

Joseph M. McShane, S. J.

“Sufficiently Radical”

Catholicism,
Progressivism,
and the Bishops’
Program
of 1919

Sufficiently Radical Catholicism Progressivism And The Bishops Program Of 1919

Amanda Bresie



Sufficiently Radical Catholicism Progressivism And The Bishops Program Of 1919:

Sufficiently Radical Joseph Michael McShane,1986 Revision of thesis Ph D University of Chicago 1981 Bibliography p 283
302 Includes index *Sufficiently Radical* Joseph M. McShane,1986-01-01 **American Christianities** Catherine A.
Brekus,W. Clark Gilpin,2011 From the founding of the first colonies until the present the influence of Christianity as the
dominant faith in American society has extended far beyond church pews into the wider culture Yet at the same time
Christians in the United States have di The Church and the Market Thomas E. Woods Jr.,2015-01-15 The Church and the
Market is a vigorous and lively defense of the market economy and a withering attack on all forms of state intervention It
covers labor unions monopoly money and banking business cycles interest usury and much more Although it makes a
particular point of noting the moral arguments of the market economy and that Catholics are of course perfectly at liberty to
support it its audience is much broader than Catholics alone Readers of all religious traditions and none at all have praised
The Church and the Market first place winner in the 2006 Templeton Enterprise Awards as one of the most compelling and
persuasive defenses of capitalism against its critics ever written Jesuits in the North American Colonies and the United
States Catherine O'Donnell,2020-04-28 From Eusebio Kino to Daniel Berrigan and from colonial New England to
contemporary Seattle Jesuits have built and disrupted institutions in ways that have fundamentally shaped the Catholic
Church and American society As Catherine O'Donnell demonstrates Jesuits in French Spanish and British colonies were both
evangelists and agents of empire John Carroll envisioned an American church integrated with Protestant neighbors during
the early years of the republic nineteenth century Jesuits many of them immigrants rejected Carroll's ethos and created a
distinct Catholic infrastructure of schools colleges and allegiances The twentieth century involved Jesuits first in American
war efforts and papal critiques of modernity and then in accord with the leadership of John Courtney Murray and Pedro
Arrupe in a rethinking of their relationship to modernity to other faiths and to earthly injustice O'Donnell's narrative
concludes with a brief discussion of Jesuits declining numbers as well as their response to their slaveholding past and
involvement in clerical sexual abuse **Catholics in America** Patrick W. Carey,2008-02-28 Presents a cultural social and
political history of the Catholic church in America and focuses on the people and events that have shaped Roman Catholicism
in the U S including women's roles terrorism and scandals involving priests **Work Values** ,2020-10-12 This book is an
important contribution to the Values literature on the meanings of work These essays explore the philosophical ethical
religious and social foundations that underscore so much of the current thinking and concern about work satisfaction and the
place of work in the search of meaning Various points of view are presented and these include among others historical
perspectives empirical studies and cross cultural explorations The result is a compelling and critical volume which challenges
many basic cultural and empirical assumptions and raises many questions about values and value based decisions An
Image of God Sharon M. Leon,2024-05-31 During the first half of the twentieth century supporters of the eugenics movement

offered an image of a racially transformed America by curtailing the reproduction of unfit members of society Through institutionalization compulsory sterilization the restriction of immigration and marriages and other methods eugenicists promised to improve the population a policy agenda that was embraced by many leading intellectuals and public figures But Catholic activists and thinkers across the United States opposed many of these measures asserting that every man even a lunatic is an image of God not a mere animal In *An Image of God* Sharon Leon examines the efforts of American Catholics to thwart eugenic policies illuminating the ways in which Catholic thought transformed the public conversation about individual rights the role of the state and the intersections of race community and family Through an examination of the broader questions raised in this debate Leon casts new light on major issues that remain central in American political life today the institution of marriage the role of government and the separation of church and state This is essential reading in the history of religion science politics and human rights

Some Seed Fell on Good Ground Timothy Michael Dolan, 2012-07-30 A historical biography that illuminates a remarkable churchman who was in the vanguard of his time written by New York s archbishop Publishers Weekly A man far ahead of his time Archbishop Edwin V O Hara of Kansas City 1881 1956 orchestrated numerous initiatives that profoundly affected American Catholic life His ceaseless activity as both priest and bishop sowed seeds that flourished long past his lifetime from liturgical reform to Bible study campus ministry to social justice minimum wage legislation to founding the National Catholic Rural Life Conference The pastoral challenges he confronted in the first half of the last century institutional complacency disorganization among Catholics and reluctance to openly profess their faith ignorance of social justice principles the defense of the Church in a sometimes hostile culture all remain significant challenges for the American Church today Timothy Michael Dolan Archbishop of New York researched and composed this biography and continues to cite O Hara as his role model of an immensely effective bishop In an effort to revisit the pioneering work of church leaders this book includes a new preface by Archbishop Dolan This is the long needed definitive life of one of the American Church s greatest leaders *The Catholic Key*

A Bridge Across the Ocean Luca Castagna, 2014 A Bridge across the Ocean focuses on the relations between the United States and the Holy See from the First World War to the eve of the Second through the combination of American Italian and Vatican sources More than an overall picture of the American and Vatican foreign policy during the first half of the twentieth century the book analyzes the U S Vatican rapprochement in a multifaceted way considering both the international and the internal sphere A Bridge across the Ocean discusses the spread of anti Catholicism in the United States during the first two decades of the twentieth century and its repercussions on the American administrations behavior during and after the Versailles Conference together with the changes that occurred in the Holy See s attitude toward the American church and the White House after the election of Pope Pius XI Luca Castagna explores the convergence of the New Deal legislation with the church s social thought and demonstrates how the partial U S Vatican rapprochement in 1939 resulted from Roosevelt and Pacelli s common aim to

cooperate as two of the most important and global moral powers in the struggle against Nazi fascism

The Cambridge Companion to American Catholicism Margaret M. McGuinness, Thomas F. Rzeznik, 2021-06-17 This Companion provides a comprehensive overview of American Catholicism's historical development and distinctive features. The essays all specially commissioned for this volume highlight the inner diversity of American Catholicism and trace the impact of American Catholics on all aspects of society including education, social welfare, politics, and intellectual life. The volume also addresses topics of contemporary concern such as gender and sexuality, arts and culture, social activism, and the experiences of Black, Latinx, Asian American, and cultural Catholics. Taken together, the essays in this Companion provide context for understanding American Catholicism as it is currently experienced and help to situate present-day developments and debates within their longer trajectory.

Social Catholicism for the Twenty-first Century?--Volume 2 William F. Murphy, 2024-09-19 This rich collection of essays by distinguished scholars from across the globe can be read as sketching key steps on the path toward working in solidarity to build a future worthy of the human family through a new social Catholicism. These steps include a contemporary renewal of Christian humanism and of human rights while learning to live as authentic Christian witnesses in pluralistic societies after the end of Christendom. They will also include working for a just and sustainable economic paradigm, becoming missionary disciples with a continual orientation toward the marginalized, and overcoming the plague of racism by working to build a constitutional democracy for every citizen. This societal renewal will require fostering robust movements of social Catholicism apt for our age within which Catholics will pursue the Universal Call to Holiness through living their earthly vocations in a spirit of social friendship. They will creatively employ social media to foster apostolates extending beyond borders. In an age of dark clouds threatening dystopia, a new social Catholicism will require a reinvigorated pastoral leadership that has come to appreciate the dangers of populism and the need to instead foster solidarity and incarnate Christian charity through a better kind of politics.

John Lafarge and the Limits of Catholic Interracialism, 1911-1963 David W. Southern, 1996-07-01 Before Vatican II, before the race riots of the 1940s, the white Jesuit priest John Lafarge decried America's treatment of blacks. In the first scholarly biography of Lafarge, David W. Southern paints a portrait of a man ahead of his church on the race issue who nevertheless did not press hard enough in ridding it of an institutional bias against African Americans. Southern follows Lafarge from his birth into the Social Register in Newport, Rhode Island, in 1880 to his death in 1963, just months after his participation in the March on Washington. According to Southern, Lafarge was the foremost Catholic spokesman on black-white relations in America for more than thirty years. In a series of books and articles, he served on the staff of the influential Jesuit weekly *America* from 1926 until his death; he significantly improved the image of the Church in the eyes of black, Jewish, and Protestant leaders. In 1934, he founded the Catholic Interracial Council of New York, the most important Catholic civil rights organization in the pre-Brown era. His declaration in 1937 that racism is a sin and a heresy so impressed the pope that he employed Lafarge to write an encyclical

on the subject Although lauded in his time for his achievements in race relations Lafarge Southern contends espoused too gradualist an approach Southern maintains that Lafarge was fettered by a fierce loyalty to the Church a staunch clericalism an intense concern with the image of Catholicism in Protestant America an aristocratic background and Eurocentric thinking producing in him an abiding paternalism and lingering ambivalence about black culture and a tendency to conceal the Church's discriminatory practices rather than reveal them Moreover he was too slow to condemn segregation and approve the nonviolent direct action of Martin Luther King Jr Still Southern sees in Lafarge a redeeming capacity for liberal growth citing his inspiration of a younger more militant generation of Catholics and his joining in the 1963 march Based on extensive archival research John LaFarge and the Limits of Catholic Interracialism fills a serious gap in Catholic social history and race relations history An impressive engrossing biography it also casts light on the broader historical issues of the Church's attitudes and practices toward African Americans since the Civil War Catholic liberalism before Vatican II and the seeds of unrest that manifest themselves today in the rapidly growing black Catholic community

The Look of Catholics Anthony Burke Smith, 2010-06-22 When John Kennedy ran for president some Americans thought a Catholic couldn't or shouldn't win the White House Credit Bing Crosby among others that he did For much of American history Catholics perceived allegiance to an international church centered in Rome excluded them from full membership in society a prejudice as strong as those against blacks and Jews Now Anthony Burke Smith shows how the intersection of the mass media and the visually rich culture of Catholicism changed that Protestant perception and in the process changed American culture Smith examines depictions of and by Catholics in American popular culture during the critical period between the Great Depression and the height of the Cold War He surveys the popular films television and photojournalism of the era that reimagined Catholicism as an important even attractive element of American life to reveal the deeply political and social meanings of the Catholic presence in popular culture Hollywood played a big part in this midcentury Catholicization of the American imagination and Smith showcases the talents of Catholics who made major contributions to cinema Leo McCarey's Oscar winning film *Going My Way* starring the soothing and Catholic Bing Crosby turned the Catholic parish into a vehicle for American dreams while Pat O'Brien and Spencer Tracy portrayed heroic priests who championed the underclass in some of the era's biggest hits And even while a filmmaker like John Ford rarely focused on clerics and the Church Smith reveals how his films gave a distinctly ethnic Catholic accent to his cinematic depictions of American community Smith also looks at the efforts of Henry Luce's influential *Life* magazine to harness Catholicism to a postwar vision of middle class prosperity and cultural consensus And he considers the unexpected success of Bishop Fulton J. Sheen's prime time television show *Life is Worth Living* in the 1950s which offered a Catholic message that spoke to the anxieties of Cold War audiences Revealing images of orthodox belief whose sharpest edges had been softened to suggest tolerance and goodwill Smith shows how such representations overturned stereotypes of Catholics as un-American Spanning a time when hot and cold wars challenged Americans

traditional assumptions about national identity and purpose his book conveys the visual style moral confidence and international character of Catholicism that gave it the cultural authority to represent America **Reclaiming Catholicism** Thomas H. Groome, Michael J. Daley, 2010 It is surely true that reclaimed spiritual wisdom from the pre Vatican II era can enrich the faith lives of Catholics today The American Catholic community prior to the Second Vatican Council can be numbered among the most vital expressions of Catholicism in the history of the church The contributors are a who's who of the top theologians and spiritual writers today other essays cover devotional practices such as prayer to the saints devotion to Mary the Rosary the Eucharistic Fast and the Angelus as well as profiles of figures such as Thomas Merton Theodore Hesburgh Teilhard de Chardin and Dorothy Day **Veiled Leadership** Amanda Bresie, 2023-09 On the rainy morning of October 1 2000 Pope John Paul II canonized Mother Katharine Drexel Born into a wealthy Philadelphia family Drexel bucked society and formed the Sisters of the Blessed Sacrament for Indians and Colored People Her compelling personal story has excited many biographers who have highlighted her holiness and catalogued her good deeds During her life newspapers called her the Millionaire Nun and much of the literature on Drexel and the Sisters of the Blessed Sacrament exalts Katharine Drexel's disbursement of her vast fortune to benefit Black and Indigenous people The often repeated stories of a riches to rags holy woman miss the true significance of what Mother Katharine and the Sisters of the Blessed Sacrament attempted Drexel was not merely the ATM of Catholic Home Missions rather she challenged the hierarchy to reimagine its mission in the United States In an era when the Church controlled the actions and censored the opinions of women religious they had to listen to Mother Katharine Most writing on Drexel and the SBS focus on Drexel's spiritual journey but *Veiled Leadership* traces the daily operations of her charitable empire and looks at how the Sisters implemented Drexel's vision in the field The SBS were not always welcomed in the communities they served and they experienced conflict from both white supremacists and the people they wanted to aid *Veiled Leadership* examines the lives of Mother Katharine and her congregation within the context of larger constructs of gender race religion reform and national identity It explores what happens when a non dominant culture tries to impose its views and morals on other non dominant cultures In other words as outliers themselves they were semi cloistered Catholic women from primarily immigrant backgrounds in a culture that regarded their lifestyles as alien and unnatural their attempts to Americanize and assimilate Black and Indigenous people whose families had been in the country for generations longer than the nuns own adds complexity to our understanding of cultural hegemony *The Social Mission of the U.S. Catholic Church* Charles E. Curran, 2010-12-16 How does the Church function in the world What is it called to do and what does it actually do Charles E Curran explores the social mission of the U S Catholic Church from a theological perspective analyzing and assessing four aspects the importance of social mission who carries it out how it is carried out and the roles that the Church and individual Catholics play in supporting these efforts In the early and mid twentieth century the Catholic Church in the United States tended to focus its social mission on its own

charities hospitals and schools But the Second Vatican Council called the Church to a new understanding of social mission deepening its involvement in and commitment to civic social and political life in the United States and abroad Curran devotes particular attention to three issues that have reflected the Church's strong sense of social mission since that time abortion war and peace and labor The Social Mission of the U S Catholic Church describes the proper role of bishops institutions and movements in the Church but insists that the primary role belongs to all the baptized members of the Church as they live out the social mission in their daily lives Catholic Higher Education and Catholic Social Thought Prusak, Bernard G, Reed-Bouley, Jennifer, 2023 Responding to the signs of the time this book brings the lens of Catholic social thought CST to the enterprise of Catholic higher education in the United States Scandals in the Church and the growth of religious non affiliation in the culture have made being Catholic greatly challenging for Catholic colleges and universities at the same time that the economics of higher education have mounted a challenge to the very viability of many institutions This book throws light on what Catholic colleges and universities might and must do in order both to preserve their mission and renew it for the future CST is concerned with the right ordering of social institutions or in other words the systems in which individuals live and work CST is accordingly relevant not only to the internal dynamics and structures of Catholic colleges and universities but to the system of U S higher education in which individual colleges and universities operate This edited volume consisting of high quality chapters by authors with disciplinary expertise deploys the resources of CST to shed light on both internal and external challenges to opportunities for and obligations on institutions of Catholic higher education in the U S context **Paul Hanly Furfey** Nicholas K. Rademacher, 2017-09-19 Nicholas Rademacher's book is meticulously researched and clearly written shedding new light on Monsignor Paul Hanly Furfey's life by drawing on Furfey's copious published material and substantial archival deposit Paul Hanly Furfey 1896 1992 is one of U S Catholicism's greatest champions of peace and social justice He and his colleagues at The Catholic University of America offered a revolutionary view of the university as a center for social transformation not only in training students to be agents for social change but also in establishing structures which would empower and transform the communities that surrounded the university In part a response to the Great Depression their social settlement model drew on the latest social scientific research and technique while at the same time incorporating principles they learned from radical Catholics like Dorothy Day and Catherine de Hueck Doherty Likewise through his academic scholarship and popular writings Furfey offered an alternative vision of the social order and identified concrete steps to achieve that vision Indeed Furfey remains a compelling exemplar for anyone who pursues truth beauty and justice especially within the context of higher education and the academy Leaving behind an important legacy for Catholic sociology Furfey demonstrated how to balance liberal radical and revolutionary social thought and practice to elicit new approaches to social reform *Debating God's Economy* Craig R. Prentiss, 2010-11 What would a divinely ordained social order look like Pre labor unions class consciousness and economic power were the watchwords of the

day This was a time of immense social change and especially in the light of the monumental social and economic upheavals in Russia and Europe in the early twentieth century Catholics found themselves taking sides Catholic subcultures across America sought to legitimize or in theological parlance sanctify diverse economic systems that were at times mutually exclusive While until now the faithful both scholars and nonscholars have typically spoken of the Catholic Social Tradition as if it were an established prescription for curing social ills Prentiss maintains that the tradition is better understood as a debate grounded in a common mythology that provides Catholics with a distinctive vocabulary and touchstone of authority

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