

## Young Scholars Program 03-04 Gets Underway

The first participants of the new Young Scholars in American Religion Program met in Indianapolis in April for three days of seminar sessions. Led by Ann Taves of Claremont School of Theology and Stephen Prothero of Boston University, the group discussed their particular teaching environments and interests and began work on their syllabi for introductory courses in American religion.

"It was a wonderful few days and a great opportunity to reflect on the larger issues of teaching," said Taves. Prothero agreed. "I had hoped I might recharge my teaching battery over the weekend, and the overflowing energy of the participants did just that for me."

According to comments from the participants, the first weekend was a great success as strangers met and left as colleagues, even friends. All twelve raved about their newfound colleagues around the country, proving once again that the networks of collaboration that have his-

torically been created by this program remain important.

Topics ranged from the courses the participants are required to teach, to their larger roles in their departments, their institutions, and even their regions. A plethora of requirements and expectations were discussed, each with an eye to how they relate to the participants' own interests and needs.

In all, everyone walked away with a better understanding of how they fit into their own institutions and the field at large. "The mix of differences and commonalities in the group made for very stimulating conversations," commented Taves. "All Steve and I had to do was throw out a topic and they would run with it."

The wide-ranging conversations were just the first step for the group, which will meet formally on three more occasions for discussions on teaching and research. The syllabi



*Young Scholars faculty mentors Steve Prothero and Ann Taves confer during a session break*

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## Lincoln at Gettysburg Author to Speak at IUPUI

In conjunction with its Young Scholars in American Religion program for 2003-04, the Center for the Study of Religion and American Culture is pleased to announce it will bring distinguished historian and critic Garry Wills to the IUPUI campus to deliver the first lecture of the Center's series, "The Role of the Public Intellectual in American Society." The public is invited.

Wills is the author of numerous books, including *Why I am a Catholic*, *Papal Sin*, and the Pulitzer Prize-winning *Lincoln at Gettysburg*. He is the recipient of two National Book Awards and the 1998 National Medal for the Humanities, as well as many other awards.

Currently an adjunct professor of history at Northwestern University, Wills has served as the first Washington Irving Professor of Modern American History at Union College, Fellow of the Institute of Humanities at the University of Edinburgh, Regents Professor at

the University of California in Santa Barbara, Silliman Seminarist at Yale, Christian Gauss Lecturer at Princeton, Welch Professor of American Studies at Notre Dame University, W.W. Cook Lecturer at the University of Michigan Law School, Storrs Lecturer at Yale Law School, and Rosenthal Lecturer at Northwestern Law School.

Other books by Wills include *Saint Augustine*, *Chesterton*, *Politics and Catholic Freedom*, *Roman Culture*, *Jack Ruby*, *The Second Civil War*, *Nixon Agonistes*, *Bare Ruined Choirs*, *Inventing America*, *At Button's*, *Explaining America*, *Confessions of a Conservative*, *The Kennedy Imprisonment*, *Lead Time*, *Cincinnatus*, *Reagan's America*, *Under God*, *Witches and Jesuits*, *John Wayne's America*, *A Necessary Evil*, and *Venice: Lion City*.

See page 8 of this Newsletter for further information about the lecture, which is scheduled for October.

## A Word from the Director

**Philip Goff**

Hosting the participants in the 2003-04 Young Scholars in American Religion in Indianapolis last week proved a wonderful reminder of what that program meant to me nine years ago, and what it still means to me today. The friends we made and the new contacts we established are still strong and significant in each of our lives. My hope, of course, is that each of the "classes" of Young Scholars visiting the city these next several years will enjoy that same experience.

One thing that will be different for them, however, is a recognition in the program that higher education calls upon academics to do more than speak to just the audience in the classroom. Indeed, many of us are annually required to report how we use our expertise in our local communities. With that in mind, we built into the YSAR program a new component that will address issues related to the role of public intellectuals in American society. October's seminar will include an afternoon discussion about the challenges and rewards of extending our public teaching beyond the traditional walls of the academy.

Garry Wills was the natural choice to lead us into this conversation. His public lecture at IUPUI on October 18, 2003, will mark the first of four such talks that will help not only the Young Scholars, but all of us, consider more deeply and understand more broadly our responsibilities as public scholars. I invite you to join us as we embark on this new series.

## Center for the Study of Religion and American Culture

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Indianapolis**

**Cavanaugh Hall, Room 341**

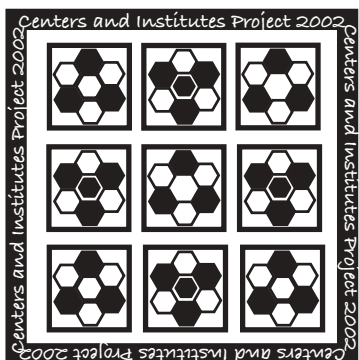
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## Centers and Institutes Project Booklet

a directory of centers and institutes engaged in the academic study of religion in the U.S., updated annually

For a copy of the 2002 booklet at no charge, please contact the Center.

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they will develop over the coming year will be added to those already found on the Center's website and studied by many around the country.

Best of all, the meetings helped to incorporate already strong faculty members into a field of study on the move. Prospects are bright. "If this crop of Young Scholars is any indication," said Prothero, "the field of American religion is in very, very good hands."

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## Introducing . . . . the Young Scholars in American Religion 2003-2004

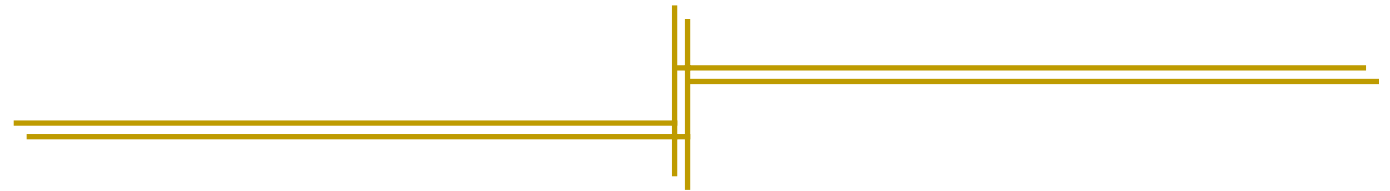
**Sarah McFarland Taylor** is an assistant professor at Northwestern University where she teaches American religions, Religion and Ecology, and Women's Studies in Religion. Taylor has held an Andrew W. Mellon Foundation Postdoctoral fellowship in American Religion, a Louisville Institute dissertation fellowship, a Rockefeller Foundation Humanities Fellowship, and has most recently been awarded a Woodrow Wilson National Fellowship Foundation Career Enhancement Fellowship. She has also received a Joseph H. Fichter Award for the study of Women and Religion and the Albert C. Clark Prize for her work on African American religions. Her book, *Green Sisters* (forthcoming from Harvard University Press), documents the growing movement of environmentally activist Roman Catholic religious sisters in North America. She has served as national chair of the Religion and Ecology section for the American Academy of Religion and is the co-founder of The Ecology and Religion Research Association (TERRA). Taylor received her Ph.D. in Religion and American Culture with a Ph.D. emphasis in Women's Studies from the University of California, Santa Barbara.



**Robert Brown** received his Ph.D. in American Religious History from the University of Iowa, where he studied under Theodore Dwight Bozeman. He is currently Visiting Lecturer in the Religions of the Americas at Princeton University, where he is teaching courses on early American religion, Jonathan Edwards, and New Religious Movements. His first book, *Jonathan Edwards and the Bible*, examines Edwards's engagement with critical historical interpretation and its influence on his broader theological project. It received the Brewer Prize from the American Society of Church History, and the Francis Makemie Award from the Presbyterian Historical Society. His current research projects revolve around investigating the cultural impact of critical biblical interpretation in the colonial period, as well as the transcription and editing of Cotton Mather's *Biblia Americana*. He also has interests in New Religious Movements, church-state issues, and antebellum racialized theologies. He hopes someday to write a smashing biography of an as yet undetermined figure in American religious history.

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**Martha L. Finch** earned her M.A. and Ph.D. (2000) in Religious Studies from the University of California, Santa Barbara. A cultural historian of American religion, Martha studies lived religion, with an emphasis on religion and the human body. Her dissertation, “Corporality and Orthodoxy in Early New England: Plymouth Colony, 1620-1692,” was supported by the Pew Program in Religion and American History at Yale University. An essay, “‘Civilized’ Bodies and the ‘Savage’ Environment of Early New Plymouth,” has been published in *A Centre of Wonders: The Body in Early America*, ed. Janet Moore Lindman and Michele Lise Tarter (Cornell, 2001). She has also published encyclopedia articles and book reviews and serves as Early American Religion networker for *Religious Studies Review* and section chair of Religion in American Culture for the American Academy of Religion, Midwest Region. While finishing her dissertation, Martha taught American religion courses at UCSB, California State University-Northridge, and California Lutheran University. In 2001, after a one-year position at Colby College, she became an assistant professor of Religious Studies at Southwest Missouri State University, in Springfield, where she is also a member of the Gender Studies Program faculty. At SMSU, she teaches the introductory Religion in America course and undergraduate and graduate courses on religion, self, and society, sexuality and religion in American culture, and food in American religion. As well as revising her dissertation for publication, Martha is currently revising an essay on the erotic language Toronto Blessing participants use to interpret their physical and emotional experiences during revival meetings, which she intends to expand into a book-length history of the body in American Protestant revivalism. She is also co-editing a volume of essays, *Eating in Eden: Food in American Utopias*.



**David Yamane** is an Assistant Professor of Sociology at the University of Notre Dame, on leave in 2002-2003 as a fellow at the University of Virginia’s Center on Religion and Democracy. Raised in the San Francisco Bay Area, he earned a B.A. in Sociology at the University of California at Berkeley in 1991. His M.S. (1994) and Ph.D. (1998) in Sociology are from the University of Wisconsin at Madison. He is married to Megan Polzer and together they have three children (Paul, Hannah, and Mark). Professor Yamane’s primary scholarly interest is in sociologically understanding organized religion, particularly in the postwar United States and especially Roman Catholicism. To this end, he is currently completing two projects, *Becoming Catholic: Finding Rome in the American Spiritual Marketplace* (a study of conversion to Roman Catholicism) and *The Catholic Church in State Politics: Negotiating Prophetic Demands and Political Realities* (a study of the role of Conferences of Catholic Bishops in state legislative politics). He has also recently edited and written the introduction to Richard Schoenherr’s posthumous book, *Goodbye Father: The Celibate Male Priesthood and the Future of the Catholic Church* (Oxford University Press, 2002), and a paperback edition of his own first book, *Student Movements for Multiculturalism: Challenging the Curricular Color Line in Higher Education* (Johns Hopkins University Press, 2001) was released in November 2002. An award-

winning teacher, Yamane is a faculty fellow of the Notre Dame Vocation Initiative and Notre Dame’s Scholarship of Teaching and Learning program. He has published articles in *Teaching Sociology* and is the general editor of the Instructor’s Manual for David Newman’s *Sociology: Exploring the Architecture of Everyday Life*, 4<sup>th</sup> edition (Pine Forge Press, 2001).



**Clarence Hardy** was born in Silver Spring, Maryland and is a product of Maryland public schools. He graduated with a bachelor's degree from Princeton University and earned a Master of Divinity degree from Union Theological Seminary in New York City in 1995. At Union, Hardy went on to earn a doctoral degree in theology in May 2001 where he wrote a dissertation on how black evangelical traditions shaped the literary expression of James Baldwin. Hardy has been at Rollins College since the fall of 2000 where he is now an assistant professor in religion and serves as the co-coordinator of the African American Studies program. Since leaving Union he has published an article on Howard Thurman in the *Journal of Religion* and has completed a book that will be published by the University of Tennessee Press in the fall of 2003, *James Baldwin's God: Sex, Hope, and Crisis in Black Holiness Culture*. Hardy's current research interests encompass questions that emerged in writing his last book. His next two projects continue to consider how evangelical traditions have shaped black cultural and literary expressions and what these expressions may say about the anatomy of black religious thought. One project is a collaborative effort that will consider black Pentecostal origins. The other is tentatively entitled, *"We Grappled for the Mysteries": Black God-Talk in Modern America*, and will examine how many black people throughout the last century began to reject what they considered to be an overly abstract Christian god and

reconfigured their god-talk and ritual strategies to embrace the physical body and the larger material and social world. Hardy currently lives in a small town outside of Orlando, Florida with his wife and young daughter.

**Kristin Schwain** began her collegiate career at Valparaiso University, where she completed a double major in art history and humanities in 1994. She then entered the doctoral program in Art History at Stanford University, where she focused on the study of American art and material culture. Her dissertation, "Figuring Belief: American Art and Modern Religious Experience," examined the role religious belief and practice played in the formation of modern aesthetic experience. She graduated from Stanford with a joint Ph.D. in Art History and Humanities in fall, 2001, and began her teaching career in the Department of Art History and Archaeology at the University of Missouri-Columbia. In addition to general surveys of American art and material culture that span 1500 to the present, she teaches advanced courses on turn-of-the-century American art and culture, the history of American photography, American popular culture, and the relationship between art and religion in American and global contexts. Her current book project—an expansion and reformulation of her dissertation—excavates the central role religion played in the formation of modern American art. Through the work of turn-of-the-century artists Henry Ossawa Tanner, F. Holland Day, Abbott Handerson Thayer, and Thomas Eakins, she shows how the epistemological, exegetical, and philosophical presuppositions of turn-of-the-century religious belief and practice helped to encourage personal encounters with works of art and to sacralize that experience. She has been supported by the Stanford Humanities Center, the Smithsonian American Art Museum, the Luce Foundation/American Council of Learned Societies, the Pew Program in Religion and American History, The Erasmus Institute of the University of Notre Dame, and the University of Missouri Research Board.



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**Douglas L. Winiarski** is Assistant Professor of Religion at the University of Richmond. A graduate of Indiana University-Bloomington (Ph.D., 2000), he previously studied at Harvard Divinity School (M.T.S., 1995) and Hamilton College (B.A., 1992). Winiarski specializes in the history of popular religion in eighteenth-century New England. His current book manuscript, *Darkness Falls on the Land of Light: Popular Religion and the Travail of New England Congregationalism, 1690-1770*, explores the breakdown of Puritanism and the rise of evangelicalism through the changing religious experiences of ordinary men and women. His research is based on a wide variety of manuscript sources including diaries, private correspondence, and a database of more than 900 conversion narratives. In addition to writing essays on religion and the family, female piety, and Native American Christianity, Winiarski has published a pair of articles in *The William and Mary Quarterly*. "Pale Blewish Lights and a Dead Man's Groan: Tales of the Supernatural from Eighteenth-Century Plymouth, Massachusetts" (1998) chronicles an unusual haunted house controversy that erupted during the 1730s. His most recent essay, "Souls Filled with Ravishing Transport: Heavenly Visions and the Radical Awakening in New England, 1742" (forthcoming, 2003), examines an outbreak of popular religious "enthusiasm" involving the ecstatic conversion experiences of young men and women who claimed that they had traveled to heaven and seen their names written in the Book of Life. Winiarski's courses at the University of Richmond include surveys of "Early American Religion," "Native American Religions," and "Contemporary American Religion and spirituality," as well as advanced research seminars on "Cults, Communes, and Utopias in Early America," and "Witchcraft and Its Interpreters." He and his wife, Karin, live in Short Pump, Virginia, where they enjoy outdoor activities, visiting regional historical sites, and spending time with their new baby, Nathan, who was born in November, 2002.



**Kathleen Flake** is Assistant Professor of American Religious History at Vanderbilt Divinity School. She received the Ph.D. from the University of Chicago in History of Christianity and the M.A. in Liturgical Studies from Catholic University of America. Flake researches the strategies by which religious communities maintain a sense of fidelity to an originating vision, while changing over time. Consequently, her particular research interests are in the constructive uses of narrative and ritual by modern religious communities. She teaches courses in American religious history and in the interaction of American religion and law. Prior to her appointment at Vanderbilt Divinity School, Flake was a litigation attorney in Washington D.C., having received her J.D. from the University of Utah and her B.A. in English from Brigham Young University. Her book *The Politics of American Religious Identity: the Seating of Senator Apostle Reed Smoot*, is forthcoming this fall from University of North Carolina Press.



Growing up in Annville, Pennsylvania, **Julie Byrne** went along with her father on fieldwork trips to Italian festivals in the coal regions of the state. Eating parish hall spaghetti and chocolate-dipped cannoli, she decided studying religion would be a fun job. Two decades later, Byrne received her Ph. D. in U. S. religious history from Duke University. Her first book, *O God of Players: Immaculata College Basketball and American Catholic Women's Pleasure, 1939-1975* (Columbia University Press, forthcoming), draws on interviews with former basketball players to explore the subculture of women's hoops in mid-20th-century Philadelphia Catholicism. Byrne currently teaches courses on U. S. religious history at Texas Christian University in Fort Worth, Texas. She also plans to learn to play basketball.





**Danielle Brune Sigler** received her Ph.D. in American Studies at the University of Texas in Austin. Her dissertation, “Sweet Daddy Grace: The Life and Times of a Modern Day Prophet” is a cultural biography of the Cape Verdean evangelist and examines Daddy Grace’s life in terms of his developing identity and shifting racial classification in the United States. She is also the author of “Beyond the Binary” in the anthology, *Race, Religion, and Identity Formation in the Americas* (Oxford University Press, forthcoming). Sigler is currently a visiting assistant professor in the University of North Texas English department. Her interests include the intersections of race and religion in the United States as well as religion in American literature and film. Her new project will examine American religious satire around the turn of the twentieth century.



**Rachel Wheeler** has been Assistant Professor of Religious Studies at Lewis and Clark College since 1998. She received her Ph.D. in history from Yale University, and her B.A. in Religious Studies from Carleton College in 1991. She teaches courses in many aspects of American religious history and colonial American history. She is currently completing a manuscript on Mahicans and missionaries in eighteenth-century Massachusetts and New York, which explores the history of two Mahican villages and the Congregational and Moravian missions established at the villages in the 1730s and 1740s. The project examines the distinctive theologies and mission strategies of the Congregational and Moravian missionaries and the unique ways in which Mahicans adapted and transformed Christian belief and practice. Her article, “Women and Christian Practice in a Mahican Village,” was recently published in *Religion and American Culture*. She is also interested in the influence of the mission experience on European-Americans and is currently at work on an examination of Jonathan Edwards’ tenure as missionary to the Stockbridge Mahicans.



**Khyati Y. Joshi**, '92 Emory University, '96, M.T.S., Candler School of Theology at Emory University, '01, Ed.D. Social Justice Education, University of Massachusetts, Amherst, is a Visiting Assistant Professor at the Center for the Study of Ethnicity and Race at Columbia University. She teaches Asian American Studies and Comparative Ethnic Studies and has also taught in the American Studies Program at Princeton University. Her dissertation, *Patterns and paths: Ethnic identity development in second generation Indian Americans*, explores the range of factors affecting second-generation Indian American ethnic identity development with a special focus on the role of religion in the ethnic identity development process. She is currently working on a book manuscript, *New Roots in America’s Sacred Ground: Religion and Ethnic Identity in Second-Generation Indian America*, which examines the intersections of race and religion and its impact on ethnic and racial identity development in Indian Americans. She is the founder of Project IMPACT’s South Asian American Mentoring Program, linking Boston-area high school students and young professionals. Joshi works with teachers and school administrators on issues like multicultural curriculum development and the needs of immigrant and second-generation students. She has also been an invited speaker at national conferences on Asian American issues and was part of a delegation that presented a forum on Asian American issues at the White House. Joshi resides in West Orange, New Jersey.



# The Role of the Public Intellectual in American Society



**Saturday,  
October  
18, 2003  
7:30 p.m.**

**University Place  
Conference Center  
Auditorium  
850 W. Michigan St.  
Indianapolis, IN 46202**

# Young Scholars in American Religion 2004-2005

The Center for the Study of Religion & American Culture at Indiana University-Purdue University Indianapolis, with support from Lilly Endowment, offers four seminars in Indianapolis devoted to the enhancement of teaching and research by early career scholars in American Religion. The aims of the program are to develop ideas and methods of instruction in a supportive workshop environment, stimulate scholarly research and writing, and create a community of scholars that will continue into the future.

**Dates:** April 22-25 and October 14-17, 2004  
April 21-24 and October 13-16, 2005

## Seminar Leaders:



Peter W. Williams, Distinguished Professor of Religion and American Studies and Director of the Program in American Studies, Miami University



Catherine A. Brekus, Associate Professor of the History of Christianity, Divinity School and Department of History, The University of Chicago

**Eligibility:** Scholars eligible to apply are those who have launched their careers within the last seven years and who are working in a subfield of the area of religion in North America, broadly understood. Twelve scholars will be selected, with the understanding that they will commit to the program for all dates. Each participant will be expected to produce a course syllabus, with justification of teaching approach, and a publishable research article. Costs for transportation, lodging, and meals for the seminars will be covered, and there is no application fee.

**To Apply:** Applicants must submit a curriculum vita with three letters of reference directly supporting their application to the program and a 500-word essay indicating 1) why they are interested in participating, and 2) their current and projected research and teaching activities. The deadline for application is 15 September 2003. Send essay, letters of recommendation, and c.v. to:

Director  
Center for the Study of Religion and American Culture  
425 University Blvd., Room 341  
Indianapolis, IN 46202-5140

The Summer 2003 issue of *Religion and American Culture: A Journal of Interpretation* features four essays that point to the sometimes surprising ways in which religion and American culture interact. All of them explore their topics in such a way as to illumine the larger patterns, contexts, and implications of religion in American life.

Yaakov Ariel, in "Hasidism in the Age of Aquarius: The House of Love and Prayer in San Francisco, 1967-1977," explores a movement that sought to amalgamate the Jewish Hasidic tradition with the counterculture. The result was "hippie Hasids," people who sought to establish a middle ground between the demands of the Jewish tradition and the more egalitarian and free-spirited inclinations of women and men of the hippie generation.

"Mission to America: The Reform Movement's Missionary Experiments, 1919-1960," by Lila Corwin Berman, analyzes the discussions about a missionary Judaism in America, discussions that centered on changing ideas about universalism, ethnicity, and the American religious landscape. In the process, Reform rabbis recreated their identities and started to articulate an American Jewish ethnicity, as much for the Jew as the non-Jew.

In "'Praying for a Wicked City': Congregation, Community, and the Suburbanization of Fundamentalism," Darren Dochuck examines a congregation's encounter with urban change in metropolitan Detroit. Through his careful study, Dochuck shows that there were many impulses at work in congregations as they wrestled with urban change, not the least of which were theological impulses, and it adds to current scholarly conversations about the role of theology and institutional religion in the white, middle-class urban exodus of the 1960s and 1970s.

Finally, David D. Hall, in a review essay, asks the question, "What is the Place of 'Experience' in Religious History?" He reviews the promise and peril of the category "experience" as he examines several important books and articles that explore the analytical use of the concept of religious experience. He underlines that these works reveal, among other things, how experience as a category is "freighted with the politics of true and false religion."

All told, these four works enrich the work of scholarship on religion and American culture, highlighting the vast diversity of ways Americans have sought to navigate their way through issues of religion, culture, and identity.

### R&AC

#### 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.

# R&AC

RELIGION AND AMERICAN CULTURE  
*A Journal of Interpretation*

*Upcoming Issue*

**Volume 13, No. 2**

**Yaakov Ariel, "Hasidism in the Age of Aquarius: The House of Love and Prayer in San Francisco, 1967-1977"**

**Lila Corwin Berman, "Mission to America: The Reform Movement's Missionary Experiments, 1919-1960"**

**Darren Dochuck, "'Praying for a Wicked City': Congregation, Community, and the Suburbanization of Fundamentalism"**

**David D. Hall, Review Essay: "What is the Place of 'Experience' in Religious History?"**