

does reflect the exegetical, ecumenical, and ecclesiological limitations of its time.

- Cunningham, Lawrence S. . New York, 1983. Conveys the heart of Catholicism through certain ideal types, for example, martyrs, mystics, and humanists, including “outsiders” like James Joyce and Simone Weil.
- Delaney, John, ed. . Garden City, N. Y., 1979. A collection of essays by various American Catholic figures on their understanding of the meaning of Catholicism and on their own personal appropriation of that meaning. Contributors include Andrew Greeley, Abigail McCarthy, and Archbishop Fulton Sheen.
- Gilkey, Langdon. . New York, 1975. Chapter 1, “The Nature of the Crisis,” is particularly useful because it identifies what the author regards as the essentially positive characteristics of Catholicism: sacramentality, rationality, tradition, and peoplehood.
- Happel, Stephen, and David Tracy. . Philadelphia, 1984. The approach is historical and the thesis is that Catholicism emerges progressively and processively as it encounters new forms of life that it constantly attempts to understand and transform. Jointly authored, the book may lack the necessary clarity and coherence that a less sophisticated inquirer would require.
- Haughton, Rosemary. . Springfield, Ill., 1979. An original approach that portrays Catholicism as a reality shaped by an enduring conflict between what the author calls “Mother Church” (the more traditional, institutional side) and “Sophia” (the more unpredictable, communal side). In this regard, the book is similar to Cunningham’s (above).
- Hellwig, Monika K. . New York, 1981. Covers some of the doctrinal and theological territory treated in my more comprehensive (below), but without so much attention to historical and documentary detail.
- Lubac, Henri de. . Paris, 1938. Translated by Lance-  
lot C. Sheppard as (New York, 1958). As its English subtitle suggests, the book underlines the essentially social nature of Catholicism—in its creeds and doctrines, in its sacramental life, and in its vision of history. It draws heavily on patristic and medieval sources, excerpts of which are provided in an appendix.
- McBrien, Richard P. . Rev. ed. 2 vols. in 1. Minneapolis, 1981. The most comprehensive, up-to-date exposition of Catholic history, theology, and doctrine available. Its main lines are reflected in this article.
- Rahner, Karl, and Joseph Ratzinger. . Frei-  
burg im Bressgau, 1962. Translated by Kenneth Barker and others as (New York, 1962). An important corrective to exaggerated notions of papal authority, and at the same time a significant contribution to the literature on the meaning of collegiality. Its ideas, written before Vatican II, were essentially adopted by the council. (1 )

Catholic studies at the turn of the twenty-first century: before nominally indicating a church or adjectivally describing a belief, Roman Catholicism denotes action. It is what people do with spiritual sensibilities redolent of the Christian God and tutored in traditions of Roman Catholic memory. Terrence Tilley’s 2000 study of Roman Catholicism as a religious tradition is representative, illustrating Roman Catholicism as the of handing something on ( ) as much as the ( ) .

This focus on human action belies the oversimplified image of Roman Catholicism as a hierarchical, authoritarian church of immutable beliefs and acquiescent believers. It reveals a much more complex phenomenon: a church hierarchical in form, yet materially diverse in its religious actions and insights. Roman Catholics variably control and contest the practice of their religious sensibilities; practices formed as much by aesthetic sensibilities as by dogmatic pronouncement. What emerges from this scholarship is a Christianity not reckoned by a plurality, but expressive of a surprising pluralism. Sociologists of religion such as Kevin Christiano strike a common note: “many people—not excluding Catholics themselves—think that the Catholic Church is unitary in addition to universal, monolithic as well as monumental, and immutable as much as it is inimitable. Nothing could be farther [sic] from the truth (2002).”

Attending to what Roman Catholics do, contemporary research mines the everyday world of time and space. Uncovered in such work are previously unrecognized changes in Roman Catholicism over time, as well as locally distinct religious practices shaped by the geographic and social spaces within which Roman Catholics find themselves. Eamon Duffy’s 1992 work

.1400 .1580 illustrates this trend. Duffy scrutinizes daily life in late medieval England and discovers lay Roman Catholic religious practices that are surprisingly vibrant and changing. Overturning the standard view of the period, Duffy unearths a popular religiosity that seems scarcely moribund or decadent enough to seed an English Reformation.

Other historical investigations apply this method to spaces beyond the Eurocentric limits of earlier Roman Catholic scholarship. Gauvin Bailey (1999), for example, analyzes art on the Jesuit missions in Asia and South America from the sixteenth to the eighteenth centuries.

Kathleen Myers and Amanda Powell (1999) edit and translate the seventeenth-century journal of Mexican nun Madre María de San Jose. Austen Ivereigh (2000) edits essays on Roman Catholic religious politics in nineteenth-century Central and South America. These and more examinations outside Europe further disclose the variable impact of time and space on lived Roman Catholicism.

Regard for historicity and contextuality also marks present Roman Catholic theology. Ethnically and regionally focused theologies have proliferated, drawing on Roman Cath-

**ROMAN CATHOLICISM [FURTHER CONSIDERATIONS]** A significant theme recurs in Roman

olic behaviors and convictions particular to nearly every region of the world. There are African and Asian Catholic theologies, European-American, Hispanic-American, and African American Catholic theologies, as well as theologies differentiating many national cultures of Central and South America. Robert Schreier summarizes this development in his 1985 book

past abuse or to safeguard potential future victims. Instead, their first instincts were to protect predator priests, by reassigning them to other parishes without notice or simply by denying that the abuse ever took place. Not surprisingly, lay Roman Catholics have reacted by creating multiple protest groups. The Voice of the Faithful collaborates with bishops



began. The focus on action in Roman Catholic research has lead scholars in many fresh directions, only a few of which have been outlined here. The overall effect of this quarter century of research has been to heighten appreciation for the rich complexity of Roman Catholicism. As its population center continues to shift from the Northern to the Southern Hemisphere, away from the comforts of middle-class existence to the soul-testing conditions of hunger and disease, the challenges confronting this multifaceted religious community will continue to be great indeed.

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