

UPCOMING CENTER MEETINGS

Next Young Scholars Cohort Chosen

After sorting through nearly eighty high-quality applications for the Young Scholars in American Religion Program, the Center for the Study of Religion and American Culture is pleased to announce twelve finalists who will meet for weekend seminars in Indianapolis over the next two years. The meetings will focus on teaching, research, publication, and practical matters faced by new faculty working in American religious studies.

“Our judges always find it a challenge to settle on only ten or twelve finalists when the pool is so deep and talented,” said Philip Goff, director of the Center. “This year may have been the most difficult. But it is heartening to see the high quality of new faculty in the field. Clearly we are in a ‘golden age’ of American religious studies.”

This class of Young Scholars in American Religion will gather for its first meeting this October. Led by Ann Braude of Harvard Divinity School and Mark Valeri of Union Theological Seminary, the seminars will continue through October 2012.

When this group completes the program, it will bring the number of “graduates” to 126. Fifty-eight participants went through the program during the 1990s, while 68 will have gone through the program since it was revived in 2002 with funding from Lilly Endowment. The syllabi produced by the program are available on the Center’s website and are viewed over 100,000 times annually.

Descriptions of the 2010-12 YSAR participants are listed on pages 3 through 5 of this Newsletter.

“It is heartening to see the high quality of new faculty in the field.”

Religion and American Culture Conference Slated for June 2011

On the heels of the successful Conference on Religion and American Culture in June 2009, officers and staff of the Center for the Study of Religion and American Culture are at work planning the next meeting. Those working on topics related to religion in North America should be sure to mark their calendars for June 2-5, 2011.

The conference will be topic-focused and again incorporate scholars from a variety of disciplines. Bringing together individuals working in American studies, anthropology, divinity, history, political science, religious studies, and sociology, among others, the meetings should again produce lively conversations based on provocative presentations.

The sessions will again include short presentations by invited speakers renowned for their work in specific fields. Moderators will then lead a larger conversation that includes the audience, which again will surround the speakers in the middle of the room. Concurrent sessions will cover such topics as lived religion, secularization, ethnography, civil religion, the religious market, gender, and the nation state, among others.

“The response to our first conference was overwhelmingly positive and pointed to the need for more transdisciplinary conversations,” said Philip Goff. “The meetings last year started with a day of theoretical discussions and then moved on to topics on the second day. That’s when the conversation really began to move into that realm where our different vantage points informed and improved our overall understanding of religion in America. That’s where we’ll pick up the conversation next June.”

Like last year, next year’s meeting will be held in downtown Indianapolis, close to restaurants, museums, and public spaces for participants to enjoy. The location is also easily accessible by auto, plane, and train.

Proceedings of the first biennial Conference on Religion and American Culture can be downloaded in PDF at www.iupui.edu/~raac/.

NEH SUMMER INSTITUTE FOR TEACHERS BEGINS JULY 12

Beginning on Monday, July 12, 2010, twenty-four teachers from around the nation will gather for three weeks at IUPUI for the Center-hosted NEH Summer Institute, “The Many and the One: Religion and Pluralism in American History.” Designated an NEH *We the People* project, the Institute is supported in part by funds the agency has set aside for this special initiative.

The Institute will support the studies of the selected teachers as they join with nationally renowned scholars to explore how religion has shaped, and been shaped by, the American experience, with the goal of providing vital, embodied examples teachers can use to make religion’s role come alive in their classrooms along other important topics.

The twenty-four teachers selected to participate in the Institute include: Christina Baulch (Pennsylvania); Ioana Bercia (Arizona); Kimberly Brooks (Alabama); Hannah Brummer (Minnesota); Jillian DePew (Indiana); Colleen Eddy (Virginia); Paul Fisher (Alabama); Andrew French (Illinois); Stacy Garner (Illinois); Irene Hall (New Jersey); David Howard (Texas); Lucinda Kanczuzewski (Michigan); Cheryl Whitaker (Ohio); Peter Lewek (Illinois); Jeremy Luke (Ohio); Andy Marchal (Louisiana); Rebecca Martin (Illinois); Judith McDonald (Washington); David Migliaccio (Massachusetts); Sarah Shmitt (Maine); Dwight Simon (Massachusetts); Matthew Wahlert (Ohio); Susan Yolmeh (Florida); and Wendy Youngblood (Connecticut).

CENTER FOR THE STUDY OF RELIGION AND AMERICAN CULTURE

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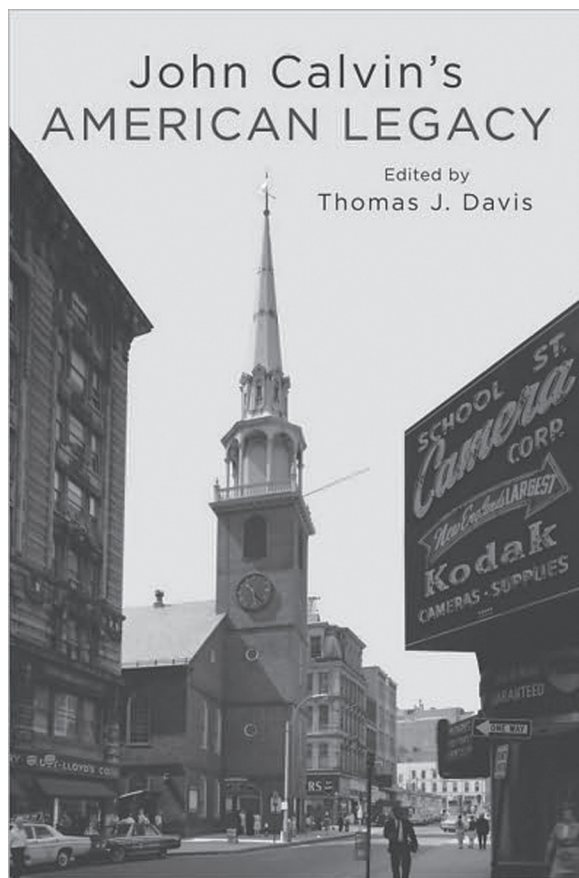
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R&AC

*Religion & American Culture:
a Journal of Interpretation*

Thomas J. Davis, Managing Editor

Philip Goff, Editor
Stephen J. Stein, Editor
Peter J. Thuesen, Editor
Rachel Wheeler, Editor



"The authors of these provocative and insightful essays are prone neither to grandiose claims nor to cavalier dismissals. Instead, they skilfully explore ambiguities. Ranging in their scope from politics and economics to religious practice, ethics, and fiction, they reveal the persisting relevance of a sixteenth-century Genevan theologian for anyone who hopes to understand American culture. They also prove that reading about Calvin can be genuinely entertaining."

— E. Brooks Holifield, author of *God's Ambassadors: A History of Christian Clergy in America*

Meet the Young Scholars in American Religion 2010-2012

Linford D. Fisher is Assistant Professor of History at Brown University. Linford received his doctorate from Harvard University in 2008, where he served as a Tutor in History and Literature in 2007-2008. For the 2008-2009 academic year, he was Assistant Professor of History at Indiana University-South Bend. Linford's current book project, *The Indian Great Awakening: Religion and the Shaping of Native Cultures in Early America* (under contract with Oxford University Press), is an in-depth study of long-term cultural and religious change among American Indians in eighteenth-century Connecticut, Rhode Island, and Long Island, NY. Linford has published essays in the *New England Quarterly* and the *Harvard Theological Review* and has received fellowships from Harvard University, the American Antiquarian Society, the Gilder Lehrman Institute of American History, the American Philosophical Society, and, most recently, from the Massachusetts Historical Society and the National Endowment for the Humanities. His courses at Brown cover various aspects of early American history, including religion, American Indians, the Atlantic World, and material culture. Linford's next project is a study of indentured servitude and slavery among the African and Indian populations of colonial New England. Along with his wife and four children, Linford resides in Cranston, Rhode Island.



John Hayes is Visiting Assistant Professor of History at Wake Forest University, where he teaches courses in the U.S. and the U.S. South. A native of Georgia, his goal as a young scholar is to explore the depths and paradoxes of what Flannery O'Connor meant when she called the South a "Christ-haunted" region. He is especially interested in the grassroots religious culture of the poor of the rural South, and this has led him to listen to scratchy old 1920s recordings, and to meander down dusty back roads looking for spartan rural churches. Hayes completed his Ph.D. in history at the University of Georgia in 2007, and he holds a Master of Theological Studies from Duke Divinity School. His dissertation won the UGA Graduate School's Excellence in Research in Humanities Award, and it was a finalist for the C. Vann Woodward Dissertation Prize. He has published articles in *Religion Compass*, *Radical History Review*, and the *Journal of Southern Religion*. His critical historiographical essay in the latter won the Journal's 2008 Sam Hill Award. He is presently at work on two book projects. The first is a historical analysis of folk religion in the New South era, recovering the imaginative world behind haunting songs like "John the Revelator" and symbolic practices like graveyard decoration. The second is a religious biography of Johnny Cash, which sets Cash in the context of changing religious forms in the 20th century South and United States, tracing how this complex person and artist sought to interpret Christian faith in a modern-day pilgrimage.



Matt Hedstrom is a cultural historian of the United States, with particular interests in the history and culture of religions, both official and popular, in the nineteenth and twentieth centuries. He is currently Assistant Professor of Religious Studies and American Studies at the University of Virginia. Prior to coming to UVA, he held postdoctoral positions at the Center for the Study of Religion at Princeton University and in the Lilly Fellows Program at Valparaiso University. His main areas of teaching and research are religious liberalism, the cultures and politics of pluralism, religion and race, and print culture, with secondary interests in apocalypticism and American studies theory and method. *Seeking a Spiritual Center: Books, Book Culture, and Liberal Religion in Modern America* (Oxford University Press, forthcoming), his first book, offers new interpretations of the influence of religious liberalism on American culture in the twentieth century, and of the place of consumer culture and print media in shaping spirituality. The book traces the rise of religious middlebrow culture in the 1920s, 1930s, and 1940s through an examination of key texts, reader reception, transformations in publishing, and a variety of public reading programs, and relates these developments to the production and propagation of liberal religious sensibilities and practices in the twentieth century. He has published articles and reviews in *American Quarterly*, *Crosscurrents*, *Church History*, and *Religion and Politics* and the edited collection *Religion and the Culture of Print in Modern America*. He is beginning work on a new book project on race and the search for religious authenticity from the Civil War through the 1960s. Hedstrom received his Ph.D. and M.A. in American studies from the University of Texas at Austin, and his B.A. in history from Haverford College.



Anna Lawrence is Assistant Professor of History at Florida Atlantic University, where she teaches various permutations of three main areas: religious history, early American history, and women's history. She earned her B.A. in religion from Carleton College and her Ph.D. in history from University of Michigan. Her work examines gender, family and transatlantic evangelical culture. She has contributed to books on early Wesleyan Methodism, and social histories of the American Revolution and Early Republic. Her first monograph, *One Family Under God: Sexuality, Politics and Belonging in Early Transatlantic Methodism*, is forthcoming with University of Pennsylvania Press in Spring 2011.



Meet the Young Scholars in American Religion 2010-2012

Quincy D. Newell



is a newly-tenured Professor of Religious Studies at the University of Wyoming, where she teaches American religious history. A native of western Oregon, she became interested in American religious history as an undergraduate at Amherst College, where she wrote her honors thesis on the early religious history of Oregon. She went on to earn her M.A. and Ph.D. in religious studies at the University of North Carolina at Chapel Hill, where her studies focused on religion in the American West. Newell's first book, *Constructing Lives at Mission San Francisco: Native Americans and Hispanic Colonists, 1776-1821*, was published by the University of New Mexico Press in 2009. There, she used sacramental records from the Spanish Catholic mission of San Francisco de Asis to examine the ways in which Native Americans adapted, adopted, and rejected the Hispanic Catholicism that the Franciscan missionaries preached. Her next project is provisionally entitled *Marginal Mormons: African Americans and Native Americans in the Nineteenth-Century Church of Jesus Christ of Latter-day Saints*. In this book, Newell plans to analyze the religious experiences of nineteenth-century African American and Native American Mormons. The two groups occupied very different places in the LDS cosmos, and their racial and religious identities shaped one another in ways that reveal the complicated relationship between race and religion in the United States. Newell is the co-chair of the American Academy of

Religion's Seminar on Religion in the American West and also serves on the governing council of the American Society of Church History.

Kevin Lewis O'Neill



is Assistant Professor at the University of Toronto, with the Department and Centre for the Study of Religion as well as the Centre for Diaspora and Transnational Studies. Kevin joined the University of Toronto in 2009 after two years at Indiana University, Bloomington, where he was an Assistant Professor of Religious Studies and American Studies. With a Ph.D. in cultural anthropology (Stanford 2007) and an MTS in theological studies (Harvard 2002), his research centers on the themes of responsibility and belonging, both their social construction and emotional texture at everyday levels of knowledge. These are themes that he approaches transnationally through the ethnographic study of Pentecostal and Charismatic Christianity in the Americas. Based on two years of fieldwork, his first book, *City of God: Christian Citizenship in Postwar Guatemala* (University of California Press 2009), details neo-Pentecostalism's growing influence on Guatemala's efforts at democratization. His second book, *Two Ways Out: Christianity, Security, and Gangs in the Americas* (in progress), explores transnational criminal networks from the perspective of gang ministry. The book pivots on a curious loophole in gang membership: there are primarily two ways out of gang life. The first is death; the second is conversion. Now courted by state officials throughout the Americas to augment

attempts at security and governance, Charismatic and Pentecostal ministers work the streets to open the hearts of gang members to Jesus Christ. This project builds on articles published in *Public Culture* (2010) and *Comparative Studies in Society and History* (2010) as well as a pair of edited volumes: *Genocide: Truth, Memory, and Representation* (Duke University Press 2009) and *Securing the City: Neoliberalism, Space and Insecurity in Postwar Guatemala* (Duke University Press 2011).

Joshua Paddison



is an American Council of Learned Societies New Faculty Fellow at Indiana University, where he teaches courses on religion, comparative race and ethnicity, and the American West for the Department of Religious Studies and the American Studies Program. He received his Ph.D. in history from UCLA in 2008. His book, *American Heathens: Religion, Race, and Reconstruction in California*, will be published by the University of California Press / Huntington Library's Western Histories series. The book examines contestations over the place of Native Americans and Chinese Americans from the Civil War to the 1890s, demonstrating the centrality of religion in racial formation and the importance of California in the story of Reconstruction. He is currently at work on a new project, "Unholy Sensations: Sex, Religion, and Scandal in the Gilded Age," which explores public fascination and anxiety surrounding "depraved" sexuality in late-nineteenth-century San Francisco. He has worked as a historical consultant on documentary films, websites, exhibitions, programs, and publications produced by the National Park Service, Autry National Center, California Council for the Humanities, University of California Office of the President, and other institutions.

Michael Pasquier



is Assistant Professor of Religious Studies at Louisiana State University. He received his Ph.D. in religion from Florida State University in 2007. His first book, *Fathers on the Frontier: French Missionaries and the Roman Catholic Priesthood in the United States, 1789-1870* (Oxford University Press, 2010), examines the transnational network of priests in America from the French Revolution to the U.S. Civil War and the First Vatican Council. His work on the history of Catholicism in the U.S. South has appeared in *Church History*, *U.S. Catholic Historian*, and several forthcoming books on the history of religion in America and France. As a Visiting Scholar at the American Academy of Arts and Sciences (2008-2009), Mike started his next book project on the history of Native American, European, and African religions in French colonial Louisiana. He is currently the editor of the *Journal of Southern Religion*. He is also organizing a collection of essays on the history of religion and culture in the Mississippi Valley from the colonial period to the present. In the aftermath of Hurricane Katrina and the Deepwater Horizon/BP oil spill, Mike has taken a serious interest in the history and anthropology of religion and disaster in America, working across academic disciplines to understand the cultural impact of catastrophe among religious communities throughout the Gulf Coast. He lives in Baton Rouge with his wife, Kristen, and their children, Sara and Mick.

Meet the Young Scholars in American Religion 2010-2012

Elaine Peña



received her Ph.D. in performance studies with Northwestern University. She held a postdoctoral position in the Latina/Latino Studies Program with the University of Illinois Urbana-Champaign (2006-2007) and was a visiting professor at Yale University's MacMillan Center for International and Area Studies (2007-2008) with appointments in Religious Studies and the Ethnicity, Race, and Migration program. Her interests include: performance theory and pedagogy, anthropology of religion, migration/citizenship issues, patriotism, and the Americas. She teaches courses on diasporic religion, performance as object and method, field methods for transnational research, and studio courses on performance art and the adaptation of literature for the stage. Among her publications, Peña is most proud of her work with performance artist and cultural critic Guillermo Gómez-Peña. She edited and co-penned *Ethno-Techno: Writings on Performance, Activism, and Pedagogy* (Routledge, 2005). Her first book, *Performing Piety: Working with the Virgin of Guadalupe*, is in production with the University of California Press. Her scholarship has appeared in *American Quarterly*, *Women's History Review*, and *e-misférica* (NYU). Peña is also the principal researcher for the Latino DC History Project sponsored by the Smithsonian Latino Center. This project will lead to an exhibit at the National Museum of American History and to local outreach and programming. In addition, it is the basis for a manuscript that considers the felt experience of immigration policy tentatively entitled *The Local is National: Latinos in Washington D.C.*

Adrian Chastain Weimer



is Instructional Assistant Professor of History at the University of Mississippi. She received her Ph.D. in religion (American Religious History) from Harvard University in 2008 and spent the following year as a Postdoctoral Fellow at Rice University's Humanities Research Center. Her forthcoming book, *Martyrs' Mirror: Persecution and Holiness in Early New England* (Oxford University Press) addresses the ways men and women across the Protestant spectrum imagined themselves within biblical and historical narratives of persecution, with striking implications for communal identity, conflict, and the justification of aggression against Native Americans. She is currently working on two projects in the field of religious history. The first asks how Protestants and Catholics have creatively engaged in devotional practices centered on suffering, and how "affliction" has marked a site for contesting authenticity among religious groups in colonial America. The second is a history of Quaker missionaries in the seventeenth-century Atlantic world and the role of apocalyptic discourse in early Quaker spirituality. She teaches a variety of courses including United States Religious History; Colonial America; Church and State in America; Religion and American Culture in the 1960s; and Religion, Politics and Media.

Jeff Wilson



is Assistant Professor of Religious Studies and East Asian Studies at Renison University College, University of Waterloo, in southern Ontario. His responsibilities at UW include teaching courses on American religion, Buddhism, and general religious studies, as well as teaching graduate seminars and supervising Ph.D. students in the religious studies department's program, which focuses on religious diversity in North America. His book, *Mourning the Unborn Dead* (Oxford University Press 2009), explored how Japanese-Americans, convert Zen Buddhists, conservative Christians, and liberal feminists have all appropriated Buddhist post-abortion rituals for their own ends. His next book, *Dixie Dharma* (University of North Carolina Press 2011) examines Buddhist practice and experience in the American South, arguing for a more regional perspective on American Buddhism. His articles on American religion have appeared in the journals *Religion*, *Contemporary Religion*, *Religion Compass*, and *Japan Studies Review*, and he has contributed chapters to the anthologies *Religion, Death, and Dying in America* and *American Buddhism as a Way of Life*, as well as the *Encyclopedia of Religion in America*. He is currently co-editing a book of D.T. Suzuki's collected essays, preparing a book on uses of mindfulness meditation in American culture, and working on articles about Canadian Buddhism, American Pure Land convert Buddhists, and the use of Buddhist liturgy by Unitarian-Universalists. Jeff is the founder and chair of the Buddhism in the West program unit of the American Academy of Religion and an editorial board member for the *Journal of Global Buddhism* and *Oxford Bibliographies Online*. A transplant to Canada from the United States, he received his Ph.D. in religious studies from the University of North Carolina at Chapel Hill in 2007 and currently lives with his wife and two children in Waterloo, Ontario.

Lauren F. Winner

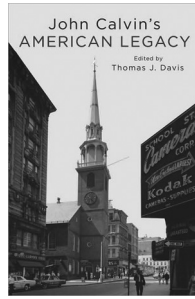


is an assistant professor at Duke Divinity School. She holds a Ph.D. in history from Columbia University, an M.Phil. in Historical Studies from Cambridge University, and an M.Div. from Duke, and she is the author of a forthcoming monograph on material culture and the religious practice of the laity in the elite households of 18th-century Virginia, *A Cheerful and Comfortable Faith* (Yale University Press, 2010). Her other publications include a spiritual memoir, *Girl Meets God*, and numerous articles and reviews, which have appeared in the *New York Times Book Review*, the *Washington Post Bookworld*, *Books and Culture*, *The Wall Street Journal*, *Sojourners*, and *The Christian Century*. This summer, she is at work on a paper about baptismal bowls and baptism as a family practice in early America, and a paper about the post-Civil War Ladies' Sewing Society of St. Matthew's Episcopal Church in Hillsborough, North Carolina. She was a post-doctoral fellow at the Center for the Study of Religion at Princeton University, and during the academic year 2010-2011, she will be a visiting fellow at the Institute for Sacred Music at Yale University.

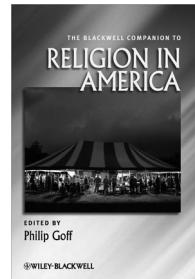
R&AC Fellows' Recent Publications

Books

Davis, Thomas J., Editor, *John Calvin's American Legacy* (New York: Oxford University Press, 2010).



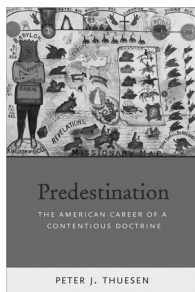
Goff, Philip K., Editor, *The Blackwell Companion to Religion in America* (Oxford, England: Wiley-Blackwell Publishing, 2010).



Goff, Philip K., Editor, *Proceedings of the Biennial Conference on Religion and American Culture* (Summer 2009).

Kennedy, Sheila Suess and David Schultz, *American Public Service: Constitutional and Ethical Foundations* (Jones and Bartlett Publishers, forthcoming, August 2010).

Thuesen, Peter J., *Predestination: The American Career of a Contentious Doctrine* (New York: Oxford University Press, 2009).



Articles

Brown, Candy Gunther, "Chiropractic and Christianity: The Power of Pain to Adjust Cultural Alignments." *Church History* 79:1 (March 2010): 1-38.

Brown, Candy Gunther, "Touch and American Religions." *Religion Compass* 3.4 (July 2009): 770-783.

Gunderman Richard., "Spirituality in Healthcare." *Sacred Space: Spirituality, Ethics, and Healing*, (Summer 2009): 5-7.

Haberski, Raymond J., Jr., "American Exceptionalism Today." *Illumine*, (March/April, 2009).

Keller, J. Gregory, "On Perfect Goodness." *Sophia: International Journal for Philosophy of Religion, Metaphysical Theology and Ethics* 49(1): 29-36.

Kennedy, Sheila Suess. "The Pedagogy of Governance." *Journal of Public Affairs Education* (forthcoming, 2010).

Articles, cont.

Malatesta, Deanna and **Sheila Suess Kennedy**, "Safeguarding the Public Trust: Can Administrative Ethics Be Taught?" *Journal of Public Affairs Education* (forthcoming, 2010).

Kennedy, Sheila Suess and Deanna Malatesta, "A Very Tangled Web: Public-Private Redux." *Administration & Society*, Vol. 42, No. 1, 101-118 (2010).

Stein, Stephen J., "Celebrating and Sacralizing Violence: Testimonies Concerning Ann Lee and the Early Shakers." *American Communal Societies Quarterly*, 3, no. 1 (Jan. 2009), 3-12.

Wittberg, Patricia, "The Challenge of Reconfiguration: New Opportunities for Religious Congregations." *Human Development* 30(3):14-22, 2009.

Wittberg, Patricia, "Opening a New Window: Fifteen Years after the FORUS Study." *Review for Religious* 68(4):364-378 2009.

Book Chapters and other publications

Davis, Thomas J., "The Death of Adam, the Resurrection of Calvin: Marilynne Robinson's Alternative to an American Ideograph," in *Sober, Strict, and Scriptural: Collective Memories of John Calvin, 1800-2000*, ed. Johan de Niet, Herman Paul, and Bart Wallet (Leiden: E. J. Brill, 2009), 357-384

Davis, Thomas J., "Introduction," in *John Calvin's American Legacy*, ed. Thomas J. Davis (New York: Oxford University Press, 2010), 3-15.

Davis, Thomas J., "Conclusion: John Calvin at 'Home' in American Culture," in *John Calvin's American Legacy*, ed. Thomas J. Davis (New York: Oxford University Press, 2010), 267-271.

Haberski, Raymond J., Jr., "The Obama Offer," in *The Election of Barack Obama: A New Era?* Center for the Study of the Americas Pamphlet Series, Copenhagen Business School (2009).

Keller, J. Gregory and Deborah Biss Keller, "Socrates, Dialogue, and Us: Ignorance as Learning Paradigm." Forthcoming, in *Epistemologies of Ignorance and Studies of Limits in Education*, ed. Erik Malewski and Nathalia Jaramillo (Charlotte, NC: Information Age Publishing).

Kennedy, Sheila Suess, "Civil Religion." In *Encyclopedia of the Bible and Its Reception*, Choon-Leong Seow, Herman Spieckermann, Hans-Josef Klauck, Paul Mendes-Flohr, Bernard McGinn, and Eric Ziolkowski, eds. (DeGruyter, Berlin & New York, forthcoming, 2009-2018).

Stein, Stephen J., "Apocalyptic Religious Movements in American History," in *Recent Trends in American Religious History*, Randall J. Stephens, ed., (Columbia: University of South Carolina Press, 2009), 109-117.

R&AC Fellows' Recent Publications

Book Chapters and other publications, cont.

Stein, Stephen J., "Some Thoughts on Pietism in American Religious History," in *Pietism in Germany and North America 1680-1820*, Jonathan Strom, Hartmut Lehmann, and James Van Horn Melton, eds. (Farnham, England: Ashgate Publishing).

Reviews

Brown, Candy Gunther, Rev. of *Friends of the Unrighteous Mammon: Northern Christians and Market Capitalism, 1815-1860*, by Stewart Davenport. *Journal of American History* 96.1 (June 2009): 201-202

Haberski, Raymond J., Jr., Rev. of *Prophecies of Godlessness: Predictions of America's Imminent Secularization, from the Puritans to the Present Day*, by Charles Matthews and Christopher McKnight Nichols, (Oxford, 2008), forthcoming, *Journal of American Studies* (Cambridge University Press).

These helpful and well-chosen essays supplement existing encyclopedias by focusing upon how the study of religion in America itself has changed. Students and scholars alike will appreciate the volume's reflections on defining and studying the field, following it from its origins in 'church history' to the present-day mix of approaches, strategies, and new topics that characterize American religious history. In short, the Companion tells us how we got from there to here.

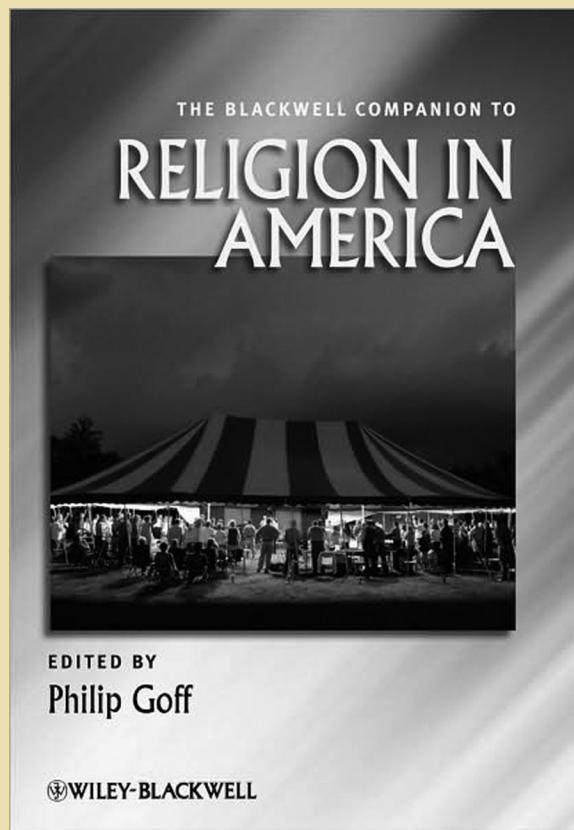
— **Paula Kane, University of Pittsburgh**

An excellent addition to the field. It delineates the state of American religious historiography across a broad spectrum, with admirable sophistication and depth. Individual essays will be helpful to researchers of specific topics, and the volume as a whole will be an invaluable resource for scholars and students in American religious history for years to come.

— **Marie Griffith, Harvard University**

A remarkable achievement. This work draws on an impressive array of scholars of American religion to provide in brief and accessible form a series of introductions to key topics in the field, including excellent bibliographies. It should be on the desk of anyone who teaches about religion in America.

— **Peter W. Williams, Miami University, Oxford, Ohio**



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