

# R&AC

Center for the Study of Religion and American Culture

Fall 2002 ♦ Volume 9, Number 2

## Centers and Institutes Project Launched

The Center for the Study of Religion and American Culture hosted a conference for other centers and institutes dedicated to studying religion in the United States. With 90-minute sessions devoted to important topics each organization faces, the conference proved to be a very fruitful weekend for directors of academic institutes across the country.

The conference, held October 24-27, 2002, at the Omni Severin Hotel in Indianapolis, kicked off the larger program of the "Centers and Institutes Project," funded by Lilly Endowment. The purpose of this program is to bring together such organizations to discuss common goals, problems, solutions, and possible joint projects, as well as to promote the work of these groups at the annual meeting of the American Academy of Religion.

"The promotion of these groups at the AAR will increase the profile of their work and should influence how religion in America is presented in classrooms across the country," said Philip Goff, director of the CSRAC. "It is also hoped, and likely, that several new and significant research projects will result from this cooperation, thus furthering our understanding of religion in North America."

Participants in the conference opening the project were equally enthusiastic. "This was the most unique conference I have attended

in my academic career," said Derek Davis, director of the Dawson Institute of Church-State Studies at Baylor University. "I now feel, for the first time, that I have a holistic sense of what all the centers and institutes that were represented at the conference are doing. I

am greatly encouraged at the prospect of these centers and institutes beginning to collaborate and cooperate in creative ways to reach our common goal of giving scholarly analysis concerning the important role religion plays in American life."

Sessions were dedicated to specific topics, including the role of centers in the profession, new issues that are gaining in importance, our tasks as public teachers, difficulties and opportunities in funding, the meaning of interdisciplinary studies, and the possibilities of cooperation.

At first glance, the meeting might appear a daring idea. "Imagine," teased Mark Silk, director of the Greenberg Center for the Study of Religion in Public Life at Trinity College, "holding a conference for competing institutions!" But everyone quickly recognized their shared aims. "Learning about the variety of centers and institutes, their directors, structures, operational pro-



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## Center Hosts Reception at AAR in Toronto

As part of its Centers and Institutes Project, the Center for the Study of Religion and American Culture will host a reception at the annual meeting of the American Academy of Religion in November highlighting the work of six centers and institutes studying religion in the United States: The Center for Religion and Civic Culture, University of Southern California; the Center for the Study of Religion, Princeton University; the Cushwa Center for the Study of American Catholicism, University of Notre Dame; the J.M. Dawson Institute of Church-State Studies, Baylor University; the Hartford Institute for Religion Research, Hartford Seminary; and The Paul B. Henry Institute, Calvin College. Those attending the meeting who are interested in visiting with the directors of these six centers and institutes and learning about their work are cordially invited to stop by Pier 3 of the Westin Harbour Castle on Saturday, November 23, between the hours of 4:00 p.m. and 8:30 p.m. (Please see pages 4-9 of this newsletter for more information about the organizations that will be represented at the reception.)

## A Word from the Director

### Philip Goff

The "Centers and Institutes Project" is a nearly five-yearlong program that will bring together those organizations devoted to the study of religion in the United States. My hope, from the beginning, has been to break down the institutional barriers that keep academic centers cloistered away. By getting us all in the same room, I believed, we could discover just how much we had in common. Good things could result.

Judging from the conference in Indianapolis last month, our hunch was right. We spent nearly twenty-two hours meeting in sessions, over meals, and in lobbies over the course of three days. Discussing everything from our role in the profession to issues related to funding, interdisciplinary studies, public teaching, and possible areas for cooperation, the representatives of over thirty academic institutes left with a renewed sense of purpose, ready to meet new challenges.

The service that these centers offer to researchers is immeasurable, but their influence goes far beyond the walls of academia. Each stands as a reference tool for reporters and citizens curious about the relationship of religion to specific topics. Their public teaching roles provide extended education opportunities that may be difficult to measure, but are impossible to overestimate.

This project, which will include conferences, "poster-board" receptions at the AAR, and publications, is made possible by the generous support of Lilly Endowment. I would like to thank that organization for committing itself to the idea that supporting the best academic research on religion in America actually improves the education of many thousands of citizens.

I hope that you will join us in this exciting new project by visiting the Center's reception at the American Academy of Religion meeting each year to learn more about the organizations highlighted. There we will provide a booklet listing those academic institutes devoted to the study of religion in America, so that you can keep up on the work of those centers whose interests intersect your own.

## Position Opening

The Department of Religious Studies at Indiana University-Purdue University Indianapolis invites nominations and applications for a faculty position (Ph.D. required) in American religion at the rank of advanced, assistant, associate, or full professor and for the related position of co-editor of *Religion and American Culture: A Journal of Interpretation*. For more information, see [www.iupui.edu/~reldept/](http://www.iupui.edu/~reldept/).

## New Web Site

The address remains the same, but the destination has definitely changed.

In May of this year, the Center launched its new web site. David Plater of the IU School of Liberal Arts technical staff designed the new site, incorporating the familiar shades of blue and gold used in the cover design for *Religion & American Culture: A Journal of Interpretation*. Facility, however, was Plater's primary concern, and we think site visitors will agree that the new pages are very easy to navigate.

At the new home page, visitors can find the latest Center news and information about upcoming projects and events. From there, only a "mouse click" away, is more complete information about Center projects; information about current and past issues of the journal; information about books published through the Center; a link to the latest issue of the newsletter (in PDF format); and complete information about the current Young Scholars program. From the Young Scholars page, those interested can access the course syllabi generated by past program participants.

Also new, and linked to all pages, is a "Text Only" site. The pages at the Text Only site can be quickly printed without the graphics that can slow printers down and use excessive amounts of ink and toner.

We in the Center invite you to "drop by" for a visit anytime: [www.iupui.edu/~raac/](http://www.iupui.edu/~raac/).

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cedures, and goals, enabled the participants to see both the commonalities and the distinctiveness of our particular centers and institutes,” said Corwin Smidt of the Henry Institute for the Study of Christianity and Politics at Calvin College.

Most important, the directors of these organizations became familiar with one another, thus opening opportunities for deeper discussions of research and public teaching. “All of these centers studying religion engage in conversations with many constituencies,” said Charles Reagan Wilson, director of the Center for the Study of Southern Culture at the University of Mississippi. “This weekend’s meeting launched one of the most important conversations among ourselves.”

Donald Miller, executive director of the University of Southern California’s Center for Religion and Civic Culture, agreed that opening these lines of communication will prove productive. “This meeting was invaluable. I have already initiated conversations with several participants about collaborative research projects.” Many of the new, smaller organizations also met to discuss possible cooperative efforts.

In fact, those organizations that are new on the scene perhaps profited most from the meetings. “It makes infinite sense that the centers and institutes that study religion come together, compare notes, work together, and learn from each other,” said Catharine Cookson of the Center for Religious Freedom, which was founded at Virginia Wesleyan College in 1996.

Richard Wood, of the new Southwest Institute on Religion and Civil Society at the

University of New Mexico, concurred. “The conference provided an opportunity for two things crucial to our work: dia-

*Grove Harris & Diana Eck*



logue about the overall role and vision for our institute in light of other efforts around the country, and the chance to benefit from more established centers’ experiences with practical matters like fundraising, relations to other institutions, and the internal politics of university administration.”

In all, it was the perfect beginning for the Centers and Institutes Project. Having become familiar to each other, the organi-

zations are now poised to make themselves more familiar to the public. By introducing themselves at the CSRAC’s receptions at the AAR over the next five years, their unique missions will come together in their shared purpose of public teaching.

We can hope that the promise of familiarity and cooperation that results from this endeavor in future years will continue to pay dividends. Steven Jones, of the University of Virginia’s Center on Religion and Democracy, certainly sees this possibility. “The conference was a worthwhile endeavor not just for individual scholars and their careers, but as a means of building synergy for the study of religion in the modern world.”

*Patricia O’Connell Killen, center*



*Gordon Melton & Derek Davis, above*



# Center for Religion and Civic Culture

## Center for Religion and Civic Culture

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Donald E. Miller, Director

The Center for Religion and Civic Culture was established at the University of Southern California in 1996 by a grant from The James Irvine Foundation. When it began, the center's mission was to document the civic role of religion in Southern California, especially Los Angeles. Today, the center continues to conduct community research and interprets its findings for scholars, religious institutions, funders, public officials and the media, although its scope and mission have expanded.

CRCC, with support from The Pew Charitable Trusts, has launched a major program to spur interdisciplinary religion research at the University of Southern California. Three subject areas, Religion and Immigration, Faith-based Community Development and Organizing, and Religion and Culture, are the programmatic foci of this research. CRCC is also engaged in numerous research projects, including: global projects on Pentecostalism and Anglicanism, qualitative research on faith-based human service provision, documentation of an interfaith coalitions, and a Ford Foundation project on the connection between individual spirituality and social transformation. The center has also engaged in the visual documentation of religious life in Los Angeles through its traveling photographic exhibit, *The Soul of Los Angeles*, and digital video recordings. Recently, the Getty Grant Program funded a CRCC project to create an Internet archive of missionary photographs in association with several universities and missionary societies in the United States and Europe.

## J. M. Dawson Institute of Church-State Studies

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Derek H. Davis, Director

Baylor University established the J. M. Dawson Institute of Church-State Studies in 1957, so named in honor of Baylor alumnus Joseph M. Dawson, an ardent advocate of religious liberty and distinguished author of many publications on church and state. From its inception, the stated purpose of the Institute has been to stimulate academic interest and encourage research and publications in the broad area of church-state relations, which has been described as "the greatest subject in the history of the West." In carrying out its statement of purpose, the Institute has sought to honor a threefold commitment: to be interfaith, interdisciplinary, and international. The Institute provides many resources and services to scholars researching issues at the intersection of religious and public life, including: the Church-State Research Center, which houses more than 15,000 books on church-state relations and religious liberty; the Center for Constitutional Studies; the publication of books, monographs, and a scholarly journal; the sponsorship of distinguished lectureships, conferences, and symposia; national and international consultation; and graduate degree programs. The J. M. Dawson Institute offers both M.A. and Ph.D. degrees in Church-State studies.

In addition to quarterly publication of the *Journal of the Church and State*, the Institute also publishes a wide variety of books and other materials on church-state issues that include contributions from some of the most renowned scholars in the field. Recent publications include *New Religious Movements and Religious Liberty in America*, *Church-State Relations and Religious Liberty in Mexico*, *Welfare Reform and Faith-Based Organizations*, *Religious Liberty in Northern Europe in the Twenty-first Century*, and the soon-to-be published *International Perspectives on Freedom and Equality of Religious Belief*, which provides a focused, yet comprehensive look at the status of religious freedom in strategic locations around the globe.



Dawson Institute of  
 Church-State Studies



# Hartford Institute for Religion Research



## Hartford Institute for Religion Research

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David A. Roozen, Director

The Hartford Institute for Religion Research (HIRR) has a thirty year record of rigorous, sociologically-grounded, leadership-orientated research; tracking emerging trends; creative dissemination and utilization of research findings; bridging and networking among the academic and applied social research communities, and advocacy for the study of religious organizations in general and congregations in particular as carriers of faith. In these thirty years the institute has initiated more than 75 projects supported by more than \$10 million in external funding from over twenty-five organizations.

Research is at the heart of what the institute does. Nevertheless, communication and utilization of project findings receives the same creative attention. Groundbreaking studies on the movement of women into clergy roles and the on-going assessment of trends in church membership are two of the many ways in which HIRR has tracked how people of faith are forming and re-forming their institutions. Changes in theological education also has received the institute's on-going attention, as have the dynamics and community contributions of congregations. Institute personnel and projects have pioneered methods for the study of congregations, including the largest national, interfaith survey of faith communities today (14,401 congregations; 41 denominations and faith groups) and the HIRR Summer Institute for Congregational Studies. National and regional denominational structures, and inter-faith relations are more recent foci of the institute's special interest in religious organizations.

Current major grant projects include: Organizing Religious Work for the 21st Century: Exploring Denominationalism —studies of the ways congregations in seven locations use connections with other groups to support their mission and work, and of national and regional structures of eight denominations; Faith Communities Today (FACT)—the above noted survey, see [fact.hartsem.edu](http://fact.hartsem.edu) for details including the opportunity to interactive with the data; and The Development of Research Based Learning Communities Supported By Electronic Pedagogy—using research findings to enhance the leadership of persons who teach congregational studies, national denomination executives and communicators, judicatory leaders, congregational researchers, and public and media users of the Hartford Institute web site.

## Cushwa Center for the Study of American Catholicism

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Timothy Matovina, Director

Founded by historian Jay Dolan in 1975, the Cushwa Center for the Study of American Catholicism is widely recognized as the leading center for the historical study of Roman Catholicism in the United States. Cushwa Center seminars, conferences, and research projects, many of which produce scholarly volumes or popular educational publications, engage a national body of historians and colleagues from theology, women's studies, sociology, religious studies, and anthropology. The public role of the Center encompasses providing resources and critical commentary for media coverage of U.S. Catholicism and collaborating with church leaders and pastoral workers to enhance the vitality of Catholic life in the United States. Most recently, this public role was exemplified when Cushwa Center director Scott Appleby conducted countless interviews with major media outlets regarding the sexual abuse crisis in U.S. Catholicism, providing balanced and insightful analysis that culminated in his superb keynote address to the U.S. Catholic bishops at their June 2002 meeting in Dallas. In all aspects of its mission—research, teaching and faculty development, and public service—the Cushwa Center seeks interdisciplinary and ecumenical cooperation.

The fourteen books published to date in the Notre Dame Studies in American Catholicism series, as well as specialized studies of the Irish experience in America, the growth of Hispanic Catholicism in the United States, and the history of Catholic parish life, have built the Cushwa Center's reputation. Increasingly, the Center is also winning recognition for important interdisciplinary research in American religion and culture, the experiences of women in American religious history, the impact of the Second Vatican Council on the American Catholic community, and the public presences and diverse religious practices of U.S. Catholic women and men in the twentieth century. Cushwa Center programs include its bi-annual Newsletter and its popular Seminar in American Religion, as well as special projects like the Cushwa Center Studies of Catholicism in Twentieth-Century America book series, recently launched with Cornell University Press. Forthcoming initiatives include a March 2003 conference on U.S. Catholicism in international contexts and a conference on African American Catholics in spring 2004.



Cushwa Center for the  
 Study of American  
 Catholicism

# Henry Institute for the Study of Christianity and Politics



## The Paul B. Henry Institute for the Study of Christianity and Politics

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Outreach Publications: Annual Newsletter

Corwin Smidt, Director

The Henry Institute was created in September 1997 to honor and continue the work of Paul Henry, who taught political science at Calvin College and who served as a member of the U.S. House of Representatives from January 1985 to his untimely death in July 1993 at age 53.

The mission of The Henry Institute is twofold in nature: to promote the study of the interplay between Christianity and politics and to help educate a new generation of Christian scholars and public servants engaged in its study and practice.

With regard to promoting scholarship, The Henry Institute has launched several initiatives: (1) It has organized and hosted its first biennial Symposium on Religion and Politics this past May which drew approximately 125 scholars to the campus to present their research related to the study of religion and politics; (2) It has launched a data archive of national surveys that relate to the study of religion and politics within the American context; (3) It has organized special topic conferences (e.g., "Religion, Social Capital, and Democratic Life"), and (4) It has launched a major cooperative study involving approximately thirty different scholars and focusing on the role of clergy in American political life.

With regard to promoting a new generation of scholars and practitioners, The Henry Institute has instituted several programs as well. First, it has established the Henry Semester in Washington, D.C. Program at Calvin College. Second, it has inaugurated a biennial graduate student workshop on religion and American public life. Third, it has maintained a yearly program of guest lecture presentations (usually three per semester) on the campus of Calvin College. And, finally, it anticipates that it will launch a "student fellows" program within the next year or two.



## Center for the Study of Religion

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 Outreach Publications: CSR Newsletter (published annually)

Robert Wuthnow, Director

The objective of the Center for the Study of Religion at Princeton University is to encourage greater intellectual exchange and interdisciplinary scholarly studies about religion among faculty and students in the humanities and social sciences.

The Center is committed to scholarly research and teaching that examines religion historically and normatively in its diverse manifestations. The Center aims to facilitate understanding of religion through an integrated program of support for Princeton faculty to pursue research and teaching on thematic projects, awards for Princeton graduate students to complete dissertation research, an interdisciplinary seminar, undergraduate courses, public lectures, and opportunities for visiting scholars to affiliate with the Center.

The Center for the Study of Religion builds on and consolidates Princeton University's unique resources in the humanities and social sciences. Faculty and students in a wide range of departments at Princeton have earned distinction for their scholarly contributions to the study of religion. In addition to Princeton's Department of Religion, which provides a nucleus of scholars with expertise in the world's major religions, more than fifty faculty members in a dozen other departments and programs contribute regularly to the understanding of religion through their various scholarly perspectives. These faculty are in Anthropology, Art and Archeology, Politics, Sociology, History, Classics, Philosophy, Music, Comparative Literature, English, Near Eastern Studies, East Asian Studies, Architecture, and Romance Languages, and in such programs as Creative Writing, Women's Studies, Latin American Studies, African American Studies, Medieval Studies, American Studies, and Jewish Studies, among others. The university's commitment to diversity, as well as its distinction as a private nonsectarian institution, makes Princeton particularly well-suited for this endeavor.



Center for the Study  
 of Religion

## R&AC FORUM Presents New Challenges

The Winter 2003 issue of *Religion and American Culture* presents a wide range of articles that explore the interrelationship of religion and American life.

The FORUM revisits a question posed ten years ago: What will the decade ahead in scholarship look like? Back in 1993, that question received a variety of responses: George Marsden pointed to issues related to advocacy history, reductionism, and narrative coherence; Colleen McDannell called for research that exhibited sophisticated methodology and multidisciplinary range while also suggesting technology should be used to efficiently distribute that research; Robert Orsi discussed how abandonment of the idea of coherence in American religious history opens the door to seeing the explosive creativity of American religion as people seek to cope with certain core issues; and David Wills trumpeted the importance of the religious encounter between Africans and Europeans during the seventeenth and eighteenth centuries as Britain expanded its empire into the Atlantic world.

Now, in 2003, we have a different set of scholars who present us with new challenges as we think about the future shape of scholarship. Richard Hughes, Deborah Dash Moore, Leigh Schmidt, and Mark Valeri all turn their considerable skills to thoughtful analyses of what the years ahead could fruitfully yield in terms of scholarly endeavor. This is a FORUM not to be missed.

Three articles accompany the forum in volume 13, no. 1. Rachel Wheeler's "Women and Christian Practice in a Mahican Village" tells the story of two Native American women who gave voice to a unique form of Christianity, using Moravian and Mahican images and belief patterns. The article shows how Mahican Christians maintained an active agency in the fashioning of their internal worlds even as their external world was being crushed by colonialism.

In "Re-Placing Memory: Latter-day Saint Use of Historical Monuments and Narrative in the Early Twentieth Century," Kathleen Flake traces how the Latter-day Saint leadership (Joseph F. Smith) successfully shifted public perception of LDS away from the doctrine of plural marriage to other tenets of LDS faith, using as its occasion to do so the dedication of the founder's memorial. The case study illuminates Mormonism's entry into modern, Progressive America at the turn of the century.

Mark Edwards writes about "'My God and My Good Mother': The Irony of Horace Bushnell's Gendered Republic." Both society and individuals needed a balance of "masculine" and "feminine" traits, according to Bushnell. The author argues that Bushnell, who associated women with the religious virtues, went so far as to point out that God acts toward human beings in a (so-called) feminine way, that is, by offering grace

through persuasion and consent rather than by force. Yet, ironically, despite Bushnell's understanding of the civilizing role of women in society, he stood opposed to their voting within the political system of society.

Colonial; nineteenth century; early twentieth century; the contemporary period--Native American, Latter-day Saint, mainstream Protestant, and academic perspective emphases. This issue of *Religion and American Culture* cuts across both time and the religious landscape of American life. We are proud to present this issue.

# R&AC

RELIGION AND AMERICAN CULTURE

*A Journal of Interpretation*

*Upcoming Issue*

**Volume 13, No. 1**

**FORUM: "The Years Ahead  
in Scholarship"  
Richard Hughes,  
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Mark Valeri**

**Rachel Wheeler, "Women  
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**Kathleen Flake, "Re-Placing  
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**Mark Edwards, "'My God  
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