# University of Notre Dame Summer 2018

Catholicism in the United States: THEO 60709

History and Pastoral Practice

Dr. Timothy Matovina MTWRF 12:20-3:00

**Office**: Malloy 130 **Office Hours**:

# (574)631-3841 (o) W 9:00 – 11:00 or by appt.

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**Course Description:** The story of Catholicism in the United States is a tale of triumph and tragedy, unity and diversity, struggle and endurance, sinners and saints. This course is designed to enable pastoral leaders and teachers to appreciate the history of Catholicism in the United States, as well as to hone their capacity to discern pastoral practices that effectively address U.S. Catholic faith communities within that context. The course encompasses three primary components: (a) a survey history of the Catholic Church in the United States with particular focus on its multicultural origins and development; (b) a case study of history and pastoral practice among Latino Catholics; and (c) an examination of select topics of history and pastoral practice within U.S. Catholicism.

**Course Objective:** Students will be able to articulate and critically assess core historical narratives and themes of Catholic history in the United States and the implications of that history for pastoral ministries in today’s ecclesial and social contexts.

**Required Texts:**

Fisher, James T. *Communion of Immigrants: A History of Catholics in America*. New York: Oxford, 2008.

Matovina, Timothy. *Latino Catholicism: Transformation in America’s Largest Church*. Princeton, NJ: Princeton University Press, 2012.

**Assignments:**

**Part I: Survey History of Catholicism in the United States**

June 18 Leslie Woodcock Tentler, “On the Margins: The State of American Catholic History,”

*American Quarterly* 45 (March 1993): 104-27; Tentler, “Beyond the Margins,”

*American Catholic Studies Newsletter* 38 (Spring 2011): 1, 8-11; Matovina, pp. 1-6, 35-

41. NOTE: the two Tentler reading assignments are available on Sakai.

19 Fisher, chapters 1-2; Matovina, pp. 6-15

20 Fisher, chapters 3-4; Matovina, pp. 15-25

21 Fisher, chapters 5-6

22 Fisher, chapter 7; Matovina, pp. 25-35

25 First Writing Assignment due; visit University of Notre Dame Archives and Catholic

Americana Collection in Hesburgh Library

**Part II: History and Pastoral Practice: A Case Study of Latino Catholics**

26 Matovina, chapters 2-3, preface

27 Matovina, chapters 4-5

28 Matovina, chapter 6; student presentation proposal due (include: topic, names of

group members, list of 4-5 most important readings on this topic – see further

instructions below)

29 Matovina, chapters 7-8, epilogue

July 2 Second Writing Assignment due

**Part III: History and Pastoral Practice: Select Topics**

3 student presentations

4 student presentations

5 student presentations

6 Conclusion

**Means of Assessment**: Class participation (25% of grade) will assess the student’s comprehension and evaluation of lectures, discussions, and assigned readings. Two written assignments (25% each) will assess students’ capacity to synthesize and critically analyze assigned readings on U.S. Catholicism and Latino Catholicism, respectively. A group presentation on a select topic pertinent to history and pastoral practice in U.S. Catholicism (25%) will evaluate the student’s ability to apply course content to pastoral ministries and/or teaching.

**Class Participation:** Careful preparation and critical engagement of assigned readings is essential. Please come prepared to discuss the assigned readings for each class session. Attendance is required.

**Written Assignments:** The purpose of these two assignments is to enable you to articulate the most crucial insights of the two assigned books and apply those insights to the teaching and pastoral life of the church. You do not need to summarize the book contents in your paper, as we will do that in our class discussions. Focus instead on synthesizing the most significant material from the respective books and the implications of that material for teaching and pastoral work. The presumed audience for your essay is fellow teachers or workers in ministry, and indeed you will have the opportunity to discuss your findings in small groups with other class participants. Both papers should be 3-4 double-spaced pages in length.

*First Written Assignment*: What three insights about the history of Catholicism in the United States do you think are most crucial for understanding the implications of that history for pastoral ministry and teaching in the church today? Due Monday, June 25.

*Second Written Assignment*: What three insights about the past, present, and future of Latino Catholics in the United States do you think are most crucial for understanding their faith and struggles and engaging in pastoral ministry and faith formation with Hispanics and other Catholics today? Due Monday, July 2.

**Group Presentation:** This assignment will give you the opportunity to apply what you have learned from the assigned class texts to a select topic pertinent to history and pastoral practice in U.S. Catholicism. The recommended group size is four (perhaps five depending on how many students are in the class) so that group members can divide up the responsibility of the research and reading. You can choose any topic pertinent to history and pastoral practice in U.S. Catholicism, such as ministry with Asian Americans, the mission of Catholic schools, pastoral care of migrants, shared (multicultural) parishes, the Rite of Christian Initiation of Adults (RCIA), Catholics and the wider society, pro-life ministries, evangelization and popular piety, catechesis for persons with special needs, etc., etc. Another option that might be particularly appealing to Echo or other participants is a study of the history of the diocese, parish and/or school in which you will serve and any of the particular pastoral challenges and opportunities the local bishop or other leaders have articulated for that place or institution. The Notre Dame library and archives have a wealth of parish histories and primary source materials on the history of Catholicism in the United States that could be of use in researching such a topic. (NOTE: if you choose this option, it will be important to make your presentation instructive for members of the class who minister in other locales. You can do this by presenting pastoral concerns from your ministry site that have application to other sites).

This list of possible topics is partial. Be creative: find a topic you are passionate about and that will enable you to teach the rest of the class about an important pastoral concern in the church in the United States historically and/or today. Some sample bibliographies for select topics are given at the end of the syllabus as examples.

Each group will compile the 4-5 most important readings on your selected topic. Please consult with me on this matter before you begin reading so you can be sure you have significant sources. All groups are expected to submit a proposal on Thursday, June 28, but you are welcome to work with me on this proposal in advance if you want to begin work on the assignment earlier.

Once you have an approved proposal, group members can start working on the reading list. You may divide up the responsibility of reading the selected works. Please prepare a 2-3 page handout for all members of the class. The handout should contain a statement of your topic, an annotated bibliography of your selected readings (i.e. bibliographic citations and a short precis for each reading, no more than half a page for each precis), a brief outline of the class presentation you will make, and questions for group discussion about your topic.

For the group presentation itself, provide a summary overview of what you learned about your assigned topic. Judging from the readings your group undertook, what are the significant historical developments and lessons to be learned? And what are the significant pastoral insights and guidelines about your topic? Once you have completed your presentation, lead the class in a discussion of the topic on which you presented. Each group will have half a class period, roughly about an hour, so I recommend about a 30 minute presentation and another 30 minutes for discussion. You may divide the class into small groups for a short period if that would be a helpful means to get us all engaged.

I encourage you to use visual and/or audio aids for your presentation where appropriate. You may also use a power point or write notes on the blackboard, but please do not merely read notes or quotations from a power point display. As a group you may divide up the different sections of your presentation in any way you wish, but of course each student must take an equal part in instructing the class and guiding the discussion.

The primary criterion for grading this assignment will be how well you enabled your classmates (and professor) to learn about a select topic pertinent to history and pastoral practice in U.S. Catholicism. Generally all members of the group will receive the same grade, though I may make exceptions to this pattern in instances where one or two group members make clearly superior presentations as compared to their counterparts.

This syllabus may need adjustment as we work together during the course. I invite your comments and recommendations on class assignments and procedures at any time during our summer term.

Welcome to the course! Professor Timothy Matovina

June 18, 2018

**Sample Bibliographies for Group Presentation Topics**

**Parish Life:** Donal Godfrey, *Gays and Grays: The Story of the Inclusion of the Gay Community at Most Holy Redeemer Catholic Parish in San Francisco* (Lanham, MD: Lexington, 2007); Brett C. Hoover, *The Shared Parish: Latinos, Anglos, and the Future of U.S. Catholicism* (New York: New York University Press, 2014); John T. McGreevy, *Parish Boundaries: The Catholic Encounter with Race in the Twentieth-century Urban North* (Chicago: University of Chicago Press, 1996); Silvano M. Tomasi, *Piety and Power: The Role of Italian Parishes in the New York Metropolitan Area, 1880-1930* (Staten Island, NY: Center for Migration Studies, 1975).

**Prayer and Popular Piety**: **Joseph P. Chinnici and Angelyn Dries, *Prayer and Practice in the American Catholic Community* (Maryknoll, NY: Orbis, 2000);** Timothy Matovina, *Guadalupe and Her Faithful: Latino Catholics in San Antonio, from Colonial Origins to the Present* (Baltimore: Johns Hopkins University Press, 2005); [James P. McCartin](http://www.hup.harvard.edu/results-list.php?author=12844), *Prayers of the Faithful: The Shifting Spiritual Life of American Catholics* (Cambridge, MA: Harvard University Press, 2010); Robert A. Orsi, *The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880-1950* (1985; 2nd edition, New Haven, CT: Yale University Press, 2002); Ann Taves, *The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth Century America* (Notre Dame, IN: University of Notre Dame Press, 1986).

**Priests:** R. Scott Appleby, “Present to the People of God: The Transformation of the Roman Catholic Parish Priesthood,” in Jay P. Dolan, et. al., *Transforming Parish Ministry: The Changing Roles of Catholic Clergy, Laity, and Women Religious* (New York: Crossroad, 1990): 3-107; Richard Edward Martinez, *PADRES: The National Chicano Priest Movement* (Austin: University of Texas Press, 2005); Gerald McKevitt, *Brokers of Culture: Italian Jesuits in the American West, 1848-1919* (Stanford, CA: Stanford University Press, 2007); Stephen J. Ochs, *Desegregating the Altar: The Josephites and the Struggle for Black Priests, 1871-1960* (Baton Rouge: Louisiana State University Press, 1990); Michael Pasquier, *Fathers on the Frontier: French Missionaries and the Roman Catholic Priesthood in the United States, 1789-1870* (New York: Oxford University Press, 2010).

**Women Religious:** Diane Batts Morrow, *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1828-1860* (Chapel Hill: University of North Carolina Press, 2004); Kathleen Sprows Cummings, *New Women of the Old Faith: Gender and American Catholicism in the Progressive Era* (Chapel Hill: University of North Carolina Press, 2009); Kathleen A. Holscher, *Religious Lessons: Catholic Sisters and the Captured Schools Crisis in New Mexico* (New York: Oxford University Press, 2012); Margaret M. McGuinness, *Called to Serve: A History of Nuns in America* (New York: New York University Press, 2013); Lara Medina, *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia: Temple University Press, 2004).

**Social Activism and Catholic Social Teaching:** Patrick W. Carey, ed. *American Catholic Religious Thought: The Shaping of a Theological and Social Tradition* (New York: Paulist, 1987); Frederick John Dalton, *The Moral Vision of César Chávez* (Maryknoll, NY: Orbis, 2003); Jim Forest, *All Is Grace: A Biography of Dorothy Day* (Maryknoll, NY: Orbis, 2011); David J. O’Brien, *Public Catholicism* (New York: Macmillan, 1989).

**Relations between Catholics and the Wider Society:** Peter R. D’Agostino, *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (Chapel Hill: University of North Carolina Press, 2004); Colleen McDannell, ed., *Catholics in the Movies* (New York: Oxford University Press, 2008); John T. McGreevy, *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton, NJ: Princeton University Press, 2016); McGreevy, *Catholicism and American Freedom: A History* (New York: W.W. Norton, 2003); Leslie Woodcock Tentler, *Catholics and Contraception: An American History* (Ithaca, NY: Cornell University Press, 2004).