4190).

### Call for Papers

• The spring meeting of the *American Catholic Historical Association* will be held April 7-8, 1995, at Marquette University in Milwaukee, Wisconsin. Proposals for individual papers or entire sessions should be sent by January 15, 1995, to: Professor Steven M. Avella, Department of History, Charles L.

Coughlin Hall, Marquette University, Milwaukee, WI 53233.

• The *New England American Studies Association* (NEASA) holds its annual conference at Babson College on April 29-30, 1995. Proposed papers or panels on the topic "The Legacy of Margaret Fuller: Cultural Critique in America" may be submitted (abstract and short cv) by January 10, 1995, to the program chair: Professor Fritz Fleischmann, Babson College, Humanities Division, Babson Park, MA 02157-0310.

### Brief Notes

• The Society of the Sacred Heart, St. Louis, regrets to inform the community of the death of Sister Marie Louise Padberg, R.S.C.J. on February 1, 1994. For the past 10 years, Sister Padberg served as director of the National Archives of the Society of the Sacred Heart in the United States.

• Sister Pelletier of St. Joseph Province of the Servants of the Immaculate Heart of Mary flew to Lesotho, Africa, in February to help the native sisters organize their archives.

• The Archives of the Sisters of Providence of St. Ignatius Province, in Spokane, Washington, is now under the direction of Sr. Margaret LaPorte with the assistance of Srs. Claire Bouffard and Barbara Marie Price.

• The Brother Mathias History Center at 901 Br. Mathias Place, N.W., Albuquerque, New Mexico, is near completion. The center houses artifacts, photos, and written correspondence relating to Br. Mathias Barrett, founder and first Superior General of the Congregation of the Brothers of Good Shepherd. Much of the historical data pertaining to the founding of the Brothers of Good Shepherd has been transferred to the Hesburgh Library Archives at the University of Notre Dame.

• In an effort to record the experiences of the Sisters of Providence and

others involved in the Providence missions, their archives have launched an Oral History Program. They seek to collaborate with members of the Archivists of Religious Collections Sections engaged in similar oral history programs.

Please write: Sisters of Providence Archives, 4800 37th Avenue, S.W., Seattle, WA 98006 (206) 937-4600.

• Ursuline archives has a number of religious and prayer books, novels and

textbooks (in English and German) dating from 1837 to 1950. The second North American Ursuline Convocation will be held at the Executive Inn in Owensboro, Kentucky, July 6-9, 1995.

## PUBLICATIONS



### *Secularism and its Malcontents*

In the 1960s social theorists announced that the inevitable progress of science was finally dooming religious people and religious communities to extinction or at least to irrelevance. If religion were to survive at all, it must become an exclusively private affair, divorced from discussions of public morality and eliminated from debates about international relations, educational systems, medical practices, economic policies and other matters of public concern. The privatization of religion was already well under way, and it would proceed at a rapid pace as the 20th century drew to a close.

In this climate, the thinking went, religious communities must themselves become secularized, that is, they must adjust their practices and beliefs to the horizons and expectations of this world rather than to a world or a heaven beyond time and space. Secularization theory purported to explain what seemed to be the waning influence of religion and the inevitable triumph of reason over revelation, of real material progress over otherworldly hopes.

In the last decade of the 20th century, however, the secularization theory is beating a hasty retreat against the onslaught of evidence to the contrary. A mental journey across cultures and religious traditions demonstrates the reasons for the loss of confidence in the theory. Everywhere, it seems, from the United States to Latin America, from the Middle East to South Asia, from Africa to the republics of the

former Soviet Union, religion is reclaiming public space, reasserting itself as the custodian of cultural values and the interpreter of everyday events for hundreds of millions of people. Rather than restrict itself to the solemn assemblies of the church, mosque, synagogue or temple, religion has expanded its purchase on public attention, proclaiming noisily its resilient depth of power to inspire individuals and peoples.

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*Public Religions in the Modern World* (University of Chicago Press), a new book by José Casanova, reconsiders secularization theory in light of the rise of "new social movements . . . which either are religious in nature or are challenging in the name of religion the legitimacy and autonomy of the primary secular spheres, the state and the market economy." Casanova, associate professor of sociology in the New School of Social Research, also notes that older religious institutions and organizations "refuse to restrict themselves to the pastoral care of individual souls and continue to raise questions about the interconnections of private and public morality and to challenge the claims of the subsystems, particularly states and markets, to be exempt from extraneous normative considerations." One of the results of this ongoing contestation, he argues, is a "dual, interrelated process of repoliticization of the private religious and moral spheres and renormativization of the public economic and political spheres."

Casanova distinguishes between secularization as religious decline, secularization as differentiation, and secularization as privatization. Religion has indeed adapted to the modern differentiation of society into secular and religious realms, with the latter newly dependent on the former. But religion has not necessarily suffered decline as a result. To the contrary, we witness today a vigorous and successful campaign on the part of several "public religions" to resist privatization and marginalization, and to "save modernity from itself." In defending traditional communities from the encroachments of the modern state, public religions resist the totalizing program of modernity and thereby strengthen local autonomy, civil society, and the social bases of human rights.

Roman Catholicism provides four of Casanova's five examples of the beneficent face of public religion, with Evangelical Protestantism in the United States providing the fifth case study. For centuries, Casanova writes, Catholicism provided "the most spirited, principled, fundamentalist, and apparently futile resistance to modern processes of secularization and modernization in all spheres. It fought capitalism, liberalism, the modern secular state, the democratic revolutions, socialism, the sexual revolution. In brief, it has been the paradigmatic form of antimodern public religion." In the mid-1960s, however, "the Catholic church inaugurated a tortuous process of official *aggiornamento* to secular modernity and accepted the legitimacy of the modern era. Yet it

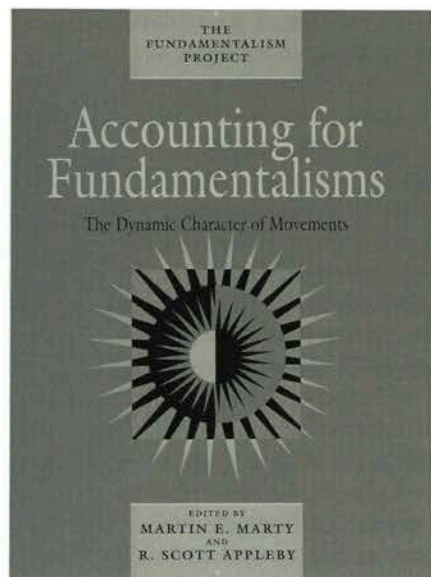
refuses to become a private religion. It wants to be both modern and public.” The stories of emergent Public Catholicism in Brazil, Spain, Poland and the United States supply grist for Casanova’s theoretical mill.

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Not all public religions fit comfortably into Casanova’s useful new model, however, as the fourth volume in the Fundamentalism Project series copiously documents. *Accounting for Fundamentalisms: The Dynamic Character of Movements* (University of Chicago Press), edited by Martin Marty and Scott Appleby, provides 28 case studies of contemporary Islamic (Sunni and Shiite), Christian (Protestant and Catholic), Jewish (haredi and Religious Zionist), Hindu, Buddhist and Sikh “de-privatization” movements. Some seek to replace one totalizing social pattern and exclusivist epistemology with another. In such cases the scandalous tactics of militant religious extremism find a place in movements that purport to defend human rights and local autonomy. This uneasy symbiosis is seen, for example, in the experience of the Algerian FIS (Islamic Salvation Front), a grass-roots Muslim movement that arose in protest against a generation of mismanagement and corruption by the secular government of Algeria’s ruling party, the FLN. When the Islamists organized their movement as an effective political party, swept local elections, and found themselves on the brink of electoral victory on a national level, the FLN cancelled elections and repressed the FIS. Hugh Roberts describes the resulting reorganization of FIS into radical cells that mount violent reprisals against the state and indiscriminate attacks on “westoxified” fellow Muslims, unveiled women, and foreign businessmen. So much for human rights and traditional Islamic values.

Like Roberts, each of the other contributors examines how the ideology and organizational structure of a particular movement changed over time, in response to changing conditions in the external social and political environments. Many of these “fundamentalist” or “fundamentalist-like” movements — such as the Italian Catholic *Comunione e Liberazione* (profiled by Dario Zadra), the ultra-Orthodox Jewish parties and communities of Israel (essays by Haym

Soloveitchik, Samuel Heilman and Aviezer Ravitzky), the Islamic Tablighi Jamaat of South Asia (described by Barbara Metcalf) and the Christian Right in the United States (essays by Robert Wuthnow, Nancy Ammerman and Susan Harding) propose their alternative visions of society and state, and oppose secular schemes of development without attempting to overthrow the established political order. Other such movements, like the Hindu nationalists of the RSS or the radical Sunni jamaat of Egypt, seek to establish a form of



“public religion” that would not comport with Casanova’s preferred requirements.

Not all movements to “de-privatize” and “re-publicize” traditional religion, in other words, are inherently democratic, inclusivist and sensitive to local autonomy. Ironically, the fundamentalist movements most troubling to western liberals are those which adopt secular instruments and procedures, and readily abandon the complex constraints and ambiguities of their host religions. In this sense Casanova must consider the possibility that many public religions may be undone by the processes of the secular world they engage and seek to transform.

While the Fundamentalism Project volumes are handy reference volumes and data banks for students and scholars of contemporary religious movements, few will have the time to master their 3,000-plus pages. For a quick overview, the beleaguered reader may wish to

consult *Religious Fundamentalisms and Global Conflict* (Foreign Policy Association Headline Series, 729 Seventh Ave., NY 10019), Appleby’s distillation of the main themes of the first few volumes, complete with photographs and bibliography.

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The dynamics of secularization figure prominently in another recent book, George Marsden’s compelling history of religious differentiation and decline in U.S. higher education. *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (Oxford University Press) chronicles the Protestant commitment to higher education from the time of the Puritans and the founding of Harvard College in 1636. The early New England experiment, Marsden tells us, “was largely the product of an old boy network of Emmanuel [College, Cambridge University] graduates, including John Harvard himself, with their close Puritan allies from a number of other colleges.” Marsden’s comprehensive account turns on the irony of an intensely devout people, possessed of a religious ideal, initiating a seemingly inexorable process of secularization.

That process gathered momentum, especially outside of New England, with the introduction by Presbyterians of the Common Sense rationalism and moral philosophy of the Scottish Enlightenment; it was reinforced by the influence of the German research model (intimately tied to trends in German idealism); and it eventually led, in the late-19th century, to the development of a Christian rationale for adopting secular methods of inquiry, and applying them to religion itself. “Initially, the relegation of religion to the periphery of American universities was justified on essentially Enlightenment grounds,” Marsden writes. “Religious viewpoints, at least traditional ones, were considered both unscientific and socially disruptive. A unified and universal science would provide an objective basis for a united society. Universities would provide leadership in such a society.” Believing that cultural development advanced the Kingdom of God, the liberal Protestant establishment endorsed this ideal, “which had the added attraction of effectively excluding from the front

ranks of American education its two most numerous religious rivals, Catholics and more traditional Protestants.”

All along the way, Marsden points out, Protestants were in charge of their own destiny. “Even major educational ideals that might not seem especially religious, such as scientific standards growing out of the Enlightenment, American republican moral ideals growing out of the Revolution, romantic principles of individual development, or American perceptions of German universities, were mediated through the American Protestant heritage,” he writes. Ironically, however, Protestant liberalism ultimately contributed to the virtual exclusion of religious perspectives from the most influential centers of American intellectual life. “Unlike some other Western countries which addressed the problems of pluralism by encouraging multiple educational systems, the American tendency was to build what amounted to a monolithic and homogeneous educational establishment and to force the alternatives to marginal existence in the periphery,” Marsden explains. Eventually, the logic of the nonsectarian ideals which the Protestant establishment had successfully promoted in public life dictated that liberal Protestantism itself should be moved to the periphery to which other religious perspectives had been relegated for some time. “The result was an ‘inclusive’ higher education that resolved the problems of pluralism by virtually excluding all religious perspectives from the nation’s highest academic life.”

The book combines intellectual and institutional history in treating parallel developments in education, religion and social thought. Its prologues and “concluding unscientific postscript” frame the narrative with thoughtful social criticism and searching reflections on the contemporary perpetuation in many universities and colleges of “strong prejudices against traditional religious viewpoints.” Noting that the original intellectual rationales for excluding religious perspectives have been overturned by a loss of confidence in neutral objective science and by the widespread acknowledgment that all intellectual inquiry takes place in a framework of

communities that shape prior commitments, Marsden asks why religiously committed scholars still suffer exclusion from membership in accepted interpretive communities.

Of course the answer is that religion is perceived by many modern academics as the most powerful and insidious historical agent of oppression, the one enduring cultural force that has demonstrated beyond argument its hegemonic tendencies. If anything is to be excluded from our multicultural circle, the thinking goes, let it be the force that threatens to break the circle. Whatever the merit of this argument, Marsden does not engage it sufficiently. The “hermeneutics of suspicion” will not wither in the presence of counterexamples culled from Calvinism’s or Catholicism’s heritage by shrewd Christian apologists, nor from a disarmingly honest statement of presuppositions such as Marsden’s acknowledgment elsewhere of belief in “a creator who has created both us and reality,” a belief which “throws into an entirely different context questions concerning epistemology, science, and the superiority of some human beliefs.” Rather than inhibit such expressions of religious commitment as informing historical research, Marsden argues, persons who favor academic pluralism should encourage academically responsible viewpoints frankly premised on religious faith.

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Such viewpoints are the subject of *The Challenge and Promise of a Catholic University* (University of Notre Dame Press, 1994), a collection of essays edited by Theodore M. Hesburgh, C.S.C. As Notre Dame’s president from 1952 to

1987, Hesburgh led the University toward a horizon of possibility suggested by the term “a great Catholic university.” In this volume, 29 distinguished members of the faculty and administration candidly assess the progress toward that goal.

The lessons of Marsden’s narrative of Protestant secularization are not lost on contributors like historian Wilson D. Miscamble, a Holy Cross priest who worries that Notre Dame might fail in its distinctive mission — which

he defines as fusing “academic professionalism with concerns for questions of ultimate social and moral importance” — by imitating too closely the “Harvard-Berkeley” model of excellence. “Sadly, some of the oldest and most respected Catholic schools are well advanced down a course to secularization,” he laments, in which faculties are coming to be dominated “by those who have no interest in, or allegiance to, the Catholic mission of the institutions, who, in fact, might be deeply hostile to it.”

Other essayists, like New Testament scholar Harold W. Attridge, fret about the unfinished work of building a true university.

Attridge, the dean of Notre Dame’s College of Arts and Letters, notes that “at least some

Catholic institutions have become universities in the fullest sense, concerned as much for the production of new knowledge as for the transmission of inherited wisdom.” Through the laicization of formal governance structures that took place in the late 1960s and early 1970s, Catholic universities and colleges have achieved “a large degree of autonomy from ecclesiastical control” and an unprecedented measure of status among peer

*...the answer is that religion is perceived by many modern academics as the most powerful and insidious historical agent of oppression, the one enduring cultural force that has demonstrated beyond argument its hegemonic tendencies.*

institutions. Yet, Attridge admits, “the academic core of the university remains in many areas undeveloped. . . . Notre Dame, like all Catholic universities, has a long way to go to become the center of learning that it aspires to be. Fields of excellence have been developed, but they need to be expanded. Graduate studies and research have become a part of the University scene, but they constitute a relatively small part of the University’s efforts. The most basic challenge confronting institutions like Notre Dame is to make their rhetoric about being a university a reality.”

Building a great Catholic university is indeed a formidable challenge. Attridge mentions, among other obstacles, “a difference in attitude toward the hierarchy of the church from what prevailed a generation or two ago.” Respect has waned, he writes, “in part because of the major shocks to the Catholic psyche: the lack of reception on the part of many Catholics of the teaching of *Humanae Vitae* regarding contraception, the sexual scandals affecting priests and religious over the last two decades, and the failure or refusal of the episcopal leadership of the church to address adequately the concerns of women in the church, particularly women who claim to have a vocation to ordained ministry in the church.” Even those who identify with the intellectual or sacramental traditions of the church, Attridge notes, “often find themselves hard pressed to defend certain of the church’s official positions. Such disaffection, coupled with the attractions of positions outside Catholic colleges and universities, have made it increasingly difficult to attract strong Catholic faculty.”

Attridge and several other contributors describe as “a fundamentally misguided effort” the hierarchy’s recent attempt to enforce a series of canonical ordinances that would have, in effect, vested the power to hire and fire theologians in the hands of the local ordinaries. “If enforced,” Attridge argues, “it would do more to dismantle the system of Catholic higher education that has been developed over the course of the last century and a half than would all the secularizing tendencies of the contemporary American society.”

The volume reveals a healthy pluralism of opinion at Notre Dame, even among faculty who care passionately about the University’s Catholic character. Clearly, there is no party line from which to dissent, but dissent is rife, anyway. Competing models of a Catholic university proliferate and images/evaluations of Notre Dame range far and wide across the spectrum of possibilities. Emeritus Professor Otto Bird, for example, who established the University’s program of liberal studies in 1950, proclaims that the difference offered by a Catholic university like Notre Dame “is the Roman Catholic church and its magisterium” and the palpable “presence of grace” that comes from the sacramental life of the University. Priest and historian Marvin O’Connell, in an elegiac and eloquent essay, mourns the passing of the postwar moment in which American Catholics could have built a great university. “Now, when it is very late in the day, our colleges and universities are beginning to analyze and deliberate about and agonize over the threat to their Catholic character,” O’Connell writes. “Having obediently invoked for years now the mantra of affirmative action and equal-

opportunity employment, having consciously sought to ‘enrich’ our teaching and research faculties by adding to them people who have not the slightest interest in, or understanding of, our intellectual tradition — even in not a few instances people who are hostile to it — and having supinely pandered to every fad and whim favored by the secular academic establishment, it seems rather feckless to expect much to come of such discussions.”

Most of the contributors do not share O’Connell’s negative appraisal; most seem pleased to be involved in the vexing but worthwhile endeavor to create what George Bernard Shaw petulantly described as an oxymoron — a great Catholic university. In the introduction Father Hesburgh sets out the terms of his own vision: “The Catholic university is not the Catholic church. It might be said to be *of* the church as it serves the church and the people of God, but it certainly is not the magisterium, although it does respect it. The best and only traditional authority in the university is intellectual competence: This is the coin of the realm. This includes, in the Catholic university especially, philosophical and theological competence. It was great wisdom in the medieval church to have university theologians judged solely by their theological peers in the university.” The Catholic university is a university first of all, but it is also “something more,” an institution “that looks beyond immediate questions” to give “living witness to the wholeness of truth from all sources, both human and divine, while recognizing the inner sacredness of all truth from whatever source, and the validity and autonomy of all paths to truth.”

### Other recent publications of note include:

**Catholic Lives/Contemporary America.** A special edition of *The South Atlantic Quarterly* (93:3 Summer 1994). Available from Duke University Press. Special editor Thomas J. Ferraro, who is the Andrew W. Mellon Assistant Professor of English at Duke, commissioned articles by such American Catholic luminaries as novelist Mary Gordon; *New Republic* editor Andrew Sullivan; and historians Patrick Allitt, Mary Jo Weaver, James T. Fisher and Robert Orsi. All write revealing, enlightening,

entertaining semi-autobiographical essays, some of which — Weaver on feminism and patriarchy, Allitt on contemporary conservative Catholic intellectuals, Orsi on the American Catholic cult of suffering, to name a few — also constitute important contributions to historical scholarship. Ex-Catholic Camille Paglia makes an unnecessary cameo appearance.

Carol J. Adams, ed., ***Ecofeminism and the Sacred*** (New York: Continuum,

1993, 340 pp.). A collection of 20 essays by women writers from different religious traditions who contribute to the ongoing discussion of the diversity of ecofeminism.

T. William Bolts, S.M., ***Centennial History of St. John the Evangelist Parish*** (San Francisco: Optimum Press, 1994) This history recounts the Americanization of an immigrant parish in San Francisco. Copies may be obtained from St. John’s Parish Center, 4056 Mission

Street, San Francisco, CA 94112. For inquiries write or call (415) 334-4646.

Francis J. Butler, ed., *American Catholic Identity* (Sheed & Ward). A compendium of 22 keynote addresses given by religious leaders and scholars on what it means to be Catholic in the postmodern world. 272 pp. pbk. \$12.95.

Sister M. Georgia Costin, C.S.C., *Priceless Spirit: A History of the Sisters of the Holy Cross, 1841-1893*. (Notre Dame, Ind.: University of Notre Dame Press, 1994.) A chronicle of the individuals and events that shaped the history of the Sisters of the Holy Cross, founded by Reverend Basil Anthony Moreau in 1841, until the death of Father Edward Sorin, founder of the University of Notre Dame, in 1893. Costin draws on letters and previously untapped archival resources to present a portrait of the complex figures in Holy Cross history, with special attention to Sorin.

Clyde F. Crews, *American and Catholic: A Popular History of Catholicism in the United States*. (Cincinnati, Ohio: St. Anthony Messenger Press, 1994). Crews charts the influence of Catholicism in the United States, focusing on culture, ethnic diversity, and religious and theological traditions. This is a brief but very useful overview, well designed to introduce students to the basic outlines of American Catholic history and engage their interest.

Thomas J. Csordas, *The Sacred Self: A Cultural Phenomenology of Charismatic Healing* (Berkeley, Calif.: University of California Press, 1994). A study of the Catholic Charismatic Renewal movement and several genres of healing: physical and emotional healing, and deliverance from evil spirits. From an anthropological perspective, Csordas blends ethnographic description and detailed case studies based on research carried out among Catholic charismatics in southeastern New England between 1986 and 1989.

Geoffrey Cubitt, *The Jesuit Myth: Conspiracy Theory and Politics in Nineteenth Century France* (Oxford:

Clarendon Press, 1993). A discussion of the forms of the anti-Jesuit conspiracy theory, its impact on French secular politics and its roots in 19th-century political and intellectual culture.

James J. Divita, *Workers' Church*. Chronicles the close relationship between economic development and religious presence in an Indianapolis working-class suburb in the late 1800s. For copies, write Professor James J. Divita, Marian College, Indianapolis, IN 46222. 90 pp., pb. \$23.00.

*Documents on the Liturgy: 1963-1979. Conciliar, Papal, Curial Texts* (Liturgical Press). This vast reference work contains 554 official church documents issued from the time of the Second Vatican Council to 1979. These decrees and instructions define the basic principles of Catholic public worship in the last 25 years. 1,511 pp. hc, \$59.50.

Judith Dwyer, ed., *The New Dictionary of Catholic Social Thought* (Michael Glazier Books). Includes articles on the great social encyclicals, from Leo XIII's *Rerum Novarum* to John Paul II's *Centesimus Annus*, and the Vatican II and various episcopal documents that relate to social concerns and the field of social ethics. 1056 pp. hc. \$79.50

Joseph H. Fichter, S.J., *The Sociology of Good Works: Research in Catholic Americana* (Chicago, Ill.: Loyola University Press, 1993). A series of reminiscences and reports by the late sociologist of religion on alcoholic clergy, hospitals and health care, the Charismatic Renewal, Holy Family Sisters, the Unification Church, values and education, liberal Catholic journalism, and married priests, among other subjects.

Elisabeth Schüssler Fiorenza, ed., *Searching the Scriptures: Volume One: A Feminist Introduction* (New York: Crossroads, 1993). A series of essays by feminist scholars from diverse religious, cultural and regional backgrounds who articulate their theoretical, methodological and hermeneutical goals.

*The Future of the Catholic Church in America: Major Papers of the Virgil Michel Symposium* (Liturgical Press). In July 1988, St. John's Abbey in Collegeville, Minnesota, hosted a symposium celebrating the life work of Virgil Michel. This book is a compilation of the major presentations at that symposium and includes essays by Archbishop John R. Roach, Mary Collins, O.S.B., Mark Searle, Dolores Lecky, and Alice Gallin, O.S.U.

Richard J. Gelm, *Politics and Religious Authority: American Catholics Since the Second Vatican Council* (Westport, Conn.: Greenwood Press, 1994). An investigation of the political effects of the Second Vatican Council. Gelm traces the increased political activism of America's Catholic bishops, using responses to a 95-item questionnaire received from 150 bishops during 1989 and 1990 to discover their views on a variety of political, social and religious issues.

Michael Glazier and Monika K. Hellwig, eds., *The Modern Catholic Encyclopedia* (Michael Glazier Books). More than 1,000 entries and cross references cover topics from abbot to Advent wreath, from abortion to vocation.

Maureen Gleason and Katharina J. Blackstead, eds., *What is Written Remains: Historical Essays on the Libraries of Notre Dame* (Notre Dame, Ind.: University of Notre Dame Press, 1994.) People, places and events which have shaped the history of the University of Notre Dame Libraries from the mid-19th century to the present. Essays describe several of the libraries' outstanding collections, including the Dante, the Medieval Studies and the Catholic Americana Collection.

Suellen Hoy and Margaret MacCurtain, *From Dublin to New Orleans: The Journey of Nora and Alice*. The story of two young Kerry women who left north Dublin to begin a life in religion as Dominican sisters in New Orleans. Available from Attic Press, 4 Upper Mount Street, Dublin 2. 144 pp. \$21.99 (ISBN: 1 855940 892).

Virginia Humling, *U.S. Catholic Ancestors: A Diocesan Research Guide*. A guide for Catholic genealogists. For more information write P.O. Box 1193, Bothell, WA 98041-1193.

Paula M. Kane, *Separatism and Subculture: Boston Catholicism, 1900-1920* (Chapel Hill: University of North Carolina Press, 1994). This well-written volume provides fresh interpretive angles on Boston Catholicism and its role in integrating (and also dividing) different ethnic and class groups. Drawing on a rich variety of sources, from architectural styles to the dime novel, Kane, a cultural historian at the University of Pittsburgh, brings a feminist perspective to the story and focuses on the lay experience of Catholics. Women managed to enlarge their sphere of activity and influence in these decades, Kane demonstrates, even while working within patriarchal structures of church and society.

John P. Langan, S.J., ed., *Catholic Universities in Church and Society: A Dialogue on Ex Corde Ecclesiae* (Washington, D.C.: Georgetown University Press, 1993). This collection provides a record of papers, comments and discussion summaries from the Georgetown University Symposium on *Ex Corde Ecclesiae* held in April 1993. Contributors include Philip Gleason, Joseph A. Komonchak, Michael J. Buckley, and James H. Provost, among other scholars and legal experts who define key questions and explore the future implications of *Ex Corde* for American Catholic colleges and universities. Includes complete text in English of *Ex Corde Ecclesiae*.

Gail Mandell, *Madeleva: One Woman's Life*. Madeleva Lecture in Spirituality, 10. (Ramsey, N.J.: Paulist Press, 1994). An excellent biography of the life of Sister Mary Madeleva Wolff, C.S.C., president of Saint Mary's College from 1934 to 1961. Madeleva, a scholar, poet, writer and champion of women's education, forged a new vision for the role of women.

Gary Wray McDonogh, *Black and Catholic in Savannah, Georgia* (Knoxville, Tenn.: University of Tennessee Press, 1993). Individuals, institutions and beliefs that have constituted key

facets of Catholicism in Savannah, a city divided by conflicts over culture, class and racial differences.

David J. Nygren and Miriam D. Ukeritis, *The Future of Religious Orders in the United States: Transformation and Commitment*. (New York: Praeger, 1993). A comprehensive study of the condition of religious orders in the United States. Using data from more than 10,000 participants representing 121,000 members of religious orders, the study seeks to identify changes that must occur if religious orders are to remain a vital social institution in American society and in the Catholic Church in the next millennium.

Paul J. Philibert, O.P., ed., *Living in the Meantime: Concerning the Transformation of Religious Life* (Ramsey, N.J.: Paulist Press, 1994). Edited by the director of Notre Dame's Institute for Church Life, the volume features 14 personal reflections on contemporary religious life and new challenges faced by religious leadership. The essayists pose honest and crucial questions about contemporary Catholic religious life, examining along the way areas of failure and weakness (e.g., institutional self-interest as a stultifying force) but also providing fresh insights and proposals for reform and renewal. The accomplished contributors include Donald Senior, Richard Sipe, Margaret Brennan, Mary Collins and Archbishop Rembert Weakland.

Jeanne Pieper, *The Catholic Woman: Difficult Choices in a Modern World* (Lowell House, 1993). An exploration of changes and controversial issues in the Church through a series of interviews conducted with American lay and religious women.

*Project Future Directions*. A 1993 self-study project of the National Federation of Priests' Councils under the direction of Dean Hoge, National Federation of Priests' Councils, (1337 W. Ohio Street, Chicago, IL 60622), 1994. The report includes a nationwide study of priests, bishops and presbyteral council members on the needs, priorities, and attitudes of clergy, and reflections on the ongoing development of priestly ministry in the United States. Complete report: \$25; summary report: \$3.

Joseph S. Rossi, S.J., *American Catholics and the Formation of the United Nations*. (Melville Studies in Church History, vol. 4. Lanham, MD: University Press of America, 1993). This study draws heavily on archival sources from the U.S. State Department, the National Catholic Welfare Conference and the Catholic Association for International Peace to analyze the efforts and impact of American Catholic consultants Edward A. Conway, S.J. (NCWC), Dr. Richard Pattee (NCWC), Thomas H. Mahoney (CAIP) and others as they attempted to influence deliberations of the United Nations Conference on International Organization held in San Francisco in 1945.

Lice Maria Signor, superior general emerita of the Sisters of Saint Charles — Scalabrinians, *John Baptist Scalabrini and Italian Migration: A Socio-Pastoral Project*. Translated from Portuguese into English by Sister Margaret Kocher, O.P. (Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. Telephone [718] 351-8800). A comprehensive study of the origins of her religious community. Signor focuses on John Baptist Scalabrini, who organized missionaries to minister to Italian immigrants in their homes; Giuseppe Marchetti, who formed a community of women religious for the Italian immigrant apostolate in Brazil; and Marchetti's sister Assunta, a charter member of the community who shaped its identity and gave it stability.

James B. Simpson, ed., *Veil and Cowl: Writings from the World of Monks and Nuns* (Ivan R. Dee, 1994). With a preface by Theodore M. Hesburgh. A nostalgic collection of biographies and articles by or about prominent Roman Catholic and Anglican religious prior to Vatican II.

Leonard I. Sweet, ed., *Communication & Change in American Religious History* (Grand Rapids, Mich.: Eerdmans, 1993). A collection of 13 essays by Martin E. Marty, Harry S. Stout, David Paul Nord, Mark A. Noll, Catherine L. Albanese and others exploring the interplay between forms of communication and religious and social change in shaping American religion from the 18th to the 20th century. Elmer J. O'Brien's essay, "American

the church and the city are intertwined. The church seems to be incorporating institutional dynamism into its permanent structure and must therefore constantly remake its institutional life as cities change.

In this way Chicago's Catholic church is in the process of creating a new type of Catholic. The urban church has lost its sense of detachment from the rough-and-tumble realities of the "sinful" city; it no longer cultivates ethnic "ghettos" that isolate Catholics, nor does it maintain as sharp a resistance to the larger American society as did the Catholic ghetto. Rather, the archdiocese is attempting to cultivate a different type of religious detachment from the larger society which amounts to a new Chicago Catholic identity, one less grounded in territorial parishes and church buildings, and more attached to a collective effort of the "people of God" to be a mission church in a constant process of shared renewal. Such an identity, it is hoped, can withstand continual institutional restructuring. Yet rapid institutional changes can pose a powerful threat to shared identity. The loss of parishes or schools create a painful process of "mourning" and dislocation. Closings or consolidations that weaken bonds of loyalty between people and institutions can undermine the goals of planning processes and institutional restructuring. A church which undergoes constant institutional "adjustments" to see what new structures will work best, may find it difficult to articulate a holistic and constant theological vision in which institutional changes seem to make sense.

The American Catholic church in Chicago is no longer an "institutional immigrant," but an American institution which includes immigrants; as such, it is dealing with the ethnic and racial pluralism of the late-20th-century city. The

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recent restructuring of a sprawling set of 16 offices for separate ethnic groups into a streamlined Office for Ethnic Ministries with four "consultants" — European American, African American, Hispanic American and Asian American — under a single director reflects how the church has clarified its identity by adopting the categories of cultural pluralism from the larger "multicultural" society. The Office for Ethnic Ministries houses resources — personnel, literature, videos — to educate and "sensitize" Catholics about the cultural diversity of American minorities and newcomers. These resources reflect contemporary models of multiculturalism, adapted for pastoral purposes, in their understanding of history and theology. While ethnic ministries are integrated into the larger planning processes, in reality the struggle to deal with radical pluralism confronts the church with its greatest challenges. Clearly the closings and consolidations of city parishes or

schools engage the church in a reassessment of its commitment to Chicago's enormous African-American population and to the urban poor who are not Catholic. The growing Hispanic population reveals that church's preoccupation with a "parallel" ministry, as "Hispanic" structures seem to duplicate those of "Anglos." Pastoral strategies for immigrants and ethnic groups and the attitudes of the larger society are radically different from what they were two generations ago. Today one is struck by the willingness toward innovation in the development of pastoral strategies and the efforts toward accommodation with respect to immigrant social structures when possible. Indeed, specific offices for ethnic ministries did not exist in the Chicago church before the 1950s when immigrant priests in religious orders and missionary societies generally handled "their" own.

Furthermore since the 1950s, cohorts of Chicago diocesan clergy, mobilized by progressive European theologies of the 1940s and 1950s, and later by theologies of liberation, have specifically sought out ministries in the Hispanic or African-American community. Such cohorts of American clergy did not exist for Czechs or Italians in the immigrant church of 1880 or 1930.

All of this is to say that changes in church and society have profoundly restructured the urban ministry to ethnic and racial groups within the American church. Although older models of understanding pluralism and migration are informative in a comparative way, a reassessment of the total picture seems in order. Any such contemporary reassessment must overcome a mode of discourse framed by strictly national concerns and contend with the "shrinking" of the planet through modern communication and migration networks.

Considering the complexity of the issues I have touched upon, it is inevitable that the scope of RUAP activities will provide no more than a map of the territory of contemporary Catholicism in the American city. One of the more salient contours of this map, obvious in all spheres of Catholic life, is the struggle to define the boundaries and significance of religious identity during a period of profound social and cultural transformation in urban life. The relation between faith and culture has been an enduring concern in American Catholic life, but it invites new formulations in light of the social changes of the post-industrial city. I hope to evaluate how Catholic Charities and Catholic hospitals, as well as parishes and schools, deal with this issue. What makes a hospital Catholic? How does Catholic Charities differ from secular social services? Can more be said about these institutions besides their position on reproductive services? The challenge of our contemporary urban crisis finds the church remaking itself and creating a plurality of "types" of Catholics while struggling to define the unity of Catholic identity. While this is a task for every generation, today's city challenges the still young postconciliar church with a missionary project to rethink and re-create itself as it enters the third millennium.





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