

AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 42 | NUMBER 1 | SPRING 2015

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

ART EXHIBIT

August 1-September 30, 2015

Outsider at the Vatican: Frederick Franck's
Drawings from the Second Vatican Council

Notre Dame Center for Arts & Culture

HIBERNIAN LECTURE September 11, 2015

*Blood Runs Green: The Murder that Transfixed
Gilded Age Chicago*

Gillian O'Brien

Liverpool John Moores University

AMERICAN CATHOLIC STUDIES SEMINAR October 7, 2015

"Hispanic Catholics in 21st-Century Parish Life"

Hosffman Ospino, Boston College

PUBLIC LECTURE October 20, 2015

"Il Vaticano II: Linguaggio di una riforma o
riforma di un linguaggio?"

Alberto Melloni, Fondazione per le scienze
religiose Giovanni XXIII

Bologna, Italy

Rome Global Gateway

SEMINAR IN AMERICAN RELIGION October 31, 2015

Spirits Rejoice! Jazz and American Religion

Jason C. Bivins, North Carolina State University

CUSHWA CENTER LECTURE February 25, 2016

"Catholicism in 20th-Century America"

Thomas Sugrue, University of Pennsylvania

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

The Badin Bible: A Legacy of Firsts

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History of Women Religious

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The death of a 97-year-old is not exactly unanticipated. Father Ted Hesburgh, C.S.C., himself had talked about his death openly and without fear for as long as I knew him. Most of his friends and contemporaries had predeceased him, and he would speak at funerals about their impending reunion in heaven. “I’ll be seeing you soon, Jean,” he preached at the funeral of Sister Jean Lenz, O.S.F., three years ago. “The good Lord can’t give me too much longer.”

So I was surprised by how surprised I felt when I heard the news that Father Ted had died late one night last February. He had defied death so long that I had assumed he would continue to do so. I was also startled by how *empty* the campus felt the next morning. It wasn’t logical, as his physical presence had ceased to be very obvious long ago.

My encounters with Father Ted were infrequent but invariably memorable. At a 90th birthday celebration for Vincent DeSantis, a longtime history professor at Notre Dame, Father Ted reminisced about the days when he and Vince had been the young whippersnappers on the faculty in the late ’40s, complaining about the University’s administration. The guests laughed at many of the stories that Father Ted shared, but we all became somber at the way Father Ted closed his toast: “Vince, you turn 90 on Christmas Day. If God grants me the grace to live a bit longer, I will turn 90 on May 25. And just to put this in perspective for all of you, John F. Kennedy would have turned 90 four days after me.” We appreciated anew just how much of the 20th century Father Ted witnessed—and shaped.

Everyone has a favorite Father Ted story, and here’s mine. When the Cushwa Center hosted a panel discussion in honor of the 40th anniversary of coeducation, I visited him in his office with some of the women from those first classes. When we posed for the picture on the following page, I instinctively crouched down to get closer to him. “Stand tall,” he admonished me. “You are a Notre Dame woman, and Notre Dame women always stand tall.” I thought then and often since about all the ways Father Ted helped me and other Notre Dame women stand tall.

I am profoundly grateful to Father Ted not only as a Notre Dame woman but also as the director of the Cushwa Center, which was founded and endowed during his long tenure as Notre Dame’s president. Father Ted was just three years into his presidency when John Tracy Ellis’ essay “American Catholics and the Intellectual Life” was published in 1955. He responded with zeal to Ellis’ challenge for U.S. Catholics to live up to their rich intellectual heritage, and for second- or third-rate Catholic colleges to develop into first-rate universities. Cushwa is one of the many initiatives begun during Father Ted’s presidency that helped raise Notre Dame’s intellectual profile, and it’s a privilege for me to carry out its mission and advance its work.

Kathleen Sprows Cummings
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The Cushwa Center for the Study of American Catholicism

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



(above) Bill and Anna Jean Cushwa visited with Father Hesburgh. (right) Kathleen Sprows Cummings and Father Ted Hesburgh, C.S.C., met in his office in 2012.



Nonetheless, I still feel a little empty when I look up at the 13th floor of Hesburgh Library and know Father Ted is no longer working in his office. I do find comfort in his fervent faith; he believed in the communion of the saints and would remind people that the distance between heaven and earth is not as far as it seems when we are grieving loved ones who have gone before us.

I have also been comforted by constant signs of Father Ted's proximity in the history I study and teach. Recently, as I plowed through correspondence related to the cause for canonization of John Neumann, I caught sight of Father Ted's name. In 1952 the Redemptorist in charge of Neumann's cause, desperate to nudge the process along, wrote to Archbishop (later Cardinal) John O'Hara, C.S.C., of Philadelphia to inquire if he might ask his young confrere, Rev. Theodore Hesburgh, C.S.C., to use his pull on Neumann's behalf. Father Ted's influence was evident even at that early stage of his career.

Speaking of saints, I teach a seminar called "Sanctity and American Society" in which the final paper requires students to propose a historical figure for canonization. I give them a lot of leeway on their choice of a subject, but the absolute (and I would have thought obvious) requirement is that the person be deceased. A few years ago one intrepid student wanted to write about Father Ted. I said no, as he was very much alive. The student persisted, assuring me that he would write a great paper that fulfilled all the requirements. I relented, and in the end we created a fake category that would appall the prefect of the Vatican's Congregation for the Causes of the Saints: an "anticipatory" cause for canonization. The student received an A, and I think of the irony: I couldn't anticipate Father Ted's death, but I have no trouble anticipating his sainthood.

Rest in peace, Father Ted, with all the saints.

Kathleen Sprows Cummings

Novelist Ron Hansen Delivers Lecture on Being a Catholic Writer



Ron Hansen

On September 26, Ron Hansen presented a public lecture titled “On Being a Catholic Writer: Seeing into the Middle of Things.” Hansen is the author of nine novels, including *Mariette in Ecstasy*, *Exiles*, *Atticus*, and, most recently, *A Wild Surge of Guilty Passion*. He is also the author of several collections of stories and essays, including *A Stay against Confusion: Essays on Faith and Fiction*, and *She Loves Me Not: New and Selected Stories*. Hansen is the Gerard Manley Hopkins, S.J., Professor at Santa Clara University, where he teaches courses in literature, fiction writing, and screenwriting.

The title of his talk, he explained, came from Mayan word for shaman, *nicuachinel*, which means “He who sees into the middle of things.” Hansen said, “It seems to me that that is the gift or desire of most of us here—to see into the middle of things.”

Hansen began his lecture by introducing several quotes from the 20th century philosopher Simone Weil:

- “Attention, taken to its highest degree, is the same thing as prayer. It presupposes faith and love.”
- “Extreme attention is what constitutes the creative faculty in man, and the only extreme attention is religious.”
- “The highest ecstasy is the attention at its fullest.”

“I hesitate to try to explain those quotes,” Hansen said. Rather, the quotes served as touchstones that he continually returned to during a set of wide-ranging meditations on the concept of attention.

Hansen’s reflections began with scripture, recalling the words of St. Paul to the Corinthians: “For now we see through a glass, darkly; but then we shall see face to face: now I know only in part; but then shall I know fully, even as I have been fully known.” He then moved to psychology, mentioning a friend’s conviction that the fundamental reason people marry is a desire to be fully known. “We seek a deep and persistent insight into ourselves that we can only get through intimacy with another,” said Hansen. “We read fictional narratives and memoirs for that reason, too.”

Next he took a physiological perspective on sight, sharing with his audience what he’d learned about how the eye works. He spoke of the lens and the eye’s ability to adjust for light and distance, but then explained how the eye is different from a camera: “When we speak of seeing, we’re speaking of the hard mental activity of decoding.... Although we’re not aware of it, that mental processing is so exhausting that scientists have estimated that close to 40 percent of our at-rest caloric consumption is devoted to that interpretation. The only job of a huge percentage of our higher brain function is recognizing what is right in front of us.”

Hansen recalled a story told by Annie Dillard in *A Pilgrim at Tinker Creek* in which she writes of post-operative cataract patients and how they responded to sight after a life of blindness. While some were upset by the experience, others were awestruck. Dillard used the story to consider her own experience of sight: “I see within the range of only about 30 percent of the light that comes from the sun; the rest is infrared and some little ultraviolet, perfectly apparent to many animals, but invisible to me.” Even those with “perfect” sight can’t help but miss so much.

Another way our sight is limited, Hansen suggested, is that all of our glimpses are fleeting. Hansen mentioned Kurt Vonnegut’s deep space aliens, the Tralfamadorians, and their sophisticated vision in the novel *Slaughterhouse Five*. He quoted: “All moments, past, present and future, always have existed, always will exist. The Tralfamadorians can look at all the different moments just that way we can look at a stretch of the Rocky Mountains, for instance. They can see how permanent all the moments are, and they can look at any moment that interests them. It is just an illusion we have here on Earth that one moment follows another one...and that once a moment is gone it is gone forever.”

Hansen jumped from Vonnegut to Gerard Manley Hopkins, S.J., the 19th century British poet who once penned in his journal “What you look at hard seems to look back at you,” and who inspired the Jesuit philosopher Pierre Teilhard de Chardin to develop a theology based on the examination of the “within” of things.

see *Cushwa Events* on page 36



John T. McGreevy

John T. McGreevy Presents Annual Cushwa Center Lecture on 19th-Century Jesuits

The 2014 Cushwa Center Lecture on September 17, featured a presentation by John T. McGreevy, the I. A. O'Shaughnessy Dean of the College of Arts and Letters and professor of history at the University of Notre Dame. This lecture, titled "The Jesuits, Father Sorin, and the 19th-Century Catholic Revival" was part of a yearlong celebration of the bicentennial of the birth of Father Edward Sorin, C.S.C., founder of the University of Notre Dame.

After an introduction by Cushwa Center Director Kathleen Sprows Cummings, McGreevy began by quoting excerpts of letters between John Adams and Thomas Jefferson, each disclosing their loathing for the Jesuits and the restoration their order was experiencing at the time. Jefferson wrote to Adams, "I dislike, with you, their restoration because it marks a retrograde step from light toward darkness." In 1773, McGreevy explained, the suppression of the Jesuits by Pope Clement XIV forced the order to abandon its missions in French Louisiana, Spanish California, and the British colonies. The restoration of the Jesuits in 1814 by Pope Pius VII caused the anxiety of these former U.S. presidents. Political and economic realities were the cause of both the suppression and the restoration. Despite this, however, McGreevy pointed out that neither the suppression of the Jesuits, nor their restoration, are mentioned in U.S. history textbooks.

McGreevy made use of this key fact to introduce his current writing project, a book titled *Nineteenth-Century Jesuits in the United States: A Global History*. This book, he said, will include case studies of European Jesuits moving to the United States and American Jesuits moving to the Philippines. According to McGreevy, Jesuits are central to Catholic revival and diaspora, the movement of people, institutions, and ideas that altered modern history on both sides of the Atlantic. While the history of the Jesuits is not a substitute for 19th-century Catholic history as a whole, McGreevy argues that it provides an important case study, as Jesuits moved from the margins to the center of Catholic life at this time.

In the 1830s and '40s, more than half of the world's 2,000 Jesuits volunteered for missionary service, and it was during

this time that the Jesuits established new missions in countries around the world, including Syria, Argentina, India, and China.

Between 1814 and 1900, more than 1,000 Jesuit missionaries moved to the United States, McGreevy said—more than any other country—and they were following "the Catholic tide" coming from Ireland, Germany, Italy, and Eastern Europe. Additionally, half or more of all those who left Europe between 1820 and 1900 were Catholic, and the largest number of those immigrants came to the United States. Finally, McGreevy set the stage for the rest of his discussion by mentioning that between 1840 and 1900, the Jesuits were kicked out of 22 European and Latin American countries, rejected by national governments, and seen as a threat to the stability of European nation states.

Thus, McGreevy asserted, when Jesuits from these countries arrived in the United States carrying books, journals, pamphlets, holy water, rosaries, and other sacramental and liturgical items, they brought their European Catholic world and translated it into an American idiom. At this time, Jesuits preached parish missions and attacked both anti-Catholic Republicans and Catholic institutions they saw as overly liberal, such as Catholic University. McGreevy dryly suggested to his audience that Catholic perspectives had changed over time. He also asserted that by this time American Catholics had built a community "attuned to the reverberations of global Catholicism"—a community unimaginable in 1816 when isolated priests and tiny congregations "contemplated the vastness of the American frontier."

To more fully tell the story of American Catholicism and the 19th-century Catholic revival, McGreevy gave the example of Father John Bapst, S.J., a Swiss-born Jesuit priest who was ordered to leave Switzerland in 1851 and arrived in Maine shortly thereafter. According to McGreevy, Bapst's work in Maine exemplified the 19th-century Catholic revival in three ways. First, Bapst's primary goal was to instill basic doctrinal knowledge in Catholics loosely connected to the institutional church. Second, he worked to form a more explicit Catholic devotional culture through parish missions. Third, Bapst emphasized the importance of Catholic education and institutions.

see *Cushwa Center Lecture* on page 35

Acclaimed Irish Musician Presents Hibernian Lecture and Recital Featuring Chief O'Neill's *Music of Ireland*



Micheál Ó Súilleabháin

The fall 2014 Hibernian Lecture, held on October 3 in Hesburgh Library's Carey Auditorium, featured a presentation by acclaimed Irish musician Micheál Ó Súilleabháin. He spoke about and performed traditional Irish music collected by Francis O'Neill, an Irishman who emigrated to the United States, joined the Chicago Police Department, and served as its superintendent from 1901-1905, all the while pursuing his avocation of music collection and preservation.

A pianist, composer, and academic, Ó Súilleabháin founded the Irish World Academy of Music and Dance at the University of Limerick, where he is professor of music. He has released more than 10 CD recordings of his own music and has recorded extensively with the Irish Chamber Orchestra.

After an introduction by Cushwa Center Director Kathleen Sprows Cummings, Ó Súilleabháin thanked the Center for the opportunity to celebrate the life and music of Francis O'Neill, whose vast collection of music and "Hiberniana," as he called his library of Irish history, was donated to Notre Dame in 1931. Bringing O'Neill's collection out of past and out of the the library, Ó Súilleabháin said, is a step toward building on its foundation and advancing the fields of Irish music and Irish music studies.

Early in his presentation, Ó Súilleabháin acknowledged two special guests in the audience: Ellen Skerrett, the Chicago historian who delivered the Hibernian Lecture in 2005, and Mary Lesch, O'Neill's great-granddaughter. Skerrett and Lesch worked together to edit O'Neill's memoirs, which were published in 2008 as *Chief O'Neill's Sketchy Recollections of an Eventful Life in Chicago* (Northwestern University Press), a memoir that Ó Súilleabháin referenced several times during his talk. Lesch brought her great-grandfather's tin whistle to the lecture and lent it to Ó Súilleabháin for his presentation.

Upon exhibiting the whistle, Ó Súilleabháin exclaimed, "Not a great whistler, but that won't stop me from trying," and he whistled a short tune. Ó Súilleabháin then described aspects of O'Neill's two major music collections, which were published in 1903 and 1907. O'Neill's 1903 collection, *O'Neill's Music of Ireland*, contained 1,850 pieces of music—several of which Ó Súilleabháin played for the audience. He began with #1,825,

titled "Bonaparte Crossing the Rhine." Ó Súilleabháin explained that many of the tunes lack titles, but the titles of tunes that had been named were potentially confusing. "In typical Irish fashion, all of the titles don't mean what they say," said Ó Súilleabháin. "It isn't that you're supposed to think of Bonaparte crossing the Rhine when you hear this music, it's really just a way to identify the tune." While some of the titles came from everyday events (the tune "The Mouse on the Stairs," for instance, got its name when the musicians heard a scratching sound nearby and one of them discovered a mouse on the stairs) other songs had curious titles, such as "Upstairs in a Tent" and "I Buried My Wife and Danced on Top of Her Grave."

Ó Súilleabháin then performed some of these lively, intricate tunes on piano. After the audience's applause, Ó Súilleabháin indicated that O'Neill collected music from traditional whistlers and pipers in and around Chicago, but not from pianists. Because of this, Ó Súilleabháin explained, his performance is a translation of sorts.

Following his first set on the piano, Ó Súilleabháin provided an overview of O'Neill's life. He was born in West Cork, Tralibane, Ireland, in 1848. "We know how Francis got his music," said Ó Súilleabháin, who read a section of his memoir that talks about his mother learning traditional music from her father and passing it along to her son, and how Francis' father would lean back in his chair and sing old songs in Irish and English. "He got the music from the family itself. It wasn't music lessons or music school—he picked up music the way you pick up your first language. You don't learn it at school. You learn it at home."

As a teenager, O'Neill became a cabin boy on a ship, and within four years he had circumnavigated the world. Ó Súilleabháin described O'Neill as a courageous, intelligent, and passionate entrepreneur who was eager to become well-read. Even while on board the ship, he'd buy or trade books whenever he had the opportunity.

O'Neill joined Chicago's police force in 1873, working his way up the ranks to become superintendent in 1901. According to Ó Súilleabháin, O'Neill possessed a passion for justice and proudly resisted political manipulation during his time on the force.

see *Hibernian Lecture* on page 35



Author Paula Kane (center) with commentators Mary Ellen Konieczny and Ron Hansen at the Fall 2014 Seminar in American Religion

On September 27, the Seminar in American Religion discussed Paula M. Kane's *Sister Thorn and Catholic Mysticism in Modern America* (University of North Carolina Press, 2013). Kane, a longtime friend and collaborator of the Cushwa Center, holds the John and Lucine O'Brien Marous Chair in Contemporary Catholic Studies at the University of Pittsburgh with a joint appointment in the Department of History. Her research interests within American religious history include modern Catholicism, gender, art, film, and architecture. Her many publications include numerous book chapters and articles, along with *Separatism and Subculture: Boston Catholicism, 1900-1920* (University of North Carolina Press, 1994) and her co-edited collection *Gender Identities in American Catholicism* (Orbis, 2001).

In *Sister Thorn*, Kane discusses the life and afterlife of a "failed saint and possibly a false stigmatic," arguing that the life of Margaret Reilly (Sister Mary Crown of Thorns) "reveals American Catholicism in a transitional moment between the urban immigrant church of the 19th century and the assimilated one of the mid-20th." (1) She argues for the utility of a "hybrid" approach to Reilly; many aspects of Sister Thorn's life are shrouded in mystery due, among other things, to gaps in the archival sources, and Kane hopes "to encourage historians of religion to consider the utility" of the insights of critical theory, specifically of psychoanalytical and anthropological approaches to the study of mystical phenomena. (11) Mary Ellen Konieczny, assistant professor of sociology at the University of Notre Dame, and Ron Hansen, the Gerard Manley Hopkins, S.J., Professor in the Arts and Humanities at Santa Clara University, responded to the book.

Konieczny, the author of *The Spirit's Tether: Family, Work and Religion among American Catholics* (Oxford, 2013), brought her insights as a sociologist concerned with matters of religion and gender to bear on her reading of *Sister Thorn*. She began by praising Kane's work for its insight into this complex and "captivating" story, and remarked that "like most good scholarship. . . this book prompted more questions than it answered." While affirming Kane's use of critical theory for the study of history, Konieczny wondered how Kane understood herself as a scholar

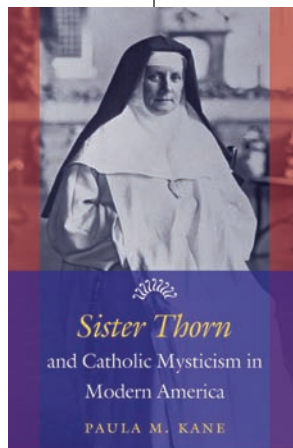
Sister Thorn and Catholic Mysticism in Modern America

in relationship to the theory she used: Were the insights she gleaned from, for example, Lacan primarily of interpretive use, or did she see these insights as linked to a project of social change, as many critical theorists do? Following from this, Konieczny asked how Sister Thorn's story might be "culturally significant for you and perhaps for those in similar social locations, for example, for contemporary American Catholics or for Catholic women."

Konieczny went on to raise a substantial question about one of Sister Thorn's major concerns: the reformation of religious life in the early 20th century. She wondered, given data on rising vocations at this time and their links to American Catholic class mobility, which types of groups among Sister Thorn's listeners would have been especially receptive to this message? Although Kane addressed this question briefly in the book, Konieczny wondered if there might be more information available about the laypeople, priests, and religious that heard her messages of reform that might shed further light on concerns around vocation and religious life in the period.

Finally, Konieczny raised the question of Kane's use of critical theory, asking if she could have reflected even more explicitly on the question: "How was Sister Thorn—as a woman, a religious sister, and a stigmatic—located in the power relations in which she was situated? In the final analysis, was she powerful or powerless? How might she have been powerful or powerless, and why?"

Konieczny observed that second- and third-wave feminism might react quite differently to Thorn's story. She suggested that one theorist who went unmentioned in Kane's work—Judith Butler, who draws on the work of Michel Foucault—might be useful in approaching these broad questions about power. Konieczny suggested that Butler's description of marginal people, "abject figures" with "abnormal bodies," is useful in understanding Thorn's power. It was her very marginality, as a woman whose life was publically and privately defined by pain, that allowed her to make "an exercise of power, of creative agency, within a highly constraining system of power relations . . . where individuals usually . . . reinforce at least some aspects of those relations through the citation of norms." Thorn's abjected



see *Seminar in American Religion* on page 37

2015 Grants & Awards

RESEARCH TRAVEL GRANTS

Grants to help defray travel and lodging costs are made to scholars of any academic discipline who are engaged in projects that require use of the Catholic Americana collections in the library and archives at the University of Notre Dame. The following scholars received awards for 2015:

Jennifer A. Callaghan

Northwestern University

“Critical Mass: The Fall and Rise of Latin in the Long U.S. Catholic Liturgical Movement”



Max Forrester

Washington University in St. Louis

“Competing Destinies: Religious and Political Conflict in the Southwest Borderlands, 1803–1848”



Gracjan Kraszewski

Mississippi State University

“Catholics in the Confederacy during the American Civil War”



Todd C. Ream

Taylor University / Baylor University

“Your Reporter Was Faithfully Near: The Life of Francis Wallace”



Sean Rost

University of Missouri—Columbia

“A Call to Citizenship: Anti-Klan Activism in Missouri’s ‘Little Dixie,’ 1921–1928”



Jason Sprague

University of Iowa

“The Shadow of a Cross’: Odawa Catholicism in Waganakisi, 1765–1825”



Stephen Thompson

Jackson School of International Studies, University of Washington

“Swords into Plowshares: Why Denominations Stop Supporting U.S. Foreign Interventions”

Michael A. Weeks

University of Colorado, Boulder

“Industrializing a Landscape:
Northern Colorado and the
Making of Agriculture in
the 20th Century”

**Francesca Cadeddu**

Fondazione per le Scienze
Religiose “Giovanni XXIII,”
University of Cagliari

“Suicide or Sacrifice? Allen
LaPorte’s Self-Immolation
and the Catholic Debate
over the Vietnam War”

**Federico Ruozi**

University of Modena
and Reggio Emilia

“The Arrival of Television
in the U.S. and Italy: A
New ‘Holy Crusade’”



**Learn more about the Cushwa Center’s
grant programs and recipients online at
cushwa.nd.edu/grant-opportunities**

2015 HIBERNIAN RESEARCH AWARDS

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America. The following scholars received awards for 2015:

**Howard Lune**

Hunter College, CUNY

“Unfriendly Societies:
Know Nothings, the
AOH, and the Fight
for Authentic
Cultural Identity”

**Matteo Binasco**

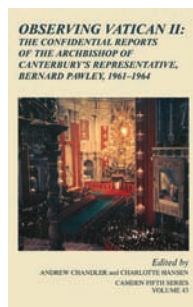
University of Notre Dame
(Rome Global Gateway)

“Roman Sources for
Global Irish Catholicism”

Heidi Christein, archivist at the **Archdiocese of Detroit**, wrote to let scholars know that several collections at the Archives of the Archdiocese of Detroit have reopened for research. Additionally, the administrative offices of the Archdiocese of Detroit have moved. The new address is 12 State Street, Detroit, Michigan, 48226.

Bill Cossen (research travel grant recipient, 2014) is a finalist for the 2015 Charlotte W. Newcombe Doctoral Dissertation Fellowship from the Woodrow Wilson National Fellowship Foundation, 2015. He also received the 2015 Presidential Graduate Scholarship from the American Catholic Historical Association, and he presented his paper “Catholic Gatekeepers: The Church and Immigration Reform in the Gilded Age and Progressive Era” at the ACHA’s spring meeting. His article “Education in the Name of the Lord: The Rise and Decline of the Hartford Diocesan Labor Institute and the Fate of Catholic Labor Schools,” is forthcoming in the *Catholic Historical Review*, and his review of James M. Woods’ *A History of the Catholic Church in the American South, 1513-1900* will appear in a forthcoming issue of the *South Carolina Historical Magazine*.

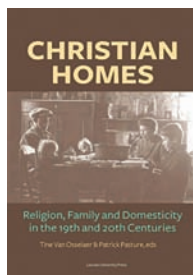
Matthew Cressler will be assistant professor at the College of Charleston beginning fall 2015. He is at work on a book manuscript titled “From Conversion to Revolution: The Rise of Black Catholic Chicago.” His article “Black Power, Vatican II, and the Emergence of Black Catholic Liturgies” appeared in the Fall 2014 issue of *U.S. Catholic Historian*. Last November Cressler gave an invited lecture to the Institute for Black Catholic Studies at Xavier University of Louisiana titled “Black Catholics from Great Migrations to Black Power.”



Charlotte Hansen (2013 Cushwa Fellow) edited, with Andrew Chandler, *Observing Vatican II: The Confidential Reports of the Archbishop of Canterbury's Representative, Bernard Pawley, 1961–1964*, which was published by Cambridge University Press in 2014 as part of its Camden Fifth Series. Hansen also recently presented several papers: “Wanton’ 19th-Century (American) Catholic Attacks on the Jesuits: An

Examination of Catholic Reactions to the Jesuits, with Particular Reference to Orestes A. Brownson” at “Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814-2014” at Loyola University Chicago (October 2014); “Doubt (2008): A Historical Reading of a Film about the Uncertainties of Certainty” at the Ecclesiastical History Society Annual Conference (July 2014); and “Observing Vatican II: Ecumenical Diplomacy and the Second Vatican Council, 1962-65” at the University of London’s Institute of Historical Research: Modern Religious History. She is working on a monograph with the working title “Catholicism between Hope and Resignation, 1845-1920: A Study of European and American Catholics, Liberal in Politics but Not in Doctrine.”

Candice Shy Hooper (2014 travel grant recipient) finished her book, *Lincoln’s Generals’ Wives: Four Women who Influenced the Civil War—for Better and for Worse*. It is set to be published by Kent State University Press in 2016. While she did much of her research on Ellen Sherman in the Notre Dame Archives’ online collection, a travel research grant allowed her to spend five days at the Archives in person to complete her research. “The travel grant was truly invaluable, not only for the work in the archives but also because I got to spend some time with Dr. Cummings. And the archivists, Kevin Cawley, Joseph Smith, and Charles Lamb have been so helpful in helping me get the permissions and illustrations I need for the book.”



Paula M. Kane’s chapter “Stigmatic Cults and Pilgrimage: The Convergence of Private and Public Faith,” appears in *Christian Homes: Religion, Family and Domesticity in the 19th and 20th Centuries*, edited by Tine Van Osselaer and Patrick Pasture and published in 2014 by Leuven University Press.



Angela Alaimo O’Donnell’s book, *Mortal Blessings: A Sacramental Farewell*, is a memoir about her mother’s last days and the process of saying goodbye. It was published by Ave Maria Press in 2014.



Christopher Shannon authored, with Christopher O. Blum, *The Past as Pilgrimage: Narrative, Tradition, and the Renewal of Catholic History*. It was published by Christendom Press in 2014.

The **Hesburgh Libraries** has recently acquired the **Thomas M. Loomer Collection in Catholic Modernism**, which comprehensively covers books on Modernism in Catholic thought, with more than 1,500 volumes. The printed works cover output from Great Britain, France, Italy, and Germany, but also include primary works for Modernism in the Netherlands, U.S., Switzerland, and Austria. Most of these printed works were published between 1895 and 1912, but the collection also includes subsequent studies and monographs on Modernism and individual Modernists. In addition to books, the collection includes manuscript material from several principal thinkers,

including George Tyrrell (letters) and Friedrich von Hügel (correspondence with other thinkers and relatives). Thomas Loome, the compiler of the collection (and former owner/bookseller of Loome Theological Books, Stillwater, Minnesota), has written widely on Modernism, and the collection includes his extensive research notes, reprints, copies of archival sources, and correspondence concerning his research and the debates.

The Loome Catholic Modernism Collection will be housed in Rare Books and Special Collections, and processing of the collection will begin soon. Visit rarebooks.library.nd.edu for more information.

The **College of the Holy Cross** announced the launch of a new online resource for the study of Catholicism around the world—among the people and within the cultures where it is lived. **Catholics & Cultures** (www.catholicsandcultures.org) is a growing, changing depiction of the 21st-century Catholic Church, replete with photo galleries, videos, scholarly articles, audio interviews, and demographic data. Visitors to the site can delve into the rich content of a single country or explore by theme to compare among many.

“Bringing the Created toward the Creator: Liturgical Art and Design after Vatican II”

A Catholic Research Resources Alliance (CRRA) Symposium and Annual Meeting

June 1-2, 2015 | Catholic Theological Union, Chicago

The symposium will explore post-Vatican II changes, current activities in preserving and providing access to the archives of liturgical designers and artists, and will engage with scholars and students who use these resources.

Registration is free and may be completed online at www.ctu.edu/crra-registration. Visit catholicresearch.net/cms/index.php/crra-news-and-events for more information or email Jennifer Younger at jyounger@nd.edu.

CALL FOR PROPOSALS

Still Guests in Our Own House?

Women and the Church since Vatican II

November 6-7, 2015 | Loyola University Chicago

- What has and has not changed for women in the Church since the Second Vatican Council?
- What positions do women have and what roles do they play in the Church today?
- What is the future for women in the Church?
- What should be the agenda of engagement for the next half century?

In Fall 2015, Loyola University Chicago will mark the 50th anniversary of the conclusion of Vatican II with a public symposium.

Women's lives across the globe have changed dramatically since the Council, and these changes have had a powerful effect in the Church as well. Women have taken on new roles, challenged traditional teachings, and raised new questions. What role did and does the Council play in this complex development?

At “Still Guests in Our Own House,” scholars will address the issues raised by these questions. Please join us in what promises to be a lively exploration of the Council's history and impact on women by proposing a paper, panel, or roundtable.

Keynote: M. Shawn Copeland, Professor, Department of Theology, Boston College

Responder: Kathleen Sprows Cummings, Associate Professor, American Studies Director, Cushwa Center for the Study of American Catholicism

The Symposium is sponsored by the Carolyn Farrell, B.V.M., Professorship in Women and Leadership, the Gannon Center for Women and Leadership, the Department of Theology, the John Cardinal Cody Chair in Theology, the Hank Center for the Catholic Intellectual Life, the Catholic Studies Program, and the Department of History. It is free and open to the public.

We invite interested scholars to submit a 100-200 word proposal for a panel, roundtable or paper by June 1, 2015 to socialjustice@luc.edu. A decision will be conveyed by June 15, 2015. For more information, see www.luc.edu/gannon.

The Badin Bible

A Legacy of Firsts

By Heather Grennan Gary

The Bible that the University of Notre Dame acquired last summer and displayed in Hesburgh Library's Rare Books and Special Collections Room last fall contains all the stories that one would expect to find—from Genesis to Revelation, it's all there. But for those who know how to read between the lines, so to speak, it also tells a more recent story, one with its own narrative arc and significance for American Catholic history.

On October 10, 2014, a crowd packed the Rare Books and Special Collections room to hear from historians Margaret Abruzzo of the University of Alabama and Patrick Griffin and Mark Noll of the University of Notre Dame, as well as Notre Dame theologian Gary Anderson, about this impressive acquisition.

This particular Bible—a three-volume edition that's being called the Badin Bible after its original owner, Father Stephen Badin—was printed in Philadelphia in 1790 by Mathew Carey, an Irish expatriate. According to its inscription, it was given to Badin, a Frenchman who was the first priest ordained in the United States, by John Carroll, the first Catholic bishop of Baltimore (and the first in the United States), on the occasion of his ordination.

“By tracing the path of this Bible through these three sets of hands and through the United States, this Bible can also illuminate the challenges that American Catholics faced in constructing a church and the structures of Catholic life,” Abruzzo said.

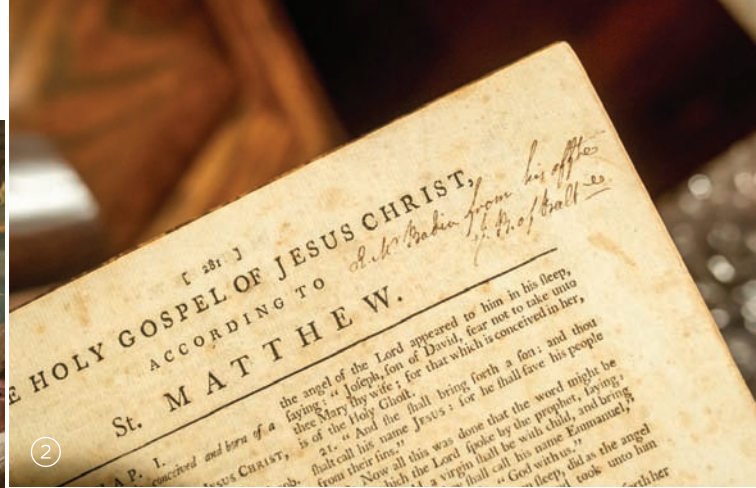
First, she noted, when the Bible was published, the Diocese of Baltimore encompassed the entire United States. While Catholics numbered only about 35,000 and Bishop Carroll oversaw only about 35 priests, the diocese spanned a massive 865,000 square miles. Badin, a missionary who traveled to the American frontier early in his ministry—and traveled around the frontier for decades—would have had the Bible with him in Kentucky, Indiana, Illinois, and Ohio.



Griffin suggested that the Irish-born Carey, the American-born Carroll, and the French-born Badin, all Catholic men who found themselves in America on the cusp of the 19th century, each experienced a distinct perspective on this Age of Atlantic Revolutions. “The different ways they navigated the tensions involved in this age says a great deal about the ways Catholics, and those from the various nations affected, struggled during this period,” Griffin said. “How people understood the struggles of [this] momentous age was not straightforward. It was complex.”

Stephen Badin entered the seminary in his native France in 1789, just as the French Revolution was getting underway. The Revolution's anti-clericalism forced the seminary to close two years later. “For Badin, the age of revolution and enlightenment was not a place Catholics could live comfortably,” Griffin said. Badin arrived in the United States not long after John Carroll, a Jesuit born in Maryland to a wealthy and well-connected family, was appointed the first bishop of Baltimore.

Carroll in particular faced a complicated dynamic when it came to religion and society. “Throughout his life Carroll would live with the tensions of being Catholic in a society hugely Protestant and traditionally anti-Catholic,” Griffin said. “He was discriminated against in the empire because of his faith, but also lionized because of his polite civility and his affluence.” Carroll believed that religious tolerance was a crucial element in the new, independent republic that had emerged out of revolution. “He hoped confessional differences could fade through faith working hand-in-hand with reason,” Griffin said.



1) Father Peter Rocca, C.S.C., blesses the three-volume Bible that rests on the tomb of its original owner, Father Stephen Badin, in the Log Chapel at the University of Notre Dame.

2) The inscription reads, "To the Reverend Stephen Badin from your affectionate Bishop John Carroll of Baltimore."

3) Members of the Loretto Community and friends gather for a photo with Badin's Bible in the Log Chapel.

But Carroll also knew that his far-flung flock needed tending, and that included having access to religious resources. When Philadelphia publisher Mathew Carey wrote to Bishop Carroll proposing that Carey's publishing company produce an English edition of the Douay-Rheims translation—the "Catholic" Bible—Carroll offered his wholehearted support (see sidebar).

"In North America, there were virtually no English-language Bibles before 1777," Mark Noll said. There were, however, Bibles in other languages: Full editions were printed in German and Algonquin, and Catholic catechetical materials printed in New Spain and New France contained Bible excerpts in Nahuatl, Huron, Spanish, and French.

Noll shared a page from Margaret T. Hills' 1962 book, *The English Bible in America* (American Bible Society & New York Public Library), with symposium attendees. According to Hills, Carey's 1790 edition was only the twenty-third English printing of the Bible in the United States. But of those 23 editions, 20 contained just the New Testament—and every Bible printed in the United States up to that point had been the King James Version. So Carey's decision to publish both parts of the Douay-Rheims translation broke new ground.

Unlike Badin, for whom revolution meant persecution and suppression of the Catholic Church, Griffin said Mathew Carey saw revolution as a promise of liberation. "He had fled Ireland for America because he was a radical proponent of Irish independence from the British crown." Carey was a Catholic, like Badin, but for Carey, "There could be a place for Catholics in a world defined by republican revolution," Griffin said.

A New Chapter

Last summer, the Sisters of Loretto added a chapter to the Bible's story. On July 6 the motherhouse community and friends blessed the Bible at a sending ceremony that included a procession from Badin's former home to Mass, where Craig gave a post-communion reflection on the Bible's history and Badin's influence on the life of the Loretto community. The Bible was then displayed one last time and then packed away for the trip North. A delegation of sisters, including Craig, and several friends, including Carol Pike and Margaret and Mary Quayhagen, sisters who live in Badin's original brick home, drove to Notre Dame from Narinx on July 14. They were met by staff of the Cushwa Center, the Hesburgh Library, and others at the Log Chapel, where Badin is buried. Father Peter Rocca, C.S.C., celebrated a welcoming Mass, and his sermon reminded those in attendance of the realities of the Catholic Church on the American frontier in the 19th century. Kathleen Sprows Cummings offered a reflection that focused on the cooperation between clergy and lay Catholics, including sisters, and how that cooperation played a necessary role in the original production of the Bible, its preservation over the years, and its new life at Notre Dame.

continued on page 12



Bible demonstrates the problems and potential of Catholic-Protestant relations

Due to the expense of printing the Bible, Mathew Carey needed 400 subscribers to move ahead with the project. Bishop John Carroll provided his support—so much so that he personally solicited subscriptions for the Bible on Carey's behalf. "Carroll collected money from purchasers, passed on instructions about how subscribers wanted their Bibles bound, and reminded Carey to send overdue copies to impatient buyers," Margaret Abruzzo said. "He was literally Carey's middle-man for many of the copies of the Bible."

Carroll did this in part because of the shortage of spiritual and religious resources for Catholics in the United States at the time; he wanted his flock to have access to a suitable, church-approved Bible. But both bishop and publisher had another motive for wanting U.S. Catholics to have access to a Bible. "Carey and Carroll understood the importance of the Bible for challenging popular notions that Catholics were immoral people who could not be trusted either as neighbors or as citizens," Abruzzo said. "They wanted to improve popular perceptions about Catholics, particularly by refuting the claim that Catholics could not or did not read the Bible. This was especially important at a time when Bible-reading was linked to good citizenship and morality." For instance, Abruzzo said, until 1790, a person had to acknowledge the divine inspiration of both the Old and New Testaments in order to hold public office in Pennsylvania.

"In many ways, this Bible represented the hope of both Carroll and Carey that Catholics could forge new relations with Protestants—not by erasing difference, but simply by living in harmony," she said. That hope was tested when Carey's Bible was being bound, Abruzzo said. The bookbinder made so many errors—putting pages out of order—that Carey was sure it was a deliberate move by someone who objected to the Catholic Bible.

But glimmers of harmony and new relations between Catholics and Protestants also emerged during the publishing project. One of the 471 subscribers to this Bible was Benjamin Rush, a Protestant. And some Protestants, including George Washington, donated money during this time to help build Catholic churches in various locations around the country. "There was a sense that religion—even Catholicism—would promote morality and citizenship," Abruzzo said.

A lay Catholic leader, Carey went on to become one of the country's most successful publishers during his lifetime, thanks in part to his vision of living in harmony with his Protestant neighbors. According to Margaret T. Hills' *The English Bible in America*, while this 1790 Bible is Carey's first, he published two additional editions of the Douay-Rheims translation in 1805—and more than 60 editions of the King James Version before his retirement in 1824.



5



6



7

4) The Badin Bible exhibit in the Rare Books and Special Collections Room at Hesburgh Library ran through the fall semester. The three portraits in the back are John Carroll, Stephen Badin, and Mathew Carey. 5) A crowd attended the symposium at Hesburgh Library to learn more about its new acquisition. 6) Professors Patrick Griffin, Kathleen Sprows Cummings, Gary Anderson, Mark Noll, and Margaret Abruzzo each spoke at the symposium about the historical significance of this Bible. 7) Loretto sisters processed into Mass with the three volumes of Badin's Bible.

Ministry on the Frontier

After Badin's ordination in 1793, his ministry took him to Central Appalachia and the Midwest. Although he was constantly traveling, his home base from 1796 to 1819 was St. Stephen's farm, now the motherhouse of the Loretto Community in Nerinx, Kentucky. The brick house he erected there in 1816—still in use today—was the first brick building in Marion County. In 1831 Badin built a log chapel in northern Indiana, where he ministered to the Potawatomi in the area. He eventually gave the chapel and the land around it to the Bishop of Vincennes, who in turn passed it on to Father Edward Sorin, C.S.C., for the establishment of the University of Notre Dame in 1842.

When Badin died in 1853, he was buried in the crypt of Cincinnati's St. Peter in Chains Cathedral, but in 1904 his body was moved back to Notre Dame, where it was interred in the Log Chapel (a replica of Badin's original, which was destroyed by fire in 1856).

The Rest of the Story

While Badin's body was buried in Ohio and later Indiana, some of his belongings remained at the Loretto Motherhouse in Kentucky. And it was there, in the vault, nearly 160 years after Badin's death, that volunteer Carol Pike and archivist Sister Eleanor Craig, S.L., rediscovered the Bible that had been stored away for so long.

In Pike's first visit to the vault, in 2012, while looking through a box labeled "Rare Bibles" with Craig, she unwrapped Badin's Bible and immediately recognized it as a 1790 Carey edition. The Loretto Community Executive Committee ultimately decided to approach Notre Dame about purchasing the Bible in part because the University had the facilities to publicly display it and make it available to researchers. Fewer than three dozen of the original 471 Bibles Carey printed in 1790 are known to still exist, so the rare nature of the Bible itself combined with the historical significance of the original owner, his gift-giving bishop, and the pioneering publisher, made this specific Bible exceptionally distinctive. The purchase was funded through a grant from the university's Office of Research and the Hesburgh Libraries.

Kathleen Sprows Cummings, director of the Cushwa Center, submitted the application for the Library Acquisition Grant to the Office of Research. "Notre Dame's acquisition of the Badin Bible will link Father Badin's Kentucky home with his Indiana one, and his early ministry as a priest with his final resting place," she said. "Far beyond the campus connection, however, Badin's Bible represents a number of historic firsts in American Catholicism. This is a real treasure that will benefit the teaching and research of historians and Bible scholars at Notre Dame and beyond."

“Sister Builders” in Chicago

By Rima Lunin Schultz and Ellen Skerrett



The B.V.M. Sisters broke ground for Mundelein College two days after the stock market crash in 1929 and employed crews around the clock as the Depression worsened. Classes began in September 1930, and the \$2.5 million Art Deco skyscraper was officially dedicated on June 3, 1931. Courtesy of the Women and Leadership Archives, Loyola University Chicago, Mundelein College Records Collection.

The “Crossings and Dwellings” exhibit at the Loyola University Museum of Art (LUMA) presented an unusual challenge to us as historians: How could we convey the substantial contributions to the Jesuit mission in Chicago made by the Religious of the Sacred Heart (R.S.C.J.s) and the Sisters of Charity of the Blessed Virgin Mary (B.V.M.s), neither of which owned many art objects? Unlike their ordained male counterparts, the Sisters had no golden monstrances or chalices nor any of the globes or maps and etchings that constituted such vivid examples of the Jesuit presence in the Midwest. The historical record, however, makes clear that the R.S.C.J.s and B.V.M.s collaborated closely with the Jesuits and were responsible for much of the growth of Chicago’s famed Holy Family parish during the 19th century. As historians, we aimed to put these remarkable women religious back “on the map” in a way that would engage visitors to the university’s art museum and begin a conversation about the Sisters’ role in creating a Catholic education system in the frontier town on the shores of Lake Michigan. But in order to do so, we needed to identify material culture that would bring to life the accomplishments of “Sister Builders” and reconnect their histories to the development of Chicago.

We began by reconstructing the footprint of the two women's congregations in the Jesuit parish of the Holy Family on Chicago's Near West Side to discover how their physical presence interacted with the neighborhood and parish. Like Father Arnold Damen, S.J., the founder of Holy Family, who was born in Holland in 1815, many of the sisters were themselves immigrants or the daughters of immigrants. The R.S.C.J.s, originally French, had established the first free school west of the Mississippi in 1818. Fifty years later members of the order opened a convent academy for young women in Chicago, and in 1860 their school building on Rush Street was floated

down the south branch of the Chicago River to a site on Taylor Street in Holy Family parish. At a time when married women could not buy or sell or own property, the R.S.C.J.s purchased six acres of land and began the construction of a complex that by 1886 featured two massive brick structures, including a Gothic chapel designed by John Van Osdel, Chicago's leading architect. Contemporary news accounts recorded the "imposing procession of forty drays and thirty five express wagons" that carried the R.S.C.J.s' "ordinary household goods" on August 22, 1860. The original R.S.C.J. House Journal (written in French) not only commemorated this long-forgotten event in Chicago history, but it provided valuable context in room 203 of the Sisters' partnership with the Jesuits.

In light of the invisibility of women religious in general, exhibiting G. P. A. Healy's portrait of his daughter, Emily (1853-1909) as a novice in an R.S.C.J. convent in France allowed us to highlight the transnational Catholic narrative, now with a new gender focus, and made the case for the early participation of Roman Catholics in the cultural life of the antebellum Midwest city. Healy painted crowned heads of Europe as well as Abraham Lincoln (without a beard) and Chicago's most prominent pioneer civic leaders and entrepreneurs. Until the LUMA exhibit, his daughter's portrait had never been on public display. "Mother Healy" had attended the convent academy on Taylor Street as a child in the 1860s, and served her community as an educator for more than 30 years after her profession.



Rising 198 feet above North Sheridan Road, Mundelein College was the only college skyscraper in the world when it was dedicated in 1931. In 1991 the women's college affiliated with Loyola University Chicago, and its Art Deco skyscraper is now the Center for Fine and Performing Arts. Accorded landmark status in 1980 by the Register of Historic Places, the Mundelein College building remains a site of cultural memory honoring women's education and leadership. Courtesy of the Women and Leadership Archives, Loyola University Chicago, Mundelein College Records Collection.

By 1890, 60 Sisters taught the daughters of Chicago's elite in the Seminary of the Sacred Heart on Taylor Street and educated 1,000 poor girls in Holy Family parish, free of charge. In 1896 a beautifully ornate sanctuary lamp was commissioned for the Taylor Street chapel by R.S.C.J. alumnae and crafted in the studios of W. J. Feeley of Providence, Rhode Island. Inscribed with the names of 165 women who donated, it is a "Who's Who" of early Chicago, both Catholic and Protestant, indicating the influence of Catholic women religious and their institutions in the cultural development of the leading citizens of the fast-growing metropolis. That Catholic sisters created and sustained a monumental sacred space in their educational complex raises important questions about the role of religion in urban life. It also challenges the popular narrative that identifies Jane Addams' Hull-House, opened in 1889 not far from the R.S.C.J.s' academic campus, as the *only* place of beauty and refinement on Chicago's Near West Side, exclusively offering cultural opportunities to an impoverished slum neighborhood.

Room 205 of the "Crossings and Dwellings" exhibit, designed by Christopher S. Payne, traced the pioneering contributions of the B.V.M. "Sister Builders" to higher education in Chicago. Talk about an unknown story! The B.V.M. community began in Dublin in 1833 but within 10 years its members had "gone West" to Dubuque, Iowa, where they established their motherhouse. From the 1867 establishment of their first school in Holy Family parish, the

congregation's reputation as educators grew steadily, attracting students—and future B.V.M.s, among them Mother Isabella Kane (1855-1935), who played a crucial role in the design of Mundelein College's Art Deco skyscraper on Sheridan Road.

Challenging Progressive reformers who insisted that vocational training was the ideal for immigrant children, the B.V.M.s opened St. Mary's in 1899 as the first central Catholic high school for girls in the nation. One of its early graduates was Edith Redding (1889-1959), the daughter of a neighborhood saloonkeeper, who had been involved in drama productions at Hull-House. Although her portrait by Paris-trained artist Enella Benedict became one of the settlement's iconic images, Edith's identity remained a mystery until several years ago when Sister Mary A. Healey, B.V.M., made the connection, recalling that "Sister Sariel Redding always said her portrait hung at Hull-House." The oil painting of "Edith," on display in the LUMA exhibit, constituted a powerful reminder that religious life offered talented young Catholic women opportunities to shape a system of education that would enable others to achieve middle class status and professional life.

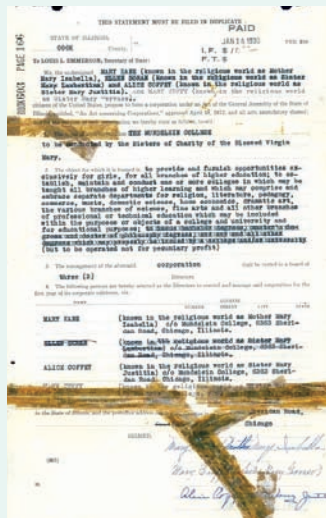
Room 205 dramatized the initiative and vision of the B.V.M. "Sister-Builders" as they put their imprint on the urban landscape of Chicago with The Immaculata high school (1922) and Mundelein College (1930), the first skyscraper college in the world. These institutions, built and paid for entirely by the B.V.M. order, were the result of collaborations between the sisters, architects, artists, and the male hierarchy. The preponderance of photographs in room 205, the use of carefully selected documents, and the combination of seemingly disparate artifacts—ranging from a rather traditional executive desk used by Sister Justitia Coffey, the first President of Mundelein College, to the extraordinary (and authentic) "Oscar" won by Mundelein graduate Mercedes McCambridge—was a carefully considered strategy on our part to ensure that the narrative of the B.V.M. "Sister Builders" operated on multiple levels. It allowed us to tell a complicated big story in limited space, and to reveal the B.V.M. agency and ownership of the narrative of women's education in Chicago. The surrounding exhibit walls explored the role Mundelein College played in nurturing Catholic and American democratic values and citizenship for its students and faculty from the Great Depression to the Civil Rights

Era. Illuminating this story was a documentary tracing the career of Ann Ida Gannon, B.V.M., from her student days at The Immaculata to her presidency of the college (1957-1975). Janet Sisler, director of the Gannon Center for Women and Leadership at Loyola University, commissioned Colleen Musker to create the video installation, incorporating rare archival photos from the Mundelein College collection.

One of the superficially quotidian artifacts on exhibit, Mother Isabella Kane's "little black book," highlighted both our narrative and our methodology. Small, and ordinary looking, a little leather loose-leaf notebook, this artifact became a window to the character, leadership, and agency of a rather self-effacing, undiscovered woman in the annals of American history. Born in Ireland in 1855, Mary Kane came with her widowed mother and five brothers to Holy Family parish in 1865. One of the most poignant items in room 205 was a reproduction of the 1880 U.S. manuscript census page identifying Mary's mother as an illiterate who could neither read nor write. Mary Kane's education with the R.S.C.J.s and the B.V.M.s set her on a very different path. She joined the B.V.M.s in 1870, rose steadily through the ranks, and was elected head of her order in 1919. Mother Isabella Kane oversaw the expansion of the B.V.M. educational network in the United States (which included 24 grammar schools and two high schools in Chicago by 1927) and she was instrumental in the planning of Mundelein College.

Mother Isabella's little notebook records in great detail her engagement with every aspect of planning for the construction of the Mundelein skyscraper. It reveals how she planned the design of the interior, attending to the kind, quality, color, and placement of all the marble used in the interior space. Nearby we displayed selected letters of the official correspondence Mother Isabella kept with designers, artists, and architects involved with building Mundelein, offering rare insights into the character and quality of her leadership and providing more evidence of the independent spirit and authority of women religious.

We had few impressive, bejeweled or shiny objects to create a mood of awe-inspiring reverence, for B.V.M.s took their vow of poverty seriously and their self-effacing, collaborative, and cooperative form of leadership remained focused on the community, not individuals. Like most women religious, these "Sister Builders" did not maintain personal or private



The incorporation papers of Mundelein College



At the time this photo was taken, c. 1914, St. Mary's High School graduates were becoming Chicago public school teachers in such numbers that the Progressive Superintendent of Schools, Ella Flagg Young, tried to have a quota imposed. Courtesy of the Mount Carmel Archives of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, IA.

correspondence, journals, photographs, and diaries of a revealing nature, nor did they write autobiographies.

This brings us to a final note about choices we made in the exhibition space of Room 205: displayed near Sister Justitia Coffey's desk are the incorporation papers of Mundelein College. This reproduction of the now fragile, held-together-by-scotch-tape document is signed by three women religious. In a politic and courteous gesture, the B.V.M. congregation named their unique and modern Art Deco skyscraper college for Cardinal Mundelein. His name, of course, is not on the document of incorporation. Built at the beginning of the Great Depression, with loans backed by the B.V.M.-high school properties of The Immaculata and St. Mary, the college opened in 1930 to great acclaim. It redefined the shoreline of Lake Michigan as it pioneered in modernizing education for the new American Catholic woman. Just as Room 205's artifacts insisted on the presence and power of Catholic sisters in an area of the city seemingly dominated by Jesuit priests and Progressive reformers, the Mundelein skyscraper, now part of Loyola University's Lake Shore campus, reveals as well as conceals the legacy of these Sister-Builders.



(left) Sanctuary Lamp commissioned by RSCJ alumnae in 1896 for the Gothic convent chapel of the Seminary of the Sacred Heart on Taylor Street. Photo by Mary Albert, Loyola University Museum of Art (LUMA). (right) Among the prominent graduates of the Religious of the Sacred Heart were Agnes Amberg and her daughter, Mary, who established the first Catholic settlement in Chicago. Photo by Mary Albert, Loyola University Museum of Art (LUMA).

Seton Writings Project Advances to Phase Two

The Seton Writings Project, Phase One, sponsored by the Sisters of Charity Federation, researched and published a comprehensive edition of letters, journals, notes, translations, and other writings of Saint Elizabeth Ann Bayley Seton (1774-1821). (See Regina Bechtle, S.C., and Judith Metz, S.C., eds., Ellin M. Kelly, mss. ed., *Elizabeth Bayley Seton Collected Writings*, 3 vols. (New City Press: New York, 2000-2006).

Phase Two of this project is now focused on gathering letters, notes, journal entries, and reflections written to and about Elizabeth Seton, her family, friends and advisers. It seeks to document the religious and secular context in which:

- she grew as an Episcopalian wife, mother and widow and as a Catholic convert;
- she founded the Sisters of Charity of St. Joseph's in Emmitsburg, Maryland, in 1809;
- the community expanded as the Catholic Church grew in, and immigrants flocked to, the United States.

For example, these documents shed light on turmoil at the New York parish where Elizabeth worshipped after becoming a Catholic, on the rocky early years

of the Sisters of Charity as three successive Sulpician superiors brought their different personalities and visions, and on the struggles of ecclesiastical superiors to interpret the Sisters' rule in light of evolving needs and circumstances.

Phase Two material encompasses over 1,000 documents from 1767 through the 1860s, as well as much undated material.

As a first step, a chronological chart of documents and their archival locations will be made available digitally. Researchers will find these digital charts helpful in locating materials relevant to the spread of the Vincentian charism in the United States, and early American Church history in general.

Digital transcripts of documents (subject to archival permissions), with extensive annotations, are still to come.

For further information, contact: Seton Writings Project Researchers: Regina Bechtle, S.C., & Judith Metz, S.C. (judith.metz@srcharitycinti.org or rbechtle@scny.org) (project co-editors), Vivien Linkhauer, S.C., and Betty Ann McNeil, D.C.

History of Women Religious of Britain and Ireland (HWRBI) 2015

Annual Conference On Women Religious

“Consecrated Women and Their Archives:
Towards the History of Women Religious of Britain and Ireland”

May 13, 2015 | Maynooth University | Maynooth, Co. Kildare, Ireland

While the deadline for contributions has passed for this interdisciplinary conference on women religious of Britain and Ireland, HWR members may wish to attend. The program will provide a stimulating and congenial forum for the discussion of the history of women religious. It seeks to reflect the diversity of the experience of women religious throughout time and the importance of their archives to historical understanding.

For more information, email Dr. Jacinta Prunty, of Maynooth University's Department of History, at jacinta.prunty@nuim.ie. Please note that accommodation bookings are made directly with the Maynooth Campus Conference & Accommodation office. Visit maynoothcampus.com for more information. Email the office at info@maynoothcampus.com or call 353-(0)1-708-6400.

Conference Recap

Restored Jesuits, Women Religious, American Experiences, 1814-2014

October was a happy month for Catholic historians within reach of Chicago; several dozen, joined by members of the public, met for three days to discuss the history of the Jesuits and of their colleagues from women's religious orders within the context of building an American nation. (Conference goers also enjoyed a beautifully curated exhibit at the Loyola University Museum of Art—see page 14.) The conference organizers named both conference and exhibit after Thomas Tweed's book *Crossing and Dwelling* (Harvard, 2006), and chose papers investigating refugees from European exclusions; transatlantic immigrants; multilingual and transnational identities; settlers in ethnic urban cores; and boundary-dwellers in frontier peripheries.

Women religious were well-represented at the conference (see blogs.lib.luc.edu/jesuitrestoration2014/conference-program/ for the full program). The opening session featured a lecture by CHWR steering committee member Carol K. Coburn (Avila University), speaking on "Crossing Boundaries and Cultural Encounters: Women Religious as Builders and Shapers of Catholic Culture and American Life." After Coburn's address, Janet Sisler (Loyola University Chicago) moderated a panel discussion featuring Chicago historians Ellen Skerrett, Rima Lumin Schultz, and Ann Harrington, B.V.M. (Loyola University Chicago). The three spoke on the history of the B.V.M. sisters in Chicago, their sometimes-difficult relationship with Jane Addams' Hull House, and their investment in Catholic liberal arts education. The closing session featured a plenary address by CHWR steering committee chair Kathleen Sprows Cummings (University of Notre Dame), "Nation Saints: U.S. Catholics and the Afterlives of American Women Religious."

Papers presented on the history of women religious included one by Sarah Barthélemy (Université catholique de Louvain), who spoke on "Leaving Europe Behind: The Foundations of the Faithful Companions of Jesus in America (XIX century)." Barthélemy, whose forthcoming dissertation is on women's use of Jesuit models and practices, spoke on a French order whose explicit self-modeling on the Jesuits faced both pushback and support from the Society. While the military metaphors of the Jesuits and their independent, non-diocesan structure was seen as inappropriate for women, the foundress appealed to her direct visions from God as authorization for her community. The women's migration to Canada and the United States precipitated the active life they had fought for in France; relationships with

the Jesuits became more cordial as men and women provided mutual assistance to each other's projects.

Mary Ewens, O.P. (Sinsinawa Dominican Research Center) gave a paper titled "Icy Crossings and Dwellings: John Fox, S.J. and the Sisters of Our Lady of the Snows," which examined Fox's foundation of an order of native Alaskan women. The sisters trained as catechists and led prayer services in remote villages in the 1930s and 1940s. They were controversial among some Jesuits because, while they had a regular prayer life, they also hunted, fished, and practiced native subsistence tactics; some Jesuits resisted using them as catechists, consigning them instead to domestic service in the missions. Eventually, the sisters were forced to disband, against their wishes and Fox's, the victim of the Jesuits' "prudence."

Finally, three scholars contributed to a panel on "Twentieth-Century Catholic Education and Gender." Rachel Daack (Clarke University) discussed the B.V.M. sisters' 50-school "system" in the 19th-century Western United States. On the one hand, the great distances between mission schools (and from the motherhouse) meant that local congregations had great control over their own school; on the other, Daack found significant evidence of sister-teachers communicating via letter about common pedagogy issues ranging from classroom discipline to the correct solution of algebra problems. Mary J. Oates, C.S.J. (Regis College), was not able to attend the conference, but her paper was read in her absence; she spoke on the tensions around the "coeducation question" in the 1960s. She presented a case study from Baltimore to demonstrate her claim that men's colleges saw admitting female students as the solution to financial problems, since students were increasingly enrolling at co-educational institutions. However, they dismissed any potential threat to women's colleges. Oates' study showed how the School Sisters of Notre Dame fended off Loyola's attempts to take over their campus and school, remaining independent despite the significant blow of Loyola's admittance of Catholic women. James O'Toole (Boston College) presented a contrasting case in which the Madames of the Sacred Heart were not able to keep Newton College of the Sacred Heart independent of Boston College. Newton was a success, with a more rigorous curriculum than BC and dedicated students, but it was a victim of social change and lack of financial endowment. O'Toole contrasted the melancholy of Newton alumnae with the quick loss of their memory on the BC campus after the "friendly takeover" merged the two institutions in 1974.

Why I Study Women Religious

by Carol K. Coburn, Ph.D.

Professor of American Religious History and Women's Studies Director, C.S.J.
Center for Heritage, Avila University



Carol Coburn and Sister Martha Smith, C.S.J., in 1999, the year their book *Spirited Lives: How Nuns Shaped Catholic Culture and American Life, 1836-1920* appeared.

As a child growing up in a small town in the 1950s and 1960s, I received little information about Catholic nuns from my Lutheran family or school. Although a large, majestic Ursuline convent and academy loomed only a few blocks down the hill from my home, it afforded me few views and no insight into the mysterious, black-robed women whom I rarely saw.

Fast forward to graduate school, where I began researching issues of American religious history and gender. Soon after completing my Ph.D. I accepted a position at Avila University and, by coincidence, I stumbled across some books on C.S.J. history in the university library.

This, combined with my increasing conversations with my faculty colleague, Martha Smith, C.S.J., hooked me firmly into the topic, and I soon became fascinated with the subject. I was struck by how closely the activities of Catholic sisters mirrored the activities and institution-building of Protestant women, although nuns' contributions had never been discussed in my graduate program in American women's history. Like an early explorer who thought she had discovered a "Lost World," I was determined to explore this "parallel universe." Of course, like Columbus, I didn't discover anything, because many

women religious and some secular historians were already there, creating and publishing research, moving it into the mainstream of academic scholarship.

In many ways this was an unlikely choice of research and collaboration on my part.

Separated by religion, ethnicity, professional background, life experience, and age, a fifth-generation German-Lutheran—an American historian—began a professional partnership with a third-generation Irish-Catholic—a European historian—who had spent her entire adult life in a religious community!

In May 1990, we began researching, discussing, debating, and teaching each other as we interacted with rich primary sources. Exchanging ideas on scholarship, methodology, religious, and life experiences became a way of life as the project unfolded. Sister Martha and I spent years immersed in research and thousands of hours in conversation, one of us learning to think and talk like a "Catholic" and the other learning to think and talk like a "feminist"—both of us expanding our worldviews and realizing that much was to be gained from listening to the other. We challenged each other's perceptions on the historical context of gender, religion, and power, modifying each other's assumptions (if not stereotypes), even as we challenged ourselves and each other to be bold in our writing and analysis. This collaboration allowed us to use our insider-outsider viewpoints, which we believed brought a balanced and unique perspective to our work. In the jargon of late 20th-century discourse, this would be called "feminist collaboration," or, using the language of the 19th-century convent, our joint project could be described as avoiding "singularity." In reality, it was probably a little of both.

From the beginning, our goals were shared. We intended to place Catholic sisters within the mainstream of American history and women's history, and show the sisters' lives and activities to be as complex, varied, and interesting as their Protestant and secular counterparts.

We intended for this research not only to explore commonalities and differences between these women's groups, but to further examine the intersection of gender, religion, and power in 19th and early 20th-century America. Catholic nuns struggled with the barriers inherent in gender, religion, class, race, and ethnicity in both the American Catholic culture and the larger American public culture.

Preserving the History of Catholic Women Religious: New Conversations on Gathering, Conserving, and Presenting the Past

Recap of a Symposium at Marian University, Indianapolis, December 2014

Archivists, sisters, and historians (and some sister-archivist-historians!), convened by Mary Ellen Lennon of Marian's history department and supported by grants from the Delmas Foundation and the Indiana Humanities Council, gathered to focus especially on the archiving and presentation problems faced by smaller orders of women religious with fewer resources. In her opening remarks, Lennon noted that the archives of small orders are in grave danger of simply disappearing, taking along with them the history of the order and its members. In this context, she said, "archivism is activism."

Several archivists and scholars with experience in digitizing small collections spoke about some of the initial challenges of such a task, which is promising yet more difficult than many understand. Lydia Spotts, archivist for Allison Transmission in Indianapolis, noted that "digitization" involves several steps: first, people and records must be organized so that the group knows what exactly it has and what order it should be kept in. "Old-fashioned" inventories, finding aids, and catalogues are necessary, with the physical job of tracking everything down followed by the intellectual job of discerning which items are of historical importance. Archivists can take inventory and recommend sub-series for digitization, but only the order itself (or those whom it deputizes) has "intellectual control" over the collection and what happens to it. After the order and/or its employees decides what it wants to preserve, the second step of funding acquisition can begin, to be followed by the third step of taking action to preserve physical

and digital artifacts and connecting these to a larger and sustainable preservation infrastructure. Jenny Johnson, Digital Scholarship Outreach Librarian at IUPUI, recommended seeking out local experts (like university librarians) for help in finding grants, etc. She suggested asking several questions: "Who's your audience? What's most important? What's the condition of the items--are they fragile? How can we use a selected digital portion to get scholars interested in the larger collection?"

For practical assistance, scholars and archivists should consider connecting with a larger group. Louise Grundish, SC, spoke on behalf of the Archivists of Congregations of Women Religious (www.archivistsacwr.org); Kate Feighery, archivist of the Archdiocese of New York, suggested discussing concerns with local university and diocesan archivists; and Jennifer Younger of the Catholic Research Resources Alliance (<http://www.catholicresearch.net/>) invited interested groups to contact the CRRA to discuss joining and to learn more about the Catholic Portal, which attempts to provide enduring global access to records of unique Catholic resources in libraries and archives. She also mentioned the Catholic Funding Guide. Carrie Schweier, of the Society of Indiana Archivists, suggested seeking out local secular groups like the Midwest Archives Conference, museums and libraries interested in local history, and so on.

Interested in these issues? Please consider submitting an individual or group proposal to the Triennial Conference!

Why I Study Women Religious *(continued)*

I've never looked back. Soon nuns began invading my dreams, and for the last 25 years I have relished my association with Catholic sisters both living and dead. I feel I have been honored to be a part of an amazing tradition, and I am grateful.

I'll finish my thoughts by describing a tradition Sister Martha and I developed during our archival research together. Whatever city we were in, we would relax in the evening by treating ourselves to a nice dinner and wine while discussing our amazing finds in the archives that day. We never stopped the

conversations, and we'd rehash intensive, humorous, sad, or surprising finds we had made, attempting to understand the documents we had mined. Whatever sister had been most dynamic in our research that day received a toast when we received our first glass of wine. I often wondered if we had some invisible guests at our table who shared our thoughts, conversations, and our laughter during those wonderful dinners. I hope we did.

This is the first in a new series of columns on this topic by HWR members. If you're interested in contributing, please contact chwr@chwr.org.

Publications and Short Notes

It's been a good half-year for review and historiographical essays on the history of women religious. **Margaret Susan Thompson** has published a review essay, "Sisters' History Is Women's History: The American Context," in *Journal of Women's History* 26, no. 4 (Winter 2014): 182-190. **Carol K. Coburn** has published a review essay, "Living on the Edge," in *America* (December 1, 2014); it can be accessed online at americamagazine.org/issue/culture/living-edge. And **Bernadette McCauley** has published "Nuns' Stories: Writing the History of Women Religious in the United States," in *American Catholic Studies* 125, no. 4 (Winter 2014): 51-67. Finally, **James M. O'Toole**, **Nancy Lusginan Schultz**, and **Paula M. Kane** participated in a review symposium of Kane's *Sister Thorn and Catholic Mysticism in Modern America*, which can be found in *U.S. Catholic Historian* 32, no. 3 (Summer 2014): 127-135.

A revised edition of *Benedictine Men and Women of Courage: Roots and History* by **Sister Ann Kessler** of Sacred Heart Monastery, Yankton, South Dakota, is now available. The first edition, published in 1996 and long out of print, was selling for up to \$500 online, and Kessler decided to re-release the work with new material. It is available for order online at benedictinehistory.com.

The Catholic Theological Union in Chicago has opened a new Center for the Study of Consecrated

Life, which launched in mid-February with an event including two speeches: "Re-Imagining Consecrated Life in a Changing World" by **Robert Schreiter, C.P.P.S.**, and "Hope Encounters: Consecrated Life For Our Time" by **Maria Cimperman, R.S.C.J.** The center's goal is to sponsor courses, symposia, and workshops that address "contemporary issues in consecrated life today." An excerpt from its mission statement: "We want to encourage new scholarship across disciplines; provide processes for reflective dialogue and creative imagining; assist in the discovery of new calls to ministry; and explore the internationality of consecrated life. . . . The areas to be addressed include: vowed life in today's world; community living that welcomes a diversity of cultures; communal discernment in decision-making; religious life in relationship to ecumenism and ministry; the consecrated life and preferential option for the poor; collaborative models of Church among religious congregations." For more information see the center's website, ctu.edu/consecratedlife.

Sister Elizabeth McLoughlin passed away at Morristown Memorial Hospital in New Jersey in October 2014. As many of her colleagues in historical and archival work know, Elizabeth was not only a great archivist but a faithful, solid, and noble woman religious. The Sisters of Charity of Convent Station, New Jersey, will miss a woman they truly admired and her many contributions to their congregation.

In Memoriam: Anne M. Butler



Anne M. Butler, Distinguished Trustee Professor, Emerita, of Utah State University, died on November 10, 2014 at Northeast Florida Community Hospice. Dr. Butler received her Ph.D. in American history from the University of Maryland, College Park, and after teaching in Maryland for 10 years moved to Utah State, where she remained until her retirement.

As a historian of the American West and of women, Butler was the author of many books and articles, including *Daughters of Joy, Sisters of Misery: Prostitutes in the American West, 1865-90* (University of Illinois Press, 1985) and *Gendered Justice in the American West: Women Prisoners in Men's Penitentiaries* (University of Illinois Press, 1997). CHWR member Suellen Hoy, however, recalls after she and Butler began discussing their mutual interests in Catholic sisters, "We so often bemoaned their neglect by historians of American women and regularly encouraged each other to carry on in the hope of redressing that oversight." Butler's chief work in that regard, *Across God's Frontiers: Catholic Sisters in the American West, 1850-1920* (University of North Carolina Press, 2012), which won the Distinguished Book Award from the Conference on the History of Women Religious and stands as, in Hoy's words, "evidence of her energetic research and remarkable talent."

Contributions in Dr. Butler's name may be made to the Retired Sisters Fund, School Sisters of Notre Dame, 345 Belden Hill Lane, Wilton, CT, 06897-3800.

Superman's Competition in the Archives of the University of Notre Dame

In the 1930s two high-school students from Cleveland invented Superman, who first appeared in public in the premier issue of *Action Comics* in June of 1938. In 1940 a man raised in nearby Elyria founded an enterprise intended to put before Catholic children heroes more suitable than Superman. John Dominic Ryan, known as Brother Ernest in the Congregation of Holy Cross since 1918, published his first book for children, *Orphan Eddie*, in 1926, and followed it with *Captain Johnny Ford* in 1938, *Boys of the Covered Wagons* and *Dick of Copper Gap* in 1939, and *The Adventures of Tommy Blake* in 1940.

In his autobiographical essay in *The Book of Catholic Authors* (Romig: Grosse Pointe, Michigan, 1945), Brother Ernest wrote: "For years I had wanted to write biographies of the saints in such a way as to appeal to readers up through the high school. . . . I insisted that these stories must be told in a fictional style, and be illustrated in the most modern manner." With the encouragement of his religious superiors, he founded Dujarie Press at Notre Dame and started writing and publishing stories of saints and other suitable heroes.

In our **Collection of Literature for Children**, we have 56 of these books by Brother Ernest published between 1940 and 1961. After about a decade of writing all the books himself, Brother Ernest encouraged other Holy Cross Brothers to join him, and many of them responded with manuscripts of their own. Most of the books concern canonized saints, but a good many tell the stories of popes, prelates, founders of religious orders, composers, painters, poets, explorers, football coaches, sea captains, and military officers.

Brother Ernest died in 1963. The brothers kept writing, and Dujarie Press continued publishing until 1968.

Our Collection of Literature for Children also includes books for children by Catholic authors brought out by other publishers, including standard Catholic readers dating from 1909 and a dozen illustrated pamphlets, most of them by Daniel A. Lord, S.J., teaching children about prayers, liturgy, and sacraments.

The Congregation of Holy Cross in America published literature for children long before the arrival of Superman. In the 19th-century *Ave Maria*, Daniel E. Hudson, C.S.C., regularly included a Youth's Department with writing aimed at children. And in the 20th century, the congregation published *The Catholic Boy*, which included both stories and comic strips, and *Catholic Miss*. We have manuscripts written for *The Catholic Boy* and *Catholic Miss* in our archival collections, and Notre Dame's libraries have preserved both magazines. Catholic literature for children can be found in many of our other collections by searching archives.nd.edu.

In our **Catholic Comic Book Collection** students of popular culture might detect another response to Superman. We have many issues (3 linear feet) of *Treasure Chest*, 1947-1972, and smaller collections of *Catholic Comics*, *Topix*, and *Lives of the Saints*. The collection also includes 13 Catholic cartoon books, 11 of them about nuns (one by Bill O'Malley, six by Joe Lane, four by Margaret Carroll, Jerry McCue, and Don Cornelius), one about priests by Joe Lane, and one about children by Cliff Wirth. These have an appeal not limited to children—but that might be said about the comic books also, and even about the books of Dujarie Press.

We preserve these publications in the archives for the benefit of scholars who see them as primary sources, evidence supporting their efforts to understand the Catholic culture of the 20th century. Such scholars should also consult the excellent digital edition of *Treasure Chest* at the Catholic University of America.

Collection of Literature for Children:

<http://archives.nd.edu/findaids/ead/xml/clc.xml>

Catholic Comic Book Collection

<http://archives.nd.edu/findaids/ead/xml/cbc.xml>

Search Other Collections in the Archives

<http://tinyurl.com/CL4Children>

Treasure Chest of Fun & Fact Comic Book Collection

<http://archives.lib.cua.edu/findingaid/treasurechest.cfm>

Postdoctoral Fellow Matteo Binasco Highlights Roman Sources for Global Irish and U.S. Catholicism



The Roman Sources for Global Irish Catholicism symposium was held April 16-17 at the University of Notre Dame's Global Gateway in Rome. We caught up with Cushwa Center Rome Fellow Matteo Binasco right after the symposium to hear how it went.

highlight the gaps for which the Roman sources might provide new material about particular periods, such as the 18th century in Ireland, or themes, such as the male and female Irish missionary orders that were established during the 19th and 20th centuries.

Clare Carroll of Queens College, The City University of New York, presented the opening keynote, titled "Irish Protestants, Catholics, and Feigned Heretics in the Global Setting of the *Ospizio dei Convertendi* [House for Converts] 1677-1792." Then we had three sessions. First, Luca Codignola, Terrence Murphy, and Igor Perez Tostado presented a session on Ireland, Rome, and the Iberian/North Atlantic World, especially in the 18th and 19th centuries.

Second, Colin Barr, Mateo Sanfilippo, and I presented a session on Roman sources for global Irish Catholicism. The third session, titled "The Irish Catholic Clergy and Rome: A Long and Composite Relation," was presented by Paolo Broggio, Micheal Mac Craith, and Brian Mac Cuarta.

What were highlights for you of the symposium?

We took a field trip to Saint Isidore's, which was the first Irish College founded in Rome. It was established in 1625 by the Irish Franciscan Luke Wadding (1588-1657) for the education and training of the members of the Irish Franciscan province. We had the opportunity to visit the church, which is a wonderful example of the Roman baroque, and the library where Wadding and his fellow countrymen collected, edited, and published works on philosophy, theology, and Franciscan history.

Also, the roundtable at the end of the seminar was very exciting. In particular we discussed how the use of Roman sources could expand and improve the subfields of migration history, transnational history,

and, naturally, the history of global Catholicism. A proposal was introduced to use the Rome Global Gateway as a place to establish and develop new research projects in this subfield.

Did many of the attendees know each other already? How did people talk about collaborating with each other?

The seminar was a remarkable place to form new relationships. In particular the keynote speaker, Professor Carroll, had the opportunity to meet with the director of the Cushwa Center, Kathleen Sprows Cummings, and with Professors Broggio, Codignola, and Sanfilippo. We were also honored to have in attendance the ambassador of Ireland to the Holy See, Emma Madigan, who enjoyed the seminar and who indicated her willingness to provide support for future initiatives. On a personal note, I had the opportunity to meet with Professor Ian McBride of King's College of London, who attended the morning session of Friday. He is currently drawing on Roman sources to prepare a book on the Penal Laws in Ireland during the 18th century.

In addition to organizing the symposium, you've been preparing guide to Roman sources for American Catholic history. How is that going so far?

At present, I'm completing the descriptions of the archives belonging to religious orders such as the Capuchins, Dominicans, and Jesuits. The next phase will involve drafting the templates related to the big archives such as the Archives of Propaganda Fide and the Vatican Archives.

What was the aim of this symposium?

We wanted to convene a group of scholars who have used Roman sources to study themes in global Irish history. The symposium was a wonderful opportunity to discuss the perspectives and potential offered by Roman sources for understanding how Irish Catholicism has been a truly global phenomenon and how the subfield of global Irish Catholic history has rapidly expanded. Beyond the traditional focus on Irish Catholicism in the United States, the papers presented at the symposium contributed to a new understanding of how Roman sources might expand our knowledge of how Irish Catholic clergy succeeded in establishing a "global" clerical network between Rome and places such as Australia, Canada, and the Caribbean.

How did symposium participants assess the current state of scholarship in the field?

The participants assessed the state of global Irish Catholicism by delivering extremely well researched papers that touched on a variety of themes and covered a period from the late 16th century to the early 20th century. The seminar also served to

World Youth Day Research Brings Jane Skjoldli to the Cushwa Center

Jane Skjoldli is a Ph.D. candidate in the study of religion at University of Bergen in Norway and is the Cushwa fellow for the 2015 spring semester. Her dissertation has the working title "Pope John Paul II: A Globiography."

How did you first hear about the Cushwa Center?

There are a few scholars of religion in Norway that do research on Catholicism, but the research program of "Catholic Studies" in Norway doesn't really correspond to "Catholic Studies" in the United States. Nor is there one that corresponds directly to "American Studies." As the two find their mutual expression in the work of scholars that are involved in both, I first heard about the Cushwa Center through Professor Tom Tweed.

Tell us about your project. What drew you to your topic?

I completed my master thesis in the Study of Religion in 2012 on the veneration of Pope John Paul II in Rome, and I wanted to better understand his pontificate and the changes it brought, especially in a global context. Scholars from various disciplines have focused on aspects of John Paul II's pontificate already, yet attention from scholars of religion remains scarce. I was interested in studying globally significant papal public events from a religious studies perspective. That led me to focus on World Youth Day (WYD), a Catholic festival intimately connected to the New Evangelization.

What in particular stands out about WYD for the purposes of your project?

While WYD celebrations are held at the diocesan level and in Rome each year, when most people think of World Youth Day, they think of the events that are held every two or three years in a different city—like Rio in 2013, Madrid in 2011, and Sydney in 2008. These celebrations are religious public events of immense proportions. They attract hundreds of thousands to millions of participants from all over the world, targeting youths and young adults between 16 and 35 years of age (the target age group has shifted somewhat higher

during the last 20 years). WYD budgets are in the millions of U.S. dollars. Planning and execution involves a sophisticated, complex organizational structure, including every level of the clerical hierarchy and thousands of volunteers. Massive logistical and commercial coordination is involved, as well as coordination with civil authorities, security, emergency responders, and, not least, media and transportation personnel. The sheer size of the events has led some to compare World Youth Day to Woodstock and to the Olympics.

Not much research has been done on World Youth Days, and most of it has focused on those held during Benedict XVI's and Francis' pontificates. But it was during the pontificate of John Paul II that WYD had its first formative periods. Much of the evidence that I have been able to examine so far seems to indicate that one highly important formative period is connected to the World Youth Day held in Denver in 1993.

I also think World Youth Day in Denver is key to understanding some important aspects of the final 12 years of John Paul II's pontificate. As such, I was recently in Denver to collect material on World Youth Day 1993.

From a historical perspective, it would be both indefensible and insufficient to write a dissertation on John Paul II's pontificate without taking into account its controversial and paradoxical aspects— aspects that in many ways crystallized in the first decade of his pontificate. It is possible to trace the development of these aspects by paying attention to discursive strands that make their appearance in private correspondence as well as in public media reports.

What research are you doing at Notre Dame?

I'm looking at a variety of sources related



to World Youth Day 1993 and John Paul II's earlier visits to the U.S.: letters and newspapers, preparatory documents and correspondences, memorabilia, souvenirs and ephemera, photographs and audiovisual material. I'm also interviewing past and future WYD participants. The material available is incredibly rich.

What collections or resources have you accessed here?

Of course, the Catholic Studies floor in the Hesburgh Library is a great joy to explore, as are the many resources on Catholic youth ministry available. In the Archives, the collections of the National Catholic Reporter Publishing Company, Astrik L. Gabriel, Paul Marx, Rose Eileen Masterman, Philip J. Sharper, John F. Dearden, Daniel Cherico, and last but not least, Theodore M. Hesburgh, are all helpful.

What have been some of the highlights of your time here so far?

Visiting the Cushwa Center is a highlight in and of itself, for several reasons. First, I really appreciate the privilege of doing research in an environment of scholars working in Catholic Studies who possess both wide experience and weighty

see Jane Skjoldli on page 34

What They Wished For: American Catholics and American Presidents, 1960 – 2004

Lawrence J. McAndrews (The University of Georgia Press, 2014)

Review by Andrew Mach

“There is no ‘Catholic vote,’” columnist E.J. Dionne noted during the 2000 presidential campaign, “and yet, it matters.” Absent the ethnoreligious ties that once bound most immigrant voters to the Democratic Party, Catholics now cast lots for a seamless garment. Only the lots are partisan ballots, and the garment, to borrow Cardinal Joseph Bernardin’s imagery, represents the Church’s “consistent ethic” that promotes the common good and asserts the sanctity of life. Portions of each major party’s platform promote this ethic; other sections directly challenge it. As a result, Dionne argued, “Being a Catholic liberal or a Catholic conservative inevitably means having a bad conscience about something.”

Catholic leaders and parishioners debate how to translate Church teachings into public policies for a pluralistic society. Divided by class, ethnicity, ideology, race, and theology, U.S. Catholics rarely speak with a unified voice. Indeed, the history of the U.S. Conference of Catholic Bishops reads as a primer on balancing competing personalities and perspectives. Even so, Lawrence McAndrews argues, crosscutting loyalties and ongoing debates have not stopped Catholics from leaving their mark on national politics. Presidents quote popes, candidates court “swing” Catholic voters, and on Election Day, Catholic majorities usually break for the victors. There may be no single “Catholic” voice or voter, but Catholics matter all the same.

In *What They Wished For*, McAndrews details Catholic efforts to influence presidential policies and priorities from 1960 to 2004. Drawing on a diverse array of private and published sources, from White House memos and speeches to bishops’ personal notes and editorials, McAndrews shows how Catholics have transformed national political conversations even as they struggled to advance specific policy proposals. In 1991, for instance, George H. W. Bush ordered U.S. troops to expel Iraqi military forces from Kuwait, despite concerns raised by Pope John Paul II and members of the U.S. hierarchy, led by Cincinnati Archbishop Daniel Pilarczyk, regarding the Persian Gulf War’s necessity and proportionality. Catholics could not prevent the conflict, but they did, in the words of George Weigel, force White House and Pentagon officials to seriously grapple “with the moral criteria and political logic of the just war tradition” (255).

McAndrews argues that Catholics have repeatedly drawn on Church teachings and traditions to inform debates with the

White House over war and peace, social justice, and life and death. Some chief executives, notably John F. Kennedy, responded by publicly distancing themselves from the Church’s most polarizing stances. Others, such as Richard Nixon and George W. Bush, wooed bishops and parishioners. Each president has sought to channel Catholic political pressure to serve his own ends. None could afford to leave Catholic calls for peace and justice, at home and abroad, unanswered.

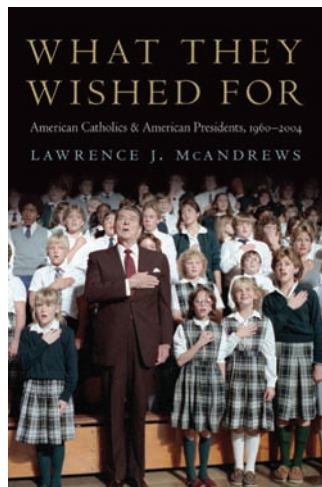
John F. Kennedy’s 1960 electoral victory over Nixon and John F. Kerry’s 2004 defeat to

George W. Bush bookend McAndrews’ study,

highlighting Catholics’ growing acceptance and assertiveness in national politics. Despite their shared identities as Massachusetts Irish-Catholic Democratic senators and war veterans, Kennedy and Kerry met with vastly different receptions. In 1960, many white, second- and third-generation American Catholics enjoyed growing incomes and endorsed middle-class sensibilities, but their place in largely Protestant society remained uncertain. Circling the wagons after Kennedy’s nomination, Catholics strongly supported his campaign and often equated voting Democratic with defending their ethnic and religious identities. Acting as members of an ethnoreligious community, many Catholics valued group cohesion over ideological differences. By 2004,

however, Catholicism sat firmly in the mainstream, and group ties had given way to infighting. “More affluent and less aggrieved than the Catholics of 1960,” McAndrews concludes, “Kennedy’s offspring became Kerry’s orphans” (13). Just five decades after propelling one of their “own” into the White House, the majority of Catholics voted against the other J.F.K.

What They Wished For builds upon *The Era of Education*, McAndrews’ 2006 study of presidential politics and education reform between 1965 and 2001. Like *Era of Education*, the work under review features chronologically arranged chapters, each organized around clearly-defined themes. McAndrews dedicates one chapter to each presidential administration, and further subdivides each chapter into three self-contained sections, which focus on a contemporary issue related to war and peace, social justice, and life and death, respectively. For instance, in Chapter Five, “Catholics and Jimmy Carter,” he describes Catholic-White House interactions between 1977 and 1981



surrounding détente and the Soviet invasion of Afghanistan, proposed national health insurance, and abortion. Rather than attempt a synthetic, and possibly sprawling, narrative that touches on nearly every instance of Catholic cooperation or conflict with the White House, McAndrews selects representative examples to illustrate each era's political contexts, contingencies, and prominent personalities.

In contrast to *Era of Education*, which argued that Catholic bishops made little headway in directing federal aid and assistance to parochial schools, *What They Wished For* highlights several high-profile examples of successful Catholic lobbying. In the realm of war and peace, for example, the U.S. bishops' Reagan-era pastoral "The Challenge of Peace" earned Cardinal Bernardin a *Time* cover story and encouraged Admiral James Watkins of the Joint Chiefs of Staff to reimagine the United States' offense-minded, land-based nuclear deterrence strategy. Similarly, while Catholic Health Association officials provided a template for the Clinton Administration's health care reform proposal, they later joined with U.S. bishops to defeat the plan over concerns about funding for abortions.

McAndrews particularizes each political controversy and issue position, basing his analysis on well-rounded, "thick" historical descriptions of politics, culture, and religion. His treatment of the "urban crisis" confronting George H. W. Bush, for instance, references the 1992 Los Angeles riots, the sitcom *Murphy Brown*, and the encyclical *Centesimus Annus*. Even so, several themes cut across multiple issues and presidencies. I will highlight six: anti-Catholicism and autonomy, anti-communism and abortion, and active and affective politics.

John F. Kennedy's 1960 election "opened the door to the White House" for U.S. Catholics, ushering in a contentious era for bishops and parishioners (14). In part to prevent accusations of church-state collusion, Kennedy rarely consulted prelates in public and supported population control measures in spite of the Church's stance on contraceptives. Yet the goodwill generated by Kennedy's "Camelot" and Vatican II's ecumenicalism defused popular anti-Catholicism, leading Republican as well as Democratic candidates to curry favor with middle-class white parishioners. By the early 1970s Catholic voters became increasingly autonomous, many splitting with their bishops and coreligionists over *Humanae Vitae* and other issues related to the larger "culture war" between modernists and traditionalists. Meanwhile, bishops condemned these developments, opposing unbridled market individualism and identifying with Catholic social teaching, especially after Richard Nixon's welfare reform proposal met with legislative failure.

Bishops' unequivocal embrace of the common good pleased the political left, while conservatives applauded the bishops' opposition to communism and abortion. From 1960 to 1973, the threat of Soviet atheism dominated Catholic political thought, and leaders such as Cardinal Francis Spellman firmly backed Kennedy's and Lyndon Johnson's efforts to prop up the South Vietnamese government and protect Catholic civilians. But support for the war declined under Nixon, accelerated by U.S.

incursions into Cambodia and Catholic anti-war activism. By the time Gerald Ford assumed office, Church leaders were shifting focus, helping to resettle war refugees and crusading against the *Roe v. Wade* decision on abortion, which remains the most divisive and salient "life and death" issue facing the U.S. Church.

Vietnam and abortion exemplify two of the tensions that have frustrated Catholic efforts to enact policies and legislation. The first divide stems from the struggle to reconcile activist impulses with reflective deliberation. At the height of the Vietnam War, for instance, Father Philip Berrigan and others discussed plans to "do something" to stop the bloodshed. Federal authorities soon intervened, but to Berrigan's anti-war supporters, the bishops' emphasis on pastoral letters and consensus appeared as an excuse to "do nothing." Similarly, activists on both sides of the abortion divide traded extremist rhetoric after bishops failed to agree on language for a proposed pro-life constitutional amendment during Nixon's presidency. Growing public support for pro-life positions also speaks to a second tension: political affects versus effects. The annual March for Life and related activities have raised abortion's profile in civic culture, even as Church-backed legislative and legal efforts often ground to a halt. To paraphrase Geoffrey Layman's 2001 findings in *The Great Divide*, religion remains more adept at influencing politics indirectly through culture than directly through lobbying.

Still, questions of classification and political influence remain. In today's diverse and partisan political landscape, what exactly defines "American Catholicism"? Groups of self-identified Catholics held opposing views on every issue detailed in McAndrews' study, and Pope John Paul II spoke of the "American" Church in hemispheric as much as national terms. McAndrews describes U.S. Catholic political engagement as a largely top-down process, where bishops and their sponsored organizations operate as an interest group advancing Church doctrine. Future works, I hope, will broaden this scope by further examining the views and activities of other Catholic leaders and activists. Comparative works that analyze these developments alongside the history of the Religious Right, as one example, would also expand our understanding of how Catholicism fits within the larger "culture war" thesis and clarify the Church's relative contributions to U.S. politics.

What They Wished For will appeal to a wide audience of students, scholars, and general readers. McAndrews' work should aid historians interested in 20th century U.S. topics, as well as scholars examining the clout of earlier generations of politically-active Catholics. Political scientists focused on religion and politics or the presidency will benefit from McAndrews' attention to historical detail and contingency. Instructors can assign the entire book, or select excerpts from the thematic chapter sections to ground lectures and discussions. Readers interested in tracing political themes across papacies and presidencies, or in predicting how politics may shape Pope Francis' upcoming U.S. visit, will similarly find this essential reading.

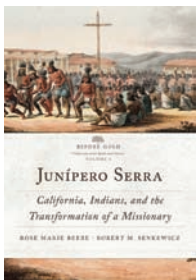
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Steven M. Avella
Confidence and Crisis: A History of the Archdiocese of Milwaukee, 1959-1977 (Marquette, 2014)

Avella's title is the latest in Marquette's Urban Life Series. It covers the tumultuous era of Roman Catholic life in southeastern Wisconsin from 1959-1977. The first years of this period (1959-1965) seamlessly followed Catholic mobilization of the post-war era. Significant institutional

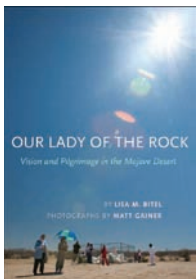
expansion, flourishing vocations to the priesthood and religious life, and record attendance at Catholic parishes and schools demonstrated the ideological confidence of this period. The implementation of Vatican II and Milwaukee's engagement with issues of racial justice set another, more tentative, tone for the Catholic community. Some remember this time as a period of great hope, while others recall a time filled with confusion and bitter polarization in society and the Church. Overseeing this transition was William E. Cousins, a priest of Chicago and a former bishop of Peoria, Illinois, whose often-improvised responses to various crises and changes attempted to preserve archdiocesan unity.



Rose Marie Beebe and Robert M. Senkewicz
Junípero Serra: California, Indians, and the Transformation of a Missionary (Oklahoma, 2015)

Eighteenth-century Franciscan missionary Junípero Serra embodied many of the ideas and practices that animated the Spanish presence in the Americas. The authors focus on Serra's religious identity and his

relations with native peoples. Serra believed that paternalistic religious rule offered Indians a better life than their oppressive exploitation by colonial soldiers and settlers, which he deemed the only realistic alternative available to them at that time and place. Serra's unswerving commitment to his vision embroiled him in frequent conflicts with California's governors, soldiers, native peoples, and even his fellow missionaries. Yet because he prevailed often enough, he was able to place his unique stamp on the first years of California's history. The authors intersperse their narrative with new and accessible translations of many of Serra's letters and sermons.



Lisa Bitel
Our Lady of the Rock: Vision and Pilgrimage in the Mojave Desert (Cornell, 2015)

Every month for more than 20 years, Maria Paula Acuña has claimed to see the Virgin Mary at a place called Our Lady of the Rock in California's Mojave Desert. Hundreds of people follow her there to watch her see what they cannot. Not all of

them are convinced that Acuña can see the Virgin, yet each time they watch for subtle clues to Mary's presence. Based on six years of observation and interviews, Bitel's chapters analyze

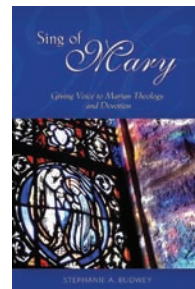
the rituals, iconographies, and physical environment of Our Lady of the Rock, while Matt Gainer's photographs chronicle the vision events in images. Bitel and Gainer also provide portraits of the pilgrims—who they are, where they're from, and how they practice the traditional Christian discernment of spirits and visions. The book documents the public response from the Catholic Church and news media to Acuña and other contemporary visionaries. Throughout the book, Bitel locates Acuña and her followers in the context of the considerable global increase in reported apparitions, and the debate among academics, faith leaders, and scientists about sight, perception, reason, and belief.



Jason C. Bivins
Spirits Rejoice! Jazz and American Religion (Oxford, 2015)

Bivins explores the relationship between American religion and American music, and the places where religion and jazz have overlapped. *Spirits Rejoice!* takes to heart a central characteristic of jazz itself and improvises, generating a collection of themes, pursuits, reoccurring foci,

and interpretations. Bivins riffs on interviews, liner notes, journals, audience reception, and critical commentary, producing a work that argues for the centrality of religious experiences to any legitimate understanding of jazz, while also suggesting that jazz opens up new interpretations of American religious history. Bivins examines themes such as musical creativity as related to specific religious traditions, jazz as a form of ritual and healing, and jazz cosmologies and metaphysics. *Spirits Rejoice!* connects religious studies to jazz studies through thematic portraits and interviews to propose a new, improvisationally fluid archive for thinking about religion, race, and sound in the United States.



Stephanie A. Budwey
Sing of Mary: Giving Voice to Marian Theology and Devotion (Liturgical Press, 2014)

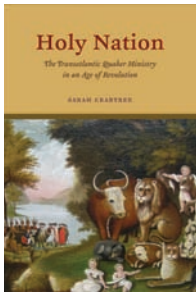
While Christians have always prayed to Mary, they have also sung to her in times of joy and sorrow. Budwey analyzes Marian hymnody through Christianity—and particularly in the Roman Catholic Church in the United States from 1854 to today—focusing not only on the

texts and music but also on the contexts out of which these hymns came. Drawing from anthropology, history, liturgy, musicology, psychology, sociology, and theology, this study takes an interdisciplinary approach toward studying Marian theology and devotion through the lens of hymnody.



John Corrigan
Emptiness: Feeling Christian in America (Chicago, 2015)

For many Christians in America, becoming filled with Christ first requires being empty of themselves—a quality often overlooked in religious histories. In *Emptiness*, Corrigan highlights the various ways that American Christianity has systematically promoted the cultivation of this feeling. Corrigan examines different kinds of emptiness essential to American Christianity, such as the emptiness of deep longing, the emptying of the body through fasting or weeping, the emptiness of the wilderness, and the emptiness of historical time itself. He argues, furthermore, that emptiness is closely connected to the ways Christian groups differentiate themselves: many groups foster a sense of belonging not through affirmation, but rather avowal of what they and their doctrines are not. Through emptiness, American Christians are able to assert their identities as members of a religious community. By focusing on historical and contemporary Christian practices, *Emptiness* draws much-needed attention to a crucial aspect of American Christianity.



Sarah Crabtree
Holy Nation: The Transatlantic Quaker Ministry in an Age of Revolution (Chicago, 2015)

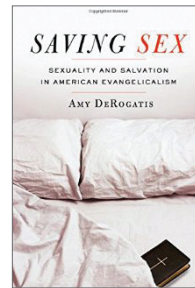
Early American Quakers have been perceived as separatists, but in *Holy Nation* Sarah Crabtree transforms our historical understanding of the sect by drawing on the sermons, diaries, and correspondence of Quakers themselves. Situating Quakerism within the larger intellectual and religious undercurrents of the Atlantic World, Crabtree shows how Quakers forged a paradoxical sense of their place in the world as militant warriors fighting for peace. She argues that during the turbulent Age of Revolution and Reaction, the Religious Society of Friends forged a “holy nation,” a transnational community of like-minded believers committed first and foremost to divine law and to one another. Declaring themselves citizens of their own nation served to underscore the decidedly *unholy* nature of the nation-state, worldly governments, and profane laws. As a result, campaigns of persecution against the Friends escalated as those in power moved to declare Quakers aliens and traitors to their home countries.



Robert Emmett Curran
Papist Devils: Catholics in British America, 1574-1783 (Catholic University of America, 2014)

This is a brief history of the Catholic experience in British America, which shaped the development of the colonies and the nascent republic in the 17th and 18th centuries. Curran begins with the English reformation, which helps explain the Catholic exodus from England, Ireland, and Scotland that took place over the nearly two centuries that constitute the

colonial period. The English understanding of Catholics as enemies of the political and religious values at the heart of British tradition ironically acted as a catalyst for the emergence of a Catholic republican movement—a critical factor in the decision of a strong majority of American Catholics in 1775 to support the cause for independence. This study encompasses the 13 colonies that took up arms against Britain in 1775 as well as the colonies in the maritime provinces of Canada and those in the West Indies.



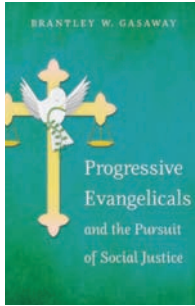
Amy DeRogatis
Saving Sex: Sexuality and Salvation in American Evangelicalism (Oxford, 2014)

DeRogatis argues that rather than being “anti-sex,” American evangelicals claim that fabulous sex—in the right context—is viewed as a divinely-sanctioned, spiritual act. She explores the world of evangelical sex education, Christian marriage counselors, and a wide range of literature including purity advice for young evangelicals to sex manuals for married couples to “deliverance manuals,” which instruct believers in how to expel demons that enter the body through sexual sin. DeRogatis investigates evangelicals’ use of the language of female empowerment along with their insistence on the maintenance of traditional gender roles; she explores how they have tried to bring those beliefs to bear on American culture.



Massimo Faggioli
Sorting Out Catholicism: A Brief History of the New Ecclesial Movements (Liturgical Press, 2014)

In this expanded and updated English edition of the Italian edition (2008), Faggioli offers us a history and broader context of the so-called ecclesial movements of which Focolare, Community of Sant’Egidio, Neocatechumenal Way, Legionaries of Christ, Communion and Liberation, and Opus Dei are only some of the most recognizable names. Their history goes back to the period following the First Vatican Council, crosses Vatican II, and develops throughout the 20th century. It is a history that prepares the movements’ rise in the last three decades, from John Paul II to Francis. These movements are a complex phenomenon that shapes the Church now more than before, and they play a key role for the future of Catholicism as a global community, in transition from a Europe-centered tradition to a world Church.



Brantley W. Gasaway
Progressive Evangelicals and the Pursuit of Social Justice (North Carolina, 2014)

Gasaway examines a dynamic though often overlooked movement within American Christianity today: left-leaning groups such as Sojourners and Evangelicals for Social Action that emerged in the early 1970s, prior to the rise of the more visible Religious Right. He identifies the distinctive “public theology”—a set of biblical interpretations regarding the responsibility of Christians to promote social justice—that has animated progressive evangelicals’ activism and bound together their unusual combination of political positions. Progressive evangelicals combated racial inequalities, endorsed feminism, promoted economic justice, and denounced American nationalism and militarism. At the same time, most leaders opposed abortion and refused to affirm homosexual behavior, even as they defended gay civil rights. Gasaway demonstrates that, while progressive evangelicals have been caught in the crossfire of partisan conflicts and public debates over the role of religion in politics, they have offered a significant alternative to both the Religious Right and the political left.



Timothy Gloege
Guaranteed Pure: The Moody Bible Institute, Business, and the Making of Modern Evangelicalism (North Carolina, 2015)

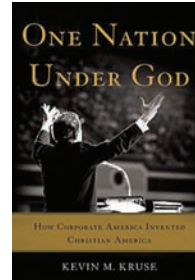
American evangelicalism has long walked hand in hand with modern consumer capitalism. Gloege argues that conservative evangelicalism and modern business grew symbiotically, transforming the ways that Americans worshipped, worked, and consumed. The Moody Bible Institute, founded in Chicago by shoe-salesman-turned-revivalist Dwight Lyman Moody in 1889, was a key locus for this development, becoming a center of fundamentalism under the guidance of the innovative promoter and president of Quaker Oats, Henry Crowell. Gloege explores the framework for understanding humanity shared by business and evangelical leaders, whose perspectives clearly differed from those underlying modern scientific theories. At the core of their “corporate evangelical” framework was a modern individualism understood primarily in terms of economic relations.



Arthur Jones
National Catholic Reporter at Fifty: The Story of the Pioneering Paper and Its Editors (Rowman & Littlefield, 2014)

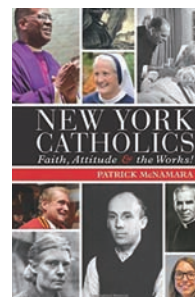
Jones tells the story of the award-winning *National Catholic Reporter* (NCR) in the lead-up to NCR’s 50th anniversary in October 2014. Founded during the Second Vatican Council, NCR has been a powerful progressive voice in the Catholic Church and has broken a number of challenging stories—first covering the nationwide clerical

pedophilia crisis, publishing the secret Papal Birth Control Commission report that recommended ending the ban on birth control (which Pope Paul VI overrode), and the scandal that African priests were seducing or raping nuns because they were AIDS-free on a continent that wasn’t. *National Catholic Reporter at Fifty* takes readers through NCR’s highs and lows, with a focus on its important editors and key themes—race and poverty, peace and foreign policy, women’s issues, sexuality, and the church and the papacy.



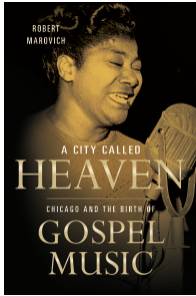
Kevin M. Kruse
One Nation Under God: How Corporate America Invented Christian America (Basic Books, 2015)

Kruse contends that the idea of “Christian America” originated in the 1930s, when businesses enlisted religious activists in their fight against FDR’s New Deal. Corporations from General Motors to Hilton Hotels bankrolled conservative clergymen, encouraging them to attack the New Deal as a program that perverted the central principle of Christianity: the sanctity and salvation of the individual. Their campaign for “freedom under God” culminated in the 1952 election of their ally Dwight Eisenhower. But this apparent triumph had an ironic twist: In Eisenhower’s hands, this movement transformed into one that fused faith and the federal government. During the 1950s, Eisenhower revolutionized the role of religion in American political culture, introducing inaugural prayers and the National Prayer Breakfast. Meanwhile, Congress added the phrase “under God” to the Pledge of Allegiance and made “In God We Trust” the country’s first official motto. Church membership soared to an all-time high of 69 percent. But as Americans began focusing on the details of issues such as school prayer, cracks began to appear. Kruse reveals how the alliance of money, religion, and politics created a false origin story that continues to define and divide American politics.



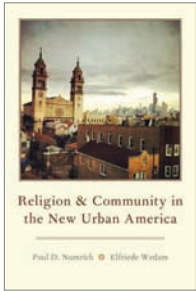
Patrick McNamara
New York Catholics: Faith, Attitude, & the Works! (Orbis, 2014)

From Elizabeth Seton to Dorothy Day to Thomas Merton to Jimmy Fallon, McNamara’s book introduces the reader to traditional saints and contemporary Catholics who exemplify and shape both the Church and one of the greatest cities in the world. The historical and spiritual legacy of New York City’s largest religious community comes alive in these biographies of individuals whose qualities are uniquely New York and Catholic. They include Venerable Pierre Toussaint (1766–1853), a slave who gained his freedom, became a philanthropist, and was the only layperson to be interred in St. Patrick’s Cathedral; St. Frances Cabrini (1850–1917), hailed as the first American saint, who led immigrants to a better life and founded orphanages and hospitals throughout the United States; Father Mychal Judge (1933–2001), the Franciscan priest, fire department chaplain, and hero of 9/11; Rosemarie Pace, director of Pax Christi Metro New York; Regis Philbin, Bronx-born media personality; and 71 others.



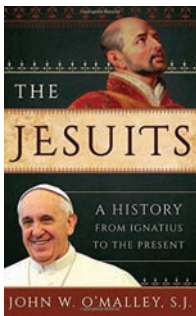
Robert M. Marovich
A City Called Heaven: Chicago and the Birth of Gospel Music (Illinois, 2015)

In *A City Called Heaven*, Robert M. Marovich follows gospel music from early hymns and camp meetings through its growth into the sanctified soundtrack of the city's mainline black Protestant churches. Marovich mines print media, ephemera, and hours of interviews with artists, ministers, and historians—as well as relatives and friends of gospel pioneers—to recover forgotten singers, musicians, songwriters, and industry leaders. He also examines the entrepreneurial spirit that fueled gospel music's rise to popularity and granted social mobility to a number of its practitioners. As Marovich shows, the music expressed a yearning for freedom from earthly pains, racial prejudice, and life's hardships. Yet it also helped give voice to a people and lift a nation.



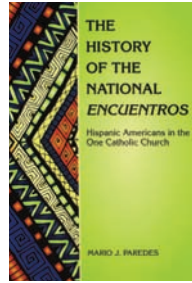
Paul D. Numrich and Elfriede Wedam
Religion and Community in the New Urban America (Oxford, 2015).

Numrich and Wedam examine the interrelated transformations of cities and urban congregations over the past several decades. The authors ask how the new metropolis affects local religious communities, and what the role of those local religious communities is in creating the new metropolis. Through an in-depth study of 15 Chicago congregations—Catholic parishes, Protestant churches, Jewish synagogues, Muslim mosques, and a Hindu temple, city and suburban, neighborhood-based and commuter—this book describes the lives of their members and measures the influences of those congregations on urban environments.



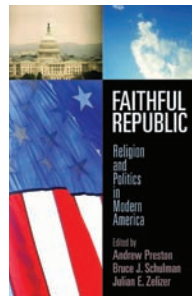
John W. O'Malley, S.J.
The Jesuits: A History from Ignatius to the Present (R&L Publishers, 2014)

As Pope Francis makes his mark on the church, there is increased interest in his Jesuit background. What is the Society of Jesus, how is it different from other religious orders, and how has it shaped the world? O'Malley's latest book tells the story of the Jesuits' great successes as missionaries, educators, scientists, cartographers, polemicists, theologians, poets, patrons of the arts, and confessors to kings. It tells of their failures and of their suppression by Pope Clement XIV in 1773. It tells how a subsequent pope restored them to life and how they have fared to this day in virtually every country. O'Malley introduces readers to key figures in Jesuit history, such as Matteo Ricci and Pedro Arrupe, and important Jesuit writings, such as the *Spiritual Exercises*. In addition to the narrative, *The Jesuits* provides a timeline, a list of significant figures, photos of important figures and locations, recommendations for additional reading, and more.



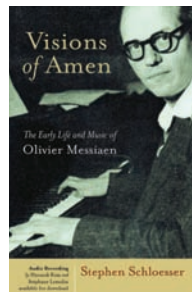
Mario J. Paredes
The History of the National Encuentros: Hispanic Americans in the One Catholic Church (Paulist Press, 2014)

In the early 1970s Hispanic American leaders, priests, and bishops throughout the country began to articulate a process to reflect on the growing presence of Hispanic Americans in the Catholic Church in the United States. They used the familiar methodology of see, judge, and act, and their efforts resulted in the first *Encuentro Nacional Hispano de Pastoral*, which was held in Washington, D.C., in 1972. As an instrument of consultation, that first Encuentro—as well as subsequent ones—involved people in the pews as well as people at the diocesan, regional, and national levels. Each Encuentro provided a set of recommendations for how best to attend to, integrate, and involve U.S. Hispanic Catholics into the Catholic Church in the United States. Ultimately as a result, the National Pastoral Plan for Hispanic Ministry was developed and approved by the USCCB. Paredes highlights the role the Second Vatican Council played in the development of the national Encuentros.



Andrew Preston, Bruce J. Schulman, and Julian E. Zelizer, eds.
Faithful Republic: Religion and Politics in Modern America (Pennsylvania, 2015)

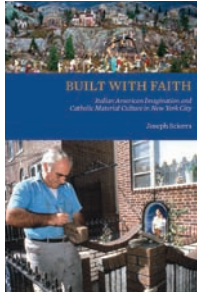
Despite constitutional limitations, the points of contact between religion and politics have deeply affected all aspects of American political development since the founding of the United States. Within partisan politics, federal institutions, and movement activism, religion and politics have rarely been truly separate; rather, they are two forms of cultural expression that are continually coevolving and reconfiguring amid social change. *Faithful Republic* explores the dynamics between religion and politics in the United States from the early 20th century to the present. Rather than focusing on the traditional question of the separation between church and state, this volume touches on many other aspects of American political history, addressing divorce, civil rights, liberalism and conservatism, domestic policy, and economics. Together, the essays blend church history and lived religion to fashion an innovative kind of political history, demonstrating the pervasiveness of religion throughout American political life.



Stephen Schloesser
Visions of Amen: The Early Life and Music of Olivier Messiaen (Eerdmans, 2014)

French composer Olivier Messiaen (1908-1992) is probably best known for his *Quartet for the End of Time*, premiered in a German prisoner-of-war camp in 1941. However, Messiaen was a remarkably complex, intelligent person with a sometimes-tragic domestic life who composed a wide range

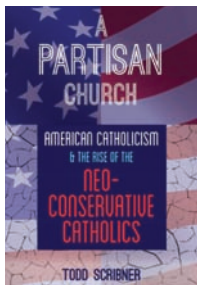
of music. This book explores the enormous web of influences in the early part of Messiaen's long life. The first section of the book provides an intellectual biography of the composer's early life in order to make his (difficult) music more accessible to the general listener. The second section offers an analysis of and thematic commentaries on Messiaen's pivotal work for two pianos, *Visions of Amen*, composed in 1943. Schloesser's analysis includes timing indications corresponding to a downloadable performance of the work by accomplished pianists Stéphane Lemelin and Hyesook Kim.



Joseph Sciorra
Built with Faith: Italian American Imagination and Catholic Material Culture in New York City (Tennessee, 2015)

Sciorra offers a place-centric, ethnographic study of the religious material culture of New York City's Italian American Catholics. Sciorra spent 35 years researching these community art forms and interviewing

Italian immigrant and U.S.-born Catholics. By documenting the folklife of this group, Sciorra reveals how Italian Americans in the city use expressive culture and religious practices to transform everyday urban space into unique, communal sites of ethnically infused religiosity. The folk aesthetics practiced by individuals within their communities are integral to understanding how art is conceptualized, implemented, and esteemed outside of museum and gallery walls. Yard shrines, sidewalk altars, nativity *presepi*, Christmas house displays, a stone-studded grotto, and neighborhood processions—often dismissed as kitsch or prized as folk art—all provide examples of the ways contemporary Italian Americans use material culture, architecture, and public ceremonial display to shape the city's religious and cultural landscapes.

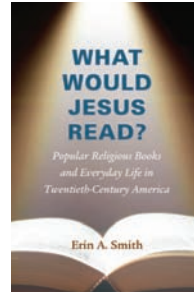


Todd Scribner
A Partisan Church: American Catholicism and the Rise of Neoconservative Catholics (Catholic University of America, 2015)

In the wake of Vatican II and the political and social upheavals of the 1960s, a diversity of opinions on political and religious questions found expression in the church, leading to the near impossibility of

pinpointing a unique "Catholic position" on any given topic. Scribner examines these controversies during the Reagan era and explores the way in which one group of intellectuals—neoconservative Catholics such as George Weigel, Michael Novak, and Richard John Neuhaus—sought to reestablish a coherent and unified Catholic identity. Their efforts to do so were multilayered, with questions related to Cold War politics, U.S. foreign relations with Central American dictatorships, the economy, abortion, and the state of American culture being perhaps the most contentious subjects. Throughout these debates neoconservatives voiced their concern that some in church leadership had embraced an ecclesiology that misconstrued

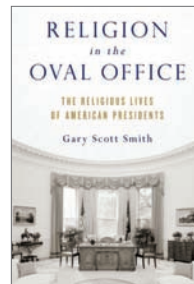
the relationship between the church's mission and political life. Scribner traces out the contours of these disagreements by focusing on neoconservative Catholic thought and identifying the distinct manner in which they addressed important matters in the post-Vatican II church.



Erin A. Smith
What Would Jesus Read? Popular Religious Books and Everyday Life in Twentieth-Century America (North Carolina, 2015)

Since the late 19th century, religiously themed books in America have been commercially popular yet scorned by critics. Working at the intersection of literary history, lived religion, and consumer culture,

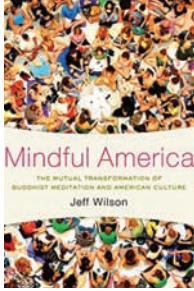
Smith considers the largely unexplored world of popular religious books, examining the apparent tension between economic and religious imperatives for authors, publishers, and readers. Smith argues that this literature served as a form of extra-ecclesiastical ministry and credits the popularity and longevity of religious books to their day-to-day usefulness rather than their theological correctness or aesthetic quality. Drawing on publishers' records, letters from readers to authors, promotional materials, and interviews with contemporary religious-reading groups, Smith offers a comprehensive study that finds surprising overlap across the religious spectrum—Protestant, Catholic, and Jewish, liberal and conservative. Smith tells the story of how authors, publishers, and readers reconciled these books' dual function as best-selling consumer goods and spiritually edifying literature.



Gary Scott Smith
Religion in the Oval Office: The Religious Lives of American Presidents (Oxford, 2015)

In his book *Faith and the Presidency*, Smith cast a revealing light on the role religion has played in the politics of 11 presidents throughout our nation's history. Now, in *Religion in the Oval Office*, Smith takes on 11 more of our

nation's chief executives: John Adams, James Madison, John Quincy Adams, Andrew Jackson, William McKinley, Herbert Hoover, Harry Truman, Richard Nixon, George H. W. Bush, Bill Clinton, and Barack Obama. Drawing on a wide range of sources and paying close attention to historical context and America's shifting social and moral values, he examines their religious beliefs, commitments, affiliations, and practices, and scrutinizes their relationships with religious leaders and communities. From Quincy Adams' treatment of Native Americans to Truman's decision to recognize Israel, from Clinton's promotion of religious liberty and welfare reform to Obama's policies on poverty and gay rights, Smith shows how presidents' religious commitments have affected policy from the earliest days of our nation to the present.



Jeff Wilson

Mindful America: The Mutual Transformation of Buddhist Meditation and American Culture (Oxford, 2014)

Thirty years ago “mindfulness” was a Buddhist principle mostly obscure to the West. Today it is a popular cure-all for Americans’ daily problems. Focusing on such processes as the marketing, medicalization, and professionalization of meditation, Jeff

Wilson reveals how Buddhism shed its countercultural image and was assimilated into mainstream American culture. The rise of mindfulness in America, Wilson argues, is a perfect example of how Buddhism enters new cultures and is domesticated: in each case, the new cultures take from Buddhism what they believe will relieve their specific distresses and concerns, and in the process create new forms of Buddhism adapted to their needs. Wilson also tackles the economics of the mindfulness movement, examining commercial programs, therapeutic services, and products such as books, films, CDs, and even smartphone applications.

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Marian J. Barber, “Holy Cross Hospital, Austin: The Birth, Good Life, and Death of a Community Resource,” *Catholic Southwest* 25 (2014): 60-76.

Susan W. Baumert, “Instruments of Change: The Christian Brothers’ Catechetical Texts, 1943-1969,” *U.S. Catholic Historian* 32, no. 4 (Fall 2014): 55-76.

Thomas E. Bergler, “Youth, Christianity, and the Crisis of Civilization, 1930–1945,” *Religion and American Culture* 24, no. 2 (Summer 2014): 259-296.

Amanda Bresie, “‘You Are as Good as Anyone that Walks God’s Earth, and Never Forget It!’: The SBS Create the ‘Negro Notre Dame’ in Jim Crow Louisiana,” *Catholic Southwest* 25 (2014): 44-59.

Wendy Cadge and Mary Ellen Konieczny, “‘Hidden in Plain Sight’: The Significance of Religion and Spirituality in Secular Organizations,” *Sociology of Religion* 75, no. 4 (Winter 2014): 551-563.

Lorenzo Candelaria, “Bernardino de Sahagún’s *Psalmodia Christiana*: A Catholic Songbook from 16th-Century New Spain,” *Journal of the American Musicological Society* 67, no. 3 (Fall 2014): 619-684.

Glenda L. Carne and Amanda L. Pierce, “Jean Charlot’s Southwest Religiosity,” *Catholic Southwest* 25 (2014): 3-21.

Mark D. Chapman, “Theology at the Olympics: St. Louis 1905 and London 2012,” *Journal for the History of Modern Theology* 20, no. 2 (March 2014): 258-277.

Matthew J. Cressler, “Black Power, Vatican II, and the Emergence of Black Catholic Liturgies,” *U.S. Catholic Historian* 32, no. 4 (Fall 2014): 99-119.

Rebecca Crocker, “Healing on the Edge: The Construction of Medicine on the Jesuit Frontier of Northern New Spain,” *Journal of the Southwest* 56, no. 2 (Summer 2014): 293-318.

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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.

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Jane Skjoldi

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expertise. Second, the ACHA spring meeting that Cushwa hosted in April was a pleasure to attend as well as helpful to my research in a broader sense. Third, as a non-Catholic from a country with a small Catholic minority, I find it very helpful to visit a Catholic institution. The academic and religious environments in Norway are very different. Some things are obvious: Our country—and consequently our academic sphere—is much smaller than yours. And although immigration has fueled Catholicism’s recent growth in Norway, the Catholic community remains relatively small. Catholicism was in fact only legalized anew in 1843, but anti-Catholicism remained prevalent until after the Second World

War. Today, the Catholic Church in Norway is helping to inspire the rejuvenation of some old pilgrimage trails that growing numbers of non-Catholics—Christians and non-Christians—now walk.

Have you gained any particular insight into American culture—or American Catholic culture—during your time here that has influenced your understanding or approach to your project?

Being so far from home seems to have made a larger geographical area “home”—thinking about myself as a European rather than more specifically as a Norwegian has been useful for me in thinking about location, diversity, and belonging. All of those categories are relevant to my project, and I have been inspired to ask new questions, modify,

and even reject some perspectives that I previously found useful. For example, while I was familiar with some of the basic diversity of “American religion” and “American Catholicism,” no book—however well written—can replace the experience of living, moving, and thinking in a highly diverse environment that to a greater or lesser extent identifies with those terms; as the saying goes, “map is not territory.” Encountering diversities that play out differently from what I previously might have expected challenges me to think in new ways, according to different maps—none of which, of course, will correspond perfectly to territory. As I continue to practice my hand at the cartography of Catholicism, however, hopefully my attempts will improve so as to honor the privileges that have been so generously afforded me.

Hibernian Lecture

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Throughout his talk, Ó Súilleabháin shared images of O'Neill's Chicago and the Irish music scene from a book by Nicholas Carolan called *A Harvest Saved: Francis O'Neill and Irish Music in Chicago* (Music Sales America). One of the images was of James O'Neill (no relation), a friend who was proficient at music notation and worked with Chief O'Neill to record tunes on paper. Ó Súilleabháin stopped to play a few measures on O'Neill's whistle. "With this whistle, we can imagine Francis with James in his house, playing a tune on it, stopping, playing it again, all while James is writing down the notes."

"He would constantly talk about music preservation," said Ó Súilleabháin. In America, O'Neill had seen the Irish language disappear in one generation. "He was nervous the music might disappear, too," Ó Súilleabháin said. It was during the time O'Neill was on the police force, as Irish immigrants and their descendants grew to become a critical mass in the United States and as Francis O'Neill and James O'Neill were working on notating music, that the spirit of Irish music shifted from Ireland to the United States.

Part of O'Neill's music preservation strategy, Ó Súilleabháin said, was to write the tunes in a very basic manner, free of ornamentation. "No traditional musician would look at it and play exactly as it was written," Ó Súilleabháin said. "Writing it down this way allowed musicians to build up a tapestry of choices." Ó Súilleabháin described music as an intelligence, like math. "Musicians think music when they play music," he said. "They don't think *about* music; all their thinking is done through the body."

Ó Súilleabháin also showed an image of Turlough O'Carolan, an 18th-century blind Irish harpist, whose music had survived

through aural tradition. O'Neill collected about 70 Carolan tunes, Ó Súilleabháin said, and he played a set of three Carolan pieces to represent that particular component of O'Neill's collection.

Music notation is like a photograph of a horse, Ó Súilleabháin said; the actual music is like the horse itself, and listeners must not confuse written snapshots of music with real music itself. Music is always moving and developing; music notation captures a single moment in the life of the music.

Ó Súilleabháin began wrapping up his presentation by discussing Francis O'Neill's legacy. According to Ó Súilleabháin, the fact that O'Neill collected *from* traditional musicians *for* traditional musicians set him apart from other collectors of music such as P. W. Joyce and Edward Bunting. His goal was preservation rather than financial gain. As fast as he was collecting and notating music, people were extracting it, playing it, and listening to it.

To the delight of the audience, Ó Súilleabháin concluded his presentation by performing three final pieces—"Banks of the Suir," "Snowy-Breasted Pearl," and, on Chief O'Neill's own whistle, "Chief O'Neill's Favorite."

The Cushwa Center collaborated with the Keough-Naughton Institute for Irish Studies, the Hesburgh Libraries, and the Consul General of Ireland in Chicago to bring Ó Súilleabháin to campus on the same day that several other Ireland-related events were taking place, including the acquisition of the papers of Irish author Patrick McCabe, which was made possible with the support of a grant from the University's Office of Research. Following the lecture, Ó Súilleabháin and McCabe joined audience members for a reception in the Rare Books and Special Collections Room of the Hesburgh Library hosted by the Honorable Aidan Cronin, Consul General of Ireland.

Cushwa Center Lecture

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McGreevy unpacked this third point by explaining how Bapst denounced the use of the King James Bible in public schools and instructed young Catholics not to read this Protestant translation in school. After Catholic students were expelled for not participating in this mandatory activity, however, he sued the school district on the grounds that the students retained their religious liberty in school and should be allowed to use their own Bible. The legal case failed, however, and to many in the community, Bapst's actions represented a threat to civic unity. Because he was convinced that no public school could be religiously neutral, Bapst started a Catholic school.

According to McGreevy, Bapst also exemplified the 19th-century Catholic revival in his suspicion of the modern nation-state. Jesuits like Bapst believed romantic nationalism was dangerous, and he feared that nationalist ideals might supplant religiosity and the institutions of the family and community. Bapst also feared that the United States might become intolerant

of a global church. McGreevy noted that Bapst's supporters refused to vote, protested the Fourth of July, and deemed nationalism "primitive tribalism." At the same time, Bapst's opponents argued that Bapst and his followers hated everything about America, including the press and schools. This opposition, McGreevy said, reached such intensity that one night a mob ambushed him after Mass and tarred and feathered him.

Following Bapst's story, McGreevy detailed the many things Bapst had in common with Notre Dame's founding president, Edward Sorin, whose "piety and determination to found distinctive Catholic institutions certainly mark him as part of the revival."

"Like Bapst," McGreevy said, "Sorin was marinated in Catholic devotional culture, which was just reaching full pitch." He read and wrote about miracle accounts and made many visits to Lourdes; he named the future basilica after the devotion of the Sacred Heart. He carried relics, stained glass, and chalices from France and Rome back to Indiana, bringing a European Catholic culture to America. McGreevy also pointed out that both the Jesuit and Holy Cross orders were global from their founding



and came to be “less of an anti-modern exception and more of a global rule.” Finally, just as Sorin was the first president

of the University of Notre Dame, Bapst—after his time in Maine—became the first president of Boston College.

McGreevy then began wrapping up his presentation by naming global history as the most important historical project in recent decades, and challenging historians to fill the holes that currently exist when telling the story of Catholicism in America.

In his conclusion McGreevy maintained that since 1500, Catholicism has been the most important multilingual, multiethnic institution in the world, and that 19th-century Catholics’ orientation to the world and their linguistic curiosity “now seems oddly contemporary.”

Vatican II presented the emergence of a world church, and today the church has its first modern pope from outside Europe—a Jesuit—who, in his desire to “wake up the world,” firmly opposes “a globalization of indifference.” “It is uncertain how this new era of Catholic globalization is going to work,” said McGreevy, but “the Catholic connections and communities now being forged by text messages and Skype necessarily follow the paths that were laid by Bapst and Sorin.”

Cushwa Events

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“In his journals and poetry, Hopkins saw into the middle of things,” said Hansen. “Seeing gave rise to feeling, and closely observed actualities gave rise to religious emotion, as in his famous hymn to creation, “Pied Beauty”:

*Glory be to God for dappled things—
For skies of couple-colour as a brindled cow;
For rose-moles all in stipple upon trout that swim
Fresh-firecoal chestnut-falls; finches’ wings;
Landscape plotted and pieced—fold, fallow, and plough;
And all trades, their gear and tackle and trim.
All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.*

Our contacts with the arts, Hansen said, in whatever medium, are facilitated by our attention. Hansen recalled seeing Ingmar Bergman’s movie adaptation of *The Magic Flute*, which begins with an overture of faces in an opera audience. “We as an audience have no place to go, so we watch the faces. We find in our attentiveness and Bergman’s attentiveness that all those faces are interesting. None that I recall fulfilled

my own culturally enforced standards of beauty. But I recall feeling a great happiness, a joy in community, and I realized I needed to look closer at the world, to be more attentive.”

Hansen returned to scripture to consider the story of Adam and Eve and their relationship to God. “The most interesting part of the story is the reality that God is frequently calling out to us—‘Where are you?’—while the humans give in to their tendency to hide, to feel ashamed, to lie about our sins,” Hansen said. “We think God only loves the prettiest aspects of ourselves. . . . We think that God would rather not see us in our full humanity.”

At this point Hansen introduced a related but different term. *To overlook* means to view from on high, but also to forgive or ignore indulgently. “The gift of the arts, whether narrative or representative, is that they overlook our lives just as God does, giving us the same stabilizing sense of overview and attention for our relations, our fears, our sins, our yearnings, and our plights. The gift of fiction, poetry, memoir, and all the arts is to let us see others in their most unprotected moments—the moments in which they are fallow ground—and then see them cultivated, or not, under our watchful, caring eyes.”

Finally, he shared a quote from Thomas Hardy: “The business of the poet and the novelist is to show the sorriness underlying the grandest things and the grandeur underlying the sorriest things.”

“His thoughts on seeing into the middle of things,” Hansen concluded, “is the joy and obligation for all of us who consider ourselves attuned to the various signatures of God in the world.”

Seminar in American Religion

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body made her—a cloistered woman—a public figure with an audience of clergy, women religious, and laity; her exercise of this power within the many constraints of her position deserve analysis from a Butlerian, and Foucauldian, point of view.

Hansen, who, as a novelist, is the author of *Mariette in Ecstasy* (Harper Perennial, 1994), about a stigmatic nun in turn-of-the-century upstate New York, also began with praise for Kane's work. His questions for Kane revolved around three topics. First, Hansen wanted further discussion on the primitive state of medicine during the early 20th century. He shared that he set *Mariette* in 1907 specifically to keep it in a pre-Freudian time; he did not want a psychiatrist to examine the novel's main character, but he was struck by the fact that Sister Thorn never seemed to be visited by a psychiatrist. He also wondered if Thorn wrote an autobiographical document, which may have provided clues as to what mental illness may have afflicted her. (Kane said it was not clear if that document existed; she was never given access to a document like this, nor was she led to believe it existed.) Second, he questioned the authenticity of Sister Thorn's status as a mystic. "Mystics usually disrupt our world view," he said. "But the revelations she has, the messages she shares, were kind of trite."

And finally, he was struck by how Kane was able to portray her subject as both a sympathetic figure—one who struggled with mental and physical illness—and as an ominous figure—one who was extraordinarily manipulative of the people and community around her.

After thanking Kathleen Sprows Cummings for organizing the discussion of her work, Kane briefly addressed Konieczny and Hansen's comments. While promising to speak more on critical theory later in the discussion, she turned to the book's setting, discussing the "thin tradition" of Catholic mysticism in the United States (compared to its active and activist dimension), which is nevertheless revealed to have been vibrantly present in the large group of Catholics who took up Sister Thorn's cause. She noted that historians are currently engaged in a project of pushing back the beginning of the Vatican II reforms of liturgical and devotional life. There were Catholics who made a relatively seamless transition from mystical, pain-soaked piety invested in stigmata and other mystical phenomena, to a different type of mystical and devotional life centered on accompanying the poor; Sister Thorn was not one of the people capable of making that transition.

Seminar participants then embarked on a lively back-and-forth over the book's themes and methods. Peter Williams began the discussion by invoking Joseph Smith, wondering if a comparative approach to prophecy and revelation in American life might be of service. He wondered how historians can categorize the truth claims being made by Smith, Reilly, and other mystics. If the U.S. is a place where messianic time is happening (Smith's claim), is that related to Kane's claim that in Sister Thorn

we see part of how Americans tackled the World War I-era question of how to see pain and death as meaningful? Kane responded that in part because of the paucity of sources in Thorn's own words, she was more concerned with looking at the narrative of sanctity that arose around Thorn, how she was received by both skeptics and believers. Thomas Kselman continued with the theme of the American context, wondering whether Catholics were embarrassed by her; how important or central was she for the Catholic culture of the 1920s in general? Some discussion ensued on the question of mysticism as the underside of Catholicism in some ways—having revelations that can be upsetting to the more bureaucratic hierarchy.

Substantial discussion also tackled questions of gender, power, and pain. Una Cadegan located Thorn between first and second-wave feminism and suggested we might need a new language for women's strategies of power in this intervening period. Thomas Tweed suggested that perhaps Thorn and others like her represented a kind of wresting away of the power of redemptive suffering from the (male) priesthood. Kathleen Cummings and Sam Thomas both raised the question of how Thorn's suffering related to that of the majority of Catholic women, mothers and wives whose suffering was largely linked to the experience of marriage and childbearing, and Jeanne Petit responded that perhaps the idea of spiritual suffering was part of a broader Catholic response to the emerging feminist movement (as represented, during the first years of Thorn's stigmatization, by Margaret Sanger.)

Anthony Smith opened a discussion of the city and modernity by noting that Kane's work located Reilly both inside and outside of New York's developing streets and culture. The book, he suggested, is important in part because it reminds us that not everybody is experiencing modernity in the same way; modern cities were places where the senses were being reorganized, but Reilly had her own geography, with her senses directed to parishes, procession routes, and so forth. Catherine Osborne commented that these Catholic relationships to the city involved the power of secrecy displayed later in Thorn's story; Catholics (including Reilly) rode the same trams and walked the same streets as everyone else, but they carried hidden items (like the Sacred Heart badges Reilly sent out) that gave them the power of knowing things others did not. Karen Park noted that postwar Marian mystics like Veronica Leuken also engaged their location in the city to show the powerful presence of the divine.

Discussion closed with an exchange between John McGreevy and Kane; McGreevy suggested that the book articulates a dense, shared, transatlantic Catholic culture in the period before Vatican II, with the flow of ideas and practices moving not just from Europe to America, but back in the opposite direction. Kane concurred that the denseness of Catholic culture was not distinctly American, and argued again that World War I represented a major interruption of Catholic culture, requiring Catholics to rethink the question of what the passion of Christ meant, and how that related to understandings of the Eucharist.

