

AMERICAN CATHOLIC STUDIES NEWSLETTER

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THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

PUBLIC LECTURE

February 23, 2015 | 5:00 p.m.

"Architecture, Art, and Liturgical Space in Postwar America"

Gretchen Buggeln, Valparaiso University
Location TBA

SPRING MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

March 26-28, 2015

Notre Dame Conference Center

SEMINAR IN AMERICAN RELIGION

April 11, 2015 | 9:00 a.m.

*America's Pastor: Billy Graham and the
Shaping of a Nation*

Grant Wacker
Duke Divinity School

Commentators:
Richard Bushman
Columbia University (emeritus)

Christian Smith
University of Notre Dame
Notre Dame Conference Center

THE NUN IN THE WORLD: A TRANSNATIONAL STUDY OF CATHOLIC SISTERS AND THE SECOND VATICAN COUNCIL

May 7-9, 2015

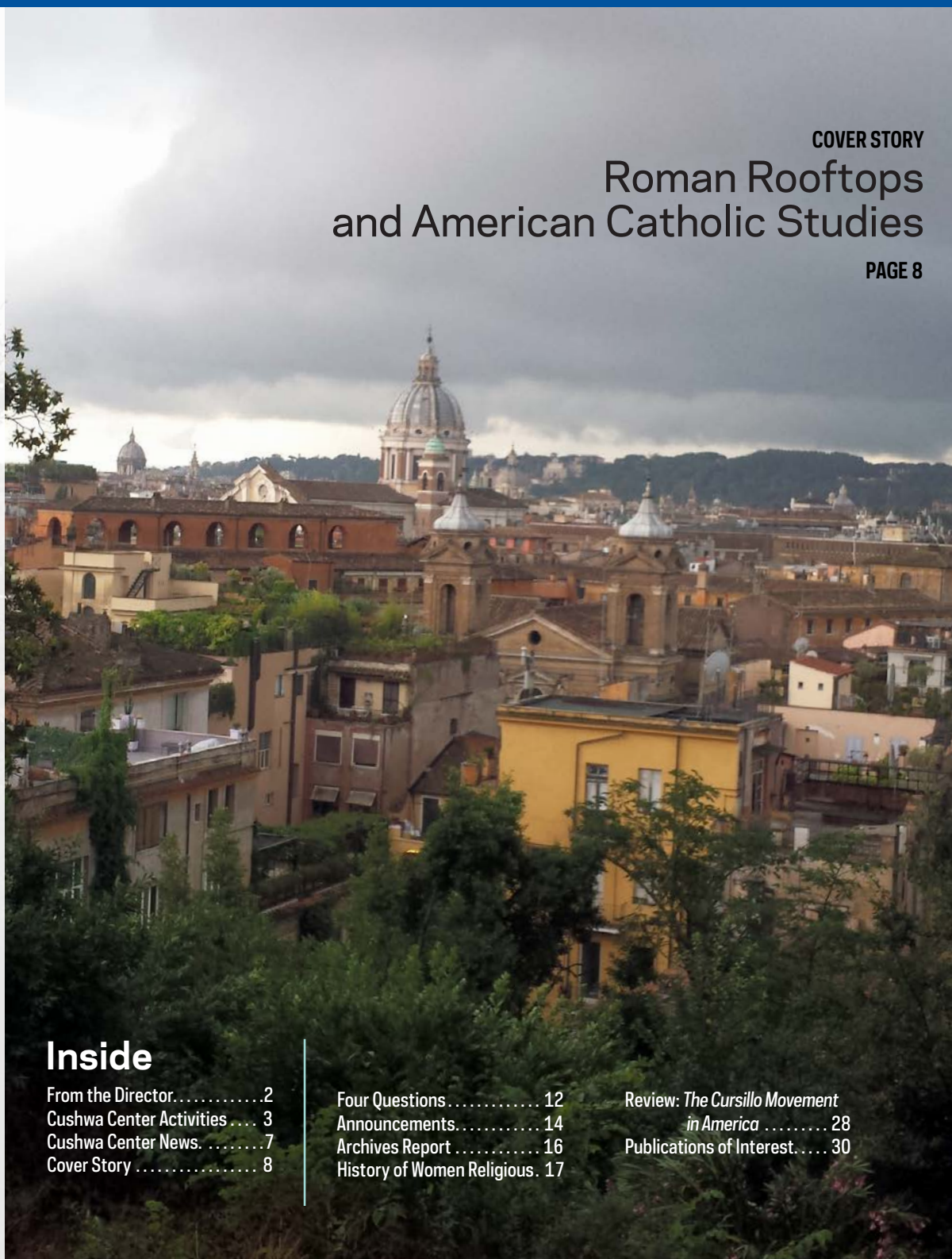
University of Notre Dame
London Global Gateway

Visit cushwa.nd.edu/events
for the latest event information.

COVER STORY

Roman Rooftops and American Catholic Studies

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Since the last issue of the *ACSN* the Cushwa Center has welcomed five new people into its ranks. Heather and I really appreciate the bustle our new colleagues have added to the office and the energy and new perspectives they bring to our initiatives. You can hear from our postdoctoral fellow, Catherine Osborne, and our visiting fellow, Margaret Abruzzo, on pages 12-13, where they share a little about their work.

Lindsey Esbensen has joined us as senior research associate for a new study examining recent research on U.S. women religious. Lindsey received her PhD in moral theology from the University of Notre Dame and comes to Cushwa after teaching at Calumet College of St. Joseph in Whiting, Indiana. Details of the study she's working on are on page 7.

We also expanded Cushwa's reach by opening our first satellite office—in Rome! Matteo Binasco is a postdoctoral fellow who is working out of the Notre Dame Global Gateway in Rome. This fellowship is funded in part by the Office of Research and ND International, and is intended to produce a guide to Roman archival sources for historians of U.S. Catholicism. I enjoy my almost-daily email exchanges with Matteo Binasco and Matteo Sanfilippo, who is the Rome-based supervisor of the project. Even better, I was able to meet the two Matteos in person last month at Cushwa's "Rome office," where I learned more about the state of the project. See page 7 for information about Matteo Binasco's work, and stay tuned for more details about the project in the next issue of the *ACSN*.

Cushwa is the university's first academic center to have a long-term presence at the Global Gateway in Rome—a distinction we earned in part as a result of hosting our fabulous two-week Rome Seminar in June on transnational approaches to U.S. Catholic studies. See the cover story by Charles Strauss on page 8 to learn more about the seminar.

Finally, Shane Ulbrich joined us in July as administrative coordinator, taking the place of longtime Cushwa staffer Paula Brach after she moved to Chicago. Shane received his master's in theological studies from Notre Dame in May and he also holds a master's degree in philosophy from Boston College. He's been a terrific addition to the staff, combining administrative expertise with abundant enthusiasm for and knowledge about the work that Cushwa does.



Shane Ulbrich

The entire Cushwa team is eagerly anticipating two events this spring: From March 26-28, 2015, the Center will host the spring meeting of the American Catholic Historical Association at the Notre Dame Conference Center. (The call for papers deadline is January 15. Go to achahistory.org/conferences/spring2015 for conference details or to submit a paper.)

And from May 7-9, 2015, Cushwa is hosting "The Nun in the World: A Transnational Study of Catholic Sisters and the Second Vatican Council," a symposium at the university's Global Gateway in London. We are looking forward to welcoming scholars from the U.K., the U.S., and beyond to this event. Be sure to check out cushwa.nd.edu for details.

Kathleen Sprows Cummings

The cover photo shows the view from Viale Gabriele D'Annunzio, which runs along Villa Borghese in Rome. The tallest church is San Carlo al Corso. In the foreground is the Chiesa Sant'Atanasio, which has twin white-capped bell towers. Photo by Michael Skaggs.

Kathleen Sprows Cummings

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Shane Ulbrich

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Catherine Osborne

Postdoctoral Fellow

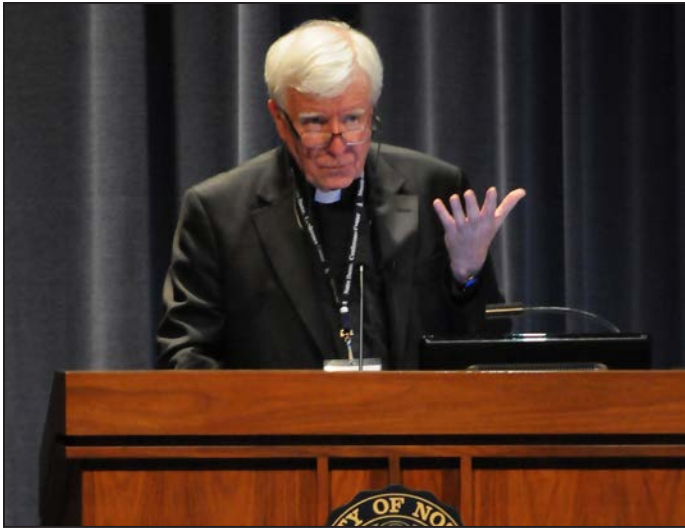
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The Cushwa Center for the Study of American Catholicism

The Cushwa Center seeks to promote and encourage the scholarly study of the American Catholic tradition through instruction, research, publication and the collection of historical materials. Named for its benefactors, Charles and Margaret Hall Cushwa of Youngstown, Ohio, the Center strives to deepen the understanding of Catholics' historical role and contemporary expressions of their religious tradition in the United States. The American Catholic Studies Newsletter is prepared by the staff of the Cushwa Center and published twice yearly. ISSN: 1081-4019



Joseph A. Komonchak

About the Conference

After five years in the making, the “Lived History of Vatican II” conference took place April 24-26, 2014, at the Notre Dame Conference Center.

Project directors Robert Orsi (Northwestern University), Timothy Matovina (past director of the Cushwa Center and now director of the Institute for Latino Studies, University of Notre Dame), and Cushwa Center Director Kathleen Sprows Cummings selected 15 scholars to undertake comparative studies of the ways in which particular dioceses on six continents instituted the decrees of the Council. This group met for the first time in 2012 to shape the project, and again in 2013 to discuss the first drafts of their essays. They each shared their work publicly for the first time at this conference, and were joined by 25 additional scholars who presented their own studies of local histories of the Second Vatican Council. (Visit <http://ntrda.me/1pl7JZm> to see the full list of presenters and papers.) The findings of the project will be published as an edited volume at a later date.

This issue of *ACS Newsletter* includes summaries of the conference’s three keynotes by Joseph A. Komonchak, Stephen Schloesser, S.J., and Jay Dolan. Additionally, an account of the plenary panel featuring Gilles Routhier, Leslie Woodcock Tentler, Alana Harris, and Jeff Burns starts on page 39.



Massimo Faggioli

“The Lived History of Vatican II” Conference Draws Scholars from around the Globe

Opening Keynote: Joseph A. Komonchak

Father Joseph A. Komonchak, professor emeritus at Catholic University of America, gave the opening keynote address. In addition to having served as editor of the English edition of the five-volume *History of Vatican II*, Komonchak was in Rome from 1960 to 1964, studying at the North American College and the Pontifical Gregorian University.

He focused his talk on what is meant by the phrase “Vatican II,” and how that shapes our understanding of its history. He highlighted three meanings for the term: Vatican II as text, Vatican II as experience, and Vatican II as event.

As text, Vatican II refers to the 16 documents composed during four sessions in the autumns of 1962 to 1965. These promulgated texts are authoritative for Catholics, and later developments need to be assessed by the criterion of the final Council texts.

As experience, Komonchak defines Vatican II “as what happened between January 25, 1959, when Pope John XXIII announced his intention to convoke an ecumenical council, and December 8, 1965, when Pope Paul IV presided over the solemn closing of the Council. Vatican II as experience encompasses all the intentions, decisions, actions, and interaction of the protagonists of Vatican II: both popes, nearly 2,500 bishops, the hundreds of theologians who took part in the process, as well as observers and auditors.” Komonchak also included the journalists



Pete Cajka, Mary Beth Fraser Connelly

who covered the experience: “They were the principal means by which not only most Catholics, but often the bishops themselves, in Rome, learned what was happening.”

Part of the experience of Vatican II, Komonchak said, was the very fact that the Council was being held. “The movements of renewal that had been stifled in the decades before were being allowed to breathe. As the system of control was being challenged, possibilities of reform were being entertained that would have been unthinkable before.”

Much of the experience could not be expressed in the final texts, which were necessarily compromised, Komonchak said, because they were written in a way to establish consensus.

Finally, Komonchak talked at length about Vatican II “as event.” He defined event as “an occurrence or set of occurrences that do not leave things or a person as they were before.”

“What the Council did and said cannot be understood unless it’s placed in some historical context,” he said. “The point of this conference is that the lived histories of Vatican II can only be plotted against the varied backdrops of the local churches and communities and their circumstances.” Komonchak stressed that one of the fundamental questions for those presenting at the conference was how much of the change that they describe is attributable to the Council, and how much to movements and events in the larger society and culture.

In order to answer the question of how the Church received the Council, “You can’t answer in the abstract, nor can you answer in the singular,” Komonchak said. “Nor is it enough to

investigate simply what the bishops did or what the priests did. You have to get down to the particulars.

“Despite wonderful works that have already been done, I think we really are only at the beginning of a recognition of the impact of Vatican II on the Church,” Komonchak said. “To understand the history of the Council’s effects—as experience, as texts, and as event—the kind of work this project has promoted and this conference is presenting will be absolutely necessary.”



Leslie Woodcock Tentler was one of four plenary panelists. Read about their presentation on the lived histories of Detroit, Quebec, London, and San Francisco on page 39.

Closing Keynote: Stephen Schloesser, S.J.

Stephen Schloesser, S.J., professor of History at Loyola University Chicago, delivered the conference’s closing keynote. His talk, “Dancing on the Edge of a Volcano: Biopolitics and What Happened after Vatican II,” tied together threads that had been examined throughout the conference. He began by naming significant historical events that preceded and, in many regards, determined the focus of Vatican II. All were geopolitical: the world wars, the postcolonial movement that was underway by the late 1950s, the Cuban Missile Crisis, and so forth.

As the bishops considered these events and created documents that addressed some of the questions and problems of the modern world, something new was about to erupt—something that would soon rival and overtake geopolitics in terms of cultural importance and ethical implications. While the bishops focused on geopolitics, the biopolitical revolution was already underway. Just months after the first session opened at Vatican II, Betty Friedan’s pioneering book *The Feminine Mystique* was published. Within the next few years, a multitude of life issues with legal



Stephen Schloesser, S.J.

and social ramifications came to the fore. The U.S. Supreme Court established the right to privacy that invalidated prohibitions against contraceptives in 1965 (three years before *Humane Vitae*); in 1967, the same court invalidated interracial marriage bans; abortion was legalized in the United Kingdom in 1967 and the United States six years later; the 1969 Stonewall uprising set the stage for the first Gay Pride marches in 1970; and the APA declassified homosexuality as a mental disorder in 1973.

All of these developments were in the realm of biopolitics, Schloesser said, and their significance was acknowledged and documented by historians and other scholars. Gender was emphasized as a “helpful category of historical analysis” in a 1986 *American Historical Review* article, and the innovative “History of Private Life” series was published in the mid 1980s, leading scholars to focus further on questions of gender and sexuality in the years since.

Schloesser followed biopolitical examples through Terry Schiavo’s case in 2005, and called Pope Francis’ 2014 Synod on the Family the coda of this biopolitical era.

Banquet Speaker: Jay Dolan

After the conference banquet, Cushwa Director Kathleen Sprows Cummings introduced Jay Dolan as the post-banquet speaker. Dolan, the Cushwa Center's founding director, was Cummings' dissertation advisor, and she shared a story about meeting with him to talk about her dissertation progress. His office overlooked the Notre Dame Stadium, which was under renovation at the time. He told her to look carefully at the bricks that were being painstakingly laid at the stadium. "Good scholarship is like that," he told her. "It doesn't happen quickly."

"That metaphor has stayed with me," said Cummings. "I think it could be applied to what we're doing at this conference and what we're doing with this project. Each paper is like a brick, being laid on top of those laid by scholars who came before us in attempt to arrive at a fuller understanding of the Second Vatican Council."

Dolan offered personal reflections on Pope John XXIII and what happened in local parishes after Vatican II. In 1958 Dolan was a seminarian who had just arrived at the North American College in Rome. When Pope Pius XII died that October, he snuck into St. Peter's Basilica for the funeral. Weeks later, Dolan was in St. Peter's Square when Pope John XXIII was proclaimed and made his first appearance. "I still remember turning to the person next to me and saying, 'Who is he?' We didn't know."

They soon learned. Pope John—who Dolan said was nicknamed Johnny Walker for his habit of traveling around Rome, sometimes visiting hospitals and prisons—was completely different from his predecessor. "Pius was very formal. I was told you genuflect, kneel, kiss his ring," Dolan said. But when he had the privilege of an audience with John XXIII, Dolan said, "[John] walked in smiling and was like, 'Hey, what's going on?'" When the pope learned that Dolan was from the Diocese of Bridgeport, he said, "Oh, Bridgeport! Bridge! *Gioco di carte!*" A card game! He had a great sense of humor. It was like talking to your favorite uncle."

By 1962, Dolan was back in Bridgeport, serving as a parish priest. Within a few years, he had the chore of explaining the liturgical changes to his congregation—changes that were difficult for many. He tried to soften the blow by assuring them that one



Jay Dolan

thing wouldn't change in the Mass: "It could be in English, it could be in Latin, but we'll still have the collection."

The liturgical changes were some of the most memorable post-Vatican II developments for Dolan. "It was a kind of do-it-yourself process in those days," he said, remembering one Sunday in 1966 when he and another priest took the wooden altar off the wall, set it in the sanctuary, and had Mass facing the people.

"The Council was a world-shaking event that has changed the course of history, and has changed our lives tremendously," said Dolan, and he commended the presenters on the work that they were presenting. "I congratulate you on all your work."

Lived History of Vatican II Conference Coverage Continues on Page 39



Jean McManus



Samuel Thomas, Paul Pulikkan

Blessed: A History of the American Prosperity Gospel



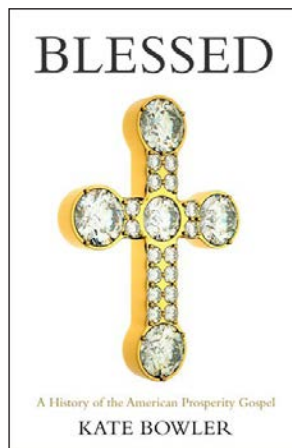
Kate Bowler

On March 1, 2014, the Seminar in American Religion discussed *Blessed: A History of the American Prosperity Gospel* (Oxford, 2013) by Kate Bowler of Duke Divinity School. *Blessed* examines the origins, unifying themes, and major figures of a movement that now claims millions of followers in the United States alone. David Ruccio, professor of economics at the University of Notre Dame, and Heath Carter, assistant professor of history at Valparaiso University, responded to the book.

Ruccio began with praise for Bowler’s “really magnificent” work, and then shared an unsurprising admission: He found the book disconcerting from beginning to end. He said it reminded him of *American Hustle*, David O. Russell’s 2013 film that captured a group of small-time con artists who represent a distraction from the real culprits—the big-time con artists on Wall Street—whose activity drove people out of work and into poverty.

Ruccio commended Bowler’s work for demonstrating America’s rich history of con artists and hustlers since the end of the 19th century. He also highlighted how *Blessed* drives home the point that it takes a great deal of work on the part of the movement’s leaders to “keep this hustle going.”

Ruccio compared the prosperity gospel to the game of three-card monte. The game requires three players, each with a different role: a dealer, who places three playing cards face down on a table (usually on a cardboard box, which allows them to set up and disappear quickly); a mark (or victim) tricked into betting a sum of money by thinking they can make more money by finding the money card among the three face-down playing cards; and a shill, who pretends to conspire with the mark to cheat the dealer when actually conspiring with the dealer to cheat the mark. “Kate’s book is replete with hustling dealers who deal the cards of ‘holy scripture,’ and marks who are ready to be hustled,” Ruccio said.



But as in *American Hustle*, these small-time con artists are a distraction from the bigger culprit—the capitalist system that is stacked against the vast majority of people. Preachers who convince their followers that they can overcome obstacles and achieve financial success as long as they fork over a large share of their income to demonstrate their faith merely line their own pockets, Ruccio said. The marks may be willing victims, but this small-scale hustle distracts them from the main cause of their situation.

Heath Carter began his response by calling *Blessed* “a rich and readable history that serves as a powerful reminder of how careful scholarship can leaven wider conversations.” He expressed admiration for Bowler’s study in the way it takes up “a decidedly controversial theme and pushes beyond polemic and caricature and, in the process, promotes understanding.”

Carter addressed Bowler’s methodology in this project, highlighting her dual role as historian and ethnographer. In addition to using traditional archival sources, Bowler visited a quarter of all American prosperity churches and attended every major movement conference as part of her research for this book. “She conducted phone interviews, surveyed websites, participated in Benny Hinn’s 2008 Holy Land Tour, and spent 18 months observing congregational life at the Victory Life Center, a small African-American church in Durham, North Carolina.”

Carter asked in what ways the particularities of the Victory Life Center shaped Bowler’s take on the wider tradition, and how her perspective would have changed had she instead spent 18 months at Joel Osteen’s Houston megachurch, or a Latino faith community on Chicago’s Southwest Side.

Finally, Carter commended the generosity with which Bowler interprets her subject. “For many within the academy and the

see Spring Seminar in American Religion on page 38

Inaugural Cushwa Center Fellow in Rome to Prepare Guide to Roman Sources for American Catholic History

In September the Cushwa Center appointed Matteo Binasco as its first postdoctoral fellow in Rome. During his one-year fellowship at the University of Notre Dame's Global Gateway, Binasco will prepare a guide to Roman sources for American Catholic history between 1763 and 1939. His role as primary researcher



Matteo Binasco

will be to conduct a selective investigation of the relevant series in the religious archives of Rome, and to coordinate and edit for uniformity research conducted in the field by Luca Codignola, Giovanni Pizzorusso, Matteo Sanfilippo, and other scholars.

Binasco, a native of Italy, completed his Ph.D. in history at the National University of Ireland in Galway. Before his Cushwa appointment, Binasco served as a short-term fellow at the Institute of Canadian Studies in Ottawa and as a fellow at the John Carter Brown Library at Brown University. From 2010 to 2013, he was a research fellow at the Istituto di Storia dell'Europa Mediterranea of Italy's National Research Council.

"I hope that this new project will help historians and researchers to have a clearer picture of the potentialities offered by the Roman sources for understanding the international dimension of American Catholicism," Binasco said.

Past and Present Cushwa Center Directors Reunite at Lived History of Vatican II Conference



Founding director Jay Dolan (1975-1994), current director Kathleen Sprows Cummings (2012-), and immediate past director Tim Matovina (2002-2012) pose for a photo between sessions. The three have led the Cushwa Center for a combined 31 years. (Scott Appleby, Cushwa Center director from 1994-2002, was unable to attend the conference.)

New study to examine recent research on U.S. women religious

Cushwa Center Director Kathleen Sprows Cummings has been awarded a grant from the Member Affinity Group on Women Religious of FADICA (Foundations and Donors Interested in Catholic Activities) to fund an analysis of recent studies of women religious in the United States.

This analysis will look at studies that have been launched or completed in the past five years, paying particular attention to discoveries, implications, and common themes that emerge in these studies. The analysis will also determine whether and how these studies inform one another, and what questions remained unanswered.

"With different motives, and from a variety of perspectives, scholars, church leaders, writers, artists, and sisters themselves have focused their attention on American women's religious life, cumulatively generating a wealth of information in the form of historical monographs, sociological data, theological reflections, and congregational analysis," said

Cummings. "In supporting a succinct and informed assessment of religious life that crosses disciplinary and congregational boundaries, FADICA will help link the lessons of the past to the realities of the present."

Cummings is an associate professor of American Studies at the University of Notre Dame who has been writing about Catholic sisters for 15 years. Lindsey Esbensen is serving as senior research associate on this project.

The aim of this "study of studies" is to provide clear, accurate, up-to-date information for sisters themselves, members of the media, and those making decisions regarding the life of Catholic women religious, including the hierarchy, organizations serving women religious, donors, and potential donors.

In addition to a full report and executive summary, this project will include a

list of key statistics and facts and a bibliography. The project, which is already underway, will run through March 2015.



Lindsey Esbensen

FADICA is a nonprofit member association that works to strengthen and promote Catholic philanthropy. It provides ongoing education and collaborative opportunities to a network of foundations and donors supporting Catholic-sponsored programs and institutions.

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Roman Rooftops and American Catholic Studies

Rome Seminar Addresses Transnational Approaches to U.S. Catholic Studies

Story by Charles T. Strauss | Photos by Heather Grennan Gary

The city of Rome invites travelers to reflect on the power of perspective. The ruins, gardens, churches, monuments, museums, piazzas, and pizzerias that cascade from the banks of the Tiber River are best explored on foot; and yet, the beauty of the whole can only be captured from a higher vantage point. It is no surprise, then, that Romans cherish the views from their terraces and rooftops. The University of Notre Dame only recently opened its Global Gateway in Rome, which serves as a home for academic programs and conferences. It is already drawing students and scholars to its beautifully renovated 32,000-square-foot facility on Via Ostilia with its stunning patio and terrace panorama of the Colosseum.

On the evening of June 6, 2014, a group of scholars from the United States, Europe, and South America, undeterred by jet lag, met on the Global Gateway terrace for a jovial sunset reception. The occasion for introductions and conversation was a lecture by Simon Ditchfield (University of York), “Thinking

with Rome: Space, Place, and Emotion in the Making of the First World Religion.” Ditchfield invited the group to think of Rome as a “state of mind in addition to physical space.”



He suggested that, historically, Ireland and New Spain could be understood as “microcosms of Rome.” The culture of Catholicism’s communion of saints, including holy relics, martyrologies, and icons, can serve as “portals to ancient Christian Rome,” Ditchfield said. Reimaginings of the “Madonna in the Snows” in Mexico, India, Japan, and China, for example, reveal the ways in which Catholics created “Little Romes” in the New World. “Thinking with Rome,” Ditchfield explained, “was a collective enterprise where the average soul could link with Rome while being

thousands of miles away.” He offered the group a way to think about how Catholic institutions and missionaries, in particular, have created not just physical space but mental space as well. As the group discussed the ways in which Ditchfield’s lecture challenged them “to think with Rome” in their own scholarly work, their rooftop vantage of Rome prompted reflection on the ways in which the city had for centuries enchanted Catholics and non-Catholics alike.

Charles T. Strauss is assistant professor of history at Mount Saint Mary’s University in Emmitsburg, Maryland.

The group that attended the Ditchfield lecture and sunset reception included participants in the 2014 Rome Seminar (#2014RomeSeminar), “American Catholicism in a World Made Small: Transnational Approaches to U.S. Catholic History.” From June 6 to 19, 2014, 23 scholars, ranging from graduate students to full professors, were joined by three convenors and 13 visiting presenters in an interdisciplinary seminar on an exciting new direction in the field of American Catholic Studies. Several entities at the University of Notre Dame sponsored the event, including the Cushwa Center, Italian Studies, the Nanovic Institute for European Studies, the College of Arts and Letters, and the Office of Research.

Kathleen Sprows Cummings and John T. McGreevy from the University of Notre Dame and Matteo Sanfilippo from the University of Viterbo convened and facilitated the seminar. In his



opening remarks, McGreevy set the tone for the seminar when he described “the global history of Catholicism” as the “biggest historical opportunity of [his] lifetime.” Cummings recalled the life and legacy of the late Peter D’Agostino, whose groundbreaking work, *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (2003), offered one of the first, sophisticated examples of the “international turn” in American Catholic studies. It was D’Agostino’s hope that more scholars would engage in this kind of work, and a scholarship named in his honor subsidized the costs for many in the seminar group.

Cummings, McGreevy, and Sanfilippo organized the two-week experience around nine formal sessions on theory, methods, and stories aimed at placing American Catholic history in an international perspective; they also offered in-depth tours of nine Catholic archives in Rome. The typical day included a morning seminar session and a tour of an archive in the afternoon, with opportunities to continue the conversation while sightseeing and enjoying Roman cuisine during lunchtime or in the evening.

Theory, Methods, and Stories

The opening lecture, reception, and convenors’ remarks initiated the participants into the animating virtues of the seminar: seriousness, creativity, and collegiality. Over the next two weeks, the group focused on theory and periodization,

Catholicism in the colonial and early republican periods, 19th- and 20th-century immigration, the Second Vatican Council, and late 20th-century globalization.

Several of the presentations explored the overarching narratives of American Catholic history and the ways in which transnational approaches enriched the wider historiography of the United States, and in some cases, overturned assumptions. Timothy Matovina (Notre Dame) facilitated the first seminar session by providing a survey of American religious history. After introducing a hemispheric approach to United States history, Matovina located the United States in world history. Matovina concluded by suggesting that scholars look for what the experience of Catholics in Mexico and in the United States had in common.

In another session, McGreevy emphasized the opportunities for historians to locate Catholicism within world history by focusing on the experience of 19th-century Jesuits: the Society of Jesus has sustained a global reach since its founding in the 16th century. McGreevy’s work drew attention to the ways in which Jesuits have influenced politics, economics, and religious and secular culture in North America, India, China, the Philippines, and elsewhere, for centuries. Florian Michel (Paris-Sorbonne University) explored the interconnections of transnational religious and intellectual history through a case study of Jacques and Raïssa Maritain in his presentation.

One session focused specifically on Catholicism during the late 18th- and early 19th-centuries: Luca Codignola (University of Genoa) explored “The Holy See’s Many Faces” from the colonial period to the Jacksonian era.

Sanfilippo introduced the experience of European immigrants in the 19th and 20th centuries into the discussion in his presentation on “The Vatican and the Migrant.” Maria Susanna Garroni (Roma Tre University) and Elisabetta Vezzosi (University of Trieste) explored Italian

Top photo, opposite page: Seminar participants gather on the rooftop terrace of *La Civiltà Cattolica*. From left: Patrick Hayes, Darryl Hart, Catherine O’Donnell, Melanie Carroll, Christine Croxall, Maria Patricia Williams, Gabrielle Rocaboy-Guillerm, Curtis Urban, Natalie Sargent, Jill Plummer, Massimo Faggioli, Scott Appleby, Pierre de Charentenay S.J., Massimo DiGioacchino, Gessica Cosi, Jean McManus, Michael Skaggs, Kara French, Paula Kane, Stephen Koeth, C.S.C., Anthony Burke Smith, Gina Bugliosi, Johnjo Shanley, Cassandra Yacovazzi, Charles Strauss, Kathleen Sprows Cummings, Federico Requena.

Center photo, opposite page: Simon Ditchfield with seminar convenors Kathleen Sprows Cummings, Matteo Sanfilippo, and John T. McGreevy.

Above: At the Redemptorist Archives, Anthony Burke Smith asks a question of seminar participant and Redemptorist Archive tour guide Patrick Hayes as Gabrielle Rocaboy-Guillerm and Gessica Cosi listen in.



Above: Michael Skaggs, Christine Croxall, Kara French, Melanie Carroll, Anthony Burke Smith, Kathleen Sprows Cummings wait for the city bus to take them on another archives visit.

Right: Outside the Vatican Secret Archives before the tour.



Catholic sisters and immigrants in New York City from 1880 to 1945.

Catherine O'Donnell (Arizona State University) and Cummings continued the discussion of immigration in their presentations on Elizabeth Ann Seton and the ethnic implications of "American Saints." They each demonstrated how the transnational scale and Roman archives were crucial to their work. O'Donnell emphasized the transformation of a Protestant woman from a wealthy, urbane family into a Catholic founder of a religious community. Cummings provided a historical survey of American women and men who achieved sainthood and the contestations over their identities as Americans and as Catholics.

Massimo Faggioli (University of St. Thomas) and Leslie Woodcock Tentler (Catholic University of America) provided various opportunities to think of the Second Vatican Council and its aftermath in transnational perspective with Faggioli emphasizing archival sources and the conciliar debates and documents and Tentler focusing specifically on gender.

Rome Seminar Archive Visits

The Archives of Propaganda Fide

Archive of the Congregation of the Doctrine of the Faith

Vatican Secret Archives

Jesuit Archives (ARSI: Archivum Romanum Societatis Iesu)

The Archives of *Civiltà Cattolica*

General Archives of the Society of the Sacred Heart

The Redemptorist Archives

Archive of the Daughters of Mary Help of Christians
(Salesian Sisters of Don Bosco)

The seminar tackled contemporary history in three sessions. Daniel Fiorentino (Roma Tre University) narrated the history of the "peculiar relationship" between the United States, Italy, and the Vatican since 1870; he focused specifically on the presidency of Ronald Reagan. Fiorentino guided participants in a chronological survey of diplomatic relations between the United States and the Vatican, a state with a foreign policy and global influence but without temporal power beyond the walls of Vatican City. R. Scott Appleby (Notre Dame) and Charles T. Strauss (Mount St. Mary's University) circled the themes of the Catholic missionary enterprise and specifically the role of U.S. Catholic missionaries in Central America, as well as their "reverse mission," or their influence on the Catholic Church and U.S. government at home. Joseph P. Chinnici (Franciscan School of Theology) explored the implications for the historian of Catholicism as a global church within the geopolitics of the Cold War. Chinnici noted the increasing awareness by Catholic Church leadership in Rome and around the world of Catholicism's global and transnational institutional character.

The seminar presenters each made provocative historical claims, pointed to the opportunities (and often the challenges) of the transnational approach, and defended their arguments and observations with careful case studies. The seminar participants responded with probing questions, counterexamples, and historical evidence from their own scholarship and research projects.





Left: Gessica Cosi and Luca Codignola examine a document at the Archives of the Congregation for the Doctrine of the Faith.
Above: Natalie Sargent and Maria Williams during a class discussion.
Below: U.S. Ambassador to the Vatican Ken Hackett (center right) addresses seminar participants on the final day.

Sources

The discussions of theory, methods, and stories of transnational American Catholic history extended beyond the seminar room as participants navigated Roman streets and public transportation to visit archives (see sidebar). For example, a visit to *Civiltà Cattolica*, the Jesuit journal published in Rome since 1850, included an introduction to the periodical's expansive archive. After a tour by one of the editors, Pierre de Chantenay, S.J., the group headed for the rooftop where de Chantenay regaled them with stories about the historical relationship between the papacy and the Society of Jesus.

The group had a similar experience at the Vatican Secret Archives, where they received a guided tour of the massive complex, which culminated in a climb to the top of the Tower of the Winds and a breathtaking view from the terrace. The

tour also included a tutorial on the procedures for accessing archival material and an explanation of which collections were open and closed. Seminar participants left each of these archival experiences with inspiration to craft even more rigorous and creative research agendas for themselves and a much better sense of how to organize the logistics to make them happen.

“Seeing the guts of the Vatican Secret Archive is, for an archivist, a little like being a surgeon about to perform her first operation,” explained Patrick Hayes, archivist for the Redemptorists of the Baltimore Province and a seminar participant. “You know where everything is supposed to be but you don’t really know the arrangement until you get inside.” Hayes conducted a tour of the Redemptorist Archives in Rome for fellow seminar participants. He persuaded the group that access to Roman archives was easier than they might have

see ROME SEMINAR on page 40



Margaret Abruzzo and Catherine Osborne

Two new (but familiar!) faces recently joined the Cushwa Center. *ACS Newsletter* Editor Heather Grennan Gary asked Margaret Abruzzo and Catherine Osborne to share some highlights of their work at the Center this fall.

Margaret Abruzzo is associate professor of history at the University of Alabama. Her first book, *Polemical Pain: Slavery, Cruelty, and the Rise of Humanitarianism* (Johns Hopkins, 2011), used the slavery debate to trace the changing moral meanings of humaneness and cruelty. She's on sabbatical this year, splitting her time between the Cushwa Center in the fall and the Notre Dame Institute for Advanced Study, where she will be a residential fellow in Spring 2015. Abruzzo received a research travel grant from the Cushwa Center in 2013.



What's the focus of your current project?

My work analyzes changing conceptions of sin, wrongdoing, and moral responsibility during the 18th and 19th centuries by tracing how Protestant and Catholic theologians, ministers, philosophers, reformers, novelists, and ordinary people answered seemingly old questions: What does it mean to be a good (or bad) person? Why do “good” people do bad things? These might seem like timeless questions, but they provoked new and intense puzzlement in the 18th and 19th centuries, in part because a lot of the older explanations for why people sinned had weakened.

During the 18th and 19th centuries, older critiques of human nature as deeply depraved increasingly gave way to more positive perceptions of a human capacity for goodness. This tended to strain many of the traditional explanations for human misbehavior, such as blaming the passions, self-interest, or innate human depravity. But while many of these explanations had weakened, Americans continued to denounce sin and wickedness. Confidence in human nature did not make evil disappear; it just made it much harder to explain.

These difficulties helped create a dichotomy in how people talked about sin and sinners. They increasingly drew a distinction between “ordinary” sinners and evildoers, describing good people as making mistakes, often in the face of external pressure or temptation, while the wicked malevolently and deliberately chose evil. I'm exploring how Americans developed new narratives to explain how and why good people became sinners, especially at a time when Americans (and others) were less likely to think of themselves as wicked.

What sources have you found especially helpful in the Notre Dame archives?

I've been spending a lot of my time reading the papers of early bishops, especially the Archdiocese of Baltimore, a

diocese that initially included the entire United States. At first I doubted that I would find much, since extraordinary secrecy surrounds individual confessions, but the broader processes of reconciling sinners left behind more evidence than I expected.

Catholic moral theology was an intricate legal system, and priests—often lacking easy access to theological libraries—had to consult other priests and bishops for advice both about the intricacies of the law and about how to handle particularly sticky “cases of conscience.” Priests also sometimes imposed conditions for absolution (such as returning stolen property); in one case, when a priest helped return stolen property anonymously, the failed attempt to compel him to identify the penitent led to a court case that established a legal protection for the seal of confession. Moreover, bishops sometimes had to investigate and deal with conflicts over confession that cropped up in their dioceses—such as when penitents claimed that a priest was being too harsh in the confessional, or when a priest attempted to institute public penance for the sin of public drunkenness in his congregation (a short-lived experiment). Because of this, the priests had to articulate how they were handling issues of confession, and the ensuing correspondence turned out to be really helpful.

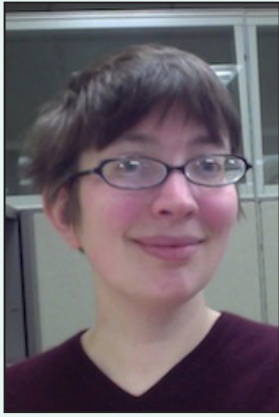
Finally, bishops also investigated and intervened in cases in which priests and members of religious orders publicly sinned (or were accused of sinning) or acting in ways that compromised their ministry. These cases also turned out to be especially helpful in allowing comparisons across Catholic-Protestant lines. I also realized that expectations of clerical morality made these incidents particularly useful case studies for understanding how Americans thought about the sins of supposedly good people.

How does the comparison between Catholics and Protestants help inform your understanding of the topic?

One benefit of looking at both Catholics and Protestants is that both groups fought intensely over the concepts of sin and forgiveness—and especially the practice of confession. They often articulated and defined ideas about sin and forgiveness in opposition to each other. Notre Dame has a wonderful collection of anti-Catholic literature that I used. Catholic confession loomed very large in anti-Catholic literature; it sparked not only theological denunciations, but also lurid tales of priests preying upon and corrupting innocent women through confession. This doesn't tell us what was really going on in confession, but it can tell us a lot about how Protestants blended theological and cultural fears of Catholicism as a source of sin and corruption.

What are the challenges of thinking about morality as a historical topic?

Perhaps the biggest challenge is that American historians often don't think about morality in historical terms, or that when



Catherine Osborne is the Cushwa Center's postdoctoral fellow for 2014-15. Osborne, who earned her PhD in theology at Fordham University and taught last year at Franklin and Marshall College, is the first person to hold this new position. She's been hard at work since she arrived in August, and she recently filled us in on what she's been doing.

What projects are you working on this year?

My time is divided between my own writing projects and several ongoing projects for the Cushwa Center. I'm writing a book to be titled *American Catholics and the Church of Tomorrow*, which deals with Catholic interest in the future in the decades surrounding the Second Vatican Council, and especially with interest in possible changes to church architecture. As Catholics tried to envision a new kind of church for the future, they simultaneously envisioned a new kind of liturgical space—whether that meant new technologies in church architecture or spaces that weren't "churches" in a classic sense at all. Right now, I'm also working on a couple of articles: one on how secular architectural magazines in the 1950s and 1960s covered the revolution in church architecture, and one on attempts to build spaces suitable for ecumenical worship.

For Cushwa, I've got a number of projects; first and foremost, I'm the administrator for the Conference on the History of Women Religious (HWR) this year, and I've been working on the newsletter and websites. I'm working on an exhibition of drawings by the artist Frederick Franck that we hope will come to South Bend in the fall of 2015, and I'll

also be teaching in the department of American Studies in the spring of 2015.

What can members of the ACHA expect at the Spring 2015 meeting?

I'm really looking forward to the ACHA spring meeting this year. We have a very exciting plenary speaker, Dr. Michael Hochgeschwender, professor of North American Cultural History, Empirical Cultural Research, and Cultural Anthropology at the Ludwig-Maximilians-Universität in Munich, who will be helping us commemorate the 150th anniversary of the end of the Civil War. And in addition to what I hope will be an exciting slate of panels (submit your paper proposal now!), we are planning a tour of Catholic sites in South Bend, where we'll discuss ways of using local sites as part of our classroom teaching.

How is the "Nun in the World" Symposium shaping up?

We have a wonderful slate of papers by scholars from all over the world—while many are from North America and Great Britain, we will also have speakers from Australia, Nigeria, France, Italy, and elsewhere—and a beautiful location in Notre Dame's London Centre, right on Trafalgar Square. If you can't join us in person, look for updates on the HWR social media sites and for a full recap in the Fall 2016 newsletter.

How is life in South Bend?

I did a lot of my dissertation research in South Bend, which is one of the many reasons I was so happy to sign up for some additional time at Cushwa. After a decade in New York, I appreciate the somewhat slower pace and close-knit community life; it's nice to run into people you recognize at the farmer's market on Saturday mornings. I've also been spending time, and making friends, at the South Bend Catholic Worker and at the parish I've joined, St. Augustine's.

we do, we tend to be interested primarily in how specific moral values or judgments changed. The histories of wrongdoing often become focused on answering the question, "what counted as a sin?" or "why was this particular behavior considered wrong?" These are important questions, but focusing exclusively on them can treat the concept of sin as a stable, almost ahistorical constant, and we miss how the structures of moral thinking themselves change. Morality is never just a system of rules; morality expresses what a culture believes human beings are and ought to be, what it means to be a morally responsible actor, what it means to be good or bad, and what constitutes the difference between virtue and vice.

A second challenge is that the changes in moral thinking were not always dramatic or obvious, nor were they always expressed in formal theology. Moral shifts were more often a shift in emphasis, rather than formally abandoning an older idea and embracing an entirely new one. Tracing this kind of change often means analyzing the metaphors people used to describe sin, the narratives (including fictional ones) they used to explain

it, and the concepts that they associated with it. Even words themselves provide important clues. For example, consider the word "vicious." In the 18th century, it was primarily the antonym of "virtuous," and it could describe nearly any type of sin; now it connotes malevolence, cruelty, and violence, and its usage is usually limited to a small subset of serious wrongdoing. The changing meaning of this word reflects the ways in which malevolence has become increasingly central to the ways that Americans think about the problem of serious wrongdoing.

Read the extended interview with Abruzzo at cushwa.nd.edu/news/50537 and with Osborne at cushwa.nd.edu/news/53384.

2015 Research Travel Grants

The Cushwa Center for the Study of American Catholicism sponsors Research Travel Grants to help defray travel and lodging costs. Scholars of any academic discipline who are engaged in projects that require substantial use of the collections of the Hesburgh Libraries and the University Archives are encouraged to apply. Applicants should make clear how their projects relate to the study of Catholics in America. Visit cushwa.nd.edu/grant-opportunities for details.

All materials must be submitted no later than **December 31, 2014**.

2015 Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians and administered by the Cushwa Center for the Study of American Catholicism, Hibernian Research Awards provide travel funds to support the scholarly study of the Irish American experience. Visit cushwa.nd.edu/grant-opportunities for details.

All materials must be submitted no later than **December 31, 2014**.

William Cossen (2013 grant recipient), a graduate student in history at Penn State, is currently writing his dissertation and serving as editorial assistant for the *Journal of the Civil War Era*, and a research associate for the Association of Religion Data Archives. His article “*Monk in the Middle: The Awful Disclosures of the Hotel Dieu Nunnery and the Making of Catholic Identity*” appeared in the Spring 2014 issue of *American Catholic Studies*, and his article “Catholics, Constitutions, and Conventions: Bishop John England and the Democratization of American Catholicism” appeared in the October 2013 issue of the *South Carolina Historical Magazine*.

He contributed the entries “Anti-Catholic Nativism and Antebellum America” and “American Catholicism and Vatican II,” to the online textbook, *The American Yawp*.

Cossen presented “Philippine Colonization and the American Catholic Press: A Study in Religious Imperialism” at the American Catholic Historical Association Annual Meeting in Washington, DC. January 2, 2014. Finally, Cossen appeared as a contestant on *Jeopardy!* in September.

Matthew J. Cressler (2012) defended his dissertation, “Authentically Black and Truly Catholic: African American Catholics in Chicago from Great Migrations to Black Power,” and graduated from Northwestern University in the spring of 2014. He joined the faculty of Earlham College in Richmond, Indiana, where he has a joint appointment as assistant professor of African and African American studies and religion. His article “Black Power, Vatican II, and the Emergence of Black Catholic Liturgies” is forthcoming in *U.S. Catholic Historian*.

Janine Giordano Drake (2010) received her Ph.D. from the University of Illinois at Urbana-Champaign in 2014 after defending her dissertation, “Between Religion and Politics: The Working Class Religious Left, 1880-1920.” She was appointed assistant professor of history at the University of Great Falls, in Great Falls, Montana, where she began teaching this fall.

Read interviews with the Cushwa Center’s 2014 grant recipients online at cushwa.nd.edu/news/47301

In 2012 **Angelyn Dries, O.S.F.** (2009) was named professor emerita of theological studies at Saint Louis University, where she held the Danforth Chair in the Humanities since 2003. After retiring she continued to work with four doctoral students until they passed the oral defense of their dissertation.

She continues to write on mission history and world Christianity. As part of a book on the history of the Columban missionaries, “*Of Christ and Not of Ourselves: The Missionary Society of Saint Columban: The North American Story, 1918-2018*,” she is completing a chapter that examines the Columban work among Chinese (1940-80), Filipinos (1942-present), and Koreans (1972-present) in the Los Angeles area.

Rebecca Berru Davis (2009 and 2014) is a Louisville Institute Postdoctoral Fellow for 2014-15. As part of the program, she is teaching theology at St. John’s University in Collegeville, Minnesota, and is associated with the Collegeville Institute for Ecumenical and Cultural Research. Her research project with the Institute draws on the archival work she carried out this summer, thanks to the Cushwa Travel Grant she received.

Candice Shy Hooper (2013) spent most of last year revising her manuscript of *Lincoln’s Generals’ Wives*, which is now under active review by a publisher. In July 2013 and January 2014, she reviewed books about the Civil War for the *Journal of Military History*. In January 2014, she spoke to the 22nd Annual Sarasota Civil War Symposium on the topic of Lincoln’s generals’ wives. “In the course of my presentation, I made a point of emphasizing the quality of the Notre Dame Archives and archivists,” wrote Hooper, “and my appreciation for the Cushwa Center Travel Grant.” In February 2015, she will be speaking at the 55th Annual Florida Conference of Historians on the topic “The War that Made Hollywood: How the Spanish-American War Saved the U.S. Film Industry.”

Jonathan Koefoed (2012) defended his dissertation, “Cautious Romantics: Trinitarian Transcendentalists and the Emergence of a Conservative Religious Tradition in America” in the fall of 2013 and received his Ph.D. in history from Boston University in 2014. He has been appointed a postdoctoral fellow at the

Thomas Jefferson Center for the Study of Core Texts and Ideas at the University of Texas at Austin beginning in January 2015.

In February 2014 **Gráinne McEvoy** (2011) defended her dissertation, “Justice and Order: American Catholic Social Thought and the Immigration Question in the Restriction Era, 1917-1965,” and she received her Ph.D. in history from Boston College in May. McEvoy is now a postdoctoral fellow in the history department at Boston College.

Monica Mercado (2010) defended her dissertation, “Women and the Word: Gender, Print, and Catholic Identity in Nineteenth-Century America,” and graduated with her Ph.D. in history from the University of Chicago in August 2014. Her first article from this research appeared in the summer 2013 issue of *U.S. Catholic Historian*. In July Mercado joined Bryn Mawr College as a Council on Library and Information Resources Postdoctoral Fellow, directing The Albert M. Greenfield Digital Center for the History of Women’s Education and soaking in all the Catholic history resources around Philadelphia.

Herbie Miller (2013), Ph.D. candidate at the University of Dayton, presented a paper at the Fall 2014 Conference on Faith and History at Pepperdine University. “Protestant Hermeneutics as Disguised Deism: Making the Case against *Sola Scriptura* in

the 1837 Campbell-Purcell Debate” is based on his dissertation research.

Catherine O’Donnell (2009) is associate professor of history at Arizona State University. She is writing a biography of Elizabeth Seton. She has published several smaller pieces drawn from the research she conducted with her Cushwa Research Travel Grant, including most recently “John Carroll, Joseph Dennie, and the Quest for a Limited Authority,” in *Public Intellectuals in the Early American Republic* (Heidelberg Press, 2013). O’Donnell is the author of two forthcoming chapters: “British-Atlantic Catholicism: Evolution and Adaptation,” in *The British Atlantic*, ed. Michael Meranze and Saree Makdisi (University of Toronto Press, 2015) and “John Carroll, the Catholic Church, and the Society of Jesus in Early Republic America,” in *Jesuit Survivals and Restoration*, ed. Robert Maryks and Jonathan Wright (Brill, 2015).

Charity Vogel (2003) is a reporter for the *Buffalo News*. Her book, *The Angola Horror: The 1867 Train Wreck That Shocked the Nation and Transformed American Railroads*, was published by Cornell University Press in 2013.

**Have a new publication, a new position, or other updates?
Share your news! Email us at cushwa@nd.edu.**

Dominicans on Mission Call for Papers

The Sr. Mary Nona McGreal Center for Dominican Historical Studies, Dominican University, River Forest, Illinois facilitates the research of the history of the Order of Preachers in the United States. This historical enterprise is commonly known as **Project OPUS**.

The 2001 publication *Dominicans at Home in a Young Nation: 1786-1865* completed the first phase of Project OPUS. We invite you to participate in the research and writing for the next book in the Project OPUS series, *Dominicans on Mission*.

This history, to be published by an academic press, will consist of essays that present the life and mission of the Order of Preachers (friars, nuns, laity, and sisters) within the complexity of the U.S. experience from the late 19th century to the end of the 20th century. Proposals should demonstrate a cohesive examination of the ministries of the Order of Preachers in relationship to the societal realities of the United States such as race, religion, class, gender, urbanization, immigration, westward expansion, and church authority. More than one branch of the Dominican Order may be included in proposed research.

Suggested topics include Dominicans and education, parish life, preaching, the arts, social services, social justice, and spirituality.

Proposals are due by December 15, 2014. Applicants will be notified by February 1, 2015. If selected, attendance at the American Catholic Historical Association meeting, University of Notre Dame, March 26-28, 2015, is expected. Writers will receive a McGreal Center Fellowship (\$2,500) for research-related travel expenses and stipend.

Please send a proposal of 250–300 words and a biographical background of 50-100 words to:

Janet Welsh, O.P., Ph.D.
Dominican University
McGreal Center for Dominican Historical Studies
7900 W Division St.
River Forest, IL 60305
Email: Jwelshop@dom.edu

Visit www.dom.edu/mcgregal for more information.

University of Notre Dame Archives

New Collections in 2014

In 1995 the Cushwa Center sponsored a conference called “Engendering American Catholic Studies.” Three of our new collections for the Spring of 2014 show our continued interest in documenting the contribution of women to the Church.

In February of 2014 we received the first box of papers from **Dolores R. Leckey**, who has served as a producer for WNVT in Northern Virginia, as a faculty member of the DeSales School of Theology, as executive director of the Secretariat for Family, Laity, Women and Youth at the United States Conference of Catholic Bishops, as an advisor to the bishops at the Synod on the Family (1980), and at the Synod on the Laity (1987), as a trustee of St. Mary’s Seminary and University in Baltimore, the University of Dayton in Ohio, and the Northern Virginia Community College, and as a Senior Research Fellow at the Woodstock Theological Center, Georgetown University. Leckey has written *The Ordinary Way: A Family Spirituality*; *Winter Music: A Life of Jessica Powers—Poet, Nun, Woman of the 20th Century*; *The Laity and Christian Education*; *Seven Essentials for the Spiritual Journey*; *Practical Spirituality for Lay People*; *Laity Stirring the Church: Prophetic Questions*; *Women and Creativity*; and *Blessings All Around Us: Savoring God’s Gifts*.

The Leckey Papers (roughly two linear feet) document the work of the United States Conference of Catholic Bishops, especially on the draft of the never-finished women’s pastoral. They contain correspondence and other documents reflecting the ecclesiastical climate of the last quarter of the 20th century, and include speeches, diaries, printed material, photographs, and news articles. This collection is rich in documentation of women’s concerns, the role of the laity, and peace issues.

In March we received the papers of theologian **Elizabeth A. Johnson**, a member of the Congregation of Saint Joseph who served as professor of theology at the Catholic University of America, 1981-91, and since then at Fordham University. She is author of many articles and books, including *Consider Jesus: Waves of Renewal in Christology*; *She Who Is: the Mystery of God in a Feminist Theological Discourse*; *Women, Earth, and Creator Spirit*; *Friends of God and Prophets: a Feminist Theological Reading of the Communion of Saints*; *Jesus-Sophia: Ramifications for Contemporary Theology*; and *Quest for the Living God: Mapping Frontiers in the Theology of God*.

The Johnson Papers (15 linear feet) consist of reports, correspondence, memoranda, minutes, subject files, photographs, audio-visual material, books, journal articles, book chapters, other scholarly writings, lectures, emails, and printed ephemera; with documents from her youth, her days as a student at the Catholic University of America, her career as a theologian at Catholic

University and Fordham, her presidency of the Catholic Theological Society of America, and her life as a Sister of Saint Joseph. They include media clippings, honorary degrees and other honors, reviews of her books, scholarly and popular writings, appreciations and attacks; they also document her tenure battle at Catholic University, Rev. Charles Curran’s struggles there, and the reaction of the U.S. bishops against *Quest for the Living God*.

In April we received from **Kathleen Biddick** a small collection (one linear foot) of graduate and undergraduate syllabi and course packets for courses that she taught at the University of Notre Dame, 1984-2002. Biddick was a history professor associated with Notre Dame’s Gender Studies Program and author of *The Typological Imaginary: Circumcision, Technology, History*; *The Other Economy: Pastoral Husbandry on a Medieval Estate*; and *The Shock of Medievalism*. She served on the Task Force on the Status of Women at Notre Dame.

But not all of our new collections have to do with women in the Church. In April we received papers collected by **Eric J. Jumper** concerning scientific study of the Shroud of Turin and the use of technology to produce a three-dimensional model based on data latent in the shroud. In addition to files supporting and documenting the Shroud of Turin Research Project, this collection (16 linear feet) contains books, periodicals, and clippings having to do with the Shroud of Turin, publicity for the research project, background publications, multi-media programs, video and audio tapes, slides, x-rays, prints, negatives, and other images of the Shroud of Turin. With the papers came two large three-dimensional models produced by the research project.

Links:

Archival Resources from “Engendering American Catholicism”:

<http://archives.nd.edu/gender.html>

Dolores R. Leckey Papers:
archives.nd.edu/findaids/ead/xml/lck.xml

Elizabeth A. Johnson Papers:
archives.nd.edu/findaids/ead/xml/eaj.xml

Kathleen Biddick Papers:
archives.nd.edu/findaids/ead/xml/bdk.xml

Eric J. Jumper Papers:
archives.nd.edu/findaids/ead/xml/ejj.xml

Wm. Kevin Cawley, Ph.D.

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archives@nd.edu

HISTORY OF WOMEN RELIGIOUS



Jen Parlin (right) conducts an oral history with Sister Mary Mark Mahoney at National Catholic Sisters Week 2014. By Rebecca Studios/Hilton Sisters Project.

National Catholic Sisters Week inaugurated at St. Kate's

From March 8-14, 2014, St. Catherine University in St. Paul, Minnesota, hosted the first annual National Catholic Sisters' Week. With the support of Sister Angela Lee, I.H.M., president of St. Catherine's, co-Executive Directors Sister Mary Soher, O.P., and Molly Hazelton obtained a \$3.3 million grant from the Conrad N. Hilton Foundation to finance an initial three-year period of the project.

More than 50 pairs of sisters and college students from around the country participated in a series of events, including a storytelling session hosted by journalist Soledad O'Brien. The week, which will run for the next two years in conjunction with National Women's History Month, is intended to raise awareness of the lives and contributions of Catholic sisters, especially among young women. The grant also funds an ambitious ongoing oral history project, in which students will interview sisters about their lives and produce videos, photographs, and blog posts.

Cushwa Center Director Kathleen Sprows Cummings gave an opening address, reflecting on the many reasons why the stories of Catholic sisters have not always been widely known, not least because sisters' spiritual practices often encouraged them to refrain from speaking of their own contributions. Cummings recalled advice given by a priest to Sister Julia McGroarty, S.S.N.D., founder of Trinity College in Washington, DC: "The Blessed Virgin did not publish her history to the world; neither should we be concerned whether people know what we do or not."

Sister Julia complied; the result was that Trinity's origin was routinely attributed to the priests of Catholic University. Reflecting on the importance of discovering and sharing the stories of women religious, both for historians and for the life of the Church, Cummings concluded with a request: "We need now, more than ever, to find ways to transmit the accumulated wisdom and grace of Catholic sisters to the leaders of the future. So to those of you who are here, I say, please publish your history to the world. Speak loudly; we are listening."

National Catholic Sisters Week encourages local communities to participate by hosting their own events, and welcomes community-submitted content to its social media channels. Visit www.sisterstory.org and www.nationalcatholicsistersweek.org for more information.

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Roman Archive Visits Underscore Research Potential, Transnationalist Focus of Women Religious for Scholars and Students

by Jillian Plummer

We boarded a bus and headed 20 minutes away from the center of Rome to the archives of the Daughters of Mary Help of Christians, also known as the Salesian Sisters of Don Bosco. In the days preceding this trip, our group had visited the Vatican Secret Archives, the archive of the Congregation for the Doctrine of the Faith, and the archives of *La Civiltà Cattolica*. We had become familiar with the typical archival routine: an informational lecture, followed by a tour of each archive's most treasured documents, and ending with our guide ushering us to the rooftop terrace, proudly announcing it was "the best view in Rome."

Our visit to the Salesian Sisters began like our earlier tours: entering their tall beige concrete building through a set of double doors normally used as the entrance to the parochial school, we heard a lecture in the auditorium. Yet, upon the conclusion of our visit, we did not climb several flights of stairs to see Rome from another rooftop. Instead, the Italian sisters took us to the basement. We stood in the dark, confused, while the Salesian Sisters raced around, muttering to each other in Italian, trying to find the right light switches. Then—*Presto!* We stood gazing at a miniature museum of the history of the Daughters of Mary Help of Christians.

Arranged by the Salesian sister who led us on our tour, this exhibition highlighted both the story of the congregation's founding by Don Bosco and St. Mary Mazzarello, and its growth as a canonical institute. In the same manner I would show my family album to a close friend, the sister tenderly shared the iconic photographs of her community's story. Yet what struck me the most were the numerous images of the Italian sisters caring for the poor and marginalized across the globe: from the order's founding in the mid-19th century, educating those unable to afford school, through the order's more recent history, feeding orphans from World War II.

What made this museum such a powerful experience for me was that the exhibit illustrated in photographs what scholars of women religious have bemoaned in words for some time now. Despite recent attention given to Catholic nuns by scholars and the media, the vast majority of the work of these women remains untold. The tour highlighted just how many researchers underutilize the collections preserved by female religious congregations.



The basement exhibit of the history of the Salesian Sisters of Don Bosco

Located in their motherhouses, the Society of the Sacred Heart and Salesian Sisters' archives hold sources not only written by the Italian and European branches of their congregation but also by the orders' other provinces around the world. Therefore, the collections feature

sources with a wide-ranging geographic focus valuable for scholars working on diverse areas of research. For instance, the two archives should interest modern European and North American historians who consider how Catholic sisters' *feme sole* statuses, voluntarism, and institutions shaped the discourses and policies of the modern nation-state. Yet they are also significant for scholars whose research considers the Catholic Church's political role and presence in the global South. Researchers will find information about Catholic female missionaries and the indigenous populations they came into contact with as well as material about the Vatican's modern geopolitical power, on its own and through the work of female Catholic orders.

Jillian Plummer is a graduate student in history at the University of Notre Dame.



Seminar participants, including Jillian Plummer, top right, examine rare and unique material in the Archives of the Salesian Sisters of Don Bosco in Rome.

As the “transnational turn” changes many fields of scholarly research, the documents found in these archives present historians with new opportunities to understand interactions not only between sisters and popes, bishops, and heads of state, but also between women whose ministries in Latin America, Africa, and Asia made them inherently “transnational.” Our visits to the archives of the Sacred Heart and the Salesian Sisters highlighted that to understand Catholic sisters’ apostolic work, scholars must approach the sources from a global perspective. One of the most valid criticisms of transnational history is that although scholars find global links in the lives of their historical subjects it remains unclear whether these historical actors intentionally sought or were even aware of these connections. Yet, without question, these Catholic women saw themselves on a global stage.

For example, the guide at the Salesian Sisters’ archive showed us a 19th-century missionary publication printed and distributed by the congregation. When the guide opened this small internal periodical, we could see it was arranged like any newspaper: bold headings with informational blurbs underneath. Yet after a closer look, we saw that each heading spelled out a different geographic location. Every blurb shared a personal update from sisters living in that part of the world. This source clearly illustrated that sisters not only lived across the globe but also intentionally engaged in a transnational dialogue.

The seminar as a whole also challenged me to rethink

the way I approach my research on American women religious using a global perspective. At this stage in my graduate career, my doctoral research focuses on how women in patriarchal religious traditions, such as American Catholic sisters, appropriated feminist ideas in the late 20th century. Of course, not all women religious in the late 20th century identified with or as feminists, yet a notable number of those who did lived in the United States. It was the Leadership Conference of Women Religious (LCWR), an organization of American nuns, that the Congregation for the Doctrine of the Faith investigated in 2008 for “radical feminism” (alongside other alleged doctrinal improprieties).

Before the seminar, I primarily approached this research interest using a national and sometimes comparative framework, under the assumption that the American context remained unique. After spending time researching English female religious orders, it became clear to me that American sisters embraced ideas from the women’s liberation movement much more quickly than their English counterparts. I wondered how the distinctively American context nurtured an environment wherein nuns became feminists and increasingly invested in women’s ordination, liberal views on homosexuality, and social justice.

Yet after reconsidering my research in light of the seminar, I found myself rethinking the question. Why did these sisters, in contradistinction to most other women,

see **RESEARCH** on page 22

The Rome Seminar Visit to

ISTITUTO SACRO CUORE
VILLA LANTE

by Margaret Phelan, R.S.C.J.

When Kathleen Sprows Cummings, director of the Cushwa Center, contacted me regarding a possible visit of the archives by the participants in the Rome Seminar, I admit that the idea of hosting such a large group of scholars for more than just a “walk-through” tour was more than a little daunting. This would require some real preparation on my part! Our usual visitors consist of our sisters, students, faculty or former students from some of our own educational institutions throughout the world, or members of one of the local groups of religious archivists.

As I reflected on Kathleen’s request, it seemed to fit with our stated purpose of making our archival materials available to serious scholars. In my 10-year tenure as general archivist for the Society of the Sacred Heart, a significant portion of my first years was dedicated to upgrading the physical and environmental space of the archives and developing a multilingual staff of archivists to assist me in the task of making our collections more accessible. We are now able to provide researchers with a comfortable working space and support assistance in English, French, Spanish, and Italian.

At the central level in Rome, our collections focus primarily on the administrative documents of the congregation and the relationship of the individual provinces with the center. As the earlier part of our history was a period of a high centralization, we retain a large body of correspondence between the Superiors General and the local superiors throughout the world.

The presence of the Society of the Sacred Heart in North America dates from the arrival of St. Philippine Duchesne in 1818 in the Louisiana Territory and the establishment of the first convent/school in St. Charles, Missouri.

Margaret Phelan, RSCJ is the general archivist for the Society of the Sacred Heart in Rome. She can be reached at arcgenrscj@gmail.com.

My happy surprise during the visit of the Rome Seminar was the familiarity of many of the participants with our Society, St. Philippine Duchesne, and our work of education. The questions they asked were quite specific and detailed and their interest seemed to grow as we all got into the flow of questions and answers.

In Rome there are many generalates of religious orders with archives available to researchers in addition to the more commonly known ecclesiastical archives. There are two associations of religious archivists, one Francophone and one Anglophone. These are primarily support groups for the archivists. Both groups alternate visits to other archives in Rome with informational sessions for the members on particular areas of archival work.

The first place a North American researcher interested in our Society history should go is the Archives of the United States-Canada province located in St. Louis, Missouri (archives@rscj.org; <https://rscj.org/about/archives>.) The congregational archives in Rome are centrally located, an easy walk from St. Peter’s square (rscjinternational.org/general-archives; argenrscj@gmail.com.)

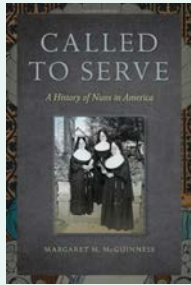
I look forward to welcoming more friends of the Cushwa Center to our archives in Rome in the future!



Phelan, left, welcomes members of the Rome Seminar to the General Archives of the Society of the Sacred Heart.

News Items

At Marian University in Indianapolis, **Mary Ellen Lennon**, assistant professor of history, has begun a project focusing on preserving and organizing the archives of the Sisters of St. Francis, Oldenburg. To make the archives accessible to scholars, she has begun to index the collection and digitize sections of the archives. Additionally, Lennon has spent the summer conducting oral histories of the sisters.



Margaret M. McGuinness' latest book, *Called to Serve: A History of Nuns in America* (NYU Press, 2013) won first place for history in the Catholic Press Association Book Awards competition for 2014.

In early 2013 **Victoria Van Hying** approached the *Oxford Dictionary of National Biography* with a pitch to include a group of biographies about English



nuns in exile. Her proposal was accepted and she, along with nine other scholars, produced 25 new entries for the dictionary, which was launched in May 2014. A blog post for the main Oxford University Press site

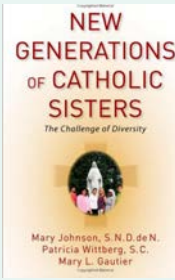
as well as a seminar hosted by the Early Modern Catholicism Network, a research group in Oxford, celebrated the launch of these new lives. See blog.oup.com/2014/06/english-convent-lives-exile-odnb/

“**Who Were the Nuns?**” has been awarded the 2013 prize for Best Digital Scholarship, New Media, and Art in gender and women’s studies from the Society for the Study of Early Modern Women (SSEMW). This online database of English sisters in exile, 1600-1800, is online at wtn.history.qmul.ac.uk. Congratulations

to the project leads, **Caroline Bowden** and **James Kelly**, and to the entire team of researchers and their sponsors, Queen Mary University of London and the Arts and Humanities Research Council.



Above: Banner for “Who Were the Nuns?”, the website that received the 2013 prize for best digital scholarship, new media, and art in gender and women’s studies from the Society for the Study of Early Modern Women. Visit it at wtn.history.qmul.ac.uk.



Mary Johnson, S.N.D. de N., Patricia Wittberg, S.C., and Mary L. Gautier

New Generations of Catholic Sisters: the Challenge of Diversity (Oxford, 2014)

This book offers a comprehensive examination of the generations of women who entered religious life in the United States after 1965. It provides up-to-date demographics for women’s religious institutes; a summary of canon law locating religious life within the various forms of life in the Church; an analysis of Church documents on religious life; and data on the views of post-Vatican II entrants regarding ministry, identity, prayer, spirituality, the vows, and community.

Beginning each chapter with an engaging narrative, the authors explore how different generations of Catholic women first became attracted to vowed religious life and what kinds of religious institutes they were seeking. By analyzing the results of extensive national surveys, the authors systematically examine how the new generations of sisters differ from previous ones, and what those changes suggest about the future.

The book concludes with recommendations for further understanding of generations within religious life and within the Church and society. Because of its breadth and depth, this book will be regarded by scholars, the media, and practitioners as an essential resource for the sociological study of religious life for women in the United States.

The CHWR is now on Facebook!

“Like” our page at [facebook.com/conferenceonthehistoryofwomenreligious](https://www.facebook.com/conferenceonthehistoryofwomenreligious).

We are also on Twitter. Follow us at [@CHWRscholars](https://twitter.com/CHWRscholars).

Coming soon: A website redesign. (But don’t worry, the newsletter’s not going anywhere!)

Inspiring Souls: Reflections on Education, Spirituality, and Leadership

REPORT ON THE CONFERENCE BY MARGARET SUSAN THOMPSON, SYRACUSE UNIVERSITY

The *Inspiring Souls* conference took place June 23-26, 2014, at Digby-Stuart College of the University of Roehampton, London, to celebrate the centennial of the death of Mother Janet Erskine Stuart, Fifth Superior General of the Religious of the Sacred Heart and distinguished authority on and practitioner of women's education. Approximately 80 people participated from around the world, including members of the society, educators from their institutions on at least four continents, and scholars from the fields of history, theology, education, management, and literature. While much of the conference addressed topics specific to the work of the society and to Mother Stuart's role, other speakers addressed broader questions of women's religious life, sisters' historic role as educators of women, and the work of some of Stuart's contemporaries.

In a gathering this filled with exciting work, it is difficult to single out particular contributions. However, two plenary presentations may deserve special note. First was the keynote address by theologian Sandra Schneiders, I.H.M., titled, "From Palette to Sketchbook: The Whence, Where, and Whither of Religious Life in a New Era," which used Mother Stuart's important essay, "Colours," as a creative

starting point for a reconsideration of wisdom, life cycle, and reconsiderations of vitality in religious life. The second was a delightful dinner talk by Janet Martin Soskice, professor of philosophical theology at Cambridge, who presented an overview of the lives of blood sisters Agnes and Margaret Smith, contemporaries of Mother Stuart, who discovered and translated one of the earliest Biblical manuscripts (in Syriac); their stories are told more fully (and just as delightfully) in Soskice's prize-winning *Sisters of Sinai: How Two Lady Adventurers Discovered the Lost Gospels* (Knopf, 2009).

It was announced that a conference to honor the bicentennial of the arrival of St. Philippine Duchesne, who established the Society in the United States, will take place in Missouri in 2018. That is something many will anticipate with pleasure.

A highlight of the conference was the beautiful setting on the Roehampton campus, and the opportunity for extensive interaction with the other participants. This made it all the more shocking when, less than a month later, it was learned that one of those in attendance, Sister Philomene Tiernan of Australia, died aboard Malaysian Airlines Flight 17, shot down over Ukraine. We mourn her passing.

RESEARCH *continued from page 19*

primarily encounter women's liberation by reimagining their vocation in the world struggling for peace and justice? I realized this inquiry could not be answered by examining the American context in isolation. Instead, my research would need to consider two key international dimensions of religious orders.

First, I will need to devote attention to the ambiguous space the Vatican—distinctly Roman, all-male, hierarchical—occupied as feminist nuns struggled with their Catholic identities. By placing the American sisters on the periphery and Rome at the center, I might see more clearly how distinctive the sisters' responses to renewal in the United States were in comparison to other female religious congregations around the world.

Second, I will need to examine the transnational dialogue between the different provinces of female

religious congregations, paying special attention to the American sisters who participated in missionary work in Africa and Latin America. To what extent were American sisters' experiences among the marginalized in their international apostolates and their ideas about women's liberation intertwined?

This seminar provided an exceptional chance to enrich my future doctoral research by encouraging me to rethink my initial research questions using a global perspective. Yet this colloquium's discussions and archival visits will bear more fruit as religious scholars begin to decenter their historical topics by considering where, if at all, Rome fits into their framework and also by taking seriously the truly international nature of the Catholic Church. From a scholarly perspective, the Salesian Sisters' basement had one of the best views in Rome.

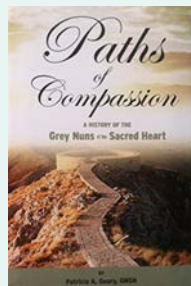
Publications

Sister Simone Campbell has published *Nuns on the*



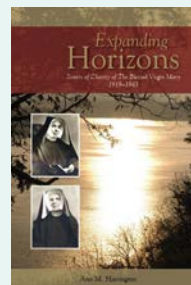
Bus: How All of Us Can Create Hope, Change, and Community (New York: HarperOne, 2014). The book recounts the background of the famous summer of 2012 bus tour using stories from people the sisters encountered and from Campbell's own life to connect progressive Christian spirituality with methods for creating

change in communities.



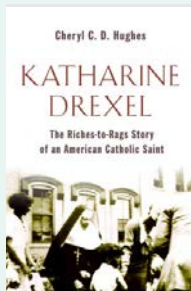
Patricia Geary's *Paths of Compassion: A History of the Grey Nuns of the Sacred Heart*, covers her order's history from Marguerite d'Youville's founding in 18th-century Canada to the present, focusing largely on the American congregation's presence in Atlanta over the last 75 years. To purchase or for more information, call

267-364-0505.



Ann M. Harrington's *Expanding Horizons: Sisters of Charity of the Blessed Virgin Mary 1919-1943* explores how the spirit of foundress Mary Frances Clarke shaped the direction of the congregation in the 24 years between the first and second World Wars. To purchase or for more

information, contact secretary@bvmcong.org.



Cheryl C. D. Hughes' book, *Katharine Drexel: The Riches-to-Rags Story of an American Catholic Saint* was published by Eerdmans in 2014.

On October 1, 2000, Pope John Paul II proclaimed Katharine Drexel (1858-1955) a saint. Only the second American-born Catholic saint in history, Drexel founded the Sisters of the Blessed Sacrament in 1891 and established more than 60 Blessed Sacrament missions and schools. Hughes chronicles the life of St. Katharine Drexel, exploring what drove her to turn away from her family's wealth and become a missionary nun who served underprivileged and

marginalized people. Through her inspiration and effort "Mother" Katharine improved the lives of untold numbers of Native Americans and African Americans, overcoming open hostility to her work from various quarters, including the Ku Klux Klan.



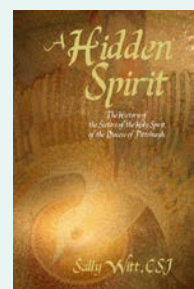
Gail Porter Mandell wrote the *American Catholic Studies* cover essay for the journal's Summer 2014 issue: "Sister Madeleva Remembered: Why She Still Matters After Fifty Years."

Margaret M. McGuinness's 2014 presidential address to the American Catholic Historical Association, "Why

Relationships Matter: Sisters, Bishops, and the History of Catholicism in the United States," was published in *Catholic Historical Review* 100, no. 2 (Spring 2014): 219-242.



Award-winning journalist **Jo Piazza** has published *If Nuns Ruled the World: Ten Sisters on a Mission* (Open Road Media, 2014), portraying the women religious she profiles as "vigorous catalysts of change in an otherwise restricting patriarchy." Piazza includes profiles of Sister Megan Rice, Sister Jeannine Gramick, Sister Joan Dawber, and others.



Sally Witt, CSJ, has published *A Hidden Spirit: The History of the Sisters of the Holy Spirit of the Diocese of Pittsburgh*. Visit wordassociation.com to order a copy.

Have a new publication, a new position, or other updates? Share your news! Email us at cushwa@nd.edu.

Women of Faith: The Chicago Sisters of Mercy and the Evolution of a Religious Community

Mary Beth Fraser Connelly (Fordham University Press, 2014)

Review by Carol K. Coburn, Avila University

This review first appeared on the History of Women Religious of Britain and Ireland listserv. It has been edited for length.

Women of Faith by Mary Beth Fraser Connelly traces the remarkable story of the Chicago Sisters of Mercy in the United States from 1846 to 2008. Founded by Mother Catherine McAuley in Ireland in 1831, the Mercy Sisters came to the United States in 1843 to establish schools, hospitals, and social welfare institutions that had a particular focus on poor women and children. In Ireland, McAuley's vision avoided religious enclosure and embraced an active apostolate of women working in the streets with the people who most needed help and support. Ireland had plenty of poor to help and the sisters' mission only expanded in 19th-century America, where Irish Catholicism soon began to dominate in numbers of working-class immigrants and, eventually, within the ranks of clergy and women religious in the new nation. Irish Catholicism became the major influence in the growing American Church. Consequently, the Sisters of Mercy congregations saw their founder's vision materialize and take hold as they moved throughout the United States, particularly in Chicago and the Upper Midwest where the author trains her lens.

Fraser Connelly defines her study as "more than the story of the institutions that defined the territory and ministries of the women of this Midwestern region" but as women who "inherited [McAuley's] spirit and vision for religious life" (p. 3). As a large congregation growing in the midst of what became an American tsunami of Catholic women religious in the 19th and 20th centuries, the Sisters of Mercy brought Catherine McAuley's legacy to the states and made it their own. The Mercy legacy is an important one when discussing Catholic women religious, the history of Catholicism in the United States, and American women's history. As one of the larger orders of Catholic sisters, they also established and maintained institutions of education (elementary through college), hospitals/healthcare, and a variety of social service activities. Unlike some American religious orders who focused on one particular apostolate, the Sisters of Mercy represent those women's congregations who provided a diversity of ministries across the vast geographic landscape of the United States, and eventually across the globe.

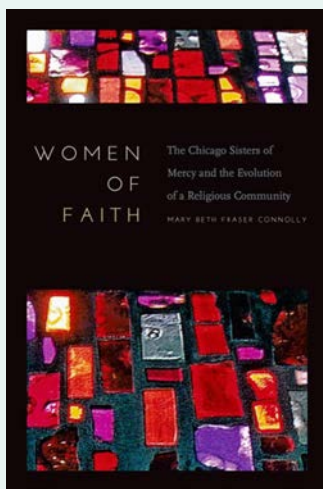
Known in Ireland as the "walking nuns," the sisters remained true to their moniker working with the poor in a non-cloistered

environment outside of their convents. Like other religious communities of women, the Chicago Sisters of Mercy were masters of institution-building, fundraising, and risk-taking to provide all the needed services of the fast growing immigrant population of American Catholics. Also, like their peers in other religious orders, they learned to negotiate and interact with a patriarchal and hierarchical church that desperately needed their services. And, like other women's congregations, they saw their contributions ignored or simply taken for granted by male clerics who attempted to control their ministries or take credit

for their accomplishments, viewing the sisters as interchangeable cogs in a vast sea of Catholic institution building. The Chicago Sisters of Mercy, as defined, described, and analyzed by Fraser Connelly, provide a rich context to study the history of Catholic sisters and the narrative of American women's history amid the dramatic social changes of 19th- and 20th-century America. The Chicago sisters played an important role in Mercy history as a microcosm of the urban, ethnic, racial, and social tensions within the United States. And, like all communities of women religious, their story also intersects with the changes in gender ideology and women's roles in secular and religious society. Their story is an American narrative of change, adaptation, risk-taking and reinvention.

In Part I, 1846 to 1929, the story details the importance of religious life and the early beginnings of the Chicago Mercys. Fraser Connelly discusses the allure of religious life for young American girls who were looking for meaning beyond the traditional choices of wife and motherhood. Compared to any other group of immigrants, more young, Irish women traveled alone to make their way to the United States, arriving without their families and with only the clothes they could carry. With the bevy of Irish immigrants flooding to the United States in the 19th century, the Sisters of Mercy had a ready band of recruits who flocked to their order (and other orders of sisters) hoping to gain education, rewarding work, and spiritual meaning in the hardscrabble existence of Irish American society burdened with prejudice and disdain by the Anglo-Protestant mainstream who saw little value in their ethnic or religious identity.

The chapters in Part II, 1929–80s, provide some of the most



interesting and detailed analysis of the new restrictions and limitations after the change in the Code of Canon Law in 1917, and decades later to the after-effects and reorganization of religious life necessitated after Vatican II. Fraser Connelly details the atmosphere of change with the change in Canon Law in 1917 that actually restricted the activities and ministries of women religious (a “forced enclosure”) compared to the free-wheeling adaptations and activities that were necessary to survive the rigors and challenges of 19th-century life in the United States. However, she goes on to deftly explain the foundational events prior to the Vatican Council in the 1960s that laid the groundwork for even more dramatic change away from centuries of convent tradition to new models of ministry and community. The Sister Formation Movement profoundly impacted the readiness of Mercys and other women religious to adapt to, if not embrace, the dramatic after-effects of Vatican II.

Finally, the author takes the reader past the renewals of the Second Vatican Council to the vision of a new reality created by the Chicago Mercy Sisters and other American women’s communities. Fraser Connelly’s narrative is particularly astute in describing the changes after the Second

Vatican Council as the Chicago Mercy communities charged through the door of change even as they struggled with painful aspects of trying to balance tradition, mission, governance, and community, attempting to redefine themselves in the “modern world” of the late 20th century. The nuances of these struggles and adaptations are articulated with sensitive detail and analysis that provides the reader, Catholic or non-Catholic, with insightful understanding of these often painful, but powerfully enriching transitions. Fraser Connelly enriches her narrative with “insider” information that details issues and events rarely discussed in the scholarship. Arguing that the sisters created a “new way of life radically different from the preceding 60 to 70 years” she goes on to emphasize that the Sisters “did not cast away the fundamental characteristics” of their founder Catherine McAuley or the Sisters of Mercy (p. 260).

In Part III, 1980s-2008, Fraser Connelly details the recent past by discussing the continued ministries, new endeavors, changing institutions and the realities of contemporary religious life, diminished in numbers, yet reimaged and energized by change while looking to the future. Although too soon for the author to provide much historical analysis, Fraser Connelly moves the

sisters’ story forward, knowing that the last chapter has yet to be written and probably won’t be written for a very long time. After all, Catholic sisters have survived and continued to reinvent themselves for more than 16 centuries under exceedingly different and difficult circumstances. Reinvention and adaptation seem to run in the DNA of Catholic sisters and their resilient communities.

Fraser Connelly has penned a book that can be read by a broad audience. She provides integration and balance of both primary and secondary sources, and provides an extensive bibliography for the reader. Her chronological yet thematic organization interweaves the ongoing narrative with focus on important themes for each time period. Likewise, the short glossary, endnote citations, and appendices, add to the breadth of the information on the Chicago Mercys (and other women religious), allowing the reader to find useful sources and specifics on a variety of topics. This book has something to offer those interested in the Mercy legacy in the United States, particularly in the Midwest; likewise, historians and researchers will value this book for its contributions to the growing body of scholarly research on Catholic sisters in the United States.

Martha Smith, CSJ, Ph.D. Archives and Research Center Opens at Avila University



Avila University, in Kansas City, Missouri, has just opened the Martha Smith, CSJ, Ph.D. Archives and Research Center. The center is named after the author of *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920*, who, in collaboration with Carol Coburn, began gathering material for the Women Religious Special Collections, one of three major archives housed at the center.

This collection includes books, manuscripts, pamphlets, photos, and ephemera relating to the history of American sisters. It is joined at the Center by the CSJ Heritage Center Archives, which include the records of the U.S. Federation of the Sisters of St. Joseph (established in 1966).

Finally, the center houses the Avila University Archives. The Center includes a reading room, and welcomes researchers and visitors; you can contact the archivist at 816-501-3620 or email msarchives@avila.edu. To read more, visit the Archives blog at <http://transforminglearning.avila.edu/archives>. (photo courtesy of Phil Stewart)



CALL FOR PAPERS

Whither Women Religious: Analyzing the Past, Studying the Present, Imagining the Future

The Tenth Triennial Conference on the History of Women Religious
Santa Clara University, Santa Clara California | June 26-29 2016

The Program Committee invites proposals for papers and panels that address the conference theme: “Whither Women Religious: Analyzing the Past, Studying the Present, Imagining the Future” from academics and independent scholars drawn from fields of, but not limited to, history, sociology, literature, anthropology, theology, gender studies, visual and creative arts, material culture, religious studies and communication. Papers should explore questions related to the history of women religious, or should analyze how studies of the past inform current debates and the planning of future endeavors.

A new feature of the 2016 Conference Program is “1000 Words in a Picture.” These short papers of 1,000 words analyze a single image (such as a picture, artifact or document). These papers will be presented in a special plenary session during which each author will present the image in 10 minutes, followed by a five-minute question period.

Each proposal for an individual paper, “1,000 Words in a Picture,” or multiple-paper panels should include a title, 250-word abstract, and a one-page curriculum vitae for each author.

SUBMISSIONS

Submissions should be made electronically by June 1, 2015 through: ocs.library.utoronto.ca/index.php/HWR2016

CONFERENCE LOCATION

Santa Clara University is the Jesuit University in Silicon Valley. It is California’s oldest operating higher education institution and first coeducational Catholic university. Founded in 1851 by the Society of Jesus, the campus includes the site of Mission Santa Clara de Asís, the eighth of the original 21 California missions. The campus is located about three miles from the San Jose International Airport and about 35 miles south of the San Francisco International Airport. HWR thanks our host, Michael Engh, S.J., president of Santa Clara and a longtime member of HWR, for welcoming the conference to this beautiful campus. Details concerning registration and accommodation will be posted on the conference website, chwr.org, in early 2016.

FOR FURTHER INFORMATION

Please contact members of the Program Committee.

The Sisters of Mercy arrived in Sacramento in 1857 to care for children of the Gold Rush miners and to serve the sick and homeless. They purchased land in the heart of Sacramento to build a school. Passage of the Capital Bill in 1860 resulted in the sale of that property back to the state for its original price of \$4,850. The land is now the site of the State Capitol Building.

This bronze sculpture by Ruth Coelho was dedicated September 29, 2007 to mark the 150th anniversary of the sisters’ arrival in Sacramento. It is just outside the entrance of the California capitol.

Program Committee for the Tenth Triennial Conference

CHAIR



Elizabeth M. Smyth is professor of curriculum, teaching and learning, and vice dean for programs at the School of Graduate Studies, University of Toronto. She is the editor of *Changing Habits: Women's Religious Orders in Canada* (Novalis, 2008). Dr. Smyth's most recent edited collection, with Tanya Fitzgerald, is *Women Educators, Leaders and Activists*

1900-1960: Educational Lives and Networks (Palgrave Macmillan, 2014). For her course of research on the history of women religious, she was awarded the George Edward Clerk Medal for outstanding contribution to Canadian religious history by the Canadian Catholic Historical Association.

Liz.smyth@toronto.ca

MEMBERS



Dianne Batts Morrow is associate professor of multicultural history and African American history at the University of Georgia. She is the author of *Persons of Color and Religious at the Same Time: The Oblate Sisters of Providence, 1862-1860* (University of North Carolina Press, 2002). In 2014-15, she is a faculty fellow at the Willson

Center for Humanities and Arts.

dbmorrow@uga.edu



Carol Coburn is professor of religious studies and director of women's studies, CSJ Center for Heritage at Avila College, Kansas. She has taught courses in education, history, psychology, religious studies, and women's studies. She also directs the study-abroad program for Avila. Coburn has published two books, *Life*

at Four Corners: Religion, Gender and Education in a German Lutheran Community, 1868-1945 and *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920* (coauthored with Martha Smith). Besides publishing numerous articles in professional journals, she has served as a consultant on a variety of book and film projects concerning sisters in the United States and Ireland.

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Mary Beth Fraser Connolly is assistant program director, Lilly Fellows Program in Humanities and the Arts, Valparaiso University. She has taught American, women's, and religious history at universities in New Hampshire and Indiana. She is the author of *Women of Faith: The Chicago Sisters of Mercy and the Evolution of a*

Religious Community (Fordham University Press, 2014) and co-editor of *Empowering the People of God: Catholic Action Before and After Vatican II* (Fordham University Press, 2013).

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Heidi MacDonald is associate professor and former chair of the Department of History, University of Lethbridge. Her recent publications include articles in *Acadiensis: Journal of the History of Atlantic Canada*; *Historical Studies* (Canadian Catholic Historical Association); and *Atlantis: A Women's Studies Journal*.

She has also published several chapters in edited book collections, including *Vatican II and Canada* (University of Ottawa Press, 2011); *Making Up the State: Women in 20th-Century Atlantic Canada* (Fredericton: Acadiensis Press, 2010); *Changing Habits: Women's Religious Orders in Canada* (Novalis, 2008); and *Storm and Dissonance: L. M. Montgomery and Conflict* (Cambridge Scholars Publishing, 2008).

heidi.macdonald@uleth.ca



Carmen Mangion is lecturer in modern history at Birkbeck University of London. Her research into the cultural and social history of gender and religion in 19th- and early 20th-century Britain and Ireland is used to highlight wider themes of social identities; gendered spiritualities; medical provision; social inclusion; civil society;

sacred spaces; rhetorics of pain and emotional communities. Her publications include *Contested Identities: Catholic Women Religious in Nineteenth-Century England and Wales* (Manchester University Press, 2008) and *Gender, Catholicism and Spirituality: Women and the Roman Catholic Church in Britain and Europe, 1200-1900* (edited with Laurence Lux-Sterritt) (Palgrave, 2010).

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The Cursillo Movement in America: Catholics, Protestants, and Fourth-Day Spirituality

Kristy Nabhan Warren (University of North Carolina Press, 2013)

Review by Heather Grennan Gary

Seventy years ago Eduardo Bonnín Aguilo, a young Catholic layman and Spanish military veteran, welcomed 14 young men to a seaside chalet on the Mediterranean island of Mallorca. Bonnín's passion was helping people develop their spiritual lives, and he wanted these men to have the time and space to deepen their relationship with God. They spent three days in retreat, listening to presentations, discussing spiritual issues, praying, and, unbeknownst to them, ushering in a movement that would influence the development of Christian spirituality around the globe.

In *The Cursillo Movement in America: Catholics, Protestants, and Fourth-Day Spirituality*, Kristy Nabhan-Warren traces the movement of Cursillo de Cristiandad, the “short course in Christianity,” from Mallorca to the United States, where it took root in the late 1950s and blossomed in remarkable ways. This ethnographically informed history, the first book-length scholarly treatment of Cursillo, introduces readers to a wide cast of characters, conflicts, and confluences that have shaped this particular program as well as the ensuing worldwide “Fourth Day movement.”

Cursillo is a three-day, single-sex, diocesan-based retreat for lay Catholics that focuses on individual spiritual renewal and the living Christ. Over the course of a weekend, clergy and lay Catholics present 15 short talks—called *rollos*, the original Spanish term—on topics such as grace, piety, and the sacraments. Through discussion and prayer, participants consider how to grow closer to God and live out their faith on the “Fourth Day”—the term that *cursillistas* use to refer to the rest of one's life after this emotional, heart-centered weekend.

The first Cursillo outside Spain was held in Waco, Texas, in 1957, by a group of Spanish-speaking Mexican-American men. The retreat grew in popularity, and within three years women began making their own Cursillo retreats. Within four years Cursillo was offered in English. By 1969 similar “weekend experiences” such as Teens Encounter Christ (TEC) and Christ Renews His Parish had launched. By the time Cursillo was celebrating its 20th anniversary in the United States in 1977, it had inspired programs such as the National Episcopal Cursillo Weekend, Tres Dias (nondenominational and ecumenical), The Methodist program Upper Room (later renamed Walk to Emmaus), Lutheran Cursillo (subsequently renamed Via de Cristo), and Kairos Prison Ministry International. By 1981 almost all of the 160 U.S. Catholic dioceses offered Cursillo.

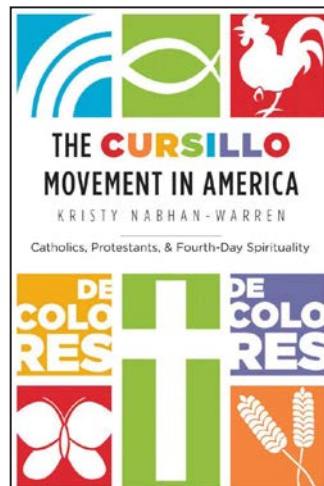
Nabhan-Warren highlights the importance of the Midwest and Southwest regions to the success of Cursillo—two regions that, she writes, are often underrepresented and underappreciated in religious histories of the United States. As the initial place of contact between Mallorquin *cursillistas* and U.S. Catholics, the Southwest was responsible for kindling a spiritual fire that soon spread throughout the country. Nabhan-Warren argues that the Midwest region was just as influential. It was in the Diocese of Peoria in particular, but the Midwest in general, she writes, where we see “the greatest level of cooperation and reciprocity between

Roman Catholics and mainline Protestants in the 1960s, 1970s, and 1980s.... The history of the U.S. Cursillo movement and the importance of the Midwest to U.S. and global Cursillo history should prompt scholars of U.S. Catholicism and Protestantism to look more closely at regionalism as a way to understand how religious movements take root and spread” (18). (She captures the flavor of the Midwest in a particular way by describing the early morning breakfast *ultreyas*, or reunion meetings that *cursillistas* attend after their retreat weekend, at Cracker Barrel restaurants around the region.)

The first three chapters cover the early years of Cursillo in Spain and the United States, as well as the origins, development of, and connections between four Protestant offshoots: Tres Dias, Walk to Emmaus, Via de Cristo, and the National Episcopal Cursillo (13). Chapters 4, 5,

and 7 recall the beginnings of the several similar “weekend experiences”: Teens Encounter Christ, Christ Renews His Parish, and Great Banquet. Chapter 6 provides an in-depth ethnographic study of Kairos Prison Ministry International through the lens of a retreat given at the Rockville Correctional Facility in Southern Indiana, where Nabhan-Warren attended a Kairos weekend for women inmates in 2010.

The interdisciplinary approach that Nabhan-Warren employs works well. She conducted more than 200 interviews of *cursillistas* and participants in other Fourth-Day programs from various locations and time periods, and the variety of these interviews illustrates the breath and depth of the movement. Her historical scholarship complements the interview material. In particular, in Chapter 1, the author outlines the political and social climate in Mallorca in the 1940s, which helps to situate Cursillo and provide rationale for Bonnín's desires and goals for his first retreat weekend. Bonnín, who remained active in the Cursillo movement until his death in 2008, came of age and developed his spirituality in the wake of the Spanish Civil War. He participated in Catholic



Action, the Spanish version of which integrated a nationalist, fascist ideology with Catholic identity. Catholic Action held its own *cursillos*, ones that emphasized discipline and patriotism in addition to God's grace (33).

It was his dissatisfaction with these experiences that motivated Bonnín to develop his own retreat. Nabhan-Warren tells how Bonnín's Cursillo encouraged participants to "spread the ideals of Christ in a warm, sincere, friendly and festive atmosphere" (39). Through their own individual spiritual renewal, Bonnín asked participants to "bring about a transformation to their immediate environments—to transform the culture of fear and violence through love and understanding" (39).

Of particular interest is the relationship between Cursillo and the military. On the one hand, Bonnín's spirituality was a direct reaction against a "fascist-linked and authoritarian Spanish-Catholic Church [where] pilgrimage took on masculinist and militaristic overtones" (31). Yet the movement's connection to military personnel helped it to grow rapidly.

Bernardo Vadell and Augustín Palomino, two Spanish air force pilots who were in Waco for military training, introduced Cursillo to the United States. As Nabhan-Warren explains: "The military-friendly state of Texas was fertile ground for the weekend, which emphasized spiritual discipline and a sense of order as much as it honored individual freedom and dignity" (61). Many of the U.S. soldiers and cadets who first encountered Cursillo in Texas were later responsible for introducing the program to new locations when they were transferred elsewhere.

But the military was just one factor in the the successful spread of Cursillo. Equally or more influential were the Spanish-speaking Mexican-American men who attended the first U.S. weekends. Indeed, the organizers of the first weekend had a hunch that this group would respond positively to Cursillo: "They believed the Spanish, masculinist language would appeal to Mexican-descent *Tejanos* since they had long been victims of ethnocentric discrimination throughout the Southwest, and nowhere more than Texas" (63).

Chapter 4 incorporates material from more than a dozen interviews with *cursillistas*—male and female, Latino and Anglo, old and young—all of them explaining how their Cursillo experience shaped or transformed their lives. These reflections provide valuable, often intense, first-person insights that make a case for the movement's influence on U.S. Catholicism. However, in this same chapter Nabhan-Warren also recounts her own Cursillo retreat experience. While attending the retreat was undoubtedly an important part of her research, the decision to include excerpts from her journal, table discussion topics, and activities is more distracting than illuminating. If her interlocutors could have provided this kind of material instead, it would have made for a more consistent feel within this chapter.

While the focus of the book is on the success of the movement, Nabhan-Warren does not neglect the voices of displeased *cursillistas*. She includes comments from those who found Cursillo "way too boring" (234) and their critiques about the program being inflexible, sexist, too long, or not sufficiently ecumenical (243). Still, their critiques are the minority opinion, and Nabhan-Warren does not indicate whether they have had any impact on how the program has operated.

Part of the challenge of explaining the wide-ranging Fourth Day Movement is covering the many Protestant, Catholic, and nondenominational offshoots, and Nabhan-Warren does this admirably. In chapters 3 and 7 in particular, she describes the cooperation of and clashes between leaders of various Fourth-Day organizations. Much of the cooperation happened within the confines of the Catholic Diocese of Peoria, where Bishop Edward O'Rourke supported and encouraged ecumenical involvement in Cursillo. Many future leaders of other Fourth-Day organizations made their initial Cursillo in the Peoria diocese and worked with clergy and lay leaders from Peoria's Cursillo to develop their own programs. On the other end of the spectrum, longtime U.S. national secretariat of Cursillo Gerald Hughes frequently sparred with leaders from other Fourth Day organizations. Hughes championed a nonecumenical program, even to the point of threatening legal action against groups using the (copyrighted) Cursillo name for ecumenical or nondenominational retreats.

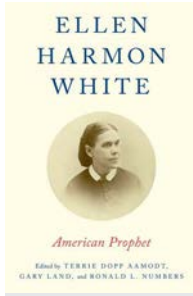
Gender is not the primary lens for Nabhan-Warren's work, but she doesn't overlook the gender dynamic. In particular, she addresses the U.S. custom of not allowing wives to make their own Cursillo until their husbands have gone. She reveals through interviews and archival work that this was not in fact a requirement in Mallorca, and that Bonnín did not support this custom. It would be interesting to delve into matter this further, to find out how and why this tradition originated.

One lingering question that deserves future study is how Cursillo fit into the larger cultural attraction toward spirituality in the mid- to late-20th century United States. How did Cursillo, with its denominational boundaries and its Protestant, Catholic, and nondenominational spinoffs, follow the rise of other contemporary parachurch and spiritual movements? Did it overlap at all with the charismatic movement? What, if any, response did it have to phenomena such as the New Age movement, "spiritual seekers," or the emergent church? All of these religious movements point to a culture hungry for spiritual engagement, not just an institutional affiliation.

Nabhan-Warren rises to the challenge of explaining the movement without revealing everything about the weekend. Participants will appreciate this, since one must go on one of these weekends in order to truly understand it. But neither does she leave the non-*cursillista* reader completely in the dark about the preparation, intent, activities, and outcome of these weekend experiences.

The Cursillo Movement in America is an important scholarly contribution, yet just as important is the book's potential to allow *cursillistas* and their counterparts in other programs to discover how their individual experiences fit together into a much larger whole and within a broader historical context than they might have initially realized. Instead of simply a post-Vatican II American phenomenon, Cursillo's true identity, Nabhan-Warren persuasively argues, is "a dynamic, lay-focused strain of Iberian Catholic spirituality that originated on Mallorca [and] has come to impact hundreds of thousands of U.S. Christian lives since the late 1950s—and millions globally" (254).

By skillfully weaving together many threads—cultural, political, religious, spiritual, and historical—Nabhan-Warren makes an important, comprehensive contribution to understanding the Fourth Day movement and its distinctive brand of Christian spirituality and discipleship.

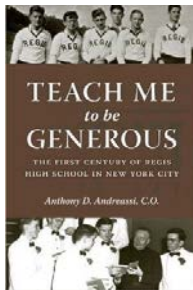


Terrie Dopp Aamodt, Gary Land, and Ronald L. Numbers (eds.)

Ellen Harmon White: American Prophet (Oxford, 2014).

When the Lord failed to return on October 22, 1844, as she and other followers of William Miller had predicted, Ellen White did not lose heart. Fired by a vision, White played the principal role in transforming a remnant minority of

Millerites into the sect that soon came to be known as Seventh-day Adventists. She and a small group of fellow believers emphasized a Saturday Sabbath and an imminent Advent. Today that denomination posts 18 million adherents globally and one of the largest education, hospital, publishing, and missionary programs in the world. White generated 70,000 manuscript pages and letters, and produced 40 books. This volume tells the story of one of the most gifted and influential religious leaders in American history. Some of the contributors identify with the Adventist tradition, some with other Christian denominations, and some with no religious tradition. Their essays call for White to be understood within the context of her times.

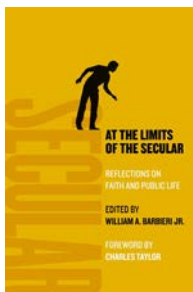


Anthony D. Andreassi, C.O.

Teach Me to Be Generous: The First Century of Regis High School in New York City (Fordham, 2014).

Andreassi tells the story of the Jesuit school on New York's Upper East Side founded in 1914 by an anonymous donor as a school for Catholic boys whose families could not otherwise afford a Catholic education. Enabled by the philanthropy

of the founding family, and now by alumni and friends, Regis has provided tuition-free education for its entire history. Andreassi offers glimpses into the lives and daily experiences of students and faculty while chronicling the development of Regis's educational philosophy and spiritual approach. Filled with engaging anecdotes alongside wider historical context and statistical analysis, the study tracks Regis High School through the 20th century to the present day—from the generosity of a devout Catholic widow, through the Depression and World War II, to changes in demographics of the Catholic community and shifts in the landscape of Catholic education in New York City.



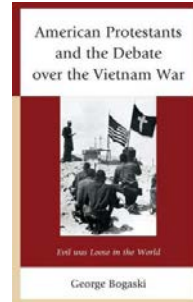
William A. Barbieri Jr. (ed.)

At the Limits of the Secular: Reflections on Faith and Public Life (Eerdmans, 2014).

This volume presents an integrated collection of essays by eminent Catholic scholars addressing the new challenges and opportunities facing religious believers under shifting conditions of secularity and “post-secularity.”

Using a keywords approach, *At the Limits of the Secular* is an interdisciplinary effort to think through the implications of secular consciousness for the role of religion in public affairs.

The book responds in some ways to Charles Taylor's *A Secular Age*, although it also stands on its own. It features an original essay by the prominent American Catholic theologian David Tracy and contributions by influential younger theologians such as Peter Casarella, William Cavanaugh, and Vincent Miller.

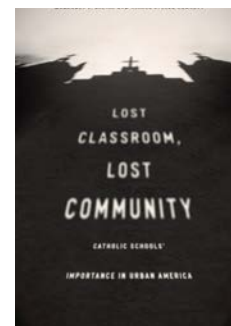


George Bogaski

American Protestants and the Debate over the Vietnam War: Evil was Loose in the World (Lexington, 2014).

As American soldiers fought overseas in Vietnam, American churches debated the legitimacy and impact of the war at home. While the justness of the war was the primary issue, they also argued over conscientious objection, the legitimacy of protests, the weapons of war, and related topics.

The positions taken by American denominations brought about attitudes of support, opposition, and ambivalence toward the war, but also impacted the vibrancy of many churches. Some groups were torn apart by the fractious, debilitating debate. Other churches with greater ideological clarity saw the war provide an impetus for growth. Regardless of the individual consequences, the debate over the Vietnam War provides a concrete study of the intersection of religion and politics.

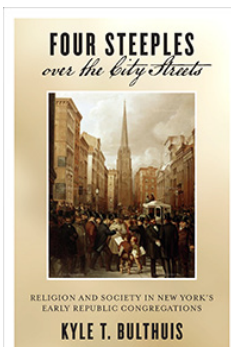


Margaret F. Brinig and Nicole Stelle Garnett

Lost Classroom, Lost Community: Catholic Schools' Importance in Urban America (University of Chicago Press, 2014)

In the past two decades more than 1,600 Catholic schools in the United States have closed, and more than 4,500 charter schools—public schools that are often privately operated and free from certain regulations—have

opened, many in urban areas. Drawing on data from the Project on Human Development in Chicago Neighborhoods and crime reports collected at the police beat or census tract level in Chicago, Philadelphia, and Los Angeles, Brinig and Garnett demonstrate that the loss of Catholic schools triggers disorder, crime, and an overall decline in community cohesiveness, and suggest that new charter schools fail to fill the gaps left behind.

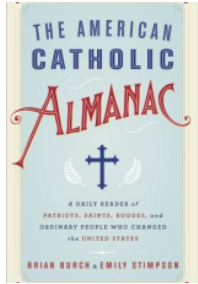


Kyle T. Bulthuis

Four Steeples Over the City Streets: Religion and Society in New York's Early Republic Congregations (NYU Press, 2014).

Bulthuis examines the histories of four famous church congregations in early Republic New York City: Trinity Episcopal, John Street Methodist, Mother Zion African Methodist, and St. Philip's (African) Episcopal. Drawing on a range of primary sources,

Bulthuis reveals how these city churches responded to the transformations from colonial times to the mid-19th century by examining race, class, and gender. This volume explores how the city shaped these churches and how their respective religious traditions shaped the way they reacted to the city.

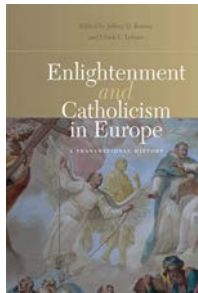


Brian Burch, Emily Stimpson

The American Catholic Almanac: A Daily Reader of Patriots, Saints, Rogues, and Ordinary People Who Changed the United States (Random House, 2014).

In this page-a-day history, 36 inspiring stories celebrate the historic contributions of American men and women shaped by their Catholic faith. From famous figures

to lesser-known saints and sinners, *The American Catholic Almanac* tells the fascinating tales of Catholics' influence on American history, culture, and politics. Spanning the scope of the Revolutionary War to Notre Dame football, this collection of stories highlights the transformative role of the Catholic Church in American public life over the last 400 years.

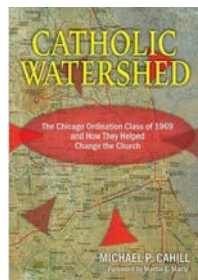


Jeffrey D. Burson and Ulrich L. Lehner (eds.)

Enlightenment and Catholicism in Europe: A Transnational History (Notre Dame, 2014).

This volume reappraises the so-called “Catholic Enlightenment” as a transnational Enlightenment movement. Contributors (primarily European scholars) provide intellectual biographies of 20 Catholic Enlightenment figures

across 18th-century Europe, many of them little known in English-language scholarship on the Enlightenment and pre-revolutionary eras. The essays focus on the intellectual and cultural factors influencing the lives and works of these Iberian, Italian, English, Polish, French, and German thinkers, revealing the often global networks of intellectual sociability and reading that united them both to the Catholic Enlightenment and to 18th-century policies and projects.

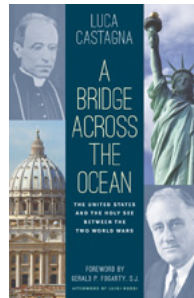


Michael P. Cahill

Catholic Watershed: The Chicago Ordination Class of 1969 and How They Helped Change the Church (In Extenso Press, 2014).

Cahill provides an in-depth look at how the Catholic Church has changed since the Second Vatican Council through the experiences of six priests. In a series of comprehensive interviews, these men, all

ordained for the Archdiocese of Chicago in 1969, speak openly about their seminary training, their assignments, and their triumphs and disappointments, as well as their relationships with their people, their fellow priests, and the three cardinal archbishops under whom they served. In the process, they reveal much about their own spiritual lives, celibacy, and the sexual abuse crisis.

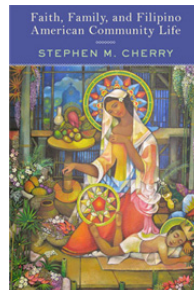


Luca Castagna

A Bridge across the Ocean: The United States and the Holy See between the Two World Wars (CUA Press, 2014).

Castagna focuses on 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. The book analyzes the U.S.-Vatican rapprochement

in a multifaceted way, considering both the international and the internal sphere. It discusses the spread of anti-Catholicism in the U.S. during the first two decades of the 20th century, and its repercussions on the American administrations' behavior during and after the Versailles Conference, together with changes that occurred in the Holy See's attitude toward the American church and the White House after the election of Pope Pius XI. The author explores the convergence of 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 in the struggle against Nazi-fascism.

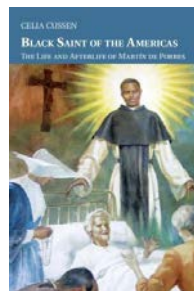


Stephen M. Cherry

Faith, Family, and Filipino American Community Life (Rutgers, 2014).

The Filipino American community is the second-largest immigrant community in the United States, and the Philippines is the second-largest source of Catholic immigration to this country. This study outlines how first-generation Filipino Americans have the potential to reshape

American Catholicism and are already having an impact on American civic life through the engagement of their faith. Supported by ethnographic and survey data, Cherry offers a glimpse of the vital relationship between religion and community in the lives of new immigrants, and allows speculation on the broader impact of Filipino immigration on the nation.



Celia Cussen

Black Saint of the Americas: The Life and Afterlife of Martín de Porres (Cambridge, 2014).

In May 1962, as the struggle for civil rights heated up in the United States and leaders of the Catholic Church prepared for the Second Vatican Council, Pope John XXIII named the first black saint of the Americas, the Peruvian Martín de Porres (1579–1639), and designated him the

patron of racial justice. The son of a Spanish father and a former slave woman from Panama, Martín served as the barber and nurse at the great Dominican monastery in Lima. This book draws on visual representations of Martín and the testimony of his contemporaries to produce a portrait of this pious and industrious man from the cosmopolitan capital of the Viceroyalty

of Peru. The book chronicles the evolving interpretations of his legend and his miracles, and traces the centuries-long campaign to formally proclaim Martín de Porres a saint.

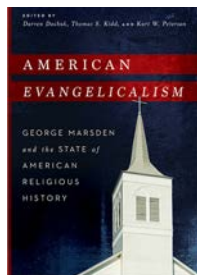
Leilah Danielson



American Gandhi: A.J. Muste and the History of Radicalism in the Twentieth Century (University of Pennsylvania Press, 2014).

Best known for his role in the labor movement of the 1930s and his leadership of the peace movement in the postwar era, Muste was one of the American left's most charismatic figures of the era, committed to grounding theory in practice and the individual in community. His approach fostered some of the most creative contributions to progressive thought and practice in the 20th century, including the adaptation of Gandhian nonviolence for American concerns and conditions. A political biography of Muste's evolving political and religious views, *American Gandhi* also charts the rise and fall of American progressivism over the course of the 20th century and offers the possibility of its renewal in the 21st.

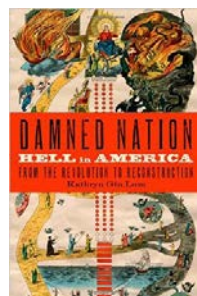
Darren Dochuk, Thomas S. Kidd, and Kurt W. Peterson (eds.)



American Evangelicalism: George Marsden and the State of American Religious History (Notre Dame, 2014).

This collection of essays measures current trends in the historical study of American evangelical Protestantism and encourages fresh scholarly investigation of this faith tradition as it has developed between the

18th century and the present. Moving through five sections, each centered around one of Marsden's major books and the time period it represents, the volume explores different methodologies and approaches to the history of evangelicalism and American religion.



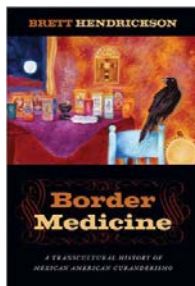
Damned Nation: Hell in America from the Revolution to Reconstruction (Oxford, 2014).

Why did the fear of hell survive Enlightenment critiques in America, after largely subsiding in Europe and elsewhere? What were the consequences for early and antebellum Americans of living with the fear of seeing themselves and many people they knew eternally

damned? How did they live under the weighty obligation to save as many souls as possible? What about those who rejected this sense of obligation and fear? Gin Lum considers a wide variety of perspectives and shows that beneath early Americans' vaunted millennial optimism lurked a pervasive anxiety: that rather than being favored by God, they and their nation might be the object of divine wrath. As time-honored social hierarchies crumbled before revival fire, economic unease,

and political chaos, "saved" and "damned" became as crucial distinctions as race, class, and gender. The threat of damnation became an impetus for or deterrent from all kinds of behaviors, from reading novels to owning slaves.

Brett Hendrickson



Border Medicine: A Transcultural History of Mexican American Curanderismo (NYU Press, 2014).

Mexican-American folk and religious healing, often referred to as curanderismo, has been a vital part of life in the Mexico-U.S. border region for centuries. A hybrid tradition made up primarily of indigenous and Iberian Catholic pharmacopeias, rituals, and notions of the self, curanderismo treats the sick person with a variety of healing modalities including herbal remedies, intercessory prayer, body massage, and energy manipulation. *Border Medicine* examines the ongoing evolution of Mexican American religious healing from the end of the 19th century to the present. Hendrickson demonstrates the notable and ongoing influence of Mexican Americans on cultural and religious practices in the United States, especially in the American West.

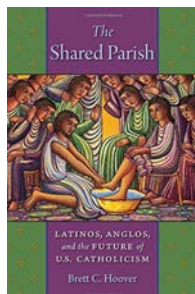
Dietrich von Hildebrand, John Henry Crosby



My Battle Against Hitler: Faith, Truth, and Defiance in the Shadow of the Third Reich (Random House, 2014).

In a memoir penned near the end of his life, Dietrich von Hildebrand tells of the scorn and ridicule he endured for sounding the alarm when many still viewed Hitler as a positive and inevitable force. He recounts the sorrow of having to leave his home, friends, and family in Germany to conduct his fight against the Nazis from Austria. He tells how he defiantly challenged Nazism in the public square, prompting the German ambassador in Vienna to describe him to Hitler as "the architect of the intellectual resistance." And throughout it all, he conveys his unwavering trust in God, even during his harrowing escape from Vienna and his desperate flight across Europe, with the Nazis always just one step behind.

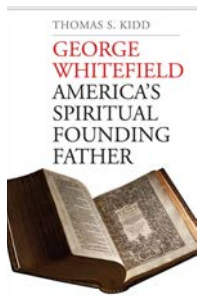
Brett C. Hoover



The Shared Parish: Latinos, Anglos, and the Future of U.S. Catholicism (NYU Press, 2014).

As faith communities in the United States grow increasingly more diverse, many churches are turning to the shared parish, a single church facility shared by distinct cultural groups who retain their own worship and ministries. The fastest growing and most common of these are Catholic parishes shared by Latinos and white Catholics. Sociologist Hoover explores the shared parish through an

in-depth ethnographic study of a Roman Catholic parish in a small Midwestern city demographically transformed by Mexican immigration in recent decades.

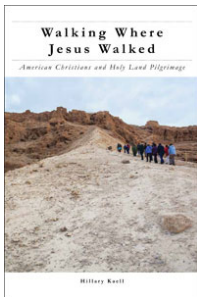


Thomas S. Kidd

George Whitefield: America's Spiritual Founding Father (Yale, 2014).

This new biography explores the extraordinary career of the most influential figure in the first generation of Anglo-American evangelical Christianity, examining his sometimes troubling stands on the pressing issues of the day, both secular and spiritual, and his relationships

with contemporaries such as Benjamin Franklin, Jonathan Edwards, and John Wesley. Kidd examines Whitefield's leadership role among the new evangelicals of the 18th century and his many religious disputes along with his major legacies and the permanent marks he left on evangelical Christian faith.

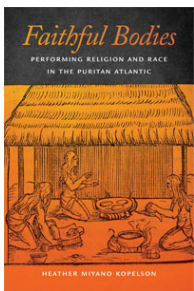


Hillary Kaell

Walking Where Jesus Walked: American Christians and Holy Land Pilgrimage (NYU Press, 2014).

Since the 1950s, millions of American Christians have traveled to visit places in Israel and the Palestinian territories associated with Jesus's life and death. Why do these pilgrims choose to journey halfway around the world? How do they react to what they encounter, and how

do they understand the trip upon return? This book places the answers to these questions into the context of broad historical trends, analyzing how the growth of mass-market evangelical and Catholic pilgrimage relates to changes in American Christian theology and culture over the last 60 years, including shifts in Jewish-Christian relations, the growth of small group spirituality, and the development of a Christian leisure industry.



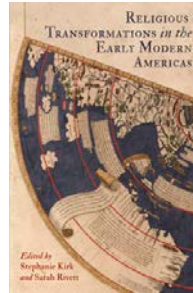
Heather Miyano Kopelson

Faithful Bodies: Performing Religion and Race in the Puritan Atlantic (NYU Press, 2014).

In the 17th-century English Atlantic, religious beliefs and practices played a central role in creating racial identity. Focusing on three communities of Protestant dissent (Bermuda, Rhode Island, and Massachusetts), Kopelson demonstrates how the categories of "white,"

"black," and "Indian" developed alongside religious boundaries between "Christian" and "heathen" and between "Catholic" and "Protestant." Religion determined insider and outsider status: at times Africans and Natives could belong as long as they embraced the Protestant faith, while Irish Catholics and English Quakers remained suspect. Colonists' interactions with indigenous Americans and with West Central Africans shaped their understandings of human difference and its acceptable boundaries. Prayer, religious instruction, sexual behavior, and

other public and private acts became markers of whether blacks and Indians were sinning Christians or godless heathens.

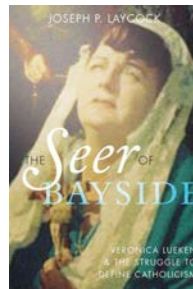


Stephanie Kirk and Sarah Rivett (eds.)

Religious Transformations in the Early Modern Americas (University of Pennsylvania, 2014).

This volume explores the impact of colonial encounters in the Atlantic world on the history of Christianity. Essays from across disciplines examine religious history from a spatial perspective, tracing geographical movements and population

dispersals as they were shaped by the millennial designs and evangelizing impulses of European empires. At the same time, religion provides a provocative lens through which to view patterns of social restriction, exclusion, and tension, as well as those of acculturation, accommodation, and resistance in a comparative colonial context. Through nuanced attention to the particularities of faith, especially Anglo-Protestant settlements in North America and the Ibero-Catholic missions in Latin America, this volume illuminates the complexity and variety of the colonial world as it transformed a range of Christian beliefs.



Joseph P. Laycock

The Seer of Bayside: Veronica Lueken and the Struggle to Define Catholicism (Oxford, 2014).

In 1968, Queens housewife Lueken began to experience visions of the Virgin Mary, and over three decades warned of doom because of the liturgical changes of Vatican II and the wickedness of American society. Since her death in 1995, her followers,

known as "the Baysiders," have promoted her message, insisting that Lueken (marginalized by church authorities during her lifetime) will be elevated to sainthood. Though scholars have characterized the Baysiders variously as a new religious movement, a form of folk piety, and a traditionalist sect, members of the group regard themselves as loyal Catholics. Laycock draws on archival and ethnographic research to show how the Baysiders have deviated significantly from mainstream Catholic culture while keeping in dialogue with Church authorities, and how the persistence of the Baysiders and other Marian groups has contributed to greater amenability toward devotional culture and private revelation on the part of Church authorities.



Luis D. León

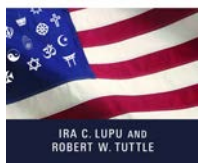
The Political Spirituality of Cesar Chavez: Crossing Religious Borders (University of California, 2014).

León maps and challenges many of the mythologies that surround the late iconic labor leader. Focusing on Chavez's own writings, León argues that *La Causa* can be understood as a quasi-religious movement based on Chavez's charismatic

leadership, which he modeled after Martin Luther King Jr. and Gandhi. Chavez recognized that spiritual prophecy, or

political spirituality, was the key to disrupting centuries-old dehumanizing narratives that conflated religion with race. While there is much debate around how Chavez is remembered, the author probes the meaning of these discrepancies by investigating the leader's construction of his own public memory. León considers Chavez's life and beliefs through the lenses of mythology, prophecy, and religion.

**SECULAR
Government
RELIGIOUS
PEOPLE**



Ira C. Lupu, Robert W. Tuttle

Secular Government, Religious People (Eerdmans, 2014).

Lupu and Tuttle break through the unproductive American debate over competing religious rights. They present an original theory that makes the secular character of the American government, rather than a set of individual rights, the centerpiece of religious liberty in the United States.

Through a comprehensive treatment of relevant constitutional themes and through their attention to both historical concerns and contemporary controversies—including issues often in the news—Lupu and Tuttle define and defend the secular character of U.S. government.

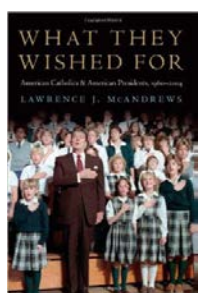


Lerone A. Martin

Preaching on Wax: The Phonograph and the Shaping of Modern African-American Religion (NYU Press, 2014).

From 1925 to 1941, approximately 100 African-American clergymen recorded their sermons for major record labels. Their nationally marketed folk sermons received an enthusiastic welcome by consumers,

at times even outselling artists such as Bessie Smith. These phonograph preachers significantly shaped the development of black religion during the interwar period, playing a crucial role in establishing the contemporary religious practices of commodification, broadcasting, and celebrity. Martin offers the first full-length account of the often overlooked religious history of the phonograph industry. He explains how this phonograph religion significantly contributed to the shaping of modern African American Christianity.



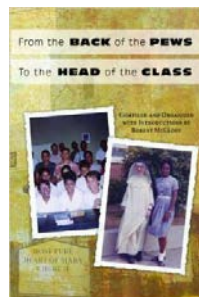
Lawrence J. McAndrews

What They Wished For: American Catholics and American Presidents, 1960–2004 (Georgia, 2014).

Though divided by race, class, gender, and party, Catholics have influenced issues of war and peace, social justice, and life and death among modern presidents in a profound way, starting with the election of President Kennedy and expanding

their influence through the intervening years with subsequent presidents. McAndrews shows that American Catholics, led by their bishops and in some cases their pope, have been remarkably successful in shaping the political dialogue and

at helping to effect policy outcomes inside and outside of Washington.



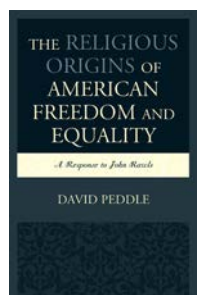
Robert McClory

From the Back of the Pews to the Head of the Class: The Remarkable Accomplishments of a Segregated Catholic High School in the Deep South (ACTA Publications, 2013).

McClory documents the moving and sometimes dramatic stories of students, parents, teachers, sisters, and priests who were part of a segregated Catholic school, Most Pure Heart of Mary High School in

Mobile, Alabama, when it was the only Catholic high school available to black children in southern Alabama and Mississippi from the early 1940s through the 1960s.

This book is based on hundreds of interviews with those who were connected with the school. The interviews were compiled and organized with introductions by Robert McClory, who points out both the negatives of segregation and the remarkable accomplishments of many of the graduates of this segregated Catholic high school, which closed in 1968.



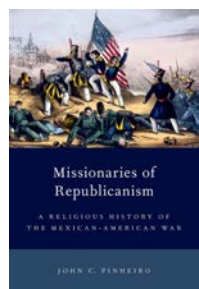
David Peddle

The Religious Origins of American Freedom and Equality: A Response to John Rawls (Lexington, 2014).

This work provides a provocative interpretation of the nature of Christian and liberal principles, suggesting that the principles of individual freedom and equality were forged even within the conservative elements of Calvinism and Puritanism.

Recognition of this connection has the potential to help reshape our conception of the separation of church and state by tempering the opposition between religious and political concepts and values.

Peddle aims to show how religious doctrines have played a formative role in the evolution of the freedom and equality that is foundational to contemporary liberalism. Understanding the genesis of the concepts of freedom and equality moderates the conceptual opposition between church and state and allows a more inclusive interpretation of the nature of their separation.



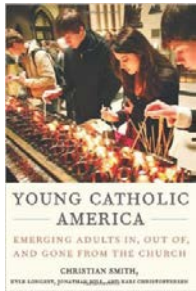
John C. Pinheiro

Missionaries of Republicanism: A Religious History of the Mexican-American War (Oxford, 2014).

Pinheiro traces the rise of the discourse of Manifest Destiny, beginning in the 1820s and culminating in the Mexican-American War, showing that it relied on a deeply anti-Catholic civil-religious rhetoric. Social reformer and Protestant evangelist Lyman

Beecher was largely responsible for synthesizing seemingly unrelated strands of religious, patriotic, expansionist, and political

sentiment into one universally understood argument about the future of the United States. When the overwhelmingly Protestant United States went to war with Catholic Mexico, this “Beecherite Synthesis” provided Americans with the most important means of defining their own identity, understanding Mexicans, and interpreting the larger meaning of the war. Anti-Catholic rhetoric was so universally accepted that recruiters, politicians, diplomats, journalists, soldiers, evangelical activists, abolitionists, and pacifists used it. All this activity in turn reshaped the anti-Catholic movement. Preachers could now use caricatures of Mexicans to illustrate Roman Catholic depravity and nativists could point to Mexico as a warning about what America would be like if dominated by Catholics.

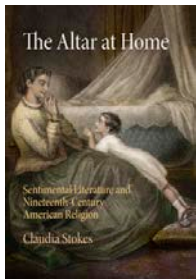


Christian Smith, Kyle Longest, Jonathan Hill, and Kari Christoffersen

Young Catholic America: Emerging Adults In, Out of, and Gone from the Church (Oxford, 2014).

Young Catholic America, the latest book based on the groundbreaking National Study of Youth and Religion, explores a crucial stage in the life of Catholics.

Drawing on in-depth surveys and interviews of Catholics and ex-Catholics ages 18 to 23, sociologist Smith and his colleagues offer insight into the wide variety of religious practices and beliefs among young Catholics today, the early influences and life-altering events that lead them to embrace the Church or abandon it, and how being Catholic affects them as they become full-fledged adults. Beyond statistical data, the book includes vivid case studies of individuals spanning a full decade, as well as insight into the 20th-century events that helped to shape the Church and its members in America.



Claudia Stokes

The Altar at Home: Sentimental Literature and Nineteenth-Century American Religion (University of Pennsylvania Press, 2014).

In the first dedicated study of the religious contents of sentimental literature such as *Uncle Tom’s Cabin* and *Little Women*, Claudia Stokes counters the long-standing characterization of sentimental piety

as blandly nondescript and demonstrates that these works were in fact groundbreaking, assertive, and highly specific in their theological recommendations and endorsements. Stokes explores the many religious contexts and contents of sentimental literature of 19th-century America, from the growth of Methodism in the Second Great Awakening and popular millennialism to the developing theologies of Mormonism and Christian Science. Stokes demonstrates how sentimental writers, rather than offering simple depictions of domesticity, instead manipulated these scenes to advocate for divergent new beliefs and bolster their own religious authority.

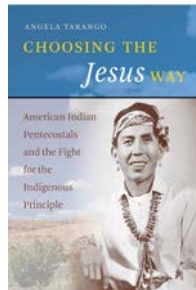


Matthew Avery Sutton

American Apocalypse: A History of Modern Evangelicalism (Harvard, 2014).

The first comprehensive history of modern evangelicalism to appear in a generation, *American Apocalypse* shows how a group of radical Protestants, anticipating the end of the world, paradoxically transforms it. Drawing on extensive archival research, Sutton narrates modern evangelicalism

from the perspective of the faithful and demonstrates how apocalyptic thinking continues to exert enormous influence over the American mainstream today.



Angela Tarango

Choosing the Jesus Way: American Indian Pentecostals and the Fight for the Indigenous Principle (UNC Press, 2014).

Tarango uncovers the history and religious experiences of the first American Indian converts to Pentecostalism. Focusing on the Assemblies of God, the story begins in 1918, when white missionaries fanned out

to convert Native Americans in the West. Tarango shows how converted indigenous leaders eventually transformed a standard Pentecostal theology of missions in ways that reflected their own religious struggles and advanced their sovereignty within the denomination. Key to the story is the Pentecostal “indigenous principle,” which encourages missionaries to train local leadership in hopes of creating an indigenous church rooted in the culture of the missionized. The indigenous principle itself was appropriated by the first generation of Native American Pentecostals, who transformed it to critique aspects of the missionary project and to argue for greater religious autonomy. More broadly, Tarango scrutinizes simplistic views of religious imperialism and demonstrates how religious forms and practices are often mutually influenced in the American experience.

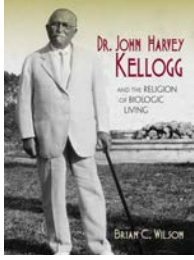


Grant Wacker

America’s Pastor: Billy Graham and the Shaping of a Nation (Harvard, 2014).

During a career spanning 60 years, the Reverend Billy Graham’s resonant voice and chiseled profile entered the living rooms of millions of Americans with a message that called for personal transformation through God’s grace. How did a lanky farm kid from North Carolina

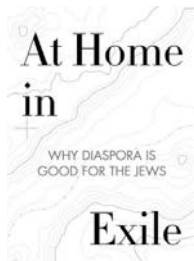
become an evangelist hailed by the media as “America’s pastor”? Why did listeners young and old pour out their grief and loneliness in letters to a man they only knew through televised “Crusades” in faraway places like Madison Square Garden? The enduring meaning of his career, in Wacker’s analysis, lies at the intersection of Graham’s own creative agency and the forces shaping modern America.



Brian C. Wilson

Dr. John Harvey Kellogg and the Religion of Biologic Living (Indiana, 2014).

Few purveyors of spiritualized medicine have achieved the superstar status of Dr. John Harvey Kellogg and his Battle Creek Sanitarium. Founded in 1866 under the auspices of the Seventh-day Adventist Church and presided over by the charismatic Dr. Kellogg, the “San” catered to many well-heeled health seekers including Henry Ford, John D. Rockefeller, and Presidents Taft and Harding. It also supported a hospital, research facilities, a medical school, a nursing school, several health food companies, and a publishing house dedicated to producing materials on health and wellness. With the fascinating story of the San as a backdrop, Wilson traces the development of this theology of physiology from its roots in antebellum health reform and Seventh-day Adventism to its ultimate accommodation of genetics and eugenics in the Progressive Era.

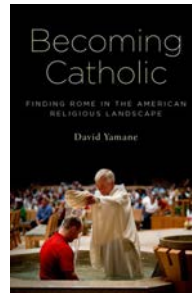


Alan Wolfe

At Home in Exile: Why Diaspora Is Good for the Jews (Beacon Press, 2014)

Since the beginnings of Zionism in the 20th century, many Jewish thinkers have considered it close to heresy to validate life in the Diaspora.

But what if the Diaspora is a blessing in disguise? Wolfe writes about his Jewish heritage, making an impassioned, eloquent, and controversial argument that Jews should take pride in their Diasporic tradition. It is true that Jews have experienced more than their fair share of discrimination and destruction in exile, and that anti-Semitism persists throughout the world. Yet for the first time in history, Wolfe shows, it is possible for Jews to lead vibrant, successful, and, above all else, secure lives in states in which they are a minority.



David Yamane

Becoming Catholic: Finding Rome in the American Religious Landscape (Oxford, 2014).

Roughly 150,000 Americans become Catholic each year, and more than one in 50 American adults is a Catholic convert. All together, these 5.85 million individuals are the fifth-largest religious group in the United States. Yamane provides an in-depth look at the process of adult initiation in the 21st-century Catholic Church, including the process of spiritual formation—called the Rite of Christian Initiation of Adults (RCIA). Drawing on observational fieldwork and candid interviews with more than 200 individuals undergoing the initiation process, Yamane follows would-be Catholics through RCIA and offers a new perspective on what it means to choose Catholicism in America today.

Nancy T. Ammerman, “Finding Religion in Everyday Life,” (Furfey Lecture), *Sociology of Religion* 75, no. 2 (Summer 2014): 189–207.

Erin Bartram, “‘Jane Will Be Useful, and Because Useful, Happy’: An Elite New England Family Confronts Conversion in the 1850s,” *U.S. Catholic Historian* 32, no. 2, (Spring 2014) 29–49.

Keith Gunnar Bentele, Rebecca Sager, Sarah A. Soule, and Gary Adler, Jr., “Breaking Down the Wall between Church and State: State Adoption of Religious Inclusion Legislation, 1995–2009,” *Journal of Church and State* 56, no. 3 (Summer 2014): 503–533.

Jodie Boyer, “Religion, ‘Moral Insanity,’ and Psychology in 19th-Century America,” *Religion and American Culture* 24, no. 1 (Winter 2014): 70–99.

Joel Brady, “Becoming What We Always Were: ‘Conversion’ of U.S. Greek Catholics to Russian Orthodoxy, 1890–1914,” *U.S. Catholic Historian* 32, no. 1 (Winter 2014): 23–48.

Amanda Bresie, “Mother Katharine Drexel’s Benevolent Empire: The Bureau of Catholic Indian Missions and the Education of Native Americans, 1885–1935,” *U.S. Catholic Historian* 32, no. 3 (Summer 2014), 1–24.

Raymond A. Bucko S.J. and Seth Bourg, “The San Fernando Bell: Reparation Efforts Spanning Christian East and West,” *U.S. Catholic Historian* 32, no. 1 (Winter 2014): 87–104.

William S. Cossen, “*Monk in the Middle: The Awful Disclosures of the Hotel Dieu Nunnery* and the Making of Catholic Identity,” *American Catholic Studies* 125, no. 1, (Spring 2014): 25–45.

Nicholas M. Creary, “The Demands

of Humanity and Religion: The U.S. Catholic Church, Colonization, and the Mission to Liberia, 1842–44,” *Catholic Historical Review* 100, no. 1 (Winter 2014): 27–51.

Dennis M. Doyle, “Americanized Catholicism? A Glance from the United States Back Toward Germany,” (Theological Roundtable), *Horizons* 41, no. 2 (December 2014): 310–315.

Gerald P. Fogarty, “Archbishop Francis J. Spellman’s Visit to Wartime Rome,” *Catholic Historical Review* 100, no. 1 (Winter 2014): 72–96.

Charles R. Gallagher S.J., “Anti-Semitism and Catholic Aesthetics: Jacques Maritain’s Role in the Religious Conversion of Emmanuel H. Chapman,” *U.S. Catholic Historian* 32, no. 2 (Spring 2014): 67–90.

William J. Galush, “Trusteeship Revived: The Federation of Polish

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David A. Gilbert, "The Novena to St. Boniface of Tarsus: A Pastoral Program for Addressing Sexual Addiction in Colonial Mexico," *Catholic Social Science Review* 19 (2014): 87–109.

Gary D. Glenn, "Tocqueville's 'Democratic Despotism' and Pope Benedict's 'Dictatorship of Relativism'" *Catholic Social Science Review* 19 (2014): 7–19.

Annette Gordon-Reed, "Writing Early American Lives as Biography" *William & Mary Quarterly* 71, no. 4 (October 2014): 491–516.

Kenneth L. Grasso, "Catholicism and 'the Great Political Problem of Our Time': Tocqueville, Vatican II, and the Problem of Limited Government in the Age of Democracy," *Catholic Social Science Review* 19 (October, 2014): 21–37.

Richard Gribble C.S.C., "Friend and Father to the Fatherless: Monsignor Nelson Baker's Ministry to Youth," *U.S. Catholic Historian* 32, no. 3 (Summer 2014): 45–69.

Patrick J. Hayes, "Redemptorist Chaplains in World War II: At Home & Abroad, A Battle For Souls," *Redemptorist North American Historical Bulletin* 38 (Fall 2014): 1–9.

Kellie Jean Hogue, "A Saint of Their Own: Native Petitions Supporting the Canonization of Kateri Tekakwitha, 1884–1885," *U.S. Catholic Historian* 32, no. 3, (Summer 2014): 25–44.

Stephanie A. T. Jacobs, "'Whatever They Considered Would Be Most Conductive to His Glory': The Religious Conversion of Thomas Fortune Ryan," *U.S. Catholic Historian* 32, no. 2 (Spring 2014): 51–66.

Marilynn Johnson, "The Quiet Revival': New Immigrants and the Transformation of Christianity in Greater Boston," *Religion and American Culture* 24, no. 2 (Summer 2014): 231–258.

Mary Kelly, Maureen Anthony, "The Last Generation of Sister Administrators: Insights about the Transition of Catholic Hospital

Leadership," *American Catholic Studies* 125, no. 3 (Fall 2014): 33–51.

Stephen M. Koeth, "The Strength and Limits of American Catholic Confidence: Reverend John F. Cronin, S.S., and His Political Friendship with Richard M. Nixon, 1947–1960," *Journal of Church and State* 56, no. 4 (Autumn 2014): 711–731.

Georges T. Labaki, "The Maronite Church in the United States, 1854–2010," *U.S. Catholic Historian* 32, no. 1 (Winter 2014): 71–85.

Tim Lacy, "*Intellectum Quaerens Fides*: Mortimer J. Adler's Journey of Mind and Heart," *U.S. Catholic Historian* 32, no. 2 (Spring 2014): 91–116.

Emilie Gagnet Leumas, "The Archives of the Archdiocese of New Orleans," *American Catholic Studies* 125, no. 1 (Spring 2014): 47–56.

Timothy Matovina, "The Origins of the Guadalupe Tradition in Mexico," *Catholic Historical Review* 100, no. 2 (Spring 2014): 243–270.

Margaret M. McGuinness, "Why Relationships Matter: Sisters, Bishops, and the History of Catholicism in the United States," *Catholic Historical Review* 100, no. 2 (Spring 2014): 219–242.

Katherine D. Moran, "Catholicism and the Making of the U.S. Pacific," *The Journal of the Gilded Age and Progressive Era* 12, no. 4 (October 2013): 434–474.

Mark M. Morozowich, "The Liturgy and the Ukrainian Catholic Church in the United States: Change through the Decades," *U.S. Catholic Historian* 32, no. 1 (Winter 2014): 49–69.

Lincoln A. Mullen, "The Contours of Conversion to Catholicism in the Nineteenth Century," *U.S. Catholic Historian* 32, No. 2 (Spring 2014): 1–27.

Catherine R. Osborne, "Managing and Quantifying Grace? Reverend Robert G. Howes, the Archdiocese of Baltimore, and the Origins of 'Pastoral Planning,'" *American Catholic Studies* 125, no. 1 (Spring 2014): 1–23.

Justin D. Poché, "Catholic Like Me: The Conversions of John Howard

Griffin," *U.S. Catholic Historian* 32, no. 2 (Spring 2014): 117–142.

Zachary Purvis, "Transatlantic Textbooks: Karl Hagenbach, Shared Interests, and German Academic Theology in Nineteenth-Century America," *Church History* 83, no. 3 (September 2014): 650–683.

Nicholas Rademacher, "'Allow Me to Disappear ... in the Fetid Slums': Catherine de Hueck, Catholic Action, and the Growing End of Catholic Radicalism," *U.S. Catholic Historian* 32, no. 3 (Summer 2014): 71–100.

Federico M. Requena, "'We Find Our Sanctity in the Middle of the World': Father José Luis Múzquiz and the Beginnings of Opus Dei in the United States, 1949–1961," *U.S. Catholic Historian* 32, no. 3 (Summer 2014): 101–125.

Thomas Schärfl, "Americanized Catholicism? A Glance from the United States back toward Germany," *Horizons* 41, no. 2 (December 2014): 296–309.

Arthur Scherr, "Thomas Jefferson Versus the Historians: Christianity, Atheistic Morality, and the Afterlife," *Church History* 83, no. 1 (March 2014): 60–109.

Charles Shanabruch, "A Catholic Perspective on Capitalism and Economic Democracy: Edward M. Marciniak's Advocacy for Justice," *American Catholic Studies* 125, no. 2 (Summer 2014): 1–22.

Douglas J. Slawson, "Rev. John J. Burke, the National Catholic Welfare Conference, and the American Occupation of Haiti (1915–34)," *Catholic Historical Review* 100, no. 3 (Summer 2014): 514–554.

Paul E. Teed, "Loyalty and Liturgy: Union Occupation and Religious Liberty in Wilmington, North Carolina, 1865," *American Nineteenth Century History* 15, no. 1 (January 2014): 43–65.

Joseph A. Varacalli, "The Future of the American Experiment and of the Tea Party Movement from the Perspective of Catholic Social Thought and Catholic Sociology," *Catholic Social Science Review* 19 (October, 2014): 195–214.

Spring Seminar in American Religion

continued from page 6

wider world, the prosperity gospel is nothing short of a scandal: an especially implausible, crass, and manipulative form of modern belief,” said Carter. “Bowler makes clear from the beginning she wants to complicate this understanding. While hardly an apologist for the prosperity tradition, she is determined to see its adherents understood—if not quite on their own terms, at least in ways that they might still recognize.” But he questioned whether Bowler is “not just a bit too sanguine” when she asserts the benefits of the prosperity gospel. “Should we not read prosperity believers’ penchant for ‘possibility thinking’ as woefully misplaced? A kind of spiritual soma that forestalls a more sobering and destructive encounter with material realities?”

Bowler began her remarks by thanking Ruccio and Carter for their responses. She then took up the question of whether she was “too nice” in her approach and analysis, and whether the book deserved the kind of historical neutrality that historians typically offer their subjects. “I think most of my reviewers have said yes, it should be different.... At some point shouldn’t I tip my hand and tell you when meeting a prosperity preacher is like coming across an oil slick?”

“I think as religious historians play with other methodological tools, especially ethnographic methods, to tell stories about subjects, there’s been very little consensus about how our commitments to our subjects make demands of us as historians,” Bowler said.

She admitted that she was “very skeptical” when she first started this project, then she shared a story about an encounter during a class in which she was a teaching assistant. During a discussion when she mentioned that she was going on Benny Hinn’s Holy Land tour, she made a flippant remark about the televangelist’s hair. “After class one of my shy students came up and said I was very lucky to be going on a trip like this. ‘After all,’ she said, ‘I was healed from blindness in one eye at a Benny Hinn event.’”

“I have had enough encounters like that to cultivate a kind of playful agnosticism, a sort of ‘Who knows?’ that tries to show but not tell,” said Bowler. “I think the hard part is not making people see what you see. That’s inevitable.” What’s difficult, she said, is reaching a point in an interview when subject and scholar are no longer on the same page—“where she’s telling you she believes that illnesses aren’t real and you’re thinking how crazy it is that she’s a nurse”—and pressing on with more questions. “If I believed that she was dim or deluded or uncritical, I don’t think I would ask any of those questions. I would have already had an answer,” Bowler said. But she uses that cultivated practice of “maybe” to yield richer stories and better data that she hopes will allow readers to make up their own minds about a controversial topic.

The seminar discussion started with a question from Tom Kselman (Notre Dame), who asked to what extent Bowler thought it would be fruitful to explore the relationship between Christianity and capitalism in a broader European or global context.

Bowler responded that the project she’s working on now does just that: She is researching Canadian and U.S. Christians’ relationship to capital. But the prosperity gospel complicates the picture by not being just about economic gain. “How do you go about the business of counting and measuring what it means to be blessed?” she asked. “Do the blessings come as cash? As a



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happy marriage? As a phone call from a friend?”

Joe Creech (Valparaiso University) commented that both respondents placed the book in an economic context, but that it was hard to place it in other narratives in American history, particularly political or social movement history, because there were so few landmarks in the book that connected to those narratives.

Bowler agreed, and said that the book could almost be read as a denominational history because of the way it develops without many outside social and political reference points.

Mark Noll and John McGreevy both followed up on the topic of whether the story *Blessed* tells is primarily an American story or a global story.

When asked how she determined whether someone was a prosperity preacher or not, Bowler responded that she concentrated on whether a preacher consistently used the terms faith, health, wealth, and victory, as well as his or her theological orientation, but she conceded that it is a slippery category and should be considered as such.

Ben Giamo (Notre Dame) asked how prosperity gospel adherents relate to and prioritize parts of the Bible. Bowler responded that they “are great with the Old Testament. They eat up Proverbs. They love Jesus; the Gospels are great. They struggle a little with Paul. Anything after that—the early church—is a nonstarter. Once you’re eaten by lions, you are not a winner.” She further commented that the prosperity gospel’s combination of a high Christology and a high anthropology supports their theological orientation. Christ does all the difficult work—suffering and dying on the cross so Christians don’t have to—and God gives Christ’s followers the ability to live a triumphant life.

Lived History Conference Recap

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Four members of the project's team presented at a two-and-a-half-hour plenary session, the first after the keynote. Project directors Kathleen Sprows Cummings, Timothy Matovina, and Robert Orsi chose four stories that would help shape the conversation in following sessions and would demonstrate the project's geographic range and diverse methodological aims as well as its overall historiographical vision.

First to present was **Gilles Routhier** (University of Laval). His presentation on the Archdiocese of Quebec focused on the impact of three currents on the Church: the Quiet Revolution (which accelerated the cultural and social changes already underway since the end of the Second World War), the cultural revolution that engulfed the West during the 1960s and '70s, and the Second Vatican Council. He drew on an image of the local landscape to describe the dynamic that these three "rivers" formed:

"The waters of these three rivers mingled, as do at high tide the salty waters of the Atlantic and the fresh waters of the St. Lawrence flowing down from the Great Lakes. In the estuary, one can perceive the effect of the river on the one hand and that of the sea on the other hand. This space of brackish water, a place of transition between two ecosystems, provides a curious phenomenon of encounter that creates a new reality that is neither the marine nor the river environment.

"Somehow, the Quebec church is comparable to an estuary, where the mixture of the waters lives dynamically... The conciliar event and its teaching was therefore

going to react with the social, cultural, and political environment in a manner that would draw up a new image of the church of Quebec." It is this phenomenon of encounter, Routhier said, that one has to observe and understand if one wants to understand the transformation of the Catholic Church in Quebec.

Leslie Woodcock Tentler (Catholic University of America) delivered the next presentation, on the Archdiocese of Detroit. She used the tenure of Detroit's archbishop from 1959 to 1980, John Francis Dearden, as a lens through which to examine the history of the locale. When Dearden arrived, "Detroit looked to be in a state of robust health," Tentler said, but "in retrospect, we can readily see that Detroit was already in trouble." Still, she said, no one could imagine the scope of depopulation, poverty, segregation, and violence that would afflict Detroit by the time Dearden stepped down.

Dearden had a reputation as a reformer—both in the ecclesial realm and, equally significant, in regards to the racial conflict that plagued his archdiocese. The archdiocese started a leadership training program called Project Commitment, which was the most far-reaching racial initiative undertaken by any Catholic diocese in the country. "Racial activism proved to be far more divisive than reform of the liturgy or other ecclesial reforms," Tentler said.

In her final appraisal of Detroit during the Dearden years, Tentler suggested that while the Church there did experience institutional decline, Detroit Catholics became less tribal, more open to new experiences, more socially conscious, more tolerant, and far more aware of the structural dimension of racism.

Alana Harris (Lincoln College, Oxford University) presented next, on London and the Diocese of Westminster. There, unlike the majority of the English-speaking world—and even other parts of England itself—the movement from Latin to English in the liturgy excited the most controversy and formed the focus of her study.

Harris recalled the formation of the Latin Mass Society in 1965, which dedicated itself to traditionalist dissent. One such exercise of dissent was a petition to the pope, signed mostly by English (and many non-Catholic) scholars, musicians, writers—including Agatha Christie—asking that the Tridentine rite be permitted to continue for those who wished in England and Wales. In 1971 Pope Paul VI did give permission—known as the "Agatha Christie Indult"—for the Tridentine Mass to be occasionally permitted in England and Wales.

"The flavor of Reformation rhetoric employed in these debates and the explicit remembrance of times past [was used] to address the tumult of the present," Harris said, referring to the fact that the Tridentine Mass was the form used by English Catholic martyrs during the Reformation.

The fury over the use of the vernacular among London's Catholics dissipated over the course of two decades, so much so that the subject of contraception, raised as an issue at the First National Pastoral Congress at 1980, surpassed it as the primary mainstream concern.

Jeff Burns, archivist of the Archdiocese of San Francisco and director of the Academy of American Franciscan History, delivered the final presentation of the plenary panel, on the Archdiocese of San Francisco. Burns said that in the 1950s Catholic San

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Rome Seminar

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thought and encouraged members to think creatively about “how collections can help give shape or tone to one’s work.”

Collaboration and Community

If the sessions and archival visits exceeded participants’ expectations, the collegial spirit that animated the entire seminar was an unexpected and welcomed aspect of the experience. This was most evident in the vigorous discussion at the formal sessions, but it was clear at other times as well. The group committed to helping each other improve their Italian vocabulary, under the direction of seminar participants Marie Patricia Williams (University of London, Institute of Education) and Gessica Cosi (independent scholar). Each day Cosi, a native Italian speaker, introduced a new set of archive-related terms. The group also shared notes and reactions on Twitter (#2014RomeSeminar) and through a shared Google Drive folder, which they have continued to consult and update upon their return home. These now stand as helpful digital sources and opportunities for collaboration. Michael Skaggs (Notre Dame) appreciated “the opportunity to work with new colleagues on a daily basis beyond the rushed coffees and lunches of a weekend conference.”

“I found myself having wonderful discussions with scholars outside my own field and discipline,” continued Skaggs, “which is something that only the Rome Seminar could accomplish. The variety of training and current projects forced all of us to view our own work in very new ways and raised questions we hadn’t considered before.”

The community spirit also permeated several group meals, a guided tour of the Pontifical North American College, as well as a special lecture at the Pontifical University of the Holy Cross, the home university of conference participant Frederico M. Requena. Many participants took advantage of an early edition of a book of “Roman Walks,” written by Chiara Sbordoni for visitors to

Notre Dame’s Global Gateway. Some in the group went to mass on Pentecost at the Pantheon: the liturgy concluded with Roman firefighters dropping rose petals from the structure’s oculo. On the final evening of the seminar, many participants attended mass for the feast of Corpus Christi celebrated by Pope Francis outside the Basilica of Saint John Lateran, which concluded with a procession to the Basilica of Santa Maria Maggiore.

During the closing session, participants recapped some of the highlights of the previous two weeks and brainstormed possibilities for the future. First and foremost, the new connections between participants, presenters, and others during the seminar underscored the significance of collaboration.

Participants were in agreement that internationalizing U.S. Catholic history was crucial for the advancement of the field, but that transnational approaches would require continued collaboration and support from institutions like the Cushwa Center. Language training, access to and orientation in Vatican archives, and travel support are all vital to this new direction in the field. To that end, one of the suggestions that the seminar conveners immediately implemented was work on an English-language guide to archival material in Rome (see page 7).

As the seminar reached its end, the group welcomed an unexpected guest. Ambassador Ken Hackett worked for Catholic Relief Services for 40 years, ultimately serving as its president. In 2013 the U.S. Senate confirmed Hackett as United States Ambassador to the Holy See. Hackett addressed the seminar and fielded questions; he specifically emphasized the papacy of Francis and encouraged the group that the work they had undertaken was important to the church and the world. Before departing, he joined the 2014 Rome Seminar for a rooftop photograph. The seminar concluded officially where it had begun: on the terrace. This time, upon doing the hard work of recalling, together, the major texts and turns in the historiography while also thinking seriously and creatively about opportunities to move American Catholic Studies forward, the group had an even richer sense of the beauty of the whole.

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Franciscans espoused a mix of social liberalism and theological conservatism. He focused on two challenges they faced after the Second Vatican Council: the discipline of the celibate priesthood and the emergence of an openly gay and lesbian Catholic community.

San Franciscans concerned with the issue of married priests drew on the language of rights that was modeled by the Civil Rights Movement. Additionally, they believed the teaching of the primacy of conscience and the promotion of dialogue

and consultation that was modeled at the Council would win their cause. Burns focused on one story of a secretly married priest, Robert Duryea, who was a *cause célèbre* among pro-married-priest San Franciscans. When he was finally removed from his post as pastor at a local church, Burns said, the news caused a huge stir.

The issue of Catholic teaching on homosexuality and the Church’s ministry to GLBT Catholics quickly rivaled the married priest issue. Burns talked about Dignity, the organization for gay and lesbian Catholics that first came to San Francisco in the early 1970s, and an archdiocesan commission formed in 1981

to consider homosexuality, pastoral ministry, and social justice. A working paper was produced by the commission, but its groundbreaking content was never given official status by the archdiocese.

“Beginning in the 1960s, Catholic critics were optimistic,” Burns said. “A new sexual ethic based on the lives of real men and women seemed possible. [But] San Francisco’s liberal reformers found that they had exaggerated the potential of the Council for fundamental change and overestimated the willingness of the archdiocese to embrace dissent. Still, the gay community was no longer the same. There was no going back into the closet.”