





## Seminar in American Religion

On Saturday, April 5, the Seminar in American Religion discussed Gerald McKeivitt's *Brokers of Culture: Italian Jesuits in the American West, 1848-1919* (Stanford, 2007). McKeivitt, a member of the Jesuit congregation's California province, is a professor of history at Santa Clara University. Walter Nugent, professor emeritus of history at the University of Notre Dame, and Michael E. Engh, S.J., dean of the Bellarmine College of Liberal Arts at Loyola Marymount University, served as commentators.

*Brokers of Culture* is a history of the nearly 400 Italian Jesuits who immigrated to the United States in the wake of Italian unification. The first wave of exiles taught in Jesuit colleges in the East, where they played a significant role in reforming seminary education. From this base, the Jesuits migrated west. By establishing colleges, parishes, and Indian missions, they shaped American and Catholic culture in 11 western states. Exploring the mark these clerics made on the cultural and religious life of the region, McKeivitt discusses their experiences as immigrants and as missionaries on an ethnically diverse Catholic frontier.

Nugent commended McKeivitt for filling a significant historiographical gap. Prior to the publication of *Brokers of Culture*, he noted, standard histories of religion and Catholicism in the American West paid scant attention either to the Jesuits or to the educational institutions they established. Nugent also praised McKeivitt for drawing on a wide range of archival sources, including the collections at the Huntington and Bancroft libraries, the Bureau of Catholic Indian Missions, and Jesuit archives in Rome, Turin, and Naples. Placing the book in the context of the history of the West and migration to it, Nugent described the Italian Jesuits as exiles from the *Risorgimento*. Like all people turned out of their homeland, they were forced to cope with new and unexpected developments in a foreign country. Not all migrants could adjust,

and as McKeivitt shows, many Jesuits repatriated to Italy in the 1870s and '80s. But most of McKeivitt's subjects welcomed the chance to undertake missions in distant and exotic places, and the American West in the 19th century certainly qualified as such a place. True to the history of their congregation, the Jesuits who ministered in the West proved to be both adaptable and flexible. Most were highly educated, and they appeared to be gifted linguists who learned to communicate in native languages quickly. The Jesuits' own immigrant status softened their image as "agents of acculturation," as native peoples were more likely to perceive them as "go-betweens" than as American aggressors.



Gerald McKeivitt

Nugent suggested that Italian Jesuits' multiple migrations may have increased their malleability. Pointing to an apparent paradox, he noted that despite their readiness to adapt to new cultures, Italian Jesuits were also among the most ultramontane members of the American clergy. Quoting McKeivitt's observation that "Wherever they [the Jesuits] went, the church was more Roman when they left," Nugent pointed out that two of the book's subjects, Camillo Mazzella and Salvatore Brandi, later came to be counted among the most fervent ultramontanists in the church.

Complimenting McKeivitt for his in-depth research, Engh offered *Brokers of Culture* as a model for future studies of religious life in the United States. Though other historians have produced

substantial congregational histories, most scholars have concentrated on how communities adapted European customs of language, ministry, dress, socializing and fund-raising to the American milieu. Though McKeivitt does consider Italian Jesuits' acculturation to the United States, he also assesses the impact of their American experience on European Jesuit communities. Other historians of religious life, Engh proposed, would do well to follow his lead in considering the complex interplay between European and American cultures.

Engh also suggested that *Brokers of Culture* invites comparison between the Jesuit experience and that of other male religious orders. How did Augustinians, Vincentians, Marists, and Holy Cross priests cope with the pressures of acculturation? Did the Franciscans or the Dominicans in Europe change their attitudes, governance, or ministries in response to their activities abroad? Seminary education among various male orders is another potentially fruitful topic. How did life in the U.S. temper and mold the religious formation programs that communities imported from Rome, and what have the consequences been for the American priesthood?

Engh pointed out that while McKeivitt's story included richly documented descriptions of intra-Jesuit conflict during the period, it did not examine controversies between the congregation and the American hierarchy or between the Jesuits and other secular and religious priests. Further exploration of the Jesuits in national controversies, such as the Americanist conflict of the late 19th century, or in local conflicts, such as contests between Jesuits and their local ordinaries over properties, assets, and authority, would be worthwhile scholarly endeavors and would also help to contextualize contemporary divisions in the American church. Citing the discussions surrounding the April 2008 visit of Pope Benedict XVI to the United States, which have focused on questions of identity, allegiance, and religious pluralism in American Catholicism, Engh suggested that contemporary U.S. Catholics face many of the same challenges that

dogged the American church throughout the period of McKevitt's study.

After thanking both commentators, McKevitt recalled the day when, as a 23-year old Jesuit novice, he was assigned to clean out the novitiate's attic. Noticing the Italian names carved on many of the steamer trunks that had long been housed there, he wondered, "Who were the ghosts in the trunk room?" In a sense, this project represents an extended answer to that question. This comment elicited from the audience a number of reflections on the insider/outsider question in historical scholarship. McKevitt admitted that his own membership in the Jesuits may have afforded him access to sources than an outsider would not have had. That said, he emphasized that even being a Jesuit did not guarantee him unrestricted admission to every congregational archive. He also stressed that it is non-Jesuits who are currently producing the best studies of Jesuits, citing Liam Brockey's *Journey to the East* (Harvard, 2007) as one recent example of excellent scholarship on the history of the congregation.

In response to Malachy McCarthy, McKevitt acknowledged the influence of Protestant missionaries as a motive for the Jesuits' work in the west. But he emphasized that competition worked both ways: Protestants founded California College very clearly in response to Jesuits' establishment of Santa Clara University. In reference to Santa Clara, Philip Gleason recalled that a recent history of that institution was titled "*From Mainstream to Backwater.*" Would that characterization, he wondered, apply to the experience of the western Jesuits in general? McKevitt insisted that while that trajectory may have been an accurate representation of the waning influence of Jesuit colleges in the American west, it was far less helpful in understanding the Jesuits' legacy in terms of the parishes and Indian missions they founded.

Initiating a discussion of the cultural sensitivity of the Jesuits, Mark Noll inquired whether Jesuit linguists were comfortable in using native terms for deities. McKevitt cited one Sicilian Jesuit missionary to the Blackfeet who simply encouraged natives to add vowels to the end of their words when referencing the divine. Pointing out that other male congregations perpetually

seemed to define themselves as "not Jesuits," Dixie Dillon wondered whether the Jesuits also defined themselves in such a manner. McKevitt responded with an absolute affirmative, insisting that congregational rivalries are a key factor in understanding Catholicism in the 19th century.

John McGreevy returned to the paradoxical combination of the Jesuits' accommodation on cultural issues and inflexibility on issues of doctrine. Considering this, he wondered, do they present an example of successful ultramontanistism? Timothy Matovina observed that this combination was consistent with the French clergy in the American southwest, who organized the church around their perception of what it needed to flourish. In this sense, accommodation and inflexibility may well represent two sides of the same coin.

## American Catholic Studies Seminar

On March 13, Michael Pasquier presented his paper, "*Even In Thy Sanctuary, We Are Yet Men': Missionary Priests and Frontier Catholicism in the United States,*" at the American Catholic Studies Seminar. Pasquier received his Ph.D. in American religious history at Florida State University in 2007. He is currently revising his dissertation for publication with Oxford University Press. Pasquier has accepted a position in the Department of Philosophy and Religious Studies at Louisiana State University, but before moving to Baton Rouge, he will serve as a visiting scholar at the American Academy of Arts and Sciences in Cambridge, Massachusetts. His paper, which focused on the daily life and influence of missionary priests on the American frontier during the late 18th and early 19th centuries, was partly based on archival research funded by a Cushwa Center Travel Grant. Thomas Kselman, professor of history at the University of Notre Dame, responded to Pasquier's paper.

Pasquier opened the seminar by explaining his interest in the cultural history of the Catholic priesthood. His work on the 18th and 19th centuries has attempted to understand priests both as public figures and as human beings. In particular, he is interested in how priests have dealt with "scandalous"

figures among their number. Borrowing the concept of "lived religion" from historians such as David Hall and Robert Orsi, Pasquier mined missionary correspondence to provide an account of the chaotic and often "sinful" world of the frontier priest in the antebellum South, particularly in the world of French missionaries in Maryland, Kentucky, Missouri, and Louisiana. Pasquier explained that "the candor of missionary correspondence allows for a close look at the ways in which priests imagined themselves as prudent arbiters of the Catholic faith and experienced how difficult it was to practice their vocation in alignment with given rules of pastoral behavior."

Pasquier compared his approach to that of Leslie Tentler, who has attempted to present the humanity and the hardships in the everyday life and work of the Catholic priest. As Tentler has done, he seeks "to challenge the caricature of priests as church-building, theologically sophisticated, morally upright ministers of Christ who always avoid sin and resemble saints, choosing instead to develop an understanding of the breakdown of clerical discipline and the collective measures taken to curb such misbehavior." Pasquier's research led him to observe how so-called "scandalous-priests," those men who "failed to live up to the disciplinary standards of the priesthood in American culture," were at least partly responsible for the widespread anti-Catholicism and institutional disorganization throughout the American South and West. His paper explored the ways in which priests dealt with the realization of their own "vocational deficiencies" and the efforts taken by priests to regulate the self and become *saints prêtres* or "holy priests." More specifically, Pasquier assessed the influence of French priests of the Order of St. Sulpice (Sulpicians). According to Pasquier, missionary priests responded to the "undisciplined behavior" of their fellow priests by seeking spiritual guidance from the Sulpicians and by modeling their American seminaries on French Sulpician conventions.

Kselman pointed out that Pasquier's study has the potential to make a substantial contribution to the history of the American West as well as to the history of U.S. Catholicism. Kselman urged Pasquier to consider the transnational nature of the Roman Catholic



Michael Pasquier

church. The Church's missionary work in the United States, for example, represented one piece of a larger missionary project also undertaken in Africa and Asia during the 18th and 19th centuries. Kselman also agreed with Pasquier about the need for a good social history of the clergy in the 19th century.

With regard to the organization of Pasquier's paper, Kselman questioned the use of theory and practice in the paper and wondered whether the term "scandal" was too broadly applied. He suggested that Pasquier might consider providing more detailed information about the interesting characters in his paper and about the complex contexts in which they operated. Finally, Kselman pressed Pasquier to explore other sources, such as official court documents, that might provide additional insights into what exactly constituted a "scandal" in the late 18th and early 19th centuries.

Intrigued by the significance of Sulpician priests in Pasquier's account, Kselman considered various explanations for why Sulpicians were so influential in the United States and suggested that a more nuanced analysis of their theology might be helpful. Following up on his previous observation about the transnational implications of Pasquier's study, Kselman suggested that Pasquier's narrative might be enriched by a greater sensitivity to shifts in moral theology in France. Kselman encouraged Pasquier to take a closer look at the way in which Peter D'Agostino used European contexts and sources in *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (North Carolina, 2004). Along

the same lines, Kselman wondered about the extent to which priests' self-understanding was tied to the history of the frontier and the American West: was their story more rooted in that history or the history of theological changes in France?

John McGreevy initiated discussion of Pasquier's paper and Kselman's response with his suggestion that Pasquier might have two books in the making: a cultural history of the priesthood and a second book about the important and disproportionate influence of Catholic priests in the antebellum South. Commenting on the international dimensions of the paper, Mark Noll wondered whether Pasquier could connect his characters from Louisiana and the Mississippi Valley to the experience of missionary priests in Quebec. According to Noll, issues of race, slavery, abolitionism, and anti-Catholicism in the American South might be better understood if viewed within the wider European missionary context. Regina Coll suggested that Pasquier pay closer attention to the laity with whom his frontier priests interacted. Coll was pleased that Pasquier stressed the importance of non-urban Catholics and encouraged him to provide more details about how Catholics practiced their faith on the frontier. The seminar concluded with a more focused discussion on the nature of scandal. Connecting the "scandalous priests" of the 19th century to the contemporary clergy sexual abuse crisis, Kathleen Cummings wondered how power and secrecy functioned among Pasquier's "scandalous priests." Speculating that the word "scandal" has its own history, Charles Strauss encouraged Pasquier to provide more historical context for uses of the word "scandal" over time.

## Cushwa Center Conference

From April 17 to 19, nearly 100 scholars and students from around the country participated in the 2008 Catholicism in the American Century conference at Notre Dame. In recent years, an increas-

ing number of historians have written about the 20th century as a distinct historical period. Studies of 20th-century American Catholicism have also been multiplying in areas such as race and ethnicity, gender and sexuality, ritual and devotion, intellectual life, and the influence of Vatican II and its aftermath. To date, the Cushwa Center has published five volumes in its *Studies of Catholicism in Twentieth-Century America* series with Cornell University Press. The Catholicism in the American Century Conference explored several dimensions of "Catholic impact" and asked how the writing of 20th century U.S. history might be revised and renewed through a more deliberate and thoughtful consideration of the significance of Catholic ideas, institutions, and actors. In addition, the conference provided a unique opportunity for historians who do not typically write about Catholicism in the United States to share their assessments of the field. Scholars with a special expertise in Catholic studies, including several authors of books in the *Catholicism in Twentieth Century America* series, served as respondents. R. Scott Appleby, professor of history and director of the Joan B. Kroc Institute for International Peace Studies at Notre Dame, concluded the proceedings with an analytical summation of "lessons learned" from the three-day conference.

Lizabeth Cohen, Howard Mumford Jones Professor of American Studies at Harvard University, opened the conference on April 17 with her keynote address, *Reviewing the United States in the Twentieth Century*. John McGreevy, professor of history at the University of Notre Dame, responded to Cohen's paper. At the outset, Cohen made it clear that instead of offering a treatise on the state of the field, she would share a "personal meditation" on what she believed to be the challenges and opportunities facing 20th-century U.S. historians. Cohen began by surveying recent historiographical trends in order to demonstrate that 20th-century history has not been static. Specifically, she highlighted three turns in the historiography in the 1990s: social history largely gave way to cultural history, whiteness studies complicated the category of race, and gender history provided new ways



to think about the history of men, women, and sexuality. However, Cohen devoted most of her paper to a more recent trend in U.S. historiography that she contended would be particularly important in the long-term: the internationalizing of U.S. history.

“The new international approach,” Cohen observed, “investigates rather than assumes whether and how the U.S. followed a distinctive path.” Cohen continued: It “decenters” the United States in a variety of ways: by explicitly comparing American historical experience to that of other nations; by recognizing that professional history writing was part of the nation-state project and therefore transnational movements of people and ideas — across national borders and spanning nodes of interaction such as the worlds of the Atlantic, Pacific, and Indian oceans — deserve more attention; and by asserting that long before the era of global capitalism, states and people have operated within a global framework.

Cohen praised the efforts of historians who have committed themselves to the “decentering” or transnational project; however, she expressed concern that these scholars have focused almost exclusively on “elites.” “My larger point,” Cohen explained, “is that in our enthusiasm for decentering the United States in history, we need to be watchful not to forget some of the important lessons of the new social history — that ordinary people shape history and that ‘the local’ is an important stage for watching them act.” Cohen argued that transnational approaches to U.S. history could be enriched by greater sensitivity to the “ordinary” people and places that social historians first introduced to the profession. Although Cohen asserted that not all historical work should be transnational (as some historical eras are more “international” than others), she used the term “broadband” history to describe an approach to historical analysis that could capture local, national, and international contexts. She concluded her survey of recent historiographical trends by enumerating the opportunities that “broadband” history, capable of handling a wide range of frequencies at the same time, could provide to historians of 20th-century America.

Cohen also suggested various ways in which the study of American Catholic history could address many of her goals

for a “broadband” approach to 20th-century U.S. history. “The Roman Catholic Church is a global institution,” Cohen observed, “operating on multiple levels from the Vatican in Rome to the Catholic Church of America to local archdioceses and dioceses to neighborhood parishes: what happens on any one of those frequencies has connections to, and implications for, most of the others.” To make her case for the opportunities presented by American Catholic history, Cohen drew on her current book project on Edward J. Logue.

In the mid-to-late 20th century, Logue was known as the “Czar” of redevelopment. He masterminded the “urban renewal laboratory” of New Haven, Conn. in the 1950s, the building of the “New Boston” in the 1960s, and the New York State Urban Development Corporation from the late 1960s to the mid-1970s. Cohen explained that Logue



Lizabeth Cohen

provided her with a “vehicle to examine a half-century of strategies to revitalize American cities in the era of mass suburbanization.” However, in her effort “to understand how Logue’s urban renewal schemes were received by the power structure and ordinary residents of the cities in which he worked,” Cohen had to investigate “influential mediating institutions like churches.” According to Cohen, the Catholic Church played a crucial role in Boston’s efforts to revitalize itself in the 1960s. She admitted that a complete analysis of the crucial Catholic response to Boston’s urban renewal also required her to consider “a wide spectrum of actors from the Pope in Rome and his reform policies emerging from the Second Vatican Council to Richard Cardinal Cushing as head of the Archdiocese of Boston to local parishioners and pastors

to embattled neighborhoods like Charlestown.” For Cohen, Logue and the mediating influences of the Catholic Church provided her an opportunity to do “broadband” history.

McGreevy agreed with Cohen’s conclusion about “broadband” history and suggested that, although the number of good books on American Catholic history has increased dramatically in recent years, few contemporary studies rival those published by earlier generations of American Catholic historians in at least two respects: scholars in the early and mid-20th century had a much better grasp of the workings of the institutional church and a much greater facility with languages other than English. Modern scholars would do well to imitate their predecessors in this regard as they seek to write “broadband” history. McGreevy noted that more work should be done on the American Catholic experience from the 1930s through the 1960s. He admitted that we know too little about Catholics and political machines, Catholics and trade unions, and how Catholics, Jews, and white and black Protestants created the modern metropolis. With regard to the 1960s, McGreevy cited Vatican II as the central religious and intellectual event and suggested that the Council’s reverberations, which stretched (“broadband”) around the world, required further study. He called for case studies of the Council’s influence: “biographies of leading figures and studies of ideas at the Council and beyond, combined with scrutiny of the individual dioceses, convents, parishes, schools, streets, bars, playgrounds, and families through which the Catholic 1960s took life.”

Cohen’s and McGreevy’s remarks motivated a fruitful question-and-answer period. Thomas Kselman praised Cohen’s “broadband” approach but suggested that the experience of war in the United States might be a truly exceptional American phenomenon. Cohen agreed that war provided an opportunity “to think in new kinds of national ways.” Heath Carter, graduate student in history at Notre Dame, wondered whether Cohen’s “broadband” history helped us to understand an old story differently or whether she was rather telling a new story. McGreevy responded by referencing Peter D’Agostino’s *Rome in America: Transnational Catholic Ideology from the*

*Risorgimento to Fascism* (North Carolina, 2004) to suggest one example of a work that added an entirely new dimension to a history that we thought we knew. Thomas Sugrue, professor of history and sociology at the University of Pennsylvania, wondered why Catholicism seemed to be more central in European historiography than in historical scholarship in the United States. “Is it because we are experiencing the last gasp of the American Civilization, Puritan school of history?” Sugrue asked. Cohen suggested that many scholars still grouped American, Protestant, and Puritan together and viewed Catholicism as foreign on American soil.

Elizabeth Mullins, a graduate student at the University of California-Santa Cruz, noted the local, national, multinational, and global levels on which Catholic missionaries traditionally operated. McGreevy responded that until recently very few academics would have been interested in missionary history; and yet today, scholars have started to see the missionary as an important and interesting avenue for serious transnational work. Maryellen Davis Collett of Lewis University wondered whether the term “broadband” included the moment when “the global” became self-reflective or entered the consciousness of Americans. Robert Orsi, professor of Catholic Studies at Northwestern University, joined the discussion by citing specific examples of how American Catholics intimately experienced the global in the 1950s: the Marian apparition at Lourdes, their family’s home village in Italy or Ireland, the pope, Maryknoll and annual mission appeals for “pagan babies,” among others.

On April 18, panels focused on the 1960s, gender and sexuality, and American social thought. Thomas Sugrue, Edmund J. and Louise W. Kahn Professor of History and Sociology at the University of Pennsylvania, presented a paper on “The Catholic Encounter with the 1960s.” James Fisher, professor of theology at Fordham University, responded. Challenging many of the “tired clichés of sixties exceptionalism,” Sugrue enumerated a number of ways

in which he believed American Catholic history could help to situate the decade more seamlessly into 20th-century American history. Sugrue argued that the history of American Catholicism, which has been largely absent from the historiography, had the potential to fill in some of the gaps left by factions of the “historiographical revolution” of the 1960s. “Ultimately, our understanding of the history of the 1960s and, more broadly, of post-World War II America,” Sugrue concluded, “will remain incomplete without incorporating Catholics.”

R. Marie Griffith, professor of religion at Princeton University, spoke about *Catholics after Kinsey: Gender, Sexuality, and Catholic Historiography* in the second panel. Leslie Tentler, professor of history at the Catholic University of America, responded to Griffith. Exploring tensions over gender and sexuality, Griffith spoke of three 20th-century figures who have been particularly divisive for Catholic and non-Catholic historians: Margaret Sanger, Alfred Kinsey, and Mary Steichen Calderone. According to Griffith, “these figures featured prominently in the history of 20th-century American sexuality, and all three continue to draw significant opposition from certain vocal groups of Catholics and Protestants who take a hard-line conservative stance on issues pertaining to gender and sexuality.”

The third panel featured Wilfred McClay, the SunTrust Chair of Excellence in Humanities at the University of Tennessee at Chattanooga, who explored “The Catholic Moment in American Social Thought.” Philip Gleason, emeritus professor of history at the University of Notre Dame, was the respondent. McClay began his remarks by noting the historic role that anti-Catholicism played in American social and cultural history but quickly stressed the “inclusiveness” of more recent scholarship. He then explained three “Catholic moments” or perspectives on how the Catholic Church has been enjoying greater prominence within circles of influence in the U.S. He cited Michael Gerson, a former speechwriter and policy advisor in the Bush administration who has frequently endorsed

subsidiarity and other aspects of Catholic social teaching, as an example of the high level at which Catholic social thought is having its “moment.”

On the conference’s final day, panels addressed Mexican American Catholics and Catholic memory. David Gutiérrez, professor of history at the University of California at San Diego, delivered a paper titled, *Christianity and Community: Religion and Religiosity in Mexican American History*. Gutiérrez’s remarks included a survey of Chicano and Latino historiography, an overview of major issues facing current scholars in the field, analysis of how the links between scholars and the Chicano movement have shaped Chicano historiography, and commentary on recent national surveys on Latino religion. Gutiérrez also spoke of his effort to engage a more hemispheric perspective for Latino history. In his response to the paper, Timothy Matovina observed that the study of 20th- and 21st-century U.S. Catholicism could benefit from this hemispheric perspective.

Robert Orsi, the Grace Craddock Nagle Chair in Catholic Studies at Northwestern University, discussed *U.S. Catholics Between Memory and Modernity*. Joseph Chinnici, O.F.M., professor of history and theology at the Franciscan School of Theology, Graduate Theological Union, Berkeley, responded to Orsi’s paper. Focusing on the mid-20th century, Orsi explored the ways in which the “Catholic imagination” became fused with American patriotism and certain aspects of Catholic identity — the image of the martyr, the popular narrative of identity assertion in the midst of persecution, the belief in the real presence of Christ in the Eucharist. Orsi used examples from oral interviews to support his argument that American Catholics “remembered with their body” through symbols and rituals of suffering. For Catholics, according to Orsi, America has been “a place where Catholics suffered even as they prospered.” This sensibility has defined Catholics’ distinctive American patriotism and their connection to their nation during the 20th century.

R. Scott Appleby, director of the

Joan B. Kroc Institute for International Peace Studies at the University of Notre Dame, closed the conference by offering observations about three “lessons learned” over the previous three days. First, Appleby suggested that historians of Catholicism in the 20th century U.S., the majority of whom are, or once were, practicing Roman Catholics, contributed to their own relative marginalization in the historiography of the United States by inhabiting too intimately the Catholic world they studied. Second, he asserted that the otherness of Catholic Americans, when lifted up as the subject of sustained reflection, carried implications for other questions such as chronology and periodization. Third, Appleby considered several questions relating to “Catholic difference.” Did such a difference actually exist in the 20th century? Did the perception, and reality, of “Catholic otherness” subside as American Catholics moved to the suburbs, began to intermarry, and configured religious practices, belief and sensibilities to a post-Enlightenment model? After facilitating an audience discussion about the future of the field, Appleby thanked all conference participants for their efforts to identify gaps in the historiography of U.S. Catholicism, as well as in U.S. history in general.

Appleby also announced that books written by James Fisher, Una Cadegan, and Thomas Tweed would be the next three projects published in the *Catholicism in Twentieth-Century America* series with Cornell University Press. Presentations from this conference will also be published as a volume in the series.

## Special Event

On January 18 and 19, the Cushwa Center co-sponsored *A Great Cloud of Witnesses: Saints in the Catholic Tradition*, a conference that explored the development of the canonization process and the significance of Catholic sainthood. More than 250 students, faculty, and other participants took part in the conference. The event coincided with the first feast day celebration of Blessed Basil Moreau, C.S.C., founder of the congregation of the Holy Cross, who was beatified in LeMans, France, on September 15, 2007. Other sponsors included Notre Dame’s Department of Theology, the Office of the President, the Office of Campus Ministry, and the Beatification Committee for Blessed Basil Moreau, C.S.C.

Conference speakers included nationally renowned experts on sainthood from Notre Dame and beyond.

Professor Lawrence Cunningham of Notre Dame’s Department of Theology opened the conference on Friday afternoon with a talk on *Thinking Seriously about the Saints*.

On Friday evening, Kenneth Woodward, former religion editor for *Newsweek*, described the process of canonization in his presentation “Making Saints.”

On Saturday, Professor Ann Astell of Notre Dame’s Department of Theology discussed *All Saints: The Universal Call to Holiness*. Msgr. Kevin Kostelnik, rector of the Cathedral of Our Lady of the Angels in Los Angeles, spoke on *A Great Cloud of Witnesses*. Cardinal Theodore McCarrick, Archbishop Emeritus of Washington, D.C., discussed the life of Blessed Basil Moreau. Robert Ellsberg, editor of Orbis Books and the author of *All Saints*, offered reflections on “Saints in Everyday Life.”

On Sunday morning, Cardinal McCarrick presided at a Eucharistic liturgy at the Basilica of the Sacred Heart, marking the first feast day of Blessed Basil Moreau.

## A Place for Everything: Catholic Studies and Higher Education

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circumstances it should be studied.

The establishment of Catholic Studies programs, at least at most Catholic colleges and universities, differs from that of other programs drawing faculty from multiple departments, such as American Studies, African-American Studies, and Women’s Studies. A number of Catholic universities began offering majors and/or minors (or certificates) in Catholic Studies as a response to *Ex Corde Ecclesiae*, the apostolic constitution on Catholic higher education that reminded faculty and administrators of the importance of maintaining a distinctively Catholic identity. Catholic Studies programs are often intended to offer concrete proof (to bishops, alumni/ae, and donors) that a university’s academic programs are situated within the larger

Catholic intellectual tradition. “Of course we are concerned about our Catholic identity,” the argument goes, “look at our program in Catholic Studies.”

Not only do Catholic Studies programs bear witness to the mission of Catholic colleges, they also help preserve and support the premise that an institution’s Catholic identity is not confined exclusively to a theology or religious studies department. English, economics, political science, and sociology are all potential vehicles for informing undergraduates about Catholic teachings, life, and culture; in other words, Catholicism is taught across the curriculum. This sort of interdisciplinary approach allows nursing and allied health students to participate in discus-

sions on when and how a dying individual should be kept alive and gives Catholic business schools the opportunity to offer accounting and finance majors an understanding of the Church’s teachings on labor unions and the concept of a living wage. In the very sophisticated and specialized college and university of the 21st century, this curricular approach encourages all students to wrestle with important questions and issues in which Catholic thought and tradition has had significant input.

There is no clear consensus as to what constitutes a Catholic Studies program. Does placing existing courses under the heading “Catholic Studies” create an interdisciplinary area of study? Catholic universities, of course, require

all students to complete a minimum number of religion/theology courses in order to graduate, but what other fields are important? Are there particular disciplines to which all Catholic Studies students should be exposed? Is literature more important than art; is art more important than sociology? The answer seems to depend upon the strengths and preferences of the faculty member administering the Catholic Studies program at his or her university.

Programs in Catholic Studies (major, minor, or certificate) seem to fit into one of three major categories. The first group established a program by gathering together relevant courses already being offered and, after assessing their relevance, cross-listing them under Catholic Studies. La Salle, for instance, allows students to earn a minor in Catholic Studies by electing six out of 25 possible courses, none of which have been designed specifically for the program. Some, such as "Visualizing the Sacred" are clearly related to the discipline. Others, such as "Social Welfare Policy" can appear to be a bit of a stretch unless the syllabus includes topics related to Catholic social thought.

Some Catholic colleges and universities, using the basic model exemplified by La Salle, have formalized the program's structure by connecting it to an institute of Catholic Studies. John Carroll University (Cleveland) requires students to complete 18 credits for a concentration in Catholic Studies. Undergraduates choose one approved course from religion, philosophy, humanities, and natural or social sciences, in addition to an elective and a required seminar on great thinkers in the Catholic intellectual tradition. Each semester's relevant course offerings are listed by department on the institute's web site to make it easier for students completing the concentration to plan their schedules.

A second model for Catholic Studies programs is offered at Anna Maria College (Paxton, Massachusetts), which offers neither a religion/theology nor a philosophy major, but has developed a comprehensive major in Catholic Studies with three options from which students may choose: "Catholic Intellectual and Cultural Heritage," "Religious

Education," and "Pastoral Ministry." Rather than an introductory course in religion, majors are required to take "Introduction to Catholic Studies"; upper-level courses include a capstone in Catholic Studies and a course requiring guided community service.

A third model, found at Fordham and Georgetown universities, allows students to choose from a "basket" of courses, but requires an introductory course in Catholic Studies (in Fordham's case, American Catholic Studies). Students at Fordham University are expected to complete a two-semester seminar in American Catholic Studies during their junior year along with four other courses (chosen from a list of 41) in order to receive a certificate in this area. Georgetown students take "Explorations in Catholic Culture," in addition to a second Catholic Studies course.

It is worth noting that some universities have deliberately chosen a fourth option: not to develop a program in Catholic Studies. The University of Dayton (although it offers a Ph.D. focusing on the practice of theology in U.S. Catholicism) consciously decided not to establish any sort of degree program in Catholic Studies, focusing instead, according to faculty member Una Cadegan, on a "General Education curriculum informed by Catholic intellectual tradition and supported by a significant proportion of the faculty."

The diversity among Catholic Studies programs at Catholic colleges and universities raises two questions that are relevant for the future development of this discipline. The first concerns the relationship between Catholic Studies and American Catholic Studies. Although it is generally agreed that a relationship exists between the two, there is less agreement about the nature of that relationship. American Catholic Studies, of course, fits rather neatly into the larger field of Catholic Studies, but it is not yet clear how these two disciplines will come together either in the scholarly community or in programs and institutes housed in colleges and universities.

Catholic Studies may be a broader field than one focusing on the interaction of a universal church with a particular culture, but several major Catholic

universities have chosen to encourage and fund centers focusing on American Catholicism. Since its inception in 1975, the University of Notre Dame's Cushwa Center has become a central clearinghouse for studies in U.S. Catholicism. In more recent years, Fordham University's Curran Center for American Catholic Studies has become known for its wide variety of programs both inside and outside of the classroom. Not only can students complete a certificate program in this discipline, the Curran Center also sponsors public events and lectures such as "*Re-mapping the Bronx: How Mexican Immigrants Are Transforming the Neighborhoods in Which They Live with Their Culture, Faith, and Social Organizations*" and "*Autism and Advocacy: A Conference of Witness and Hope.*" Centers and institutes focused on the more general theme of Catholic Studies have not yet achieved the status of those devoted to American Catholic Studies at Notre Dame and Fordham.

Two journals, *American Catholic Studies (ACS)* and the *U.S. Catholic Historian (USCH)*, are dedicated to publishing in American Catholic Studies, but a comparable publication on Catholic Studies does not yet exist. Recognizing the interdisciplinary nature of the field, the editors of *ACS* welcome submissions from authors writing in history, sociology, theology, architecture, art, cinema, music, popular movements, and other related areas. The *USCH* publishes thematic issues related to all areas of American Catholicism. Neither journal, however, publishes articles focusing on Catholicism as it is studied and lived outside of the U.S. (although comparative pieces are considered). The presence of *ACS* and the *USCH*, along with the Cushwa and Curran centers, implies this discipline has found a place within the academy. The broader field of Catholic Studies, however, may not yet have found its niche.

A second question asks: what is the relationship between Catholic Studies in Catholic colleges and universities and the church of the future? Exposing undergraduates to Catholic theology and culture may serve a function at Catholic institutions of higher education, one viewed as crucial by adminis-



trators — helping to pass down the faith to the next generation of American Catholics. When courses incorporating Catholicism are offered on a regular basis, the current (and future) generation of undergraduates may learn something about the culture of Catholicism.

Whether or not Catholic Studies will play a role in preparing the lay leaders of the future remains to be seen. In 2005, thanks to a generous grant from the John and Constance Curran Charitable Foundation, Fordham University embarked on a multi-year study entitled “Passing on the Faith, Passing on the Church: U.S. Catholicism in a New Century.” One of the project’s three goals was an examination of the role Catholic Studies might play as “an emerging academic discipline and a source of intellectual revival in the church.” (See [www.fordham.edu/cs/study.shtml](http://www.fordham.edu/cs/study.shtml) for a full discussion of “Passing on the Faith.”) The sub-group charged with exploring this topic, recognizing that very little had been written about Catholic Studies and its role in “passing down the faith,” decided the publication of a collection of essays would both generate discussion about the place of Catholic Studies in higher education and offer a resource for faculty, administrators, pastoral associates, and directors of religious education. (The place of Catholic Studies in adult and continuing education is important, but outside of the focus of this essay). Scheduled to be published in 2010, the collection reviews a wide range of topics related to theoretical and practical aspects of Catholic Studies, as well as the role played by the discipline in Catholic and non-Catholic colleges and universities. Catholic Studies courses have recently become a part of the curriculum of non-Catholic colleges and universities. In the last several years, Duke University, Hofstra University, and University of California at Santa Barbara (UCSB), among others, have encouraged interested donors to endow chairs in this discipline. Catholic Studies positions at non-Catholic institutions serve a different purpose from those at Catholic colleges and universities. The Catholic Studies chair at UCSB, for example, exists alongside endowed chairs in Tibetan Buddhist Studies, Sikh Studies,

and Jewish Studies. Although courses relating to the tradition, beliefs, and practices of Catholicism may appeal to Catholic students interested in gaining a deeper understanding of their religion, professors are neither expected nor encouraged to view “passing down the faith” as a course objective. In addition, an endowed chair in Catholic Studies at non-Catholic universities does not

instance, who holds the Monsignor Thomas J. Hartman Chair in Catholic Studies at Hofstra University, is currently studying what she calls “independent Catholics.” These “other Catholics” consider themselves Catholic, but not Roman Catholic. Should Orthodox, Anglo-Catholics, Protestant Catholics, and separatist Catholics be included in Catholic Studies courses? It is a little

easier, Byrne admits, to answer this question from the perspective of a non-Catholic university where a definition that is descriptive rather than prescriptive might be more appropriate. Catholic universities hoping to pass down the faith to the next generation may have different views on this subject. How much emphasis should be placed on Roman Catholic Womenpriests, for instance, in a program dedicated to what is commonly viewed as “normative” Catholicism?

Second, should Catholic Studies be housed exclusively in religion or theology departments? Any program focusing on a particular denomination must certainly include theology, but Catholic Studies, by its very nature, claims to be about more than theology and the ways in which people practice their faith. It is about how men and women live their lives, make choices, choose people with whom to socialize, and respond to the challenges and opportunities of contemporary culture. I think it is worth noting in this context that even though chairs in Catholic Studies tend to be housed in religious studies or theology departments, a number of scholars who identify with this discipline are not theologians. Una Cadegan (University of Dayton) and Kathleen Sprows Cummings (University of Notre Dame), whose work focuses on American Catholic

women, are members of American Studies departments; James O’Toole (Boston College), author of the recently published *The Faithful: A History of Catholics in America* (Harvard, 2007) is in B.C.’s history department; Barbara Mann Wall, an historian of Catholic nursing sisters, is a member of the University of Pennsylvania’s School of Nursing. Although none of these scholars are theologians, their work clearly contributes to our knowledge of the tradition and culture of Catholicism.

*... Catholic Studies, by its very nature, claims to be about more than theology and the ways in which people practice their faith. It is about how men and women live their lives, make choices, choose people with whom to socialize, and respond to the challenges and opportunities of contemporary culture.*

imply the presence of a comprehensive program in the discipline. The chair holder may teach courses in Catholicism without administering a program or center of any sort.

Catholic Studies chairs at non-Catholic universities serve as a reminder of other issues that will need to be addressed as this emerging discipline finds its place in academia. The first question has to do with the very definition of Catholicism. Julie Byrne, for

Catholic Studies is administered, structured, and envisioned differently in Catholic and non-Catholic colleges and universities throughout the United States. As the number of scholars whose work is classified as Catholic Studies continues to grow (and given the number of graduate students writing dissertations in areas related to Catholicism, there is no doubt this will be the case), it is important that we come to at least some agreement on what it means not only to “do” Catholic Studies but also to offer programs leading to majors, minors, or certificates.

Seventy years ago the American Catholic Sociological Society was founded to enable and encourage the practice of sociology from a Catholic perspective. A good deal has changed during the intervening years. Universities once viewed as somewhat anti-Catholic now boast endowed chairs in

Catholic Studies; and Catholic college and university faculty and administrators, who once assumed all students would graduate with a solid foundation in the teaching, tradition, and lived practices of Catholicism, now depend on Catholic Studies programs to convince themselves that at least some of their graduates will be qualified to assume leadership roles in the church of the 21st century. There is certainly some tension existing between those promoting Catholic Studies solely as an intellectual discipline and those who believe it should be used as one of many vehicles by which the faith can be handed down to future generations. It is not too difficult to envision ways in which this tension can serve to sensitize those in non-Catholic and secular universities to the role this discipline plays in implementing the mission of Catholic colleges, while, at the same

time, pushing those Catholic institutions who view Catholic Studies as a way to appease donors, bishops, and alumni/ae worried about Catholic identity to recognize its validity as an academic discipline that can increase our understanding of the theology, culture, faith, traditions, and lived practices of Catholicism.

### *Archives Report*

Thanks to Mary Jo Weaver for recommending us as an archival repository to the Carmelite Sisters of Indianapolis. Since last October we have received 44 linear feet of records from their monastery, including documentation of their inclusive language psalter, their religious typesetting business, their web site, and their annual interfaith prayer service for peace. The records also include files on the history of the monastery, including chronological files, records of individual sisters (current members, former members, women who have lived at the monastery), and records of friends of the monastery; clippings and chronicles; files on initiatives of the monastery, and on the participation of Indianapolis Carmelites in national organizations, including the Association of Contemplative Sisters and Carmelite Communities Associated; with historical data on Carmelites in America, on Carmelite formation, on third-order Carmelites, now called the Secular Order of Carmel, and on the Carmelite Order in general; books including breviaries, prayer books, and ceremonials; periodicals including the *Contemplative Review* and the *Servitium Informativum Carmelitanum* newsletter; photographs, audio-visual material, and historical artifacts such as the pre-Vatican II Carmelite

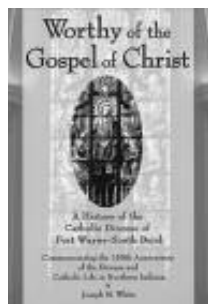
habit, devotional objects, and equipment for making hosts for the eucharist.

In June we received material collected by Rev. Jeffrey M. Kemper in support of his doctoral dissertation, “Behind the Text: A Study of the Principles and Procedures of Translation, Adaptation, and Composition of Original Texts by the International Commission on English in the Liturgy.” The collection, amounting to about four linear feet, includes copies of ICEL correspondence, memoranda, agenda, meeting material and texts. This new material complements other collections in our archives from the Consultation on Common Texts and the International Commission on English in the Liturgy.

— *Wm. Kevin Cawley*  
*Archivist and Curator of Manuscripts*  
*University of Notre Dame*  
*archives.nd.edu*



**The School Sisters of Notre Dame of the St. Louis Province** are pleased to announce the publication of *Called and Sent: A Charism of Service*, a six-volume history of the province by Sister Therese Mary Rebstock, S.S.N.D. Blessed Mother Theresa of Jesus Gerhardinger founded the School Sisters of Notre Dame in Bavaria in 1833 and traveled to the United States with four sisters and a novice in 1847. In 1858, the congregation opened their first school for German immigrant children in what would later become the Archdiocese of St. Louis. *Called and Sent* chronicles the history of the congregation in the St. Louis Province over the last 150 years. Copies of all six volumes are available in the archives of the University of Notre Dame.



**Joseph M. White's** History of the Catholic Diocese of Fort Wayne-South Bend is now available from Our Sunday Visitor Press. *Worthy of the Gospel of Christ*

commemorates the 150th anniversary of the diocese. For copies, contact: Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46750, Phone: 1-800-348-2440, E-mail: [osvbooks@osv.com](mailto:osvbooks@osv.com), Web site: [www.osv.com](http://www.osv.com).

**The Academy of American Franciscan History** is accepting applications for four dissertation fellowships, each worth \$10,000. As many as two of these fellowships will be awarded for a project dealing with some aspect of the history of the Franciscan family in Latin America, including the United States Borderlands, Mexico, and Central and South America. Up to another two fellowships will be awarded to support projects dealing with some aspect of the history of the Franciscan family in the rest of the United States and Canada. Projects may deal with any aspect of the history of the Franciscan family, including any of the branches of the family

(male, female, tertiary, Capuchin). The fellowships may be used for any valid purpose relating to the conducting of research and may be used in conjunction with other awards and grants. The recipient must be engaged in full-time research during the period of the fellowship. Proposals may be submitted in English, Spanish, French, or Portuguese. The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas. The deadline is February 1, 2009.

For more information, please contact: Jeffrey M. Burns, Director, Academy of American Franciscan History, 1712 Euclid Avenue, Berkeley, CA 94709-1208, [acadafh@aol.com](mailto:acadafh@aol.com) or [acadafh@fst.edu](mailto:acadafh@fst.edu).

**The Louisville Institute** seeks to enrich the religious life of American Christians and to revitalize their institutions by bringing together those who lead religious institutions with those who study them so that the work of each might inform and strengthen the work of the other. The Institute especially seeks to support significant research projects that focus on Christian faith and life, religious institutions, and pastoral leadership. Research grant programs include: Christian Faith and Life, Dissertation Fellowship, First Book Grant Program for Minority Scholars, Religious Institutions, Summer Stipend, and General Grant Programs. Application deadlines vary. Complete details are available at: [www.louisville-institute.org](http://www.louisville-institute.org), via E-mail at [info@louisville-institute.org](mailto:info@louisville-institute.org) or by regular mail at Louisville Institute, 1044 Alta Vista Road, Louisville, KY 40205.

**The American Catholic History Research Center and University Archives at Catholic University in Washington, D.C.**, is pleased to announce a free new primary document website on the Bishops' Program of Social Reconstruction of 1919. Written by Father John A. Ryan and released by the National Catholic War Council (the forerunner of the National Catholic Welfare Conference), the Bishops'

Program offered a guide for overhauling America's politics, society, and economy based on Pope Leo XIII's *Rerum Novarum* and a variety of American influences.

The Bishops' Program of Social Reconstruction site contains: 35 documents and more than two dozen photographs related to the National Catholic War Council; background information on the creation of the Bishops' Program; a chronology of events surrounding the creation of the plan and placing it in broader historical context; a "suggestions for further reading" list for deeper exploration of the Program; a history standards page for teacher who wish to integrate the site documents into the U.S. history curriculum; and a "So What?" section that suggests broader themes and issues the site illuminates. The site is part of the American Catholic History Classroom at the Catholic University Archives and can be found at: [http://libraries.cua.edu/achrcua/bishops/1919\\_wel.html](http://libraries.cua.edu/achrcua/bishops/1919_wel.html).

Congratulations to **Jan Van Wiele**, a recipient of a 2005 Cushwa Center Research Travel Grant, on the publication of *Faith and Culture: The*



*Construction of a Christian Identity in Interaction with Other World Religions in Education* (Peeters, 2008). Van Wiele's study is a synthesis of historical, theological, and anthropological articles about religion classes. He asserts that high-quality, useful materials are necessary to conduct religious education in an appropriate manner. Yet, he argues, the available materials often fall into one of two extremes. Either they are verbatim copies of older textbooks without question of application to contemporary society and the religious environment, or they are a thoughtless rejection of all older textbooks in an attempt to resonate with today's teachers and students.



## *Leading the Way: The Chicago History Museum and Its Exhibit on Catholic Chicago*

**I**n March 2008, the Chicago History Museum (CHM) became the first history museum in the nation to open an exhibit that examines the role Catholicism has played in the life of a major American city.

Occupying 3,500 square feet, “Catholic Chicago” integrates primary documents, photographs, material culture, religious artwork, oral histories, and innovative video installations that explore the growth and development of the Catholic Church and its impact on the culture and history of the city.

It’s one thing to acknowledge that Catholicism has been part of the fabric of Chicago life since the city was founded in 1833, but curator Jill Grannan and her colleagues at CHM have created an exhibit that balances institutional history with the lived experience of generations of Chicagoans. Considering the dominant presence of Catholic churches, schools, and charitable institutions, it would be understandable if the museum gave preference to the architectural splendor of “brick and mortar” Catholicism. But Grannan resolved to dig deeper, to illuminate the sacramental dimension that has united Catholics of very different ethnic and racial backgrounds over time and space. In part because of her own training in art history and her work curating an exhibit on Polish Christians and Jews in Detroit, she was convinced that an exhibit on Catholic Chicago must also examine how sacred spaces functioned for generations of Catholics and what they meant for their lives and neighborhoods, as well as for the larger city.

Planning for “Catholic Chicago” began during the presidency of Lonnie Bunch, who convened a panel of scholars in summer 2002. One issue that caused concern was the extensive press coverage of clerical sexual abuse in Chicago and around the nation. Some

historians wondered if it was the right time — or whether there would ever be a good time — to launch an exhibit on Catholic Chicago. All wanted to know how “Catholic Chicago” would deal with this controversial issue. These questions and the overall concepts for the exhibit were unresolved when Gary T. Johnson succeeded Bunch as CHM president in August 2005. (Bunch left Chicago to become the founding director of the National Museum of African American History and Culture.) A native Chicagoan, Johnson graduated from Yale, was a Rhodes Scholar at Oxford, received his J.D. from Harvard in 1977, and brought nearly 30 years of experience as a lawyer and his lifelong love of history to his new position. Although he remained committed to the idea of an exhibit on Catholic Chicago, nothing could go forward until the completion of the \$30 million museum renovation, then under way.

While the exhibit areas were closed for nine months, Grannan and Marie Scatena, Youth Programs manager, were busy making contacts in Chicago, reading widely, doing field research, and videotaping religious events. Only after the venerable building at Clark Street and North Avenue reopened in September 2006 did planning resume for “Catholic Chicago.” As they sought funding, Johnson and museum officials found themselves explaining, again and again, why a history museum should tackle an exhibit about religion. How could CHM present a show whose roots were religious without proselytizing? Why would it want to mount an exhibit that might more naturally fall within the realm of the Archdiocese of Chicago? Johnson pressed on, guided by his personal belief that, “as in the days of Jane Addams, Chicago can be a beacon to the world.” When it came to exhibits on religion, the CHM director explained, Catholicism deserved to be first because “the Catholic community has had an ongoing presence in Chicago since the

17th century.”

By examining Catholic life in Chicago down to the present day, CHM broke new ground in terms of its subject matter — religion and urban life — and confronted difficult issues such as racism in Catholic parishes and schools, profound demographic changes in the city and archdiocese, the decline in the number of women religious teaching in grammar and high schools, and the impact of clerical sexual abuse. How very different the story of Catholic Chicago would have been if CHM had ended its exhibit after World War II, as did the Museum of the City of New York in its new show, “Catholics in New York, 1808 to 1946.”

A unique aspect of the Chicago exhibit is the attention paid to the voices of individual Catholics. The nearly 50 oral histories conducted by Scatena and members of the Teen Council beginning in summer 2007 not only brought to life the experience of Catholic Chicagoans, but they also shaped content for the exhibit. Interviews with men and women involved on the front lines of the civil rights movement and the reforms of Vatican II as well as with theologians such as Margaret O’Gara provided valuable perspective for the curator and design team as they sought to visualize the complex history of Catholic Chicago. Using high school students as interviewers is far from the norm in the museum world but, as the transcripts make clear, the young people established a rapport that yielded significant results. Could it be that the interviewees saw their younger, better selves in the faces of the students and found themselves all the more eager to explain why their Catholicism mattered so much? The interview transcripts will become part of the permanent collection of CHM’s Resource Center and will be available to scholars interested in documenting the intersection of religion and urban life long after “Catholic Chicago” is dismantled in January 2009.



The richness of the oral histories also prompted Grannan and Scatena to develop video essays for the Chicago History Museum web site [www.chicagohistory.org](http://www.chicagohistory.org). In “Growing Up Catholic,” for example, St. Sabina pastor and activist Rev. Michael Pflieger recounts his childhood memory of celebrating after Christmas Eve mass into the wee hours of the morning with other families and the photos of the revelers attest to the linkage between family and church traditions. DePaul University professor and *Sun-Times* columnist Laura Washington’s description of her African-American Catholic school experience as a “haven ... a sort of sanctuary where I could learn,” provides compelling testimony of the role Catholic grammar and high schools played in the larger city and resonates with the experience of white working-class Catholics who grew up in different neighborhoods. And the recollections of Anna Lee of the Chicago Department of Children & Youth Services and Sister Sue Sander of St. Xavier University of why they chose Confirmation names (“Joan of Arc ... looked like she had a life”) put a human face on the agency involved in the sacraments, especially for young women. Yet another innovation involved dramatic readings of the oral history transcripts by members of the Teen Council. Brilliantly crafted by Scatena, the script wove together complex issues of identity and faith and activism. The teens’ performance to a full house on opening day, March 8, 2008, effectively communicated the critical importance of Catholicism on an individual’s life.

It is an understatement to say that “Catholic Chicago” is a beautiful exhibit. Designer Dan Oliver transformed dead space at the entryway into a photo gallery using portraits and group shots at eye level that draw visitors in and set the tone for the entire exhibit — “here comes everybody,” as James Joyce famously described the Catholic Church. Set against a stunning background of blue and trimmed in gold, these historic and contemporary images make it clear that “Catholic Chicago” aims to explore Catholicism as it has been lived by ordinary people as well as by the city’s more famous residents,

including Mayor Richard J. Daley and George Cardinal Mundelein.

Grannan begins the exhibit with rare film footage of the Eucharistic Congress of 1926, the international event that put Catholic Chicago “on the map” and has been compared to a Catholic Olympics or a World’s Fair. As she has in all six sections of the exhibit, Grannan did not shy away from providing religious and historic context in the label copy and choice of artifacts — the monstrance used during benediction in Soldier Field (the “open air cathedral on



the lake” as James O’Donnell Bennett described Chicago’s new stadium in his *Tribune* accounts); special vestments created for the Eucharistic Congress; and artist Thomas A. O’Shaughnessy’s award-winning poster. On the opposite wall is Esperanza Gama’s luminous “Our Lady of Guadalupe, Queen of the Sun and the Moon.” Grannan and Scatena encountered Gama’s artwork at Notre Dame during the Cushwa Center’s 2006 conference on Our Lady of Guadalupe and convinced their colleagues that it belonged in the exhibit. But none of the staff anticipated the reaction to this installation: every day there are visitors

who stop to pray before the image, honoring it as a sacred object.

As the principal consulting historian for “Catholic Chicago,” I was surprised and disarmed by the first of three video installations by Trillium Productions that form an essential part of the exhibit. The opening scene of young girls dressed as angels flying over a Chicago street during an Italian feste quickly gives way to poignant testimony. One after another, men and women proudly announce, “I am a Chicago Catholic,” and tell their stories. Using film footage and photographs of day-to-day parish life, these vignettes establish the diversity of the Catholic experience — especially in relation to food and worship after Vatican II. There are also powerful reminders of the attractiveness of religious life and the high status of priests in the 1950s. No amount of documentation in the rest of the exhibit comes close to conveying, as this video does, why so many Chicagoans continue to identify as Catholic.

After years of delay, it was fitting that the exhibit opened during Women’s History month because so much of Catholic Chicago history has been a women’s story. While it would have been relatively easy to structure the exhibit in terms of bishops and “builder” priests, Grannan acknowledges the contributions of thousands of nuns who worked anonymously to lay the foundations of the church in Chicago through schools, charitable institutions, hospitals, and orphanages. Highlighted in the exhibit’s first section, for example, are the pioneering Sisters of Mercy who arrived in the city in 1846; Frances Cabrini, the Italian-born missionary who became the first American saint; and Saint Katharine Drexel, who funded Chicago’s first black parish and school, St. Monica’s. Included in this section on the foundations of Chicago Catholicism are two “forefathers,” the Jesuit missionary Jacques Marquette and Jean Baptiste Point du Sable. The exhibit raises the provocative question of why the institutional church did not claim du Sable until late in the 20th century. After all, generations of parochial school graduates knew that du Sable was Chicago’s first resident, but not that he was also a Catholic man of color.

Grannan searched broadly for doc-

uments. Noteworthy in Section 1 is a rare photograph of the balloon-frame St. Mary Church, built in 1833, and the parish's baptismal register, both vivid reminders of the institutional Church's modest beginnings in the frontier city on the shores of Lake Michigan. Also illuminating is the personal correspondence between the first African-American priest, Father Augustine Tolton, and Katharine Drexel as well as Cardinal George Mundelein's 1937 speech in which he called Adolph Hitler "an Austrian paperhanger, and a darn poor one at that."



Considering that parochial schools in Chicago were a familiar part of the urban landscape long before the decree of the Baltimore Council in 1884, it is understandable that Grannan and her colleagues devoted so much attention to "School Days" in Section 2. For anyone who spent years in a Catholic grammar school the wainscotting will be instantly recognizable. Visitors often take the time to sit in the desks or stand and watch the video on Catholic education with its unusual sound track, "Beautiful Child." As financial analyst Joseph J. Iacono points out, his uniform was the same when he went to work at IBM — white or blue shirts, and photographer Antonio Pérez speaks for many when he recalls Sister Virginia who encouraged him to go to college instead of the assembly line at the Ford Motor Company where his Mexican father worked.

A 1920s panorama photo of St. Francis of Assisi School in the Hull House neighborhood makes compelling viewing. Lent by Malachy McCarthy, the Claretian archivist, it clearly shows that the German Sisters of St. Francis of Mary Immaculate had opened their school doors wide to welcome children of Italian, German, Irish, Mexican, and African-American descent. Yet miles to

the south, as other documents attest, the color line was being drawn in St. Margaret of Scotland school in the 1930s. The evidence demonstrates that when it came to race, place mattered. The material culture relating to Catholic school life is especially rich. As the curator and staff have discovered, visitors come looking for particular institutions — and sport teams. For Sacred Heart alumnae, the statue of "Mater Admirabilis" that once graced the chapel of Barat College in Lake Forest, Illinois, is a bittersweet reminder of the impending demolition of a sacred space financed by and built for women. The School Sisters of Notre Dame also generously shared memorabilia from their Academy of Our Lady, founded in 1874 at 95th and Throop streets — still known as "Longwood," but now a charter school. Thousands more square feet would be necessary to tell the story of Chicago's Catholic universities that continue to enroll students who are first in their working-class immigrant families to attend college and to document the role Catholic high school sports have played in the life of families, schools, and the larger city.

Nearly 50 years have passed since the tragic fire at Our Lady of the Angels that spurred safety reforms throughout the nation. The CHM staff spent days discussing how to handle this major historic event, especially considering the numbers of children who would visit over the next ten months. In the end, Grannan decided to let a video with film footage of the fire and its aftermath run in a loop without sound.

It is one thing to talk about the "cradle-to-grave" nature of Catholic life in the city, and quite another to show it. Grannan's background as an art historian is clearly evident in the objects she has chosen for Section 3, "Committed to Community." Nellie Morgan's 1865 baptismal gown, Anna Mae Aubry's 1893 First Communion outfit from the French parish of St. John the Baptist near the stockyards, and Abigail Malvestuto's gown from the Filipino *Flores de Maria* celebration at Transfiguration Church provide visual evidence of the value families have placed on sacramental celebrations

and Marian devotions.

Central to the exhibit is Section 4, "Worship in the City," which provides historic perspective on the built environment of Catholic Chicago and the liturgy of the Mass. Like immigrants and working-class Catholics in other cities throughout the country, Chicagoans invested their scarce resources in "brick and mortar" Catholicism. The poorer the neighborhood, it seemed, the more beautiful the Catholic church. Not only did ethnic groups create sacred spaces within blocks of each other, but immigrant craftsmen devoted their talents to enriching the interiors. Yet as the exhibit makes clear, by the 1920s, Catholic churches had also become familiar landmarks along the city's boulevards and in middle-class residential districts, and the range of architectural styles once again brings to mind Joyce's notion of Catholicism. For example, at the same time that George Cardinal Mundelein was promoting the colonial style of architecture, the first modern church in America was taking shape just blocks from the campus of the University of Chicago. Barry Byrne, a colleague of Frank Lloyd Wright, incorporated elements of the Prairie School in his design for St. Thomas the Apostle, the only Catholic church in the predominantly Protestant Hyde Park neighborhood.

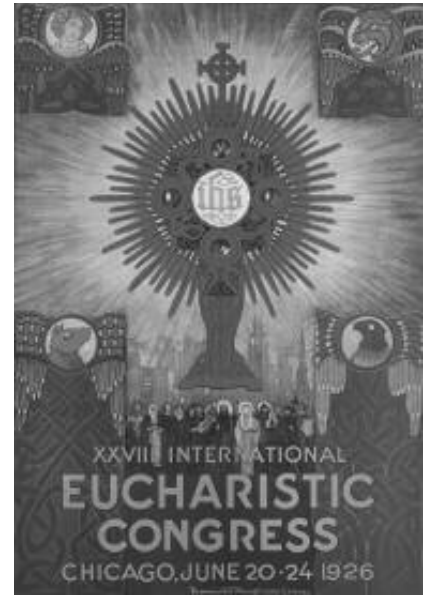
Instead of replicating a church interior, Grannan and the design team carefully selected objects that would evoke and explain elements of Catholic worship and devotion as well as how they have changed over time. For example, the transparency of a 1920s stained glass window from Resurrection Church on Jackson Boulevard (now demolished) depicts the liturgy as it was celebrated before Vatican II, but visitors also hear music from the Mass celebrated in Latin, English, Spanish, Polish, and Tagalog (Filipino). Especially effective are the color photos that reflect the evolution of church interiors as a response to the needs and aspirations of different ethnic and racial groups — St. Hyacinth Basilica (Polish); St. Sabina (African American); and St. Francis of Assisi (Mexican) — and installations by Sister Mary Stanisla Kurkowski,

S.S.N.D. (1878–1967) and contemporary artist Meltem Aktas.

While an entire exhibit could explore Catholic Action in Chicago from the 1930s through the 1960s, in Section 5 Grannan has highlighted nationally known figures and publications, including Monsignor Reynold Hillenbrand, Pat and Patty Crowley, Ed Marciniak’s “Work,” and James O’Gara and John Cogley’s “Today.” Running on a continuous loop are images of Catholics in the Civil Rights movement — Franciscan sisters in habit marching around Lewis Towers in 1963 and Daughters of Charity being arrested in 1965 in a protest against racial segregation in Chicago’s public schools. But it is the third and last video installation that leaves a lasting impression. Drawing on the oral histories conducted by Scatena, the film reintroduces several Chicagoans who speak movingly about the post-Vatican II era, including Rev. Jack Wall of Old St. Patrick’s, Robert McClory of Northwestern University, and Sister Anita Baird of the Archdiocese of Chicago. The most powerful testimony, however, belongs to Joe Iacono, who explains how he

became a victim of clerical sexual abuse and why he still has hope for the Catholic Church. Accompanying his eloquent reflections are photographs that could be from any family album. Although the final section of the exhibit emphasizes the material culture of Catholic Chicago rather than its history, there is a sense of change over time. In addition to prayer cards, rosaries, and memorabilia from the visit of Pope John Paul II in 1979, Grannan has included puppets created by LGBTQ studies students at DePaul University; Krzysztof Wasko’s Chicago Madonna, “Urbs in Horto;” and an oversize photo of “Our Lady of the Fullerton Underpass,” regarded by some Chicagoans as an image of the Virgin Mary. Yet it is the last image in Section 6 that expresses more clearly than all the others, “Faith in the Future” — photographer Rich Cahan’s montage of men and women wearing ashes on their foreheads in downtown Chicago in 2005.

In telling the story of Catholic Chicago, CHM initiated a long overdue examination of religion as a foundational and far-embracing force in urban life. As the museum plans for exhibits on Jewish



Chicago and Muslim Chicago one question remains: will religion now be integrated into the institution’s permanent installations?

— Ellen Skerrett, Chicago, Illinois

Ellen Skerrett is author of *Born in Chicago: A History of Chicago’s Jesuit University* (Loyola Press, 2008).

### Recent publications of interest include:

Richard Allen, *The View from the Murney Tower: Salem Bland, the Late-Victorian Controversies, and the Search for a New Christianity, Volume 1* (University of Toronto, 2008). Salem Goldworth Bland (1859–1950) was among the most significant religious leaders in Canadian history. A Methodist and, later, United Church minister, Bland’s long career and widespread influence made him a leading figure in the popularizing of liberal theology, social reform, and the Social Gospel movement. He also struggled with the polarities of evangelical faith and worldly culture. In the first volume of a two-volume biography, Allen begins with Bland’s upbringing in the home of an educated industrialist turned preacher, goes on to explore his emergence as a liberating mind and eloquent speaker, and concludes with Bland’s departure from central Canada for the west in 1903, by which time he had become a somewhat controversial figure among conservative evangelicals throughout the country.

Emma Anderson, *The Betrayal of Faith: The Tragic Journey of a Colonial Native Convert* (Harvard, 2007). Anderson uses the life of Pierre-Anthoine Pastedechouan to explore the collision of Christianity with traditional native religion in colonial North America. Pastedechouan was born into a nomadic indigenous community living along the St. Lawrence River in present-day Quebec. At age 11, he was sent to France by Catholic missionaries to be educated for five years and then brought back to help Christianize his people. Suspended between two worlds, Pastedechouan ultimately became estranged from both his native community and his missionary mentors. A narrative of cultural negotiation and religious coercion, this book documents the multiple betrayals of identity and culture caused by one young man’s experiences with an inflexible French Catholicism. Pastedechouan’s story illuminates key struggles to retain and impose religious identity on both sides of the 17th-century Atlantic world.

Donald Robert Beagle and Bryan Albin Giemza, *Poet of the Lost Cause: A Life of Father Ryan* (University of Tennessee, 2008). Father Abram J. Ryan (1838–1886) held dual roles in the post-Civil War era: he was at once an architect of “Lost Cause” ideology and one of its leading icons. Ryan’s verses, which propagated a romanticized view of the Southern cause, went through 47 editions by the 1930s, and Ryan himself became a near-mythical figure, the celebrated “Poet-Priest of the South.” He also edited two influential postwar newspapers, and his writings made him familiar to figures ranging from Orestes Brownson and Henry Wadsworth Longfellow to Jefferson Davis. His posthumous influence extended to such writers as William Faulkner, Margaret Mitchell, O. Henry, and Flannery O’Connor. Beagle and Giemza attempt to present a close examination of the man behind the myth and separate the legend of the Lost Cause from fact.



Richard J. Callahan, Jr. ed., *New Territories, New Perspectives: The Religious Impact of the Louisiana Purchase* (University of Missouri, 2008). The process of absorbing Louisiana Territory into the United States meant shaping the space to conform to American cultural and religious identities. This volume investigates continuities, disruptions, and changes relating to religion in this context. Initial chapters examine various perspectives on the new territory by those who settled it, primarily easterners. Subsequent essays take up the religious history of the region from the perspective of New Orleans and the Caribbean. Contributors include: Richard J. Callahan, Jr., Peter W. Williams, Amanda Porterfield, Michael J. Zogry, Douglas Henry Daniels, Carole Lynn Stewart, Elaine J. Lawless, Paul Christopher Johnson, John Stewart, and Charles H. Long.

César Chávez, edited by Ilan Stavans, *An Organizer's Tale: Speeches* (Penguin, 2008). César Chávez believed in the principles of nonviolence, and he strived to use peaceful tactics to further his cause and achieve dignity, fair wages, benefits, and humane working conditions for farm workers. From speeches to spread the word of the Delano Grape Strike to testimony before the House of Representatives about the hazards of pesticides, Chávez communicated in clear, direct language to explain his ideals. This collection of Chávez's speeches and writings chronicles his progression and development as a leader and includes previously unpublished material.

Youssef M. Choueiri, ed., *A Companion to the History of the Middle East* (Blackwell, 2008). In these 26 original essays, leading scholars investigate the religious, social, cultural, economic, political, and military history of the modern and contemporary history of the Middle East. Dividing the region into four differentiated political units – Iran, Turkey, Israel, and the Arab world, contributors also explore current issues such as oil, urban growth, the role of women, and democratic human rights.

Charles L. Cohen and Paul S. Boyer, eds., *Religion and the Culture of Print in Modern America* (University of Wisconsin, 2008). The printed word has long played a central role in articulating, propagating, defending, critiquing, and sometimes attacking religious belief in America. Over the last two centuries, the United States has become both the leading producer and consumer of print and one of the most identifiably religious nations on earth. Print in every form has helped religious groups come to grips with modernity and, in turn, publishers have profited by swelling their lists with spiritual advice books and scriptures formatted so as to attract niche markets. This book explores how a variety of print media — religious tracts, newsletters, cartoons, pamphlets, self-help books, mass-market paperbacks, and editions of the Bible — have shaped and been shaped by experiences of faith since the Civil War. Editors Cohen and Boyer contribute historical essays that provide a broad overview to the history of religious print culture in modern America.

John A. Coleman, S.J., ed., *Christian Political Ethics* (Princeton, 2007). This volume brings together leading Christian scholars of diverse theological and ethical perspectives — Catholic, Lutheran, Calvinist, and Anabaptist — to address fundamental questions of state and civil society, international law and relations, the role of the nation, and issues of violence and its containment. Representing a fusion of faith-centered ethics and social science, the contributors bring into dialogue their own varying Christian understandings with a range of both secular ethical thought and other religious viewpoints from Judaism, Islam, and Confucianism. They explore divergent Christian views of state and society as well as the limits of each. They grapple with the tensions that can arise within Christianity over questions of patriotism, civic duty, and loyalty to one's nation, and they examine Christian responses to pluralism and relativism, globalization, and war and peace. Contributors include Michael Banner, Nigel Biggar, Joseph Boyle, Michael G. Cartwright, John A. Coleman, S.J., John Finnis, Theodore J.

Koontz, David Little, Richard B. Miller, James W. Skillen, and Max L. Stackhouse.

Walter H. Conser and Rodger M. Payne, eds., *Southern Crossroads: Perspectives on Religion and Culture* (University Press of Kentucky, 2008). In this collection of essays, scholars take the study of southern religion beyond a traditional focus on Christian churches. Contributors adopt an interdisciplinary approach to their study of non-Western religions and to topics such as food, music, art, vernacular folkways, and literature. Contributors include: Walter H. Conser Jr., James R. Curtis, Matthew Day, Marcie Cohen Ferris, Paul Harvey, Samuel S. Hill, Barbara Lau, Bill J. Leonard, William Martin, Donald G. Mathews, William D. Moore, Charles E. Orser Jr., Diana Pasulka, Celeste Ray, Randall J. Stephens, and Charles Reagan Wilson.

Charles E. Curran, *Catholic Moral Theology in the United States: A History* (Georgetown, 2008). Curran surveys the historical development of Catholic moral theology in the United States from its 19th-century roots to the present day. He opens with a discussion of pre-Vatican II moral theology, which, he argues, had the limited purpose of training future confessors to know what actions are sinful and the degree of sinfulness. Curran then explores and illuminates the post-Vatican II era with chapters on the effect of the Council on the scope and substance of moral theology, the impact of *Humanae Vitae*, Pope Paul VI's encyclical condemning artificial contraception, fundamental moral theology, sexuality and marriage, bioethics, and social ethics.

William V. D'Antonio, James D. Davidson, Dean R. Hoge, and Mary L. Gautier, *American Catholics Today: New Realities of Their Faith and Their Church* (Rowman & Littlefield, 2007). *American Catholics Today* presents trends in American Catholic opinion from 1987 to 2005, using four identical surveys that chart trends in Catholics' views of the sacraments, church authority, church teachings in the area of sex and gender, and strength of Catholic



identity. Analysis of the data by the sociologists who conducted the surveys suggests that the future will see more Catholics making decisions about their own faith and fewer Catholics who are fervently committed to church life.

Stewart Davenport, *Friends of the Unrighteous Mammon: Northern Christians and Market Capitalism, 1815-1860* (University of Chicago, 2008). The Bible told antebellum Christians that they could not serve both God and mammon, but in the midst of the market revolution even the most faithful Christians worked furiously to make a place for themselves in a changing economic landscape. Davenport explores this paradoxical partnership of transcendent religious values and earthly, pragmatic objectives, ultimately concluding that religious and ethical commitments, rather than political or social forces, shaped responses to market capitalism in the northern states in the antebellum period. Drawing on diverse primary sources, the author identifies three distinct Christian responses to market capitalism: assurance from clerical economists who believed in the righteousness of economic development; opposition from contrarians who resisted the changes around them; and adaptation by the pastoral moralists who modified their faith to meet the ethical challenges of the changing economy.

John R. Dichtl, *Frontiers of Faith: Bringing Catholicism to the West in the Early Republic* (University Press of Kentucky, 2008). Catholics in the early 19th-century Ohio Valley expanded their church and strengthened their connections to Rome in the midst of the Protestant Second Great Awakening. In competition with clergy of evangelical Protestant denominations, priests and bishops aggressively established congregations, constructed church buildings, ministered to the faithful, and sought converts. The fruit of their efforts was a European church translated to the American West. Despite the relative harmony with Protestants and pressures to Americanize, Catholics relied on standard techniques of establishing the authority, institutions, and activities of their faith. By the time Protestant denominations began to resent the Catholic presence in the 1830s, they also

had reason to resent Catholic successes — and the many manifestations of those successes — in conveying the faith to others. Using correspondence, reports, diaries, court documents, apologetical works, and other records of the Catholic clergy, Dichtl shows how Catholic leaders successfully pursued strategies of growth in frontier regions while continually weighing major decisions against what they perceived to be Protestant opinion.

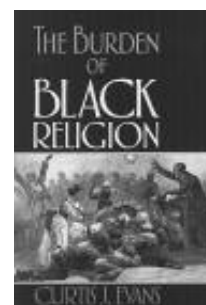
William Droel, *Church, Chicago Style* (ACTA Publications, 2008). In *Church, Chicago Style*, William Droel examines the unique legacy of the Catholic Church in Chicago. A pastoral associate at Sacred Heart Church in Palos Hills, IL Droel also profiles well-known church leaders such as Russell Barta, Monsignor John Egan, Father Dennis Geaney, Monsignor George Higgins, Ed Marciniak, and Mary Irene Zotti.

Avery Cardinal Dulles, S.J., *Church and Society: The Laurence J. McGinley Lectures, 1988-2007* (Fordham, 2008). This volume is a compilation of Dulles' biannual Laurence J. McGinley Lectures. Since their initiation in 1988, the lectures were conceived broadly as a forum on church and society. They are often responses to timely issues, such as the relationship between religion and politics, a topic he treated in the last weeks of the presidential campaign of 1992. Other lectures address questions surrounding human rights, faith and evolution, forgiveness, the death penalty, the doctrine of religious freedom, as well as an array of other theological subjects.

Louis Dupré, *Religion and the Rise of Modern Culture* (Notre Dame, 2008). Based on the Erasmus Lectures that Louis Dupré delivered at the University of Notre Dame in 2005, this book describes and analyzes changing attitudes toward religion during three stages of modern European culture: the Renaissance, the Enlightenment, and the Romantic period. Dupré begins by tracing the weakening of the Christian synthesis, which began at the end of the Middle Ages. After the French Revolution, Dupré suggests, religion once again played a role in intellectual life, but not as the dominant force. Religion became transformed by intellectual and moral principles conceived

independently of faith. He explores this new situation in three areas: the literature of Romanticism (illustrated by Goethe, Schiller, and Hölderlin); idealist philosophy (Schelling); and theology itself (Schleiermacher and Kierkegaard). Dupré ultimately argues that contemporary religion has not yet met the challenge presented by Romantic thought.

Gastón Espinoza and Mario T. García, eds., *Mexican American Religions: Spirituality, Activism, and Culture* (Duke, 2008). A multidisciplinary inquiry into the role of religion in Mexican American literature, art, activism, and popular culture, this collection of essays makes a case for the establishment of Mexican American religious studies as a distinct, recognized field of scholarly inquiry. Scholars of religion, Latin American, and Chicano/a studies as well as of sociology, anthropology, and literary and performance studies, address several broad themes such as the origins of Mexican American religious studies, faith-based activism, popular Catholicism, borderlands literary theory, and the role of healing. The essays signal the vibrancy and diversity of the practices, arts, traditions, and spiritualities that reflect and inform Mexican American religion. Contributors include Rudy V. Busto, David Carrasco, Socorro Castañeda-Liles, Gastón Espinoza, Richard R. Flores, Mario T. García, María Herrera-Sobek, Luis D. León, Ellen McCracken, Stephen R. Lloyd-Moffett, Laura E. Pérez, Roberto Lint Sagarena, Anthony M. Stevens-Arroyo, and Kay Turner.



Curtis J. Evans, *The Burden of Black Religion* (Oxford, 2008). Recognizing that religion has always been a focal element in the long and tortured history of race

in America, Evans traces ideas about African-American religion from the antebellum period to the middle of the 20th century. Central to the story, he argues, was the deep-rooted notion that Blacks were somehow “naturally” religious. At first, this assumed natural impulse toward religion served as a

signal trait of Black people's humanity — potentially their unique contribution to American culture. Abolitionists seized on this point, linking Black religion to the Black capacity for freedom. Soon, however, these first halting steps toward a multiracial democracy were reversed. As Americans began to value reason, rationality, and science over religious piety, the idea of an innate Black religiosity was used to justify preserving the inequalities of the status quo. Later, social scientists — both Black and White — sought to reverse the damage caused by these racist ideas and in the process proved that Blacks were in fact fully capable of incorporation into White American culture. Evans shows that interpretations of Black religion played a crucial role in shaping the perception of African Americans and had real consequences in their lives.

Paul Freston, ed. *Evangelical Christianity and Democracy in Latin America* (Oxford, 2008). In Latin America, evangelical Protestantism poses an increasing challenge to Catholicism's long-established religious hegemony. At the same time, the region is among the most generally democratic outside the West, despite often being labeled as "underdeveloped." Scholars disagree whether Latin American Protestantism, as a fast growing and predominantly lower class phenomenon, will encourage a political culture that is repressive and authoritarian, or if it will have democratizing effects. Drawing from a range of sources, this book includes five case studies: Brazil, Peru, Mexico, Guatemala, and Nicaragua. The contributors, mainly scholars based in Latin America, bring firsthand knowledge to their chapters. The result is a work that explores the relationship between Latin American evangelicalism and politics, its influences, manifestations, and prospects for the future.

Charles R. Gallagher, S.J., *Vatican Secret Diplomacy: Joseph P. Hurley and Pope Pius XII* (Yale, 2008). In the corridors of the Vatican on the eve of World War II, American Catholic priest Joseph Patrick Hurley found himself in the midst of secret diplomatic dealings and intense debate. Hurley's fervent

American patriotism and fixed ideas about confronting Nazism directly led to his clash with Pope Pius XII. This book is both a biography of Joseph Hurley, the first American to achieve the rank of nuncio, or Vatican ambassador, and an insider's view of the alleged silence of the pope on the Holocaust and Nazism. Drawing on Hurley's unpublished archives, the book documents critical debates in Pope Pius' Vatican, secret U.S.-Vatican dealings, the influence of Detroit's flamboyant anti-Semitic priest Charles E. Coughlin, and the controversial case of Croatia's Cardinal Stepinac. The book also sheds light on the connections between religion and politics in the 20th century.

Terry Golway, ed., *Catholics in New York: Society, Culture, and Politics, 1808-1946* (Fordham, 2008). This illustrated book chronicles the history, growth, and legacy of New York's Roman Catholics. Co-published with the Museum of the City of New York as a companion to its exhibition on the occasion of the 200th anniversary of the establishment of the Archdiocese of New York, the book brings together rare images and original essays to explore the key dimensions of the Catholic experience in New York. The volume includes a pictorial record of Catholic struggles and triumphs, and 13 essays that trace the story of Catholic New York — from people, parishes, and traditions to the schools, hospitals, and other institutions that helped shape the metropolis. The book also includes a personal reflection by Pete Hamill and an afterword that examines current challenges facing New York's Catholics.

R. Marie Griffith and Melanie McAlister, eds., *Religion and Politics in the Contemporary United States* (Johns Hopkins, 2008). This collection of essays from a special issue of *American Quarterly* explores the complex and sometimes contradictory ways that religion matters in contemporary public life. It presents a cross-disciplinary conversation between scholars in American studies and religious studies. The contributors explore numerous modes through which religious faith has mobilized political action. They utilize a variety of definitions

of politics, ranging from lobbying by religious leaders to the political impact of popular culture. Their work includes the political activities of a very diverse group of religious believers: Christians, Jews, Muslims, Hindus, Buddhists, and others. The essays also explore the meanings of religion for people who might contest the term, including those who are "spiritual but not religious" as well as activists who engage symbols of faith and community but who may not necessarily consider themselves members of a specific religion. Several essays also examine the meanings of secular identity, humanist politics, and the complex evocations of civil religion in American life.

Robert Jewett, *Mission and Menace: Four Centuries of American Religious Zeal* (Fortress, 2008). Observing that Abraham Lincoln once described the United States as an "almost chosen nation," Robert Jewett offers a critical survey of the history of America's self-understanding as a nation enjoying both divine blessing and a God-given vocation as a "city on a hill." From beginnings at Jamestown, Jewett shows, the American mythology of divine mission has decisively shaped both domestic and foreign policies of the developing nation, and it remains one of the most important forces affecting the United States' role in the world today. Tracing American history from its colonial beginnings to the present, Jewett explores such themes as the Second Great Awakening, manifest destiny, reform and reaction, triumphant fundamentalism, impeachment, and the war against terrorism.

G. R. Kearney, *More than a Dream: How One School's Vision Is Changing the World — The Cristo Rey Story* (Loyola, 2008). The Cristo Rey model of high school education, designed by the Jesuits for educating youth in urban areas, began in Chicago in 1996 and is now imitated in schools in more than a dozen cities around the country. Kearney's study begins in the early 1990s when the Jesuit order offered to assume responsibility for a poor, predominantly Hispanic parish in the Pilsen community of Chicago. Following the

approach used by community organizers, the Jesuits asked the residents of the parish to identify their greatest need. The answer came back loud and clear: a good high school. With the help of consultants, the Jesuits arrived at a plan that has been the signature feature of Cristo Rey since its inception: students work to pay off a substantial portion of their tuition. Although Kearney does not shy away from critically assessing Cristo Rey's flaws, he concludes that Cristo Rey's innovative curriculum, creative financing model, and intense devotion to the needs of Hispanic students are responsible for the school's successes.

Frances Knight, *The Church in the Nineteenth Century: The I.B. Tauris History of the Christian Church* (I.B. Tauris, 2008). Recognizing that Christianity evolved into a truly global religion over the course of the 19th century, Knight addresses the crucial question of how Christianity contributed to individual identity in a context of widespread urbanization and modernization. She explores topics such as the Evangelical revival led by William Booth; the Oxford Movement under Newman, Keble, and Pusey; Mormonism and Protestant revivalism in the United States; socialism and the impacts of Karl Marx and anarchism; continuing theological divisions between Protestants and Catholics; and the development of pilgrimage and devotion at places like Lourdes and Knock. Her book also examines intellectual trends, such as the rise of critical approaches to the Bible, and the different directions that these took in Britain and America.

Matthew L. Lamb and Matthew Levering, eds. *Vatican II: Renewal within Tradition* (Oxford, 2008). From 1962 to 1965, in perhaps the most important religious event of the 20th century, the Second Vatican Council met to chart a course for the future of the Roman Catholic Church. After thousands of speeches, resolutions, and votes, the Council issued 16 official documents on topics ranging from divine revelation to relations with non-Christians. However, some contend that the real challenges began after the council was over and

Catholics began to argue over the interpretation of the documents. Many analysts perceived the Council's far-reaching changes as breaks with Church tradition, and soon this became the dominant bias in the American and other media, which lacked the theological background to approach the documents on their own terms. In this book, an international team of theologians offers a different reading of the documents from Vatican II. The Council was indeed putting forth a vision for the future of the Church, but that vision was grounded in two millennia of tradition. Taken together, these essays conclude that Vatican II's documents developed from established precedents in the Roman Catholic Church.

Frank Lambert, *Religion in American Politics: A Short History* (Princeton, 2008). In his account of the uneasy relations between religion and politics in American history, Lambert considers a variety of themes and questions: how antebellum Protestant unity was challenged by sectionalism as both North and South invoked religious justification; how Andrew Carnegie's "Gospel of Wealth" competed with the anti-capitalist "Social Gospel" during postwar industrialization; how the Civil Rights movement was perhaps the most effective religious intervention in politics in American history; and how the alliance between the Republican Party and the Religious Right has, in his view, realized the founders' fears of religious-political electoral coalitions. Citing these and other cases, Lambert argues that religion became sectarian and partisan whenever it entered the political fray, and that religious agendas have always mixed with nonreligious ones.

Allan J. Lichtman, *White Protestant Nation: The Rise of the American Conservative Movement* (*Atlantic Monthly*, 2008). Spanning 100 years of American political history, Lichtman explores the origins, evolution, and triumph (at times) of modern conservatism. A professor of political history and a veteran journalist, he considers a variety of dynamic right-wing personalities, from luminaries such as Strom Thurmond, Phyllis Schlafly, and Bill

Kristol to inside operators like financiers Frank Gannett and J. Howard Pew. He challenges the conventional wisdom that modern conservative politics began with Goldwater and instead traces the roots of today's movement to the 1920s.

David N. Livingstone, *Adam's Ancestors: Race, Religion, and the Politics of Human Origin* (Johns Hopkins, 2008). Although the idea that all human beings are descended from Adam is a long-standing conviction in the West, another version of this narrative exists: human beings inhabited the Earth before, or alongside, Adam, and their descendants still occupy the planet. Livingstone traces the idea of non-Adamic humanity, and the debates surrounding it, from the Middle Ages to the present day. Adopting the perspective of multiple disciplines, he examines how this alternative idea has been used for cultural, religious, and political purposes. He argues that an idea that began as biblical criticism became a theological apologetic to reconcile religion with science (particularly evolution), and was later used to support arguments for white supremacy and segregation.

Michael G. Long, ed., *The Legacy of Billy Graham: Critical Reflection on America's Greatest Evangelist* (Westminster John Knox, 2008). Perhaps no individual person had more of an effect on 20th-century American Christianity than evangelist Billy Graham, whose work has been widely influential in arenas from the rising evangelical movement to the White House. Featuring essays by John Cobb, Harvey Cox, Gary Dorrien, Karen Lebacqz, Thomas Long, Mark Lewis Taylor, and Philip Wogaman, this critical but generally appreciative volume assesses Graham's career from the perspectives of preaching and theology, social issues, and his engagement with his contemporaries. The volume concludes with two assessments of Graham's legacy.

Ussama Makdisi, *Artillery of Heaven: American Missionaries and the Failed Conversion of the Middle East* (Cornell, 2008). The complex relationship between America and the Arab world goes back further than most Americans

or Arabs realize. Makdisi presents a foundational American encounter with the Arab world that occurred in the 19th century, shortly after the arrival of the first American Protestant missionaries in the Middle East — the dramatic tale of the conversion and death of As'ad Shidyah, the earliest Arab convert to American Protestantism. In the unfamiliar, multi-religious landscape of the Middle East, American missionaries at first conflated Arabs with Native Americans and American culture with an uncompromising evangelical Christianity. In turn, their Christian and Muslim opponents in the Ottoman Empire condemned the missionaries as malevolent intruders. Yet during the ensuing confrontation within and across cultures an unanticipated spirit of toleration was born that cannot be credited to either Americans or Arabs alone. By exploring missed opportunities for cultural understanding, by retrieving unused historical evidence, and by juxtaposing Arab perspectives and archives with American ones, Makdisi counters a notion of an inevitable clash of civilizations and thus reshapes the view of the history of America in the Arab world.

Mark Massa, ed. with Catherine Osborne, *American Catholic History: A Documentary Reader* (New York University, 2008). By including significant letters, diaries, theological reflections, and other primary documents, *American Catholic History* makes available original documents produced in North America from the earliest missionary voyages in the 16th century to the present day. The texts have been selected to illuminate the complex history, beliefs, and practices of what has become North American Roman Catholicism. Brief editorial introductions provide historical and biographical context for the texts. Collectively these documents provide an overview of the American Catholic experience from both the “top down” of institutional and intellectual history as well as from the “bottom up” of social, devotional, women’s, and ethnic histories.

Thomas J. Massaro, S.J., *United States Welfare Policy: A Catholic Response* (Georgetown, 2007). The Welfare

Reform Act of 1996 drastically changed the delivery of social services in the United States for the first time in 60 years. More than a decade later, according to Catholic social ethicist Massaro, a disturbing gap exists between the laws we have enacted as a nation and the moral concerns we profess as a people. Massaro contends that ethicists too often focus on strictly theoretical concerns rather than engaging concrete social and political issues, while public policy experts are uncomfortable drawing ethical judgments about legislation. He uses Catholic social teaching as a lens through which to view contemporary American welfare policies, citing the tradition’s emphasis on serving the needy — including a preferential option for the poor — and the common good. Massaro maintains that the most important outcome of welfare policy is not the cost-effectiveness of programs, but the well-being of individual families. He recommends applying Catholic ethical concerns to specific aspects of welfare reform, including the funding mechanisms for the Temporary Assistance to Needy Families (TANF) program and work participation requirements affecting the bond between mothers and children.

Molly McGarry, *Ghosts of Futures Past: Spiritualism and the Cultural Politics of Nineteenth-Century America* (University of California, 2008). McGarry guides readers through the world of 19th-century American spiritualism. More than an occult parlor game, this was a new religion, which channeled the voices of the dead, linked present with past, and conjured new worldly and otherworldly futures. Tracing the persistence of magic in an emergent culture of secularism, McGarry brings a once marginalized practice to the center of American cultural history. Spiritualism provided an alchemical combination of science and magic that called into question the very categories of male and female, material and immaterial, self and other, living and dead. Dissolving the boundaries between them opened Spiritualist practitioners to other voices and, in turn, allowed them to imagine new social worlds and forge diverse political affinities.

Dan McKanan, *The Catholic Worker after Dorothy: Practicing the Works of Mercy in a New Generation* (Liturgical, 2008). When Dorothy Day died in 1980, many people assumed that the movement she had founded would gradually fade away. But the current state of the Catholic Worker movement — more than 200 active communities — reflects Day’s fierce attention to the present moment and the local community. “McKanan argues that Catholic Worker communities have prospered because Day and Maurin emphasized creativity rather than rigid adherence to a single model.” Day wanted Catholic Worker communities to be free to shape their identities around the local needs and distinct vocations of their members. Open to single people and families, in urban and rural areas, the Catholic Worker and its core mission have proven to be both resilient and flexible.

Hugh McLeod, *The Religious Crisis of the 1960s* (Oxford, 2008). The 1960s were a time of explosive religious change. In the Christian churches, it was a time of innovation, from the “new theology” and “new morality” of Bishop Robinson to the evangelicalism of the Charismatic Movement, and of charismatic leaders such as Pope John XXIII and Martin Luther King. But it was also a time of rapid social and cultural change when Christianity faced challenges from Eastern religions, Marxism, feminism, and affluence. Using oral history, McLeod offers an account of how these movements and conflicts were experienced in England as well as in other countries such as the U.S. and France. He attempts to explain what happened to religion in the 1960s, why it happened, and how the events of that decade shaped the rest of the 20th century.

Mark A. Noll and James Turner, with Thomas Albert Howard (ed.), *The Future of Christian Learning: An Evangelical and Catholic Dialogue* (Brazos, 2008). Evangelicals and Roman Catholics have been responsible for the establishment of many colleges and universities in America. Until recently, however, they have taken very different approaches to the subject of education



and have viewed one another's traditions with suspicion. Noll, writing from an evangelical perspective, and Turner, from a Roman Catholic perspective, consider the respective strengths and weaknesses of each tradition and what they might learn from the other. The authors then provide brief responses to each other's essays. Both contributors stress the importance of Christian learning and the role of faith in the modern college or university.

Don O'Leary, *Roman Catholicism and Modern Science: A History* (Continuum, 2007). O'Leary traces the Catholic Church's reaction to developments in the natural sciences from 1800 to the present. His subjects include popes from Pius IX to John Paul II, polemicists like Thomas Henry Huxley and Irish physicist John Tyndall, and Catholic apologists and scientists like George Jackson Mivart. Describing the volleys between representatives of the scientific and ecclesiastical establishments, as well as those within each of those establishments, O'Leary explores a range of issues: evolution, agnosticism, biblical criticism, the philosophy and professionalization of science, the nature of Catholic dogma, intellectual freedom, and ecclesiastical authority. Many of these issues were resolved in the years before and after the Second Vatican Council. By the end of the 20th century, however, environmental concerns as well as portentous developments in the biological sciences created new and urgent challenges.

James M. O'Toole, *The Faithful: A History of Catholics in America* (Belknap, 2008). O'Toole explores the history of Catholicism in the United States from the perspective of ordinary Americans. *The Faithful* begins with Catholic settlers in the English colonies and ends with contemporary challenges facing the Church. The reader observes Catholics' complex relationship to Rome and to their own American nation. Paying particular attention to the intricacies of prayer and ritual, O'Toole explores the ways men and women have found to express their Catholic faith over the centuries.

Anna L. Peterson and Manuel A. Vásquez, eds. *Latin American Religions: Histories and Documents in Context* (New York University, 2008). Peterson and Vásquez provide an introduction through documents to the historical development and contemporary expressions of religious life in South and Central America, Mexico, and the Spanish-speaking Caribbean. This text includes both primary and secondary documents, among them letters, sermons, journal entries, ritual manuals, and ancient sacred texts. Editorial introductions provide historical context and theoretical insights for the study of these religions traditions and the ways in which they have developed over time.

Terence O. Ranger, ed. *Evangelical Christianity and Democracy in Africa* (Oxford, 2008). In recent decades, Christianity has acquired millions of new adherents in Africa, the region with the world's fastest-expanding population. By taking a historical view and focusing specifically on the events of the past few years, this collection explores the role of development of evangelical Christianity in Africa's democratic history through case studies of six countries: Nigeria, Zimbabwe, South Africa, Kenya, Zambia, and Mozambique. Unlike most analyses of democracy that come from a secular Western tradition, these contributors, mainly younger scholars based in Africa, bring firsthand knowledge to their chapters and employ both field and archival research to develop their data and analyses.

Rubén Rosario Rodríguez, *Racism and God-Talk: A Latino/a Perspective* (New York University, 2008). *Racism and God-Talk* explores the biblical and religious dimensions of North American racism while highlighting examples of resistance within the Christian religious tradition. It critically examines the explicitly theological and confessional perspectives for understanding and transforming North American racism. Rodríguez offers insights from Latino/a theology for broader scholarly and social discussions of racism, borders, and immigration. Using a broadened conceptualization of "mestizaje," or mutual cultural exchange, he challenges the church to

recognize the effects of racial and ethnic particularity in all theological construction.

A. G. Roeber, *Ethnographies and Exchanges: Native Americans, Moravians, and Catholics in Early North America* (Pennsylvania State University, 2008). Roeber explores the interactions between Native Americans and two groups of 17th- and 18th-century European settlers: German-speaking Moravian Protestants and French-speaking Roman Catholics. These groups have left behind particularly rich records of their early exchanges with Native Americans. The diaries, letters, and journals of these early "missionary ethnographers" are among the most valuable resources for recovering the languages, religions, cultures, and political makeup of indigenous peoples.

Msgr. Nicholas A. Schneider, *Joseph Elmer Cardinal Ritter: His Life and Times* (Liguori, 2008). Joseph Ritter was one of the most important and forward-thinking prelates of the Church in North America during the 20th century. He served as ordinary for the Archdiocese of Indianapolis and then as "Cardinal" Ritter in St. Louis for 20 years until his death in 1967. This biography chronicles, among other achievements, Ritter's efforts to desegregate the archdiocesan school system and his decision to send priests to Latin America as missionaries, the first bishop to do so.

Andrea Smith, *Native Americans and the Christian Right* (Duke, 2008). In examining the interplay of biblical scripture, gender, and nationalism in the Christian Right and Native American activism, Smith presents a new perspective on the nature of political strategy and alliance-building for progressive purposes by highlighting the potential of unlikely alliances. She also complicates ideas about identity, resistance, accommodation, and acquiescence in relation to social-justice activism. Drawing on archival research, interviews, and her own participation in native struggles and Christian Right conferences, Smith considers American Indian activism

within the Promise Keepers and new Charismatic movements. She also explores specific opportunities for building unlikely alliances in the future. In terms of evangelical and Native American brands of feminism, Smith reveals antiviolence organizing to be a galvanizing force within both communities, discusses theories of coalition politics among both evangelical and indigenous women, and considers native women's visions of sovereignty and nationhood.



H. Henrietta Stockel, *Salvation through Slavery: Chiricahua Apaches and Priests on the Spanish Colonial Frontier*

(University of New Mexico,

2008). Examining the collision between Spanish missionaries and the Chiricahua Apaches, Stockel focuses on the implications that Christian baptism and the creation of the slave trade had on Chiricahua identity. She offers a sample of the total unknown number of baptized Chiricahua men, women, and children who were sold into slavery by Jesuits and Franciscans. Stockel provides the identity of the priests as well as the names of the purchasers, often identified as “Godfather.” She also explores Jesuit and Franciscan attempts to maintain their missions on New Spain’s northern frontier during the 17th and 18th centuries, focusing on how international political and economic forces shaped the determination of the priests to mold the Apaches into Christians and tax-paying citizens of the Empire. Diseases, warfare, interpersonal relations, and an overwhelming number of surrendered Chiricahuas at the missions, along with reduced supplies from Mexico City, forced the missionaries to use every means to continue their efforts at conversion, including deporting the Apaches to Cuba and selling others to Christian families on the colonial frontier.

Terrence W. Tilley, et. al., *Religious Diversity and the American Experience: A Theological Approach* (Continuum, 2007). Tilley surveys eight basic theological approaches to religious pluralism, ranging from exclusivism through classic inclusivism, revised inclusivism, pluralism, particularism, and radical particularism to comparative theologies and dual belonging. The contributors attempt to situate the issue of pluralism in the cultural site of the United States (here relying on the cultural analyses of Robert Wuthnow, Vincent Miller, and others) and in the religious site of Roman Catholicism (as offering the mainstream Christian response to religious diversity). The aim is to develop the best “pragmatic” approach to religious diversity — the one that has the greatest potential for helping shape and reform religious and civic practice.

Steven M. Tipton, *Public Pulpits: Methodists and Mainline Churches in the Moral Argument of Public Life* (University of Chicago, 2008). Tipton focuses on the political activities of Methodists and mainline churches in his study of a generation of denominational strife among church officials, lobbyists, and activists. Surveying the contested relationship between church and state in America, Tipton documents a wide range of reactions to two radically different events — the invasion of Iraq and the creation of the faith-based initiatives program. Covering religious and moral arguments developed by the Bush administration, Pat Robertson, and Jim Wallis, Tipton also explores the 20th-century history of the political advocacy of the United Methodist Church. More than a case study, however, this book provides a broader overview of public religion in America.

Roberto R. Treviño and Richard V. Francaviglia, eds., *Catholicism in the American West: A Rosary of Hidden Voices* (Texas A&M, 2007). The influence of Catholicism on the social and historical development of the American West has been both visible and hidden: visible in the effects of personal conviction on lives and communities; hidden

in that the fuller context of this important American religious group has been largely marginalized or undervalued in traditional historiographic treatments of the region. These essays, which developed from 2004 Walter Prescott Webb Memorial Lectures, seek to redress this imbalance. Contributors bring to light the variety, the hardships, and, ultimately, some of the triumphs of Catholicism in the American West, demonstrating how current scholarship is reshaping how historians understand the role of Catholicism both in the development of the West and in the broader history of the nation.

Diane Zimmerman Umble and David L. Weaver-Zercher, eds., *The Amish and the Media* (Johns Hopkins, 2008). These essays not only focus on the Amish as subjects in mainstream media — news, movies, and TV — but also view them as producers and consumers of media themselves. Although the Old Order Amish have historically demonstrated reservations toward the media, they have become a media phenomenon, featured in films, novels, magazines, newspapers, and television — from *Witness*, *Amish in the City*, and *Devil’s Playground* to the intense news coverage of the 2006 Nickel Mines School shooting. Furthermore, despite their separatist tendencies, the Amish use their own media networks to sustain their culture. Including essays from scholars of film and media studies, poetry, American studies, anthropology, and history, this study shows how the relationship between the Amish and the media provides insights into the perception of minority religion in North American culture.

Steven Waldman, *Founding Faith: Providence, Politics, and the Birth of Religious Freedom in America* (Random House, 2008). Waldman, editor-in-chief of Beliefnet.com, begins his account of the origins of religious freedom in early America with European settlers’ unsuccessful efforts to create a “Christian paradise” in America and concludes with the nation’s first four presidential administrations, during which time the

politicians who had devised lofty principles regarding the proper relationship between church and state struggled to practice what they had preached. Waldman pays special attention to the views of five founders on religion. Benjamin Franklin melded the morality-focused Puritan theology of his youth and the reason-based Enlightenment philosophy of his adulthood. John Adams' pungent views on religion — hatred of the Church of England and Roman Catholics — stoked his revolutionary fervor and shaped his political strategy. George Washington came to view religious tolerance as a military necessity. Thomas Jefferson pursued a dramatic quest to “rescue” Jesus, in part by editing the Bible. Finally, James Madison — the tactical leader of the battle for religious freedom — crafted an integrated vision of how to prevent tyranny while encouraging religious vibrancy.

Rachel Wheeler, *To Live upon Hope: Mohicans and Missionaries in the 18th-Century Northeast* (Cornell, 2008). Wheeler explores missionary



Christianity in the hands of two Northeast Indian communities during the 18th century: the Mohicans of Stockbridge, Massachusetts, and the

Shekomoko, in Dutchess County, New York. The groups drew different conclusions from their experiences with Congregational and Moravian missionaries while trying to preserve what they deemed core elements of Mohican culture. Through her research in Moravian records, Wheeler offers an understanding of the lived experience of Mohican communities under colonialism. Complicating historical understanding of 18th-century American Christianity, she argues that mission programs were not always consumed by the destruction of indigenous culture and the advancement of imperial projects. Wheeler concludes that colonialism placed severe strains on native peoples, yet Indians also exercised a level of agency and creativity that aided in their survival.

Melissa J. Wilde, *Vatican II: A Sociological Analysis of Religious Change* (Princeton, 2007). Wilde offers a new explanation for what she describes as the “revolutionary transformation of the Church” during the Second Vatican Council. Drawing on newly available sources, she argues that the pronouncements of the Council were not merely reflections of papal will, but the product of a dramatic confrontation between progressives and conservatives that began during the first days of the Council. The outcome of this confrontation was determined by a number of factors: the Church's decline in Latin America; its competition and dialogue with other faiths, particularly Protestantism, in northern Europe and North America;

and progressive clerics' deep belief in the holiness of compromise and their penchant for consensus building. Wilde's account of Vatican II ultimately highlights the social underpinnings of religious change.

Garry Wills, *Head and Heart: American Christianities* (Penguin, 2007). Examining Christianity's place in American life from the Puritans to the presidential administration of George W. Bush, Wills describes a struggle between the head and the heart, between reason and emotion, and between Enlightenment and Evangelism. By examining how the tension between the two poles played out, Wills tackles a number of contentious issues in American political, intellectual, and religious history.

Catherine E. Wilson, *The Politics of Latino Faith: Religion, Identity, and Urban Community* (New York University, 2008). Emphasizing the myriad ways in which religious institutions inform daily life and politics in Latino communities, Wilson's argument focuses on religious congregations and faith-based organizations in Latino neighborhoods in the South Bronx, Philadelphia, and Chicago. She argues that religious identity is pivotal to understanding Latino social and political involvement in the United States, and demonstrates the importance of understanding theological underpinnings at work in these organizations in order to predict their political influences.

### Recent journal articles of interest include:

Shelby M. Balik, “Equal Right and Equal Privilege: Separating Church and State in Vermont,” *Journal of Church and State* 50, no. 1 (winter 2008): 23-48.

Michael C. Behrent, “The Mystical Body of Society: Religion and Association in Nineteenth-Century French Political Thought,” *Journal of the History of Ideas* 69, no. 2 (April 2008): 219-43.

Ronald A. Binzley, “Ganganelli's Disaffected Children: The Ex-Jesuits and the Shaping of Early American

Catholicism, 1773-1790,” *U.S. Catholic Historian* 26, no. 2 (spring 2008): 47-78.

Michael Ian Borer and Adam Murphree, “Framing Catholicism: Jack Chick's Anti-Catholic Cartoons and the Flexible Boundaries of the Culture Wars,” *Religion and American Culture* 18, no. 1 (winter 2008): 95-112.

Scott Breuninger, “Rationality and Revolution: Rereading Berkeley's Sermons on Passive Obedience,” *New Hibernia Review* 12, no. 2 (summer 2008): 63-86.

Timothy Brunk, “American Exceptionalism in the Thought of John Ireland,” *American Catholic Studies* 119, no. 1 (spring 2008): 43-62.

Kristin Burnett, “Building the System: Churches, Missionary Organizations, the Federal State, and Health Care in Southern Alberta Treaty 7 Communities, 1890-1930,” *Journal of Canadian Studies* 41, no. 3 (fall 2007): 18-41.

Wendy Cadge, “De Facto Congregationalism and the Religious Organi-

zations of Post-1965 Immigrants to the United States: A Revised Approach," *Journal of the American Academy of Religion* 76, no. 2 (June 2008): 344-74.

Heidi Campbell and Patricia Calderon, "The Question of Christian Community Online: The Case of the 'Artist World Network,'" *Studies in World Christianity* 13, no. 3 (2007): 261-77.

Katie Geneva Cannon, "Christian Imperialism and the Transatlantic Slave Trade," *Journal of Feminist Studies in Religion* 24, No. 1 (spring 2008): 127-34.

Francis M. Carroll, "United States Armed Forces in Northern Ireland during World War II," *New Hibernia Review* 12, no. 2 (summer 2008): 15-36.

Michael S. Carter, "'What Shall We Say to This Liberal Age?': Catholic-Protestant Controversy in the Early National Capital," *U.S. Catholic Historian* 26, no. 2 (spring 2008): 79-96.

Stephen G. Carter, "The 'Historical Solution' Versus the 'Philosophical Solution': The Political Commentary of Christopher Dawson and Jacques Maritain, 1927-1939," *Journal of the History of Ideas* 69, no. 1 (January 2008): 93-115.

Joseph P. Chinnici, O.F.M., "An Historian's Creed and the Emergence of Postconciliar Culture Wars," *The Catholic Historical Review* 94, no. 2 (April 2008): 219-44.

Elaine Clark, "Catholic Men in Support of the Women's Suffrage Movement in England," *The Catholic Historical Review* 94, no. 1 (January 2008): 22-44.

Dominique Clément, "'I Believe in Human Rights, Not Women's Rights': Women and the Human Rights State, 1969-1984," *Radical History Review* 101 (spring 2008): 107-29.

Nicholas M. Creary, "A Catholic Tuskegee: The Cardinal Gibbons Institute, 1922-1933," *Maryland Historical Magazine* 102 (spring 2007): 608-27.

Wallace L. Daniel, "Leadership and Recent Controversies over Religious

Liberty," *Journal of Church and State* 49, no. 4 (autumn 2007): 649-62.

Wallace L. Daniel and Meredith Holladay, "Church, State, and the Presidential Campaign of 2008," *Journal of Church and State* 50, no. 1 (winter 2008): 5-22.

Matthew Day, "'Godless Savages and Superstitious Dogs': Charles Darwin, Imperial Ethnography, and the Problem of Human Uniqueness," *Journal of the History of Ideas* 69, no. 1 (January 2008): 49-70.

Rebecca L. Davis, "'Not Marriage at All, but Simple Harlotry': The Companionate Marriage Controversy," *Journal of American History* 94, no. 4 (March 2008): 1137-63.

James De Lorenzi, "Caught in the Storm of Progress: Timoteos Saprichian, Ethiopia, and the Modernity of Christianity," *Journal of World History* 19, no. 1 (March 2008): 89-114.

Alberta Dicker, O.S.B., "Rooted in Faith: The Early History of the Benedictine Sisters of Mt. Angel, Oregon," *American Benedictine Review* 58, no. 4 (December 2007): 257-75.

Most Reverend Timothy Dolan, Archbishop of Milwaukee, "Right from the Start: John Carroll, Our First Bishop," *Origins CNS Documentary Service* 37, no. 47 (May 8, 2008): 765-72.

Mary Ellen Doyle, S.C.N., "Single Nation to Mission-Sending to International: One Congregation's Story," *American Catholic Studies* 119, no. 1 (spring 2008): 29-41.

Jeremy Driscoll, O.S.B., "The Contributions of Monastic Life to Church and World," *American Benedictine Review* 58, no. 4 (December 2007): 433-47.

Cyril Drnjevic, O.S.B., "From 'Bomb' to Butte: The Establishment of Mount Angel Abbey: Part I," *American Benedictine Review* 58, no. 4 (December 2007): 404-32.

Cyril Drnjevic, O.S.B., "From 'Bomb' to Butte: The Establishment of Mount Angel Abbey: Part II," *American Benedictine Review* 59, no. 1 (March 2008): 3-19.

Kathleen DuVal, "Indian Inter-marriage and Métissage in Colonial Louisiana," *William and Mary Quarterly* 65, no. 2 (April 2008): 267-304.

Curtis J. Evans, "The Religious and Racial Meanings of the Green Pastures," *Religion and American Culture* 18, no. 1 (winter 2008): 59-93.

Miguel Farias and Mansur Lalljee, "Holistic Individualism in the Age of Aquarius: Measuring Individualism/Collectivism in New Age, Catholic, and Atheist/Agnostic Groups," *Journal for the Scientific Study of Religion* 47, no. 2 (June 2008): 277-89.

Stephen J. Fleming, "The Religious Heritage of the British Northwest and the Rise of Mormonism," *Church History: Studies in Christianity and Culture* 77, no. 1 (March 2008): 73-104.

Jay Garcia, "Race, Empire, and Humanism in the Work of Lillian Smith," *Radical History Review* 101 (spring 2008): 59-80.

Brian Girvin, "Church, State, and Society in Ireland since 1960," *Éire-Ireland* 43, nos. 1 and 2 (spring/summer 2008): 74-98.

Philip Gleason, "From an Indefinite Homogeneity: Catholic Colleges in Antebellum America," *The Catholic Historical Review* 94, no. 1 (January 2008): 45-74.

Christopher Grasso, "Deist Monster: On Religious Common Sense in the Wake of the American Revolution," *Journal of American History* 95, no. 1 (June 2008): 43-68.

Richard Gribble, "Roman Catholicism and U.S. Foreign Policy — 1919-1935: A Clash of Policies," *Journal of Church and State* 50, no. 1 (winter 2008): 73-99.



- Jane Haggis, "Imperial Emotions: Affective Communities of Mission in British Protestant Women's Missionary Publications c1880-1920," *Journal of Social History* 41, no. 3 (spring 2008): 691-716.
- Clarence E. Hardy, "'No Mystery God': Black Religions of the Flesh in Pre-War Urban America," *Church History: Studies in Christianity and Culture* 77, no. 1 (March 2008): 128-50.
- Douglas Harrison, "Why Southern Gospel Music Matters," *Religion and American Culture* 18, no. 1 (winter 2008): 27-58.
- Henrietta Harrison, "'A Penny for the Little Chinese': The French Holy Childhood Association in China, 1843-1951," *American Historical Review* 113, no. 1 (February 2008): 72-92.
- L.E. Hartmann-Ting, "The National Catholic School of Social Service: Redefining Catholic Womanhood through the Professionalization of Social Work during the Interwar Years," *U.S. Catholic Historian* 26, no. 1 (winter 2008): 101-19.
- Gregory Hite, Dolores Liptak, R.S.M., Ann M. Harrington, B.V.M., M. Christine Anderson, "Review Symposium, *The New Nuns: Racial Justice and Religious Reform in the 1960s* by Amy Koehlinger," *American Catholic Studies* 119, no. 1 (spring 2008): 63-77.
- Peter Horsfield and Paul Teusner, "A Mediated Religion: Historical Perspectives on Christianity and the Internet," *Studies in World Christianity* 13, no. 3 (2007): 278-95.
- Mark Hulsether, "Pentecostalism, Politics, and Popular Culture: The Case of Aimee Semple McPherson," *Reviews in American History* 36, no. 2 (June 2008): 243-51.
- Tim Hutchings, "Creating Church Online: A Case-Study Approach to Religious Experience," *Studies in World Christianity* 13, no. 3 (2007): 243-60.
- Robert H. Jackson, "The Population and Vital Rates of the Jesuit Missions of Paraguay, 1700-1767," *Journal of Interdisciplinary History* 38, no. 3 (winter 2008): 401-31.
- Ely M. Janis, "Petticoat Revolutionaries: Gender, Ethnic Nationalism, and the Irish Ladies' Land League in the United States," *Journal of American Ethnic History* 27, no. 2 (winter 2008): 5-27.
- Jennifer Fish Kashay, "From Kapus to Christianity: The Disestablishment of the Hawaiian Religion and Chiefly Appropriation of Calvinist Christianity," *Western Historical Quarterly* 39, no. 1 (spring 2008): 17-40.
- Thomas S. Kidd, "Moravian Radicals and the Gender of God," *Reviews in American History* 36, no. 2 (June 2008): 153-59.
- Jerome Kodell, O.S.B., "The Monk and Impossible Tasks," *American Benedictine Review* 58, no. 4 (December 2007): 376-81.
- Joseph Mannard, "Widows in Convents of the Early Republic: The Archdiocese of Baltimore, 1790-1860," *U.S. Catholic Historian* 26, no. 2 (spring 2008): 110-32.
- Lawrence J. McAndrews, "Parallel Paths: Kennedy, the Church, and Nuclear War," *American Catholic Studies* 119, no. 1 (spring 2008): 1-28.
- Erik S. McDuffie, "A 'New Freedom Movement of Negro Women': Sojourning for Truth, Justice, and Human Rights during the Early Cold War," *Radical History Review* 101 (spring 2008): 81-106.
- Margaret M. McGuinness, "Urban Settlement Houses and Rural Parishes: The Ministry of the Sisters of Christian Doctrine, 1910-1986," *U.S. Catholic Historian* 26, no. 1 (winter 2008): 43-66.
- J. M. Opal, "The Labors of Liberality: Christian Benevolence and National Prejudice in the American Founding," *Journal of American History* 94, No. 4 (March 2008): 1082-1107.
- Michael Pasquier, "'Though Their Skin Remains Brown, I Hope Their Souls Will Soon Be White': Slavery, French Missionaries, and the Roman Catholic Priesthood in the American South, 1789-1865," *Church History: Studies in Christianity and Culture* 77, no. 2 (June 2008): 337-70.
- Diana Walsh Pasulka, "A Communion of Little Saints: Nineteenth-Century American Child Hagiographies," *Journal of Feminist Studies in Religion* 23, No. 2 (fall 2007): 51-67.
- Lewis Perry and Matthew C. Sherman, "'What Disturbed the Unitarian Church in This Very City?': Alton, the Slavery Conflict, and Western Unitarianism," *Civil War History* 54, no. 1 (March 2008): 5-34.
- Jeanne Petit, "'Organized Catholic Womanhood': Suffrage, Citizenship and the National Council for Catholic Women," *U.S. Catholic Historian* 26, no. 1 (winter 2008): 83-100.
- Tricia T. Pyne, "Ritual and Practice in the Maryland Catholic Community, 1634-1776," *U.S. Catholic Historian* 26, no. 2 (spring 2008): 17-46.
- John Radzilowski, "Fecund Newcomers or Dying Ethnics? Demographic Approaches to the History of Polish and Italian Immigrants and Their Children in the United States, 1880 to 1980," *Journal of American Ethnic History* 27, no. 1 (fall 2007): 60-74.
- Oliver P. Rafferty, "The Catholic Church and the Nationalist Community in Northern Ireland since 1960," *Éire-Ireland* 43, nos. 1 and 2 (spring/summer 2008): 99-125.
- Dae Young Ryu, "The Origin and Characteristics of Evangelical Protestantism in Korea at the Turn of the Twentieth Century," *Church History: Studies in Christianity and Culture* 77, no. 2 (June 2008) 371-98.
- Jeanne Heffernan Schindler, "Democracy and Tradition: A Catholic Alternative to American Pragmatism," *Logos: A Journal of Catholic Thought and Culture* 11, no. 2 (spring 2008): 17-49.
- Eric R. Schlereth, "Fits of Political Religion: Stalking Infidelity and the Politics of Moral Reform in Antebellum America," *Early American Studies: An Interdisciplinary Journal* 5, no. 2 (fall 2007): 288-323.
- Yvonne Sherwood, "The God of Abraham and Exceptional States, or The Early Modern Rise of the Whig/Liberal Bible," *Journal of the American Academy of Religion* 76, no. 2 (June 2008): 312-43.

Deborah A. Skok, "The Historiography of Catholic Laywomen and Progressive Era Reform," *U.S. Catholic Historian* 26, no. 1 (winter 2008): 1-22.

Thomas W. Smith, "Catholic Social Thought and Modern Liberal Democracy," *Logos: A Journal of Catholic Thought and Culture* 11, no. 1 (winter 2008): 15-48.

Rolf Swensen, "'You Are Brave but You Are a Woman in the Eyes of Men': Augusta E. Stetson's Rise and Fall in the Church of Christ, Scientist," *Journal of Feminist Studies in Religion* 24, no. 1 (spring 2008): 75-89.

John Van Engen, "Multiple Options: The World of the Fifteenth-Century Church," *Church History: Studies in Christianity and Culture* 77, no. 2 (June 2008): 257-84.

Fred van Lieburg, "Interpreting the Dutch Great Awakening (1749-1755)," *Church History: Studies in Christianity and Culture* 77, no. 2 (June 2008): 318-36.

Maria Varela, "'If You Have Come to Help Us ... Go Home!,'" *U.S. Catholic Historian* 26, no. 1 (winter 2008): 67-82.

Keith Douglass Warner, O.F.M., "The Greening of American Catholicism: Identity, Conversion, and Continuity," *Religion and American Culture* 18, no. 1 (winter 2008): 113-42.

Jared Wicks, S.J., "More Light on Vatican Council II," *The Catholic Historical Review* 94, no. 1 (January 2008): 75-101.

Molly Worthen, "The Chalcedon Problem: Rousas John Rushdoony and the Origins of Christian Reconstructionism," *Church History: Studies in Christianity and Culture* 77, no. 2 (June 2008): 399-437.

Robert Wuthnow and Valerie Lewis, "Religion and Altruistic U.S. Foreign Policy Goals: Evidence from a National Survey of Church Members," *Journal for the Scientific Study of Religion* 47, no. 2 (June 2008): 191-209.

Yafeng Xia, "The Study of Cold War International History in China: A Review of the Last Twenty Years," *Journal of Cold War Studies* 10, no. 1 (winter 2008): 81-115.

Gertrude M. Yeager, "In the Absence of Priests: Young Women as Apostles to the Poor, Chile 1922-1932," *The Americas* 64, no. 2 (October 2007): 207-42.

## Upcoming Events

### Seminar in American Religion

**Masterless Mistresses: The New Orleans Ursulines and the Development of a New World Society, 1727-1834**

(University of North Carolina, 2007)

Emily Clark, Tulane University

*Commentators:*

Cecilia Moore, University of Dayton, and Jon Sensbach, University of Florida

**Date:** Saturday, February 7, 2009

**Time:** 9:00 a.m.-12:00 p.m.

**Place:** McKenna Hall, Center for Continuing Education

### American Catholic Studies Seminar

**"The Cristero Rebellion"**

Julia Young, University of Chicago

*Commentator:*

Ted Beatty, University of Notre Dame

**Date:** Thursday, February 19, 2009

**Time:** 4:15 p.m.

**Place:** 1140 Flanner Hall

## Cushwa Center Conferences

### Catholics in the Movies

Cinema is arguably the most understudied and potentially enlightening lens through which to examine the historical trajectories of Catholics in the United States over the previous century. This conference will explore how American Catholics produced, acted, viewed, boycotted, and were depicted in film. The

starting point for the conference is the outstanding volume *Catholicism in the Movies* (Oxford, 2008), to which the conference speakers contributed essays. *Presenters include:*

Colleen McDannell, University of Utah; James T. Fisher, Fordham University; Tracy Fessenden, Arizona State University; Carlo Rotella, Boston College; Judith Weisenfeld, Princeton University; Anthony Burke Smith, University of Dayton; Thomas J. Ferraro, Duke University; Timothy Meagher, Catholic University of America; Amy Frykholm, correspondent for *The Christian Century*; María Amparo Escandón, novelist and screenwriter; Paula Kane, University of Pittsburgh; and Darryl Catherine, LeMoyne College.

**Dates:** Thursday, April 2 - Saturday, April 4, 2009

**For conference registration, please visit [www.nd.edu/~cushwa](http://www.nd.edu/~cushwa).**

### Camino a Emaús: The Word of God and Latino Catholics

Latina and Latino Catholics' deep hunger for the Bible resonates with the theme of the October 2008 Synod of Bishops, "The Word of God in the Life and Mission of the Church." This conference will explore and promote God's Word at the heart of the Church, with particular focus on Scripture in Latinos' lives and call to mission. The aim of the conference is to enable leaders to develop initiatives that advance the objectives of the Synod among U.S. Hispanic Catholics.

*Presenters include:*

Efraín Agosto, Juan Alfaro, Mons. Faustino Armendáriz Jiménez, Carmen Cervantes, Archbishop Nikola Eterovi, Eduardo Fernández, S.J., Renata Furst, Cardinal Francis George Hermana Glenda, Archbishop José Gomez, Raúl Gómez Ruiz, S.D.S., Ricardo Grzona, F.R.P., Jaime Lara, Liana Lupas, Hosffiman Ospino, Arturo Pérez-Rodríguez, Jorge Presmanes, O.P., Jean-Pierre Ruiz, Maruja Sedano  
**Dates:** Thursday, July 30 - Saturday, August 1, 2009

**For conference registration, please visit [www.nd.edu/~cushwa](http://www.nd.edu/~cushwa).**



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- Kristy Nabhan-Warren, "Crafting an American Catholic Identity: Mary's Ministries and Barrio-Based Evangelization, 1988-2002" — spring 2003
- R. Bentley Anderson, S.J., "Father Knows Best: Prelates, Protest, and Public Opinion" — fall 2003
- Mary Henold, "Gluttons for Dialogue: The American Catholic Feminist Movement on the Eve of Disillusionment, 1975-78" — spring 2004
- Timothy B. Neary, "Taking It to the Streets: Catholic Liberalism, Race, and Sport in Twentieth-Century Urban America" — fall 2004
- Sally Dwyer-McNulty, "In Search of a Tradition: Catholic School Uniforms" — spring 2005
- L.E. Hartmann-Ting, "'A Message to Catholic Women': Laywomen, the National Catholic School of Social Service, and the Expression of Catholic Influence during the Interwar Years" — fall 2005
- Margaret Preston, "From the Emerald Isle to Little House on the Prairie: Ireland, Medicine and the Presentation Sisters on America's Northern Plains" — spring 2006
- Diana I. Williams, "'A Marriage of Conscience': Interracial Marriage, Church-State Conflicts, and Gendered Freedoms in Antebellum Louisiana" — fall 2006
- Elaine A. Pena, "Las Quadalupanas de Queretaro: Embodied Devotion Performances and the Political Economy of Sacred Space Production" — spring 2007
- C. Walker Gollar, "Drawing the Line between What Should, and What Should not Be Told in American Catholic History — John Tracy Ellis and David Francis Sweeney's *Life of John Lancaster Spalding*" — fall 2007

### News Items for Newsletter

(Current position, research interests, etc.):

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## THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

The Cushwa Center seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication, and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the center strives to deepen the understanding of Catholics' historical role and contemporary expressions of their religious tradition in the United States. The *American Catholic Studies Newsletter* is prepared by the staff of the Cushwa Center and published twice yearly. ISSN 1081-4019

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