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Catholics in America: A History, Updated Edition (review)

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accordingly. Yet, with the election of Wojtyła in 1978, Moscow interpreted this as a dangerous intensification of Vatican anticommunism, despite the fact that the naming of Casaroli as secretary of state gave the impression of a continuation of *Ostpolitik*. In meetings of the Soviet government following the pope's spectacular visit to Poland in 1979, it was agreed that this pope was the worst of all possible outcomes for the Soviet Union. The stability of Poland was essential to Soviet power in Eastern Europe, but this stability was directly challenged by the new pope.

Many of the articles are of high quality, drawing on current secondary sources, memoirs, and original archival sources from Bulgaria, Germany, and Russia. Particularly impressive are the articles by Svetlozar Eldarov on *Ostpolitik* in Bulgaria (pp. 115–36), Katharina Kunter on the CSCE and the churches (pp. 137–69), Massimo Faggioli on Vatican relations with East and West Germany (pp. 171–231), and Adriano Roccucci on the Soviet reaction to the election of John Paul II (pp. 247–91).

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American

Catholics in America: A History, Updated Edition. By Patrick W. Carey. (Lanham, MD: Sheed & Ward. 2008. Pp. xii, 307. \$27.95 paperback. ISBN 978-0-742-56233-2.)

Now in an updated edition that supplants the 2004 original, Patrick Carey's *Catholics in America* displays a rare combination of qualities: it is both encyclopedic and easily digestible. Carey begins with Columbus's landing and ends with sexual abuse, as well as recent controversies over the Iraq War and immigration. As with all histories of such sweeping scope, the narrative is advanced by great men and few great women. But in the process, he finds room for the "view from the pew" and relates intrachurch developments to the larger narrative of American politics and culture. Although the story concludes before page 200, the complexity of American Catholicism's historical development is always on display.

The book is divided into eleven concise chapters, all of which pursue the themes of change and continuity, unity and diversity, and alienation and reconciliation between Catholics and American society. Whether focusing on the problem of creating a strong institutional foundation without government support, the difficulty of forging strategies that could maximize appeal both to Roman authorities and anti-Catholic bigots, or the more recent challenge of sustaining some semblance of Catholic unity amidst the "dizzying diversity" (p. ix) of the contemporary Catholic population, Carey demonstrates how both clerics and laity improvised whenever necessary. He also shows how, at any given time, they pursued multiple strategies for affirming

their faith and making it relevant to their lives as Americans. Thus, readers are not left with a monolithic picture, but a kaleidoscopic impression that captures a church and its people in constant motion.

The appendix of sixty page-length biographical essays represents a useful primer. Readers will find entries on Jacques Marquette, John Carroll, Mathew Carey, Dorothy Day, and Joseph Bernardin. But they will also find information on figures like Catherine Tekakwitha, the Mohawk convert to Catholicism; Mary Elizabeth Lange, the Haitian-born founder of the Oblate Sisters of Providence; James Walsh, who founded the Maryknoll Fathers; and Gustave Weigel, the Jesuit who commenced the practice of formal ecumenical dialogue with American Protestants. Taken together, these essays alone provide a nice introduction to more than 500 years of history. Above all, the global connections of these figures underscore the way in which American Catholicism was never simply an American phenomenon, but always an international one.

Carey's vast knowledge and his ability to bring a scattered array of details into a coherent narrative will impress any reader. This book is recommended for anyone seeking a richly detailed but crisp study of American Catholicism.

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Religion in American Politics: A Short History. By Frank Lambert. (Princeton: Princeton University Press. 2008. Pp. x, 294. \$24.95. ISBN 978-0-691-12833-7.)

With the advent of the culture wars and continuing controversy over issues such as abortion, stem-cell research, and same-sex marriage, the role of religion in American politics has lately attracted the attention of scholars, journalists, and many other interested observers. Analyses of public opinion and voting behavior reveal that religious characteristics have become one of the most powerful predictors of individuals' political decision-making in recent elections. Lambert's volume, *Religion in American Politics: A Short History*, effectively puts these contemporary developments into historical context and provides readers with valuable perspective on the origins and development of today's religiously-based political conflict.

The book is organized chronologically, beginning "at the founding of the republic with the question of the optimal role of religion in American public life" and ending "in the twenty-first century with moral questions debated by the Religious Right and the Religious Left" (pp. 10-11). Along the way, Lambert provides insightful descriptions of a variety of controversies, including debates over the propriety of mail delivery on Sundays, religiously-based battles over science, and the modernist/fundamentalist controversy. The book focuses primarily on conflicts among Christians and especially on those