

## Membership Publications

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Prema Kurien Kaleidoscopic Ethnicity: International Migration and the Reconstruction of Community *Identities* in India, Rutgers University Press 2002.

Stephan Kalberg. "Should the 'Dynamic Autonomy' of Ideas Matter to Sociologists? Max Weber on the Origin of Other-Worldly Salvation Religions and the Constitution of Groups in American Society Today." *Journal of Classical Sociology* 1: 3 (Dec. 2001): 291-327.

New Translation of:

Max Weber, *THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM*. Los Angeles: Roxbury Press, 2002 transl. Stephan Kalberg. (With a glossary and new introduction by the translator).

Stephan Kalberg. "The Spirit Of Capitalism Revisited: On the New Translation of Weber's Protestant Ethic (1920)." *Max Weber Studies* 2:1 (Nov., 2001).

Richard Schoenherr, *Goodbye Father: The Celibate Male Priesthood and the Future of the Catholic Church*. David Yamane (ed). Forthcoming from Oxford University Press.

### **Schoenherr's Enduring Contribution**

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During his 25 years as a member of the UW-Madison sociology department, Richard Schoenherr developed an international reputation for his demographic studies of the Roman Catholic priesthood. When he died unexpectedly in January 1996, the *New York Times* remembered him as the "sociologist who counted priests." There is a grain of truth in this description, for it was Schoenherr who was responsible for the definitive demographic analysis of the priest shortage in the United States, *Full Pews and Empty Altars* (University of Wisconsin Press, 1993; winner of the 1996 Distinguished Book Award from the Society for the Scientific Study of Religion.)

From his first scholarly publication to his last, Schoenherr proved himself to be single-minded in his devotion to understanding the place of the priesthood in the church he loved. He was, in Isaiah Berlin's classification scheme, an intellectual hedgehog. "The fox knows many things, but the hedgehog knows one big thing."

Those who knew him well always understood the broader theoretical, theological, and pastoral interests that drove his work on the priesthood. After a lifetime of reflection on the Catholic Church as an organization and community of faith, Schoenherr wanted to share his vision of the Church's future and in 1995 he completed the final draft of *Goodbye Father: Celibacy and Patriarchy in the Catholic Church*.

The manuscript ran 1,200 pages—it was his magnum opus after all—but his publisher, Oxford University Press, believed a manuscript of 400 to 600 pages would result in a more readable and affordable final product. The last time I saw Richard alive, he was struggling to edit the book down to size. A copy-editor had suggested ways of reducing the manuscript by half, but some of the suggestions cut at the heart of the book's argument. The image of Richard sitting at his desk, shaking his head as he thumbed through the pages, scores of which were covered in red, remains vivid to this day. He seemed genuinely perplexed about how to shorten the manuscript while retaining all of its bold theoretical vision and subtle argumentation. Ultimately, he never even had the opportunity to try. Two weeks after I saw him, Richard Schoenherr was born into eternal life.

In January 2000, Judy Schoenherr approached me to ask if I would take over responsibility for editing the manuscript. I immediately agreed. Although I knew Richard for less than five years, my debt to him is profound. After several months of difficult, even gut-wrenching, work, I succeeded in cutting the manuscript from 1,200 to 400 pages. In the process, I deleted more knowledge and wisdom from the manuscript than I will ever possess myself. Nonetheless, I am happy to report that Oxford will finally publish *Goodbye Father* in September 2002, with the revised subtitle, *The Celibate Male Priesthood and the Future of the Catholic Church*.

It is not possible here to adequately summarize *Goodbye Father*. Suffice it to say that the title is perfectly descriptive of its central themes. But in the emotional context of debates about the church and its future, it is easy to misread. "Goodbye Father" does not mean goodbye to the priesthood. To the contrary, this book is a historical, sociological, and theological defense of the absolute necessity of a professional, hierarchical, ordained priesthood. In this sense, it is a profoundly conservative book. What "Goodbye Father" does mean is goodbye to the exclusively male, celibate priesthood. In this sense, it is a profoundly radical book. This seeming contradiction is only appropriate since paradox is at the heart of the theoretical understanding of organized religion Schoenherr presents in *Goodbye Father*.

The publication of this book this year could not be more timely, given the scandal that have been visited upon the Church by some priests and bishops. As Eugene Kennedy, Schoenherr's long-time associate and emeritus professor of psychology at *Loyola* University, has commented: "Goodbye Father is Richard Schoenherr's masterpiece, and a remarkable last will and testament that bears light into the contemporary discussion of celibacy for priests, scattering the darkness so that we may pause, lower our defenses, and begin to grasp the complexity of this issue and its relationship to institutional Catholicism."