

## SSSR Coming to Indianapolis

“The Center’s work as a scholarly hub in the study of American religion is a nice complement to the Society’s concerns with the study of religion here and abroad.”

– Nancy Ammerman

At its annual meeting in Portland, Oregon, last October the Society for the Scientific Study of Religion decided to move its executive offices to the School of Liberal Arts at Indiana University – Purdue University Indianapolis. Beginning in October 2006 the SSSR office will be housed with the Center for the Study of Religion and American Culture. Dr. Arthur Farnsley, faculty research fellow at the Center and adjunct professor, will be the Society’s Executive Officer.

The move was greeted with approval across the country. Nancy Ammerman, professor of sociology of religion at Boston University and past president of the SSSR, commented, “Not only are we confident that Professor Farnsley will provide solid and innovative leadership for our organization, we are happy to see the Society’s offices linked to the Center for the Study of Religion and American Culture. The Center’s work as a scholarly hub in the study of American religion is a nice complement to the Society’s concerns with the study of religion here and abroad. Many of our members have already been connected with the Center, so we look forward to continued collaboration.”

Robert White, Dean of the School of Liberal Arts at IUPUI, echoed those sentiments, seeing room for creative collaboration. “The addition of the executive offices of the SSSR is a coup for the School of Liberal Arts as a whole. The Center for the Study of Religion and American Culture, its journal *Religion and American Culture*, and the Department of Religious Studies, have outstanding reputations for their research on religion and culture primarily from a humanistic tradition. The executive offices of the SSSR will provide

*continued, page 6*

## Gates to deliver final lecture in Center series

Henry Louis Gates, Jr. will deliver the fourth and final lecture in the Center’s series, “The Role of the Public Intellectual in American Society,” this October.

Dr. Gates is the W.E.B. Du Bois Professor of the Humanities and Director of the W.E.B. Du Bois Institute for Afro-American Research at Harvard University. Among his many publications, he is the author of several works of literary criticism, including *Figures in Black: Words, Signs and the ‘Racial’ Self*, *The Signifying Monkey: A Theory of Afro-American Literary Criticism*, 1989 winner of the American Book Award; and *Loose Canons: Notes on the Culture Wars*. He has also authored *Colored People: A Memoir*, which traces his childhood experiences in

a small West Virginia town in the 1950s and 1960s; *The Future of the Race*, co-authored with Cornel West; and *Thirteen Ways of Looking at a Black Man*. His honors and grants include a MacArthur Foundation “genius grant” (1981), the George Polk Award for Social Commentary (1993), Chicago Tribune Heartland Award (1994), the Golden Plate Achievement Award (1995), Time magazine’s “25 Most Influential Americans” list (1997), a National Humanities Medal (1998), and election to the American Academy of Arts and Letters (1999).

The lecture is slated for Friday, October 13, 2006, 7:30 p.m., University Place Conference Center auditorium, IUPUI. The lecture is free and open to the public.



Henry Louis Gates, Jr.

**Center for the Study of  
Religion and American Culture**

Center Personnel

**Director**  
Philip Goff

**Journal Managing Editor**  
Thomas J. Davis

**Program Coordinator**  
Rebecca Vasko

**Secretary**  
Joy Sherrill

Center for the Study of Religion  
& American Culture  
Indiana University-Purdue  
University Indianapolis  
Cavanaugh Hall, Room 341  
425 University Blvd.  
Indianapolis, IN 46202-5140  
PH: 317-274-8409  
FAX: 317-278-3354  
[www.iupui.edu/~raac/](http://www.iupui.edu/~raac/)  
[raac@iupui.edu](mailto:raac@iupui.edu)

## A Word from the Director

The Center for the Study of Religion and American Culture is a research and public outreach institute devoted to promoting a better understanding of the relation between religion and other features of American culture. Established in 1989 with start-up funds from Lilly Endowment, the Center is based in the IU School of Liberal Arts at Indiana University-Purdue University Indianapolis.

Over the years, the Center's activities have included national conferences and symposia, books, essays, bibliographies and research projects, fellowships for younger scholars, data-based communication about developments in the field of American religion, and the semiannual scholarly periodical, *Religion and American Culture: A Journal of Interpretation*, which is among the highest-rated academic journals in the nation.

Because of the Center for the Study of Religion and American Culture's unique history and national reputation, it has gathered a permanent group of about two dozen Faculty Research Fellows from various disciplines working in religion in America. These Fellows, all faculty members of IUPUI and IU-Bloomington, have a record of accomplishment in scholarship on religion in North America beyond what any other university can offer. Further, because Central Indiana is home to numerous other fine colleges and universities, the Center is home to a number of Associate Research Fellows who share in the work of the Center.

In this issue of the Newsletter we begin a feature about the work of our Research Fellows, each of whom is making extraordinary contributions to the study of religion in American culture. I invite you to visit the Center's website this summer, when information about all of our Fellows will be available, as well as the latest syllabi from the participants of 2005-06 Young Scholars in American Religion Program.

*Philip Goff*



A directory of over  
30 centers and institutes  
engaged in the study  
of religion in America

*Centers and Institutes  
Project 2005*

Contact the Center  
for a free copy:

[raac@iupui.edu](mailto:raac@iupui.edu)

## Shipps Selected as President of ASCH

Jan Shipps, co-founder and longtime friend to the Center for the Study of Religion and American Culture, became president of the American Society of Church History in January 2006. The culmination of many years of work on behalf of the society, her election also indicates the continuing expansion of the field to include the study of non-mainstream forms of Christianity. Shipps has spent her career studying the Church of Jesus Christ, Latter-day Saints and is the leading non-Mormon scholar of that tradition.

Presently a Senior Research Fellow at the Center, her affiliation predates the life of the Center itself. Along with the late Rowland A. Sherrill, she led several Lilly Endowment-funded studies of American life during the 1980s, including the "Re-Visioning America" conferences that brought together scholars from around the country to consider American religious life on the other side of American exceptionalism. Those conferences led to the founding of the Center for the Study of Religion and American Culture in 1989 and soon thereafter *Religion and American Culture: A Journal of Interpretation*. Since

her retirement from IUPUI as professor and director of American Studies in 1993, she has remained active in the life of the university through research projects and collaboration.



Jan Shipps

The American Society of Church History, founded in 1888, is the nation's oldest professional historical association. While most members are professionals in teaching and writing about the history of Christianity and are associated with

academic positions, its membership also includes pastors, archivists, professional writers, and independent scholars. As part of her duties, Shipps helped form the program for the January 2006 annual meeting in Philadelphia. She will present her presidential address in 2007 in Atlanta.

Colleagues from across the country celebrated the elevation of Shipps to the office of president. "After years of informally leading by mentoring and befriending many within the Society," commented Kathleen Flake of Vanderbilt Divinity School, "Jan is the perfect choice for ASCH president. I couldn't be more pleased for her or for us."

"For caniness, overall grasp of the field, and sheer joie de vivre, there's no one in American church history like Jan," said Mark Silk. "Over the decade that I've directed the Greenberg Center [at Trinity College], she's been my most trusted outside adviser. I don't know what I'd have done without her."

Clearly, we at the Center agree with those sentiments and are justifiably proud of our longest-serving colleague. Congratulations, Jan!

## An Interview with *Jan Shipps*

**CSRAC:** *You've watched and been a part of transformations in Church history. What does your election to the presidency represent in the history of the American Society of Church History?*

**Shipps:** When I first became active in ASCH in the mid-1970s, the society was still an association of scholars mainly from the academy, but with a substantial number of scholar clerics, who were primarily practitioners of more or less traditional church history. This is to say, most ASCH members were engaged in the study of the history of the institutional church from its beginnings through the 19<sup>th</sup> century. Those who did American church history focused much of their attention on mainstream Protestantism. Needless to say, for a very long time, the scholars who were elected to positions of ASCH leadership reflected these interests. Not until Jay Dolan was elected in 1987 did a major scholar of Catholicism become president. Three years later, Timothy L. Smith, an authority

on the Church of the Nazarene as well as revivalism, was elected to the presidency, and in recent years both George Marsden and Mark Noll, leading scholars of fundamentalism and evangelicalism, have served as society president.

On the ASCH website, a historical review indicates that the society "has developed along ecumenical, pluralist, and inter-faith lines to incorporate people from many formal religious persuasions, embracing the entire history of Christianity and related subjects." My election as president carries this development forward since this is the first time the American Society of Church History has ever elected someone to that post whose entire career has been devoted to a group whose historic place has been at the margins of church history.

The fact that I am a woman is of no particular significance with regard to the presidency of the society since four women have already led ASCH. But in my early

years of attending ASCH meetings, the society was rightly known as an "Old Boy's Club." This was revealed when Jane Dempsey Douglas was elected to a position of leadership in the society in 1982. She arranged a gathering for all ASCH women attending the annual meeting. Douglas, Barbara Brown Zikmund, and I were the only three female society members to turn up. But that was a beginning, and during the rest of that decade, the three of us worked to increase the activity of women in the society. Interestingly enough, the IUPUI Religion and American Culture program (the forerunner of the Center) played an instrumental role in this initiative since I encouraged Anne Fraker, the executive secretary of the IUPUI program, to become the newsletter editor and unofficial staff person for Women in Theology and Church History, as the ASCH women's caucus called itself. She agreed and in this way the IUPUI program provided essential financial and logistical support for WITCH.

*continued, page 4*

**“Even as I became adept at doing traditional LDS history, I realized that meeting Mormons in the historical sources and on the printed page simply would not suffice.”**

**CSRAC:** *You were instrumental in founding the Center for the Study of Religion and American Culture as well as the journal Religion and American Culture. How do you think the “re-visioning religion in America,” begun at IUPUI in the 1980s, has affected the broader study of religion in America?*

**Shippo:** The question that animated the first of the IUPUI programs that Tony Sherrill and I led had to do with what impact the disappearance of American exceptionalism from the cultural landscape was having on religion in this nation. This was (and still remains) a truly open question. But it stimulated so much sustained interest that it generated an extended conversation about American religion that spread across all the disciplines that make up the academic field we now know as religious studies. After the first three years, we moved on to other questions—what is the role of the independent sector and what are the public expressions of religion in American culture. Yet the wide-ranging and broad-based nature of the conversation persisted, thereby encouraging new methods of studying American religion that acknowledge how multiform is its character as well as how far it extends beyond the institutions that anchor it to our national life.

Thanks to the generous support of Lilly Endowment, Inc., this extended and virtually inexhaustible conversation did not have to be held at long distance. For almost a full decade, we were able to bring many of the participants in this extended conversation together in Indianapolis three times a year. The outcome was the creation of a scholarly conversation that continues to go on, one that makes for a richer and

more fruitful arena in which to consider religion in American culture.

**CSRAC:** *The corpus of your work might be termed simultaneously historical and ethnographic. How, way back in the 1970s, did you come up with this dual approach that today is very fashionable in American religious studies? What are some of the challenges faced by scholars engaged in writing both history and ethnography?*

**Shippo:** In a strange way, I started combining history and ethnography for a very practical reason. Although Mormonism is the topic of nearly all my most important research and writing, I knew not just practically, but absolutely, nothing about the Latter-day Saints when I started working on LDS history. When my husband Tony and I moved with our son to Logan, Utah in 1960, I had never met a Mormon. Except for a smattering of knowledge about Brigham Young and polygamy, I was ignorant of the Mormon past and my knowledge of Mormonism as a religion was nil. As I now recall, I thought that the Latter-day Saints comprised an ethnic group and that their religion was an idiosyncratic form of Protestantism.

As I was drawn ever deeper into the complex and fascinating story of the Mormon past, I became conscious that I faced a real problem. Even as I became adept at doing traditional LDS history, I realized that meeting Mormons in the historical sources and on the printed page simply would not suffice. Because this religion and culture

**“Unless plenty of time and effort is put into getting to know a religion and culture that is often as much ‘other’ as it is ‘different,’ it is much too easy to be drawn into only one part of the religio-cultural jumble, thinking that the part one knows and understands represents the whole.”**

was, at once, both familiar and strange, simply reconstructing its history from existing sources was exceedingly difficult. In trying to deal with the puzzle created by multiple sources bearing on the same event from many different perspectives, I became active in the Mormon History Association and took advantage of every opportunity to get to know other scholars of Mormonism. Most all of them were/are Mormon, but by no means all of them were Saints active in the LDS Church. I met orthodox Mormons who fit the LDS stereotype. But I also met “Jack-Mormons” (who kicked against the traces), “Brighamites” (Utah Saints), “Josephites” (members of the RLDS Church), ex-Mormons, anti-Mormons, and many other sorts, kinds, and types of inhabitants of the extraordinarily diverse LDS world. The more I combined what I learned from my Mormon colleagues (some of whom became close friends) with what I learned from the historical sources, the more I was able to make sense of my object of study.

At IUPUI, I had a joint appointment in religious studies and history. As a result, I added an appreciation of the dimensions of religion and Eliadean theory to the historic-ethnographic mix. *Mormonism: The Story of a New Religious Tradition* (1985) was the result. And I have been using this complex disciplinary recipe in my work ever since.

Still, there are challenges in approaching religious topics in this manner. Religion on the ground is always complicated. As a result, the ethnographic part of this methodological “recipe” is never trouble-free. Unless plenty of time and effort is put into getting to know a religion and culture that is often as much “other” as it is “different,” it is much too easy to be drawn into only one part of the religio-cultural jumble, thinking that the part one knows and understands represents the whole. In addition, it is critically important to prevent as far as possible the problem of altering a subject in the very act of studying it.

**CSRAC:** *You’ve had a long and fruitful career that has continued far beyond your official retirement. What is your secret of remaining both interested in a topic and productive?*

**Shippo:** No doubt every scholar who continues his/her career long after retirement has a different reason for doing so. In my

*continued, page 6*



## Young Scholars in American Religion 2005-2006

Young Scholars in American Religion 2005-2006 participants met in Indianapolis at the Omni Severin Hotel, April 20-23, 2006. It was the third of their four seminars, and their final seminar devoted to classroom teaching.

Discussions centered on the syllabi participants had prepared over the past year. Like those of past program participants, these syllabi will be available on the Center's web site and will include each participant's justification for the structure of the course. The syllabi will be available in June 2006.

Participants' feedback about the benefits of the weekend and the program was unanimously positive. Read what they had to say:

"I learn from my colleagues at each of our sessions, but this last session on teaching really opened up new ways of conceiving our field and teaching it. I can't imagine a better way to improve my thinking and teaching."

*Christopher White*  
*Georgia State University*

"The seminar reinforced my sense that our teaching should be—and is—deeply connected to our scholarship. I went home with a long list of books and articles cited on my colleagues' syllabi and feel certain that not only will these works make it onto my own syllabi, they will also enhance my research into and analysis of American religion."

*Lila Corwin Berman*  
*Pennsylvania State University*

"I don't think I've ever been a part of an academic event that has deepened my understanding of how to teach religion or motivated me to think creatively and carefully about what I do in the classroom more than this one. The dynamic created by a continued set of relationships and conversations means that I now sense a high degree of momentum from my peers to excel in teaching (and research)."

*Joseph Creech*  
*Valparaiso University*

"I have found the mentorship of the seminar leaders to be a particularly valuable part of this program. John [Corrigan] and Judith [Weisenfeld] are extraordinarily dedicated to helping each of us become more effective scholars and teachers. I am thrilled to be the beneficiary of their wisdom and experience."

*Kathleen Sprows Cummings*  
*University of Notre Dame*



*YSAR Participants Kathleen Sprows Cummings and Sylvester Johnson*

"My colleagues pushed me to think more creatively about the course I am planning. I left Indianapolis inspired to be bold, to take risks, and to challenge myself and my students in the interest of seeking new and effective ways of presenting American religion in all its complexity."

*Tracy Leavelle*  
*Creighton University*



*YSAR 2005-2006 participants (from far left) John Lardas, Kristy Nabhan-Warren, Courtney Bender, Henry Goldschmidt, and Joseph Creech listen as another participant discusses her syllabus.*

"I really appreciated the opportunity to not only discuss the assignments and readings in the syllabi, but also to think through the overall conceptualization of the courses and the issues at stake for the students and for myself as the instructor."

*Julius Bailey*  
*University of Redlands*

"The seminar on teaching this spring was incredibly productive. Each of us received feedback on a prepared syllabus from one designated person in the group. In addition, the entire group discussed strategies for further developing each syllabus. The result was an amazing synthesis of creative, well-read responses from a very focused and committed group of young scholars."

*Sylvester Johnson*  
*Florida A&M University (Indiana University, Fall '06)*

"As a participant in the YSAR, it has been my privilege to see, in action, the inner mechanics and contours of the changing disciplinary landscape of American religion. Each participant offers a unique and productive take on what, exactly, constitutes useful knowledge of the field. The syllabi, in their elegant diversity, offer an impressionistic portrait of the future of the study of American religion."

*John Lardas*  
*Haverford College*



*YSAR 05-06 Participants (from foreground) Charles Israel, Christopher White, and Tracy Leavelle*

"The program is wonderful on so many levels. It provides junior scholars who study American religions an intimate environment in which they can connect with each other—and on a deeper level than is usually possible at larger conferences and gatherings. I have gained valuable feedback on my research and teaching from my YSAR colleagues that will have lasting ramifications on both my current and future work . . ."

*Kristy Nabhan-Warren*  
*Augustana College*

"Because the scholars approach teaching from a variety of disciplinary perspectives, each of us received invaluable advice about readings and approaches we would not have thought of on our own . . . I went home feeling reenergized about my teaching and excited to implement my colleagues' ideas for revising my syllabus."

*Evelyn Sterne*  
*University of Rhode Island*

"I thought this teaching seminar was possibly our best meeting yet. I am unsure if it was because we had some concrete items for discussion in front of us, because of the fantastic variety of approaches our syllabi took, or just because we have all become comfortable enough around each other to really let the exchange flow. I cannot wait to see what actually develops from this meeting; that is not even to mention what type of momentum might build before our final meeting in October."

*Charles Israel*  
*Auburn University*

"I initially couldn't quite imagine that we would have things left to talk about after a day and a half of talking about teaching religious history in the U.S., but every new syllabus and presentation brought forth new questions, concerns, and possibilities. The scope of bibliographic resources collectively brought to the table alone was mind boggling: we discussed theory, narrative, literature, biography, history and sociology, film and video. I have so much to read! I received superb advice, criticism, and encouragement on my own syllabus on religion and urban life in America."

*Courtney Bender*  
*Columbia University*

## Changes in the North American Religions Section of AAR

Stung by an outside review challenging its mission and mandate, the North American Religions unit of the American Academy of Religion is revamping its governance and implementing change in the sessions it sponsors.

This year, for the first time in its history, the section will elect members to the unit's steering committee. In the past, the steering committee selected new members in a closed-door process that considered regional diversity, academic interests, and commitment to the unit.

Last year, however, the AAR review of the unit questioned who NAR's constituency was and whether it was being served. As a result, the AAR board took away one of the unit's six allotted sessions.

Reporting on the year's events at the business meeting in November, the current steering committee (Edward Curtis, Philip Goff, Tracy Fessenden, and co-chairs John Corrigan and Diane Winston) suggested moving to a democratically elected leadership to foster participation among AAR members who may have a stake in NAR but who have felt disconnected from it.

After spirited discussion, the group voted to begin replacing members by closed-ballot, on-site elections. Nominations would be solicited before and at the annual NAR business meeting and a vote would be taken then.

In November 2006, participants at the NAR business meeting will vote for two new steering committee members who will serve three-year terms. That process will continue each year, with six permanent positions on the steering committee. A seventh member may be chosen by the steering committee for a two-year term in order to lend regional, methodological, ethnic, or gender balance.

Kathleen Flake has joined the board but Corrigan and Winston are rotating off. Goff and Flake will become the new co-chairs after the business meeting in Washington, D.C.

The North American Religions Section also plans to phase out most reading of papers in favor of interactive and discussion-oriented presentations.

### SSSR, from page 1

a bridge to social science research on religion, including the possibility for more dialogue and collaboration from faculty in the Department of Sociology. Through interdisciplinary research, this will enhance our reputation as leaders in the study of religion."

Incoming executive officer Farnsley also sees great potential in the new arrangement. "I'm especially excited about the possibilities for cooperation. There is enormous interest in the ways religion shapes society. Social science and cultural studies ought to work side-by-side to put those issues in their fullest context," he said. "IUPUI has become a national center of excellence in this area and I hope SSSR can both add to and draw from that."

### Interview, from page 4

case, years of being *the* "Gentile" source, the so-called pre-eminent non-Mormon specialist on the Latter-day Saints, made giving up my work almost impossible. Why? That is easy. I refused to become a caricature of myself, responding to new questions about Mormonism with answers that I had given years ago when journalists, graduate students, and colleagues had asked me about the Saints. The fact is that Mormonism is a dynamic, living religious tradition that is growing and changing all the time. Just keeping up has led me to continue a program of research, writing, and speaking that promises to continue far into the future.

# R&AC

**RELIGION AND AMERICAN CULTURE**  
*A Journal of Interpretation*

### Submission Guidelines

Address all manuscripts and editorial correspondence to Thomas J. Davis, Managing Editor, Center for the Study of Religion and American Culture, Cavanaugh Hall 341, 425 University Blvd., Indianapolis, IN 46202-5140. All manuscript submissions, four copies of each typescript, should conform to the *Chicago Manual of Style*. Typescripts should be 25-35 pages in length.

---

# Research Fellows Research Fellows Research Fellows

---

Since the advent of departments of Religious Studies in state universities during the 1960s, Indiana has been a leader in the field. By the 1980s, the number of scholars at Indiana University Bloomington and Indiana University-Purdue University Indianapolis studying aspects of American religion made IU a leader in that sub-field as well. The Center for the Study of Religion and American Culture exists because of this wealth of expertise. Beginning in this issue of the Newsletter, we hope to highlight the work of our Faculty Research Fellows, each of whom is making extraordinary contributions to the study of religion in American culture.

## **Arthur Farnsley**

**A**rt Farnsley studies the organizational effects of the interplay between religious and political culture. In *Southern Baptist Politics* (Penn State, 1994), he described how secular American political models framed the theological debate. In *Rising Expectations: Urban Congregations, Welfare Reform, and Civic Life* (Indiana, 2003), he dissected political assumptions about the public role of congregations. In *Sacred Circles, Public Squares: The Multicentering of American Religion* (Indiana, 2005) he and his co-authors analyzed the ways religious culture shaped, and was shaped by, the growth of Indianapolis. Art was also research director for the 13-part video series, *Faith and Community: The Public Role of Religion*.

His current research examines the other side of the coin. With a grant from the Louisville Institute, he has been interviewing staunchly anti-institutional flea market dealers. He is especially interested in the ways Biblical literalism informs the ideas and actions of people who work for themselves, steer clear of political parties, and do not attend church. He is trying to learn about religion's effect on institutional involvement and civic life by talking to people who are trying their best to avoid both.

Farnsley holds a B.A. from Wabash College, an M.A.R. from Yale Divinity School and a Ph.D. in Religion and Society from Emory University. He is also nine-time knife and tomahawk throwing champion of the National Muzzle Loading Rifle Association. He lives with his wife and daughters in Columbus, IN.



*Art Farnsley*

## Sheila S. Kennedy

Sheila Suess Kennedy is an Associate Professor at the School of Public and Environmental Affairs at IUPUI, a member of IUPUI's Philanthropic Studies faculty, a Faculty Fellow with the Center for the Study of Religion and American Culture as well as the Tobias Center for Leadership Excellence, and adjunct professor of political science. She recently completed a three-year study that focused on the implementation of Charitable Choice—the legislative precursor to President Bush's "faith-based initiative."

Professor Kennedy holds a B.S. from Indiana University; she received her J.D. (with honors) from I.U. in 1975, where she was managing editor of the *Indiana Law Review*. She practiced real estate, administrative and business law in Indianapolis, first at Baker & Daniels and later as a partner with Mears, Crawford, Kennedy & Eichholz, and served as Corporation Counsel for the City of Indianapolis from 1977-1980. In 1980, she was the Republican candidate for Indiana's then 11th Congressional District seat. Professor Kennedy was president of Kennedy Development Services from 1987-1992, when she became Executive Director of the Indiana Civil Liberties Union. She joined the faculty of the School of Public and Environmental affairs in 1998.

Sheila Kennedy is the author of four books, *What's a Nice Republican Girl Like Me Doing at the ACLU? Free Expression in America: A Documentary History*; *Pickin' Fights With Thunderstorms: A Love Story*; and *Faith-Based Partnerships: A View from the States* (with Wolfgang Bielefeld, forthcoming).

She was the co-editor of *To Market, To Market: Reinventing Indianapolis*, an analysis of Indianapolis' privatization experience under former Mayor Stephen Goldsmith, and is currently completing *God and Country: The Religious Roots of Public Policy*. In addition to these books, and numerous articles in scholarly journals and law reviews, she is a columnist for the *Indianapolis Star* and *The Indiana Word* and a frequent contributor to other periodicals.



Sheila Kennedy

## Peter J. Thuesen

Peter J. Thuesen is Associate Professor of Religious Studies and Adjunct Associate Professor of American Studies at IUPUI. He also serves as Co-Editor of *Religion and American Culture*. He received a B.A. in Religious Studies from the University of North Carolina at Chapel Hill and an M.A. and Ph.D. in Religion (American religious history) from Princeton University. He joined the IUPUI faculty in 2004 after previous appointments on the faculty at Tufts University and as assistant editor of *The Works of Jonathan Edwards* at Yale University. His first book, *In Discordance with the Scriptures: American Protestant Battles over Translating the Bible* (Oxford University Press) received the Frank S. and Elizabeth D. Brewer Prize of the American Society of Church History. Since 2004, he has served the same society as a member of its national governing Council.

Professor Thuesen is working on two book projects. *The Works of Jonathan Edwards, Volume 26, Catalogues of Books* (the final volume in the Yale University Press critical edition) presents two unpublished manuscript records of the reading habits of the colonial American philosopher and theologian, Jonathan Edwards (1703-58): his "Catalogue" (a book "wish list" he kept throughout his career), and his "Account Book" (a list of books he lent to fellow clergy and parishioners). These documents reveal an Edwards who, despite his posthumous notoriety as a hellfire preacher, was an eager consumer of the latest *belles lettres* and other polite fare

of the eighteenth-century British book trade. Thuesen's other book project, *Predestination: The American Career of a Contentious Doctrine* (under contract to Oxford University Press), is a critical history of American debates over the divine foreordination of each person's eternal destiny. The book shows how predestinarian questions, though most often associated with colonial New England Puritanism, shaped the institutional destinies of a variety of American denominations. Thuesen also explores in the book the persistence of predestinarian talk in contemporary evangelical Protestantism, even though the actual word "predestination" is avoided in many circles.



Peter Thuesen



## Edward E. Curtis IV

**E**dward Curtis is Millennium Scholar of the Liberal Arts and Associate Professor of Religious Studies at Indiana University-Purdue University Indianapolis. His interdisciplinary scholarship on Islam and Muslims in the United States draws on his training in U.S. history, African American religions, and Islamic studies.

Curtis' most recent monograph, *Black Muslim Religion in the Nation of Islam, 1960-1975* (forthcoming from UNC Press in 2006), offers the first comprehensive examination of rituals, ethics, theologies, and religious narratives in Elijah Muhammad's Nation of Islam. He investigates everything from bean pies to religious cartoons in search of the controversial movement's religious meaning and functions. Curtis is also author of *Islam in Black America: Identity, Liberation, and Difference in African-American Islamic Thought* (SUNY Press, 2002), and editor of *Looking for Islam: Sourcebook of Muslims in the United States*, an anthology of American Muslim documents under contract with Columbia University Press.

In spring 2007, with the help of the Center, he will host a national symposium on African American religions in the era of the Great Migration. The participants will contribute to an edited volume titled, *Revisiting Black Gods of the Metropolis: African American Religions in the Twentieth Century*. His coeditor, Danielle Brune Sigler, is a recent participant in the Center's Young Scholars in American Religion program.

Curtis is a past winner of a National Endowment for the Humanities Fellowship at the National Humanities Center, an Andrew Mellon Fellowship in Humanistic Studies, and a U.S. Department of State Middle East Partnership Initiative Grant, awarded for the development of American studies in the Middle East.

A native of southern Illinois, he holds a doctorate from the University of South Africa, a master's in history from Washington University in St. Louis, and a B.A. in religion from Kenyon College.



Edward Curtis

## Stephen J. Stein

**S**tephen J. Stein is Chancellor's Professor, Emeritus, in the Department of Religious Studies and Adjunct Professor of American History and American Studies, at Indiana University, Bloomington. Stein, who received the Ph.D. in American religious history from Yale University, retired in May 2005 after thirty-five years at IU Bloomington. During that time he served as the Director of the American Studies Program for three years and Chair of the Department of Religious Studies for eight years. In 1994 he was the President of the American Society of Church History. He is currently a coeditor of *Religion and American Culture*. He is also coeditor with Catherine Albanese of the *Religion in North America* publication series at Indiana University Press.

Stein's research projects have spanned a variety of topics in American religion and culture. He is the editor of three volumes in the Yale Edition of *The Works of Jonathan Edwards*—vol. 5, *Apocalyptic Writings* (1977); vol. 15, *Notes on Scripture* (1988); and vol. 24, Parts I and II, *The "Blank Bible"* (forthcoming 2006). He is the editor of *The Cambridge Companion to Jonathan Edwards* (forthcoming late 2006). He is the author of *The Shaker Experience in America: A History of the United Society of Believers* (Yale Press, 1992), which was awarded the Philip Schaff Prize by the American Society of Church History. He has written extensively about alternative religious movements in American history. And he has focused research attention on the role of eschatology and apocalypticism in American religious history. He is coeditor with John J. Collins and Bernard McGinn of *The Encyclopedia of Apocalypticism*.

Stein will give the Tanner Lecture at the annual meeting of the Mormon Historical Association in 2006 on the topic, "Reflections on Mormon Futures," which will focus on the historical and eschatological futures. He is a member of the Board of Directors of the Shaker Museum and Library at Old Chatham, New York. He is serving as a content expert at the First Freedom Center in Richmond, Virginia. He has also recently signed a contract to serve as General Editor of a three-volume *Cambridge History of Religions in America*.



Steve Stein

## ***Religion and American Culture: A Journal of Interpretation, Volume 16, Number 2***

The articles in the upcoming issue of *Religion and American Culture* once again look at the broad array of religious traditions and impulses at work in American life, and they suggest ways that their subjects of study illuminate the larger patterns, contexts, and implications of religion in American society. Subjects of study range from Catholicism to phrenology, from the nineteenth century to the present day, and, in more than one case, the study of religion in American culture is put into a global context.

In his essay, "And Ever the Twain Shall Meet: The Holiness Missionary Movement and the Birth of World Pentecostalism, 1870-1920," Jay R. Case moves the study of Holiness/Pentecostal origins to a new level of sophistication by framing the story within a global process, paying special heed to notions of modernization and resistance to modernization. The article makes clear that Pentecostalism did not start in the United States but came here as part of an international movement.

Daniel Greene examines ethnic pluralism and the concept of Jewish exceptionalism in "A Chosen People in a Pluralist Nation: Horace Kallen and the Jewish-American Experience." Greene suggests that Kallen's solution to the dilemma of pluralism and Jewish exceptionalism demonstrates one instance of how debates about Jewish particularity profoundly influenced understandings of cultural, racial, and religious difference within American democracy during the early twentieth century.

"'The Right Achieved and the Wrong Way Conquered': J. H. Jackson, Martin Luther King, Jr. and the Conflict over Civil Rights," by Wallace Best, probes the conflict between Joseph Harrison Jackson and Martin Luther King, Jr., an essentially religious conflict predicated on questions regarding what constituted church work among black Baptists. Jackson wanted to make sure that the answers to those questions would reflect what he perceived to be the "vital center" of American culture, and he perceived King's aim to use the church as the institutional basis for the Civil Rights Movement as both anti-American and limited in scope.

The spiritual struggles of a wide range of believers who used phrenology to develop more sober and measured, and therefore more certain, forms of spiritual assurance are explored by Christopher G. White in "Minds Intensely Unsettled: Phrenology, Experience and the American Pursuit of Spiritual Assurance, 1830-1880." He argues that, beginning in the early nineteenth century, a broad coalition of religious liberals used new scientific psychologies, such as phrenology, to find in external, especially bodily, conditions signs of inner spiritual states.

Finally, Paula Kane reviews a number of scholarly books in her review essay on "American Catholic Studies at a Crossroads." Set within the context of the vast literature that details the various scandals that have rocked the American Catholic church over the past five or six years, Kane's essay analyzes the contributions of books on a variety of topics using a variety of methodologies to determine what they reveal about the state of Catholicism in the United States and what the future may hold.

# R&AC

RELIGION AND AMERICAN CULTURE

*A Journal of Interpretation*

*Upcoming Issue*

Jay R. Case, "And Ever the Twain Shall Meet: The Holiness Missionary Movement and the Birth of World Pentecostalism, 1870-1920"

Daniel Greene, "A Chosen People in a Pluralist Nation: Horace Kallen and the Jewish-American Experience"

Wallace Best, "'The Right Achieved and the Wrong Way Conquered': J. H. Jackson, Martin Luther King, Jr. and the Conflict over Civil Rights"

Christopher G. White, "Minds Intensely Unsettled: Phrenology, Experience and the American Pursuit of Spiritual Assurance, 1830-1880"

Paula Kane, "Review Essay: American Catholic Studies at a Crossroads"