



AMERICAN CATHOLIC STUDIES NEWSLETTER

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THE CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

Upcoming Events

CUSHWA CENTER LECTURE

Friday, November 3, 2017

"Father John Zahm, C.S.C., in the Founding of the University of Notre Dame"

Rev. Thomas Blantz, C.S.C., University of Notre Dame

BOOK DISCUSSION

Thursday, November 16, 2017

Hosted by LANACC

Catholicism and American Borders in the Gothic Literary Imagination

Farrell O'Gorman, Belmont Abbey College

SYMPOSIUM

March 14–17, 2018

A Pedagogy of Peace: The Theory and Practice of Catholic Women Religious in Migrant Education

Kylemore Abbey, Ireland

CONFERENCE

March 22–23, 2018

Enduring Trends and New Directions: A Conference on the History of American Christianity

In Honor of Mark Noll

SEMINAR IN AMERICAN RELIGION

Saturday, March 24, 2018

New World A-Coming: Black Religion and Racial Identity During the Great Migration

Judith Weisenfeld, Princeton University

Commentators:

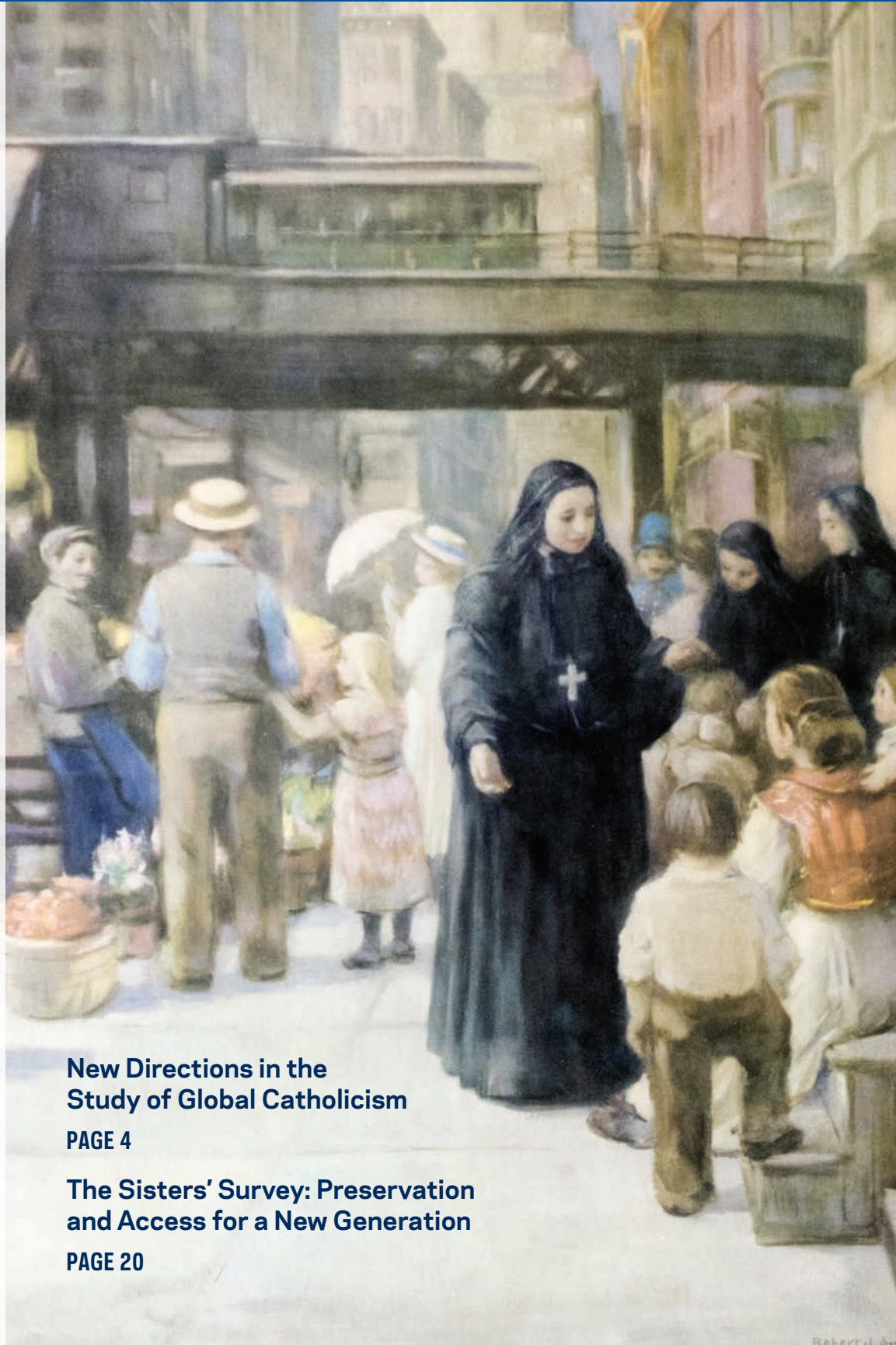
Paul Harvey, University of Colorado

Jennifer Jones, University of Notre Dame

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

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New Directions in the Study of Global Catholicism

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The Sisters' Survey: Preservation and Access for a New Generation

PAGE 20



The recent Hollywood drama *Hidden Figures* centers on the previously unknown story of three African-American women who worked at NASA and contributed substantially to its success. It was gratifying to see acknowledged on the big screen a phenomenon with which I am very familiar: sexism and gender stereotypes often combine with other factors to minimize women as historical actors. For the film's protagonists, racism helped to mask their presence; for many Catholic women, religious assumptions and expectations work to conceal them. As my colleague Suellen Hoy has cannily observed, "Obscurity and invisibility, though not uncommon in the study of women's lives in general, are particularly troublesome when they are sought after and considered measures of success."

The University of Notre Dame is celebrating its 175th anniversary in 2017–2018. In November, Father Thomas Blantz, C.S.C., will help us explore some University history with his Cushwa Center Lecture on Father John Zahm, C.S.C. In tandem with campus celebrations this year, I am thrilled to announce a new Cushwa Center initiative that will both honor a "hidden figure" in Notre Dame's own history and support scholars who seek to move Catholic women from the margins to the forefront of historical narratives.



By the time Father Edward Sorin, a priest of the Congregation of Holy Cross, arrived in northern Indiana in November 1842 to found Notre Dame, he had already spent over a year near Vincennes, a city in the southern part of the state. Sorin's arrival in Indiana had heartened Mother Theodore Guerin, another French missionary who had established the Sisters of Providence of Saint Mary-of-the-Woods, just north of Terre Haute, in 1840. The two religious congregations had been connected in France, and Mother Theodore hoped Sorin would not only bring her news from home but also become an ally in her new habitat. For her part, Mother Theodore was eager to help Sorin succeed on the farm he established with six Holy Cross brothers. Knowing from her own experience what he would need most, Guerin sent them a gift of a wagon and a yoke of oxen.

Over the next year Guerin and Sorin commiserated over their mutual struggles with the bishop of the Diocese of Vincennes. For Guerin, the bishop's "strange character, his inexplicable harshness, and exactions were the cause of the bitter and heavy cross" which weighed heavily on her community. Sorin's tussles with the bishop, meanwhile, prompted him to open a new foundation at the diocese's northern reaches. Just before he departed for South Bend, Sorin wrote to Mother Theodore, assuring her of his "sincere devotedness" to her and

Kathleen Sprows Cummings
Director

Shane Ulbrich
Assistant Director

Peter Hlabse
Administrative Coordinator

Peter Cajka
Postdoctoral Fellow

Valentina Ciciliot
Marie Curie Postdoctoral Fellow

Luca Codignola
Senior Fellow (Rome)

Benjamin Wetzel
Postdoctoral Fellow

Cushwa Center
University of Notre Dame
407 Geddes Hall
Notre Dame, Indiana 46556

Email cushwa@nd.edu

Website cushwa.nd.edu

Facebook [facebook.com/cushwacenter](https://www.facebook.com/cushwacenter)

Twitter [@cushwacenter](https://twitter.com/cushwacenter)

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.

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Cover image: Robert Smith's *Saint Among the Skyscrapers*, courtesy of Holy Spirit Library at Cabrini University



her spiritual daughters. He expressed his regret that he could not bid her farewell in person: “How glad I would be to see you, my good Mother ... [but] I am not able to delay for the day it would require.” He asked her to pray for his success in his journey north and in the new venture that awaited him there.



To this day a yoke hangs in the refectory of Notre Dame’s Corby Hall, accompanied by a plaque that identifies it as the one Sorin brought with him to campus. I first heard about this when a student of mine who worked in Corby brought it up in class; another student suggested we visit to check if Mother Theodore’s name appeared on the plaque. It does not. As the yoke has not been authenticated, we cannot ascertain whether it was indeed the same one Mother Theodore gave to Father Sorin in 1841. The scene nonetheless paints an evocative image. As members of the Congregation of Holy Cross gather for their meals, hidden in plain sight is an artifact that likely bears the fingerprints of a woman who had been one of Notre Dame’s first benefactors.

This year the Cushwa Center has benefitted from the generosity of another woman from Saint Mary-of-the-Woods. Mrs. Anita McMahon—an alumna of Saint Mary-of-the-Woods College whose deceased husband, Bill, graduated from Notre Dame in 1950—gave us a gift that will support the Mother Theodore Guerin Research Travel Grant Program. This initiative both celebrates the past and seeks to shape the future. It memorializes the historic connection between Saint Mary-of-the-Woods and Notre Dame, and supports researchers whose projects seek to feature Catholic women more prominently in stories of the past. Grants of up to \$1,500 will be made to scholars seeking to visit any repository in or outside the United States, or traveling to conduct oral interviews, especially of women religious, for purposes of historical, sociological, theological, and peace studies research. An inaugural round of grants will be awarded in late spring 2018 (application deadline: May 1, 2018). Thereafter, applications will be due December 31 each year for research in the subsequent calendar year. Complete application guidelines will appear soon at cushwa.nd.edu.

Meanwhile, I would like to extend a special thanks to another “hidden figure” who was part of Cushwa’s shadow staff as we prepared this issue. Traversing Europe in early June, Patrick J. Hayes served as our de facto international correspondent. He penned the reports on Cushwa’s conference on North Atlantic Catholics in Rome (p. 11) and the 2017 Annual Meeting of the Historians of Women Religious in Great Britain and Ireland (p. 25). Happy reading to all!

Kathleen Sprows Cummings

October 3, 2017

Feast of Saint Mother Theodore Guerin

Thanking a Mentor and Colleague: Spring 2017 Gatherings Honoring Thomas Kselman

By Michael Clinton

Since Thomas Kselman came to Notre Dame as an assistant professor of history in 1979, he has affected the lives and careers of countless students and colleagues, dozens of whom gathered at a symposium on March 9 to honor his retirement from the University. Tom's former doctoral students initiated the event, and the Cushwa Center handled the logistics and other practical matters. I am one of those former doctoral students (the second, to be precise). I had reached out to the others in January 2016 to brainstorm what we might do to express the gratitude and affection that we all share for Tom. I also contacted Kathy Cummings, hoping that she could offer some support and ideas in her dual capacity as director of the Cushwa Center and, at the time, vice president of the American Catholic Historical Association, for which Tom had once served as president. Kathy responded just as enthusiastically as the others, and she and the Cushwa staff graciously and expertly took all issues of venue, invitations, travel and accommodations, dinner, and other matters off our shoulders, allowing us to focus on what we wished to say to and about Tom. Remarks during the symposium recognized Tom as "a wonderful mentor of students and faculty" and used these words to describe him: beloved, encouraging, extraordinarily wise, charitable, patient, generous, selfless, loyal, insightful, and animated.



Panelists (left to right) Michael Clinton, Andrew Orr, Samy Zaka, and James Deming



Thomas Kselman

You can view the entire symposium, with full comments from the speakers, audience members, and Tom himself at the Cushwa Center's YouTube channel.

Schedules being what they are, only four of Tom's eight doctoral students—James Deming, Andrew Orr, Samy Zaka, and myself—could attend the symposium, although it magically seemed at one point that all might have been able to do so. In fact, the symposium was the second event organized to honor Tom that year: the first occurred in January at the American Historical Association's Annual Meeting in Denver, where two of Tom's other former doctoral students, Troy Feay and Sheila Nowinski, joined James (as chair) and myself (as a presenter) on a panel titled "Dimensions of Catholicism in Modern France." It is an irony attributable to Tom's intellectual versatility and skills as a mentor that none of his doctoral students produced a dissertation that had much to do with his own research—aside from region and chronological period—but this was an occasion when we three panelists did manage to link our research more closely to Tom's. Ray Jonas, professor of history at the University of Washington and longtime friend of Tom, served as the session's commentator and offered a memorable homage when he recalled that after reading Tom's first book, *Miracles and Prophecies in Nineteenth-Century France* (Rutgers, 1983), he thought that it was the kind of book he wished he had written. I have heard Tom repeat several times a comment made by Frédéric Gugelot, an historian from the University of Reims who attended the session. On account of the presentations and the gesture in his honor, he said to Tom, "You must be very proud." I mention this exchange because Tom would repeat it in a manner more paternal than professional. It also captures the way in which Tom sought to establish a truly personal connection with students and colleagues.

Appreciations of that aspect of Tom's relationships were regularly repeated during the presentations and audience remarks at the March symposium. I was at first a little stunned by Samy's admission that he considers Tom "to be like a second father," but many of us can say nearly the same. Tom and his wife Claudia welcomed former students like myself as extended members of their family, with a sense of hospitality that has continued to this day. We know their children Dan, Joe, and

see *Honoring Tom Kselman* on page 40



Timothy Neary

On Friday, February 10, the Cushwa Center and Play Like a Champion Today (PLACT), a non-profit organization dedicated to cultivating youth athletics, jointly welcomed historian Timothy B. Neary to Notre Dame for a lecture entitled “For God and Country: Bishop Sheil’s Vision for Youth Sports.” Neary is associate professor of history at Salve Regina University in Newport, Rhode Island. He recently published a book, *Crossing Parish Boundaries: Race, Sports, and Catholic Youth in Chicago, 1914–1954* (University of Chicago Press, 2016), on Bishop Bernard Sheil’s founding of the Catholic Youth Organization (CYO). After his presentation, a panel discussion explored aspects of Bishop Sheil’s contemporary relevance, and PLACT hosted a “Youth Sport Summit” the following morning to reflect further on renewing the mission of Catholic athletic programming with Sheil as a model. More than 30 youth sports leaders from 20 cities traveled to South Bend to participate.

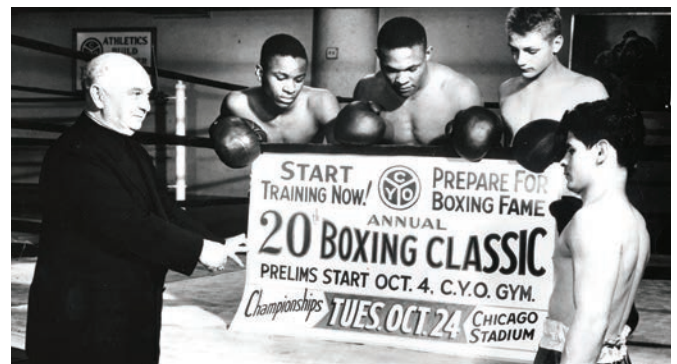
James Bernard Sheil, Jr., was born in 1886 in Chicago, the only child of a middle-class Irish Catholic family. In high school, he found himself captivated by sports and by the principles of Catholic social thought. Although talented enough to play baseball professionally, he instead entered the priesthood and was ordained in 1910. He became a protégé of Archbishop George Mundelein of Chicago and was named auxiliary bishop in 1928. Still, Sheil never lost his love of athletics, Neary said. Influenced by the originally Protestant ideal of muscular Christianity, he “worked to create an image of robust virility” through his ongoing participation in sports, going so far as to participate in boxing training sessions while still in his cassock.

This love of sports drove Bishop Sheil to found the CYO in 1930. Neary traced the foundation of the CYO to Mundelein’s instruction that Sheil establish a program that would attract Catholic youth and keep them from seeking recreational activities elsewhere. The CYO also arose out of Sheil’s personal sense of obligation to the young people he had encountered as a jail chaplain, and whom he believed might otherwise become delinquents. He also worked in response to Catholic social teaching, which “obligated him to fight against social injustice when he saw it.” Known as “the Apostle of Youth,” he designed the CYO’s citywide programming to inspire a “true love for God and country” in the children who participated—boys and girls, blacks and whites, Catholics and non-Catholics.

Timothy Neary and Panelists Discuss Bishop Bernard J. Sheil’s Vision for Catholic Youth Sports

Neary identified four key aspects of Sheil’s approach to youth sports that made the CYO in Chicago successful. First, Sheil felt he was responding to an urgent need: combatting juvenile delinquency while steering young people away from the Protestant influences of the YMCA and other non-Catholic programs. Sheil and many other social reformers were concerned about the growth of “consumerism, secular temptations, and materialism” in a modern city where the high unemployment rates of the Depression joined with the expansion of radio, movies, comic books, and other mass media to exert significant pressures on those tasked with educating young people. Sheil argued that “the [Catholic] church should employ organized recreational and leisure activities to promote Christian and democratic principles among youth.” Sports would help children avoid idleness while building “character.” These goals, Neary pointed out, fit well into an American Catholic culture that valued the formation of children. Since “bishops viewed American-born children as providing a link between priests and their immigrant parents,” a focus on forming the hearts and minds of children to be both American and Catholic was critical.

The second key aspect of Sheil’s approach was his pragmatism. While recognizing the problematic quest for glamour characteristic of mass culture, the CYO used that same enticement to promote its programs, especially through boxing. Neary pointed out that the Golden Gloves, an amateur boxing tournament established in 1928, served as the model for Sheil’s boxing tournament; the bishop even hired famous



Bishop Sheil and boxers promoting the CYO tournament in 1950, courtesy of the Archdiocese of Chicago’s Joseph Cardinal Bernardin Archives and Records Center

see *Bishop Sheil’s Vision* on page 40

New Directions

in the Study of Global Catholicism



For several years now the Cushwa Center has prioritized advancing a more transnational understanding of American Catholic history. Research grants, symposia, conferences, and publications have supported scholarly inquiry into the threads tying U.S. Catholicism not only to Rome, but also to clergy, religious, and laity around the world.

These efforts particularly bore fruit in three distinct events in spring 2017. The Seminar in American Religion in April was devoted to John T. McGreevy's *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global*. Two larger conferences considered the "crossings and dwellings" of women's religious orders as well as of Catholics in Rome from the North Atlantic world. April's conference at Notre Dame, "Too Small a World": Catholic Sisters as Global Missionaries, honored the centenary of St. Frances Cabrini's death by examining the past and present of women religious as boundary-crossing missionaries. North Atlantic Catholic

Communities in Rome, 1622–1939, an international conference held at Notre Dame's Rome Global Gateway in June, uncovered a transnational network of individuals and communities who made Rome the center of their spiritual and physical world.

With gratitude for the time and energy that presenters and participants invested to make these gatherings each a success, we are happy to revisit each of them here. In the months and years to come, the center looks forward to further research with collaborators regarding the dense global networks and movements of modern Catholicism.

Thomas Bender, Laurie Maffly-Kipp, and Participants Discuss John T. McGreevy's *American Jesuits and the World*

The spring 2017 Seminar in American Religion convened on Saturday, April 1, at Notre Dame to discuss John T. McGreevy's new book *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton, 2016). McGreevy is professor of history and I.A. O'Shaughnessy Dean of the College of Arts and Letters at the University of Notre Dame and also the author of *Catholicism and American Freedom*, previously the subject of a 2003 Seminar in American Religion. Close to 80 seminar guests, faculty, and students joined McGreevy and the seminar's two commentators, Thomas Bender and Laurie Maffly-Kipp, for a wide-ranging discussion.

Bender, professor of history and University Professor of the Humanities at New York University, has been a leading voice in the movement to place American history in a global framework. He is author of *A Nation Among Nations: America's Place in World History* (2006) and editor of the collection *Rethinking American History in a Global Age* (2002). Bender began by discussing the methodology of global history, remarking that it is unavoidably transnational; the globe is too big, too unmanageable for typical archival history, he said, and the truly "global" usually remains deep in the background. He focused on the penultimate chapter of McGreevy's work, in which American Jesuits travel out of the United States in the wake of the American military's excursion into the Philippines. Though the Americans were part of a global order, they perceived their work as nationalistic, not cosmopolitan. In his letters to superiors, American Jesuit Charles Connor explicitly urged

the Americanization of Filipino youth. The Spanish priests of his own order, Connor wrote, had made "boys into pious girls," a disaster that could be countered by a robust, masculine American Catholic culture. Bender noted that this chapter contrasted with McGreevy's concluding chapter, where he names John Courtney Murray and other 20th-century American Jesuits as, in part, precursors to the global humanism now evident in the pontificate of Francis.

For Bender, the achievement of *American Jesuits and the World* is its apt layering of micro- and macro-history using individual biography and broader contextualization. McGreevy draws on the priests' papers to reveal a rich sense of the public culture and core values of particular places. The book's microhistories reveal how the transnational circulation of Jesuits and their pastoral ministry touched lives and shaped religious practices over time.



Left to right: Kathleen Cummings, Thomas Bender, Laurie Maffly-Kipp, and John McGreevy



Laurie Maffly-Kipp

Laurie Maffly-Kipp is the Archer Alexander Distinguished Professor at the Danforth Center on Religion and Politics at Washington University in St. Louis, where she is also the director of religious studies. She began her remarks by noting that missionaries are a consistent focus in her scholarly work on a wide variety of groups including Mormons and African American evangelicals. The study of missionaries raises many questions. “What do missionaries think they are exchanging or communicating in their work? How does one encapsulate a religious system into lessons or teachings? What does it mean to pare down a way of life for purposes of easy transportation and translation?” Maffly-Kipp asked. Missionary efforts often lead to “unintended consequences, ruptures, and comic or tragic misapprehensions,” she said. Moreover, scholars may examine the variety of ways that “missionary ‘gifts’ are received, incorporated, rejected, or transformed by recipients.”

Maffly-Kipp considered texts and arguments to compare to *American Jesuits and the World*, including John Demos’ *The Heathen School* and Jon Sensbach’s *Rebecca’s Revival*, which merges a comprehensive historical narrative with compelling character portraits. She praised McGreevy’s attention to geography, as history “plays out over space as well as time,” and to the importance of the physical and technological systems that carry ideas, material goods, and people. She then drew attention to three large questions. First, she asked, what is the relation of the Jesuits to Catholicism as a whole? Would it be helpful to attend more to comparisons with other Catholic orders involved in similar work? She also wondered about placing the 19th-century Jesuits against the order’s longer history.

Maffly-Kipp asked whether, despite the order’s suppression, which created a gulf between phases of Jesuit history, it would make a difference to the narrative to consider early Jesuit missions in California, as well as the later expansion from Europe to the East Coast to the Pacific. She also wondered whether any earlier Jesuit transmission of Chinese ideas had accompanied these 19th-century Jesuits to North America, and, in the context of Jesuits’ earlier global missions, whether the 20th century represented a revival of an earlier norm of global interaction, with the inward-turning, nationalist 19th century as an outlier rather than a stage of development.

Maffly-Kipp also interrogated the trajectory of modernization portrayed in McGreevy’s concluding chapter. She questioned whether John Courtney Murray was really representative of his fellow Jesuits. Moreover, if exile shaped the experience of 19th-century Jesuits, she asked, how might other factors have shaped the American-born order of the 20th century? Specifically, she wondered if more attention to the larger U.S. cultural and political history in this period might have changed how McGreevy viewed Jesuit developments. This brought Maffly-Kipp to her third point: centered as it is on one particular religious order, McGreevy’s book pays relatively little attention to the fact that the ideas of global religion and global diaspora mean very different things in different communities; missionaries from various backgrounds also have very different ideas about what it means to live with people from a different culture, or how to be multicultural. To consider missionary groups historically, one must investigate how they define the central features of their religion and how they relate those features to transient or cultural manifestations. She asked whether “global” is really all that helpful as a term of historical analysis, because it tells us relatively little about the ways specific people enact and embody difference as they live together. Would a comparative frame with other groups, including African-American and white Protestant missionaries, shed even more light on the Jesuits?

McGreevy began his response by discussing some of his project’s goals. He was interested in telling a “human story” and “capturing a 19th-century Catholic religious world,” but also, influenced by Christopher Bayly’s *The Birth of the Modern World 1789–1914* (2003), he saw an opportunity as a Catholic historian to think about the relationship of local religious communities to the nation state and to think about them in a global setting that is not abstract or vague, but constituted by particular institutions—in this case, Catholic religious orders. He said that 19th-century Jesuits had been decisive in an internal battle within American Catholicism; they had fought for a European Catholic culture, including architecture and devotional practices, against the nationalist impulse represented by men like John Ireland. But by the mid-20th century, their vision of Catholicism became more focused on interaction with indigenous practices in different parts of the world.

As the seminar opened up for discussion, Peter Thuesen (Indiana University–Purdue University Indianapolis) asked how it came about that the illiberal or anti-liberal Jesuits of the 19th century became the liberal Jesuits of *America* and Pope Francis. According to McGreevy, disillusionment over Catholic complicity in Fascism played a key role in Jesuits’ transition from criticizing liberal principles to defending them, particularly free speech and especially the separation of church and state. He also said that the 19th-century Jesuits were not anti-intellectual but did have a popular touch; they were learned but were also able to mobilize mass movements around popular devotions. Peter Williams (Miami University, Ohio) pointed out that in its early decades America was certainly not liberal, and suggested that a close analysis of *America* over the 20th century would tell a more gradual story about change in the American Jesuits.

Jason Duncan (Aquinas College) and Michael Skaggs (University of Notre Dame) both raised questions that prompted McGreevy to comment on the Catholic experience in the United States as it relates to broader, transnational contexts. Duncan asked how the Jesuit restoration related to the end of the “republican interlude” in U.S. Catholicism and whether it contributed to the rising anti-Catholicism in the 19th century. McGreevy said that the Jesuits certainly contributed to the growth of anti-Catholicism, and he also pointed out that, as the work of Luca Codignola and other historians suggests, the “republican interlude” in U.S. Catholicism seems not exclusively a product of U.S. politics and culture, but relates to broader developments and political attitudes among Catholics throughout the North Atlantic world. Skaggs asked about the notions of “center” and “periphery” operative in the book and particularly in the conclusion’s claim that Manila and Kampala are the ascendant centers of Catholicism today, over older European centers of influence. McGreevy replied that, despite necessary qualifications, the Catholic Church as a global institution undeniably finds itself in a moment of historic reorientation toward the Global South in terms of demographics, sensibilities, and ultimately influence. This emergence of new ecclesiastical centers is reflected in contemporary U.S. Catholic experience, insofar as international priests and religious ministering throughout this country now largely come from the Global South rather than France, Italy, or Ireland.

Una Cadegan (University of Dayton) asked about takeaways from the book. Maffly-Kipp said she was interested in *American Jesuits and the World* as a story not just about Catholics but also about global religious institutions that push beyond national framework. Bender agreed and returned to the comparative question, wondering whether McGreevy could have paid more attention to American Catholics’ Protestant surroundings.

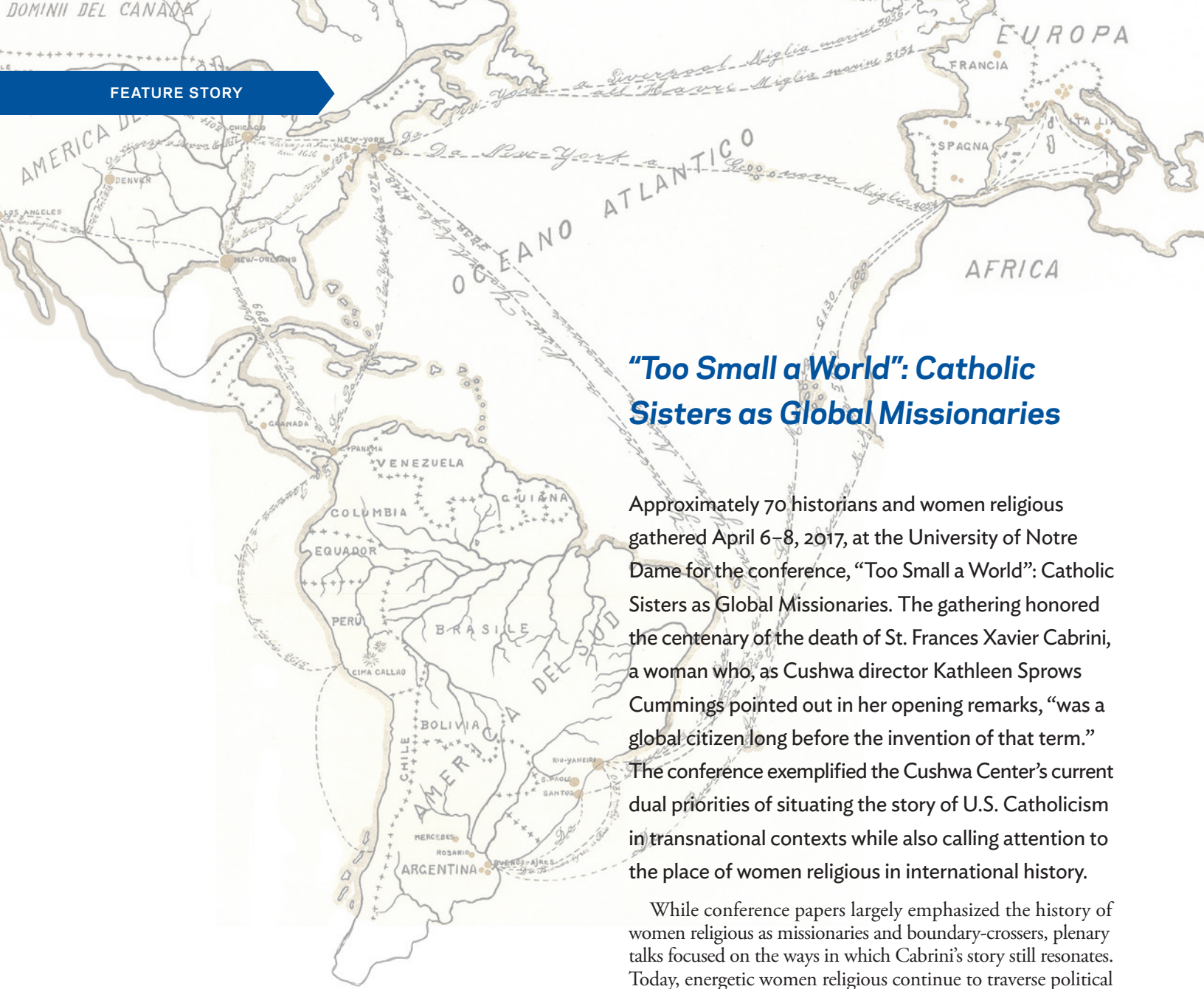
Kathleen Sprows Cummings (Notre Dame) asked McGreevy about how his “non-Jesuit status” affected the book. McGreevy replied that the book should have given more attention to Jesuits’ spiritual lives, and that perhaps someone who had



Peter Thuesen

gone through that regimen, including the Spiritual Exercises of St. Ignatius, would have been more attuned to that. This led to questions from Scott Appleby (Notre Dame) about comparing McGreevy’s methodology to Robert Orsi’s in *History and Presence*, and from Bradley Gundlach (Trinity College) concerning Protestant interest in Christ’s “bodily, fleshly wounds” in the supposedly rationalist 18th century. In response to the latter, McGreevy remarked that while he focused largely on differences between Catholics and Protestants, many other scholars are now pointing out similarities between the two on questions of miracles and devotions in modernity. Such similarities seem mostly to be found at the popular level, McGreevy pointed out; elite Protestants were more decidedly averse to Catholic devotional culture. He also said that Orsi, as a religious studies scholar, is wrestling with large questions like “what is religion?” McGreevy himself is more concerned with the conventional narrative of U.S. history and how to “fit” Catholicism into that narrative.

Near the end of the seminar, several exchanges dealt with Jesuit institution-building and interaction with other religious orders and ecclesiastical authorities. Philip Gleason (Notre Dame) pointed out that Jesuit schools provided financial support to students and that as many as 25 to 30 percent of the students were Protestant; he also raised the question of relations between Jesuits and bishops. Maria Williams (University College London) pointed out that Jesuits exercised indirect influence by providing retreats for women religious; McGreevy added that they also heard confessions and gave exhortations to different women’s religious communities. He agreed that Jesuits gained visibility as well as financial support through these activities.



“Too Small a World”: Catholic Sisters as Global Missionaries

Approximately 70 historians and women religious gathered April 6–8, 2017, at the University of Notre Dame for the conference, “Too Small a World”: Catholic Sisters as Global Missionaries. The gathering honored the centenary of the death of St. Frances Xavier Cabrini, a woman who, as Cushwa director Kathleen Sprows Cummings pointed out in her opening remarks, “was a global citizen long before the invention of that term.” The conference exemplified the Cushwa Center’s current dual priorities of situating the story of U.S. Catholicism in transnational contexts while also calling attention to the place of women religious in international history.

While conference papers largely emphasized the history of women religious as missionaries and boundary-crossers, plenary talks focused on the ways in which Cabrini’s story still resonates. Today, energetic women religious continue to traverse political and physical boundaries to minister to migrants and refugees around the world.

Sister Barbara Staley, M.S.C., superior general of Cabrini’s Missionary Sisters of the Sacred Heart of Jesus, welcomed conference-goers with opening remarks on Thursday afternoon.

She spoke about the changing mission of her congregation as a kind of voyage. “When Mother Cabrini died,” Staley said, “the earth shook.” Everything in the congregation changed. A hundred years later, her sisters are again confronted with a sea change in praxis. Just as Cabrini faced her fear of water to cross the ocean many times to build structures for the future, her sisters now work “to bring the love of God to the world, not to perpetuate what we have been in the past,” Staley said. She connected the sisters’ current mission to Cabrini’s task of adjusting to the needs of her own time and place. Staley noted that the saint “gave up her lifelong dream” of mission to China “in obedience to God as revealed to her through ordinary experiences.” Ultimately, however, this was not a sacrifice: “When

A map of Mother Cabrini’s travels from the official documents, or positio, prepared in 1929 for the Congregation for the Causes of Saints

she came to the United States, she became more fully who God had called her to be, because the culture gave her freedom that she would have never had if she had stayed in her small Italian village. Global missionaries show us that as we get outside of our own sphere, as we meet other people and walk in other places, we become more full. We become more than the people we were.”

Mary Johnson, S.N.D. de N., addressing the conference in her keynote address, spoke about the initial results of “International Sisters in the United States,” a major study of approximately 4,000 foreign-born sisters currently in the United States. Johnson, distinguished professor of sociology and religious studies at Trinity Washington University, was the lead researcher for the study, which was funded by the GHR Foundation. Johnson sketched the diversity of these international sisters, who come from around the world for a variety of missions. While some are in the United States primarily for short-term study and will return to their home countries, others are here on long-term mission as medical workers, teachers, and evangelizers—the classic work of “Catholic sisters as global missionaries.” As with their forebears, many of whom similarly came to minister to their immigrant compatriots, their labor represents a great gift to the church in the United States, but Johnson also spoke about the linguistic, cultural, and financial support they need and sometimes do not receive. She also noted the challenges as well as opportunities that present themselves when American-born women religious share living space with sisters from overseas.

In a plenary session on “Advancing the Emerging Global Sisterhood,” Sister Rosemarie Nassif, S.S.N.D, director of the Conrad N. Hilton Foundation’s Catholic Sisters Initiative, discussed the ways in which Catholic women religious around



Mary Johnson, S.N.D. de N.



Friday's prayer service at the Church of Our Lady of Loretto, Saint Mary's College

the world can respond to Pope Francis’ call to “wake up the world!” Sisters must be prophetic witnesses to God’s truth for their particular time and place, she said. They must embody the mercy of God’s love, communicating with their lives that all are loved, sought after, and forgiven.

To make the most of the challenges and opportunities of our times, Nassif said, sisters must emphasize three values: collaboration, communication, and communion. Catholic women religious must embrace their vocation as a united global sisterhood and work to collaborate with congregations across the world. Sisters’ education, for example, presents opportunities for collaboration among congregations. Moreover, sisters should employ the best and latest communications practices and technology to ensure that their message is heard. Finally, sisters must be a force for intercultural exchange and unity, for sisters cannot be truly global if they are not united. Nassif explained that, as a direct result of Conrad Hilton’s own conviction that Catholic sisters were a powerful force for good, the Hilton Foundation today offers funding to congregations of women religious around the world to assist in advancing their missions.

Gabriella Bottani, C.M.S., coordinating director of the anti-trafficking network known as Talitha Kum, rounded off the plenary addresses with an account of sisters’ cross-congregational work against human trafficking, spanning from Josephine Bakhita to the present day.

Recurring themes echoed back and forth across the several hundred years of history covered among the conference’s ten panels and four plenary addresses. Interdisciplinary conversation was itself a theme of the conference, as historian Carmen Mangion noted. She praised the participation of sociologists, saying, “it was useful to see how the past and present intersect,” and to learn “whether and how present practices relate to historical developments.” Participants likewise highlighted the fruitful collaboration of conference attendees, who included a number of missionary sisters as well as academics. Ancillary conference events, such as a Friday prayer service and reception at Saint Mary’s College (arranged by the Saint Mary’s College Center for Spirituality and the Sisters of the Holy Cross) and

a trip to the National Shrine of Saint Frances Xavier Cabrini in Chicago, gave participants additional opportunities to compare and contrast past and present. Thanks to a collaboration between Notre Dame's Hesburgh Libraries and Holy Spirit Library at Cabrini University, attendees and the wider Notre Dame campus were able to enjoy a special exhibit featuring artifacts from Cabrini's personal archive.

A major theme of the conference regarded adaptation of both the understanding and practice of "mission" in different times and places. Often, sisters found themselves responding to needs their founding documents did not anticipate. Ryan Murphy commented on this, noting the breadth of activities represented: "I was most struck by how many congregations have some form of missionary presence, even if their founding missions and charisms do not emphasize evangelization." Murphy also noted how often sisters "made courageous leaps first, and planned for practicalities—like housing!—after arrival," a point echoed by Ellen Regan, who found the main takeaway of the conference to be "the sheer determination and courage of the early missionaries," as well as their fellows today who "enjoy more convenient journeys but are faced with many challenges and witness severe human hardships, working to fight injustice and inequality around the world."

Unsurprisingly, considerations of travel and cross-cultural encounter were prominent. Many papers, such as those by Elizabeth Smyth, Jenny Collins, and Deirdre Raftery on Irish missionaries in Canada, New Zealand, and Australia, recounted long voyages which saw sisters far from authorities at home,



Cabrini's portable eating utensils and nightgown on exhibit

navigating logistical mishaps and making critical decisions at every turn. Others, such as Maggie McGuinness' paper on the Sisters of the Blessed Sacrament who served "mission" schools only a few miles from their Philadelphia motherhouse, considered how sisters constructed otherness in local circumstances. This opened onto another major theme, namely, that the sisters understood themselves and the recipients of their missionary action in many different ways. Mary Ewens, O.P., spoke about "the many levels of missionary ethnocentrism," while other research, such as Theresa Keeley's and Mary Beth Fraser Connolly's, spoke to how the new politics and environments they encountered reshaped sisters' understandings of the world and their own responsibility in it, particularly in missions to the Global South in the latter half of the 20th century. As the plenary addresses and several sociological presentations made clear—especially the study of missionary sisters' education today presented by Thu Do, L.H.C.—these are experiences with which sisters still struggle, and by which they are still transformed.





Trans-Atlantic Pipeline: Roman Connections and the Search for Global Catholicism

By Patrick J. Hayes

An international group of scholars gathered June 5–7 at Notre Dame’s Rome Global Gateway for the three-day conference, *North Atlantic Catholic Communities in Rome, 1622–1939*, on the importance of the Eternal City for the study of trans-Atlantic Catholicism. Sponsored by the Cushwa Center and convened by Kathleen Sprows Cummings and Luca Codignola, Cushwa’s senior fellow in Rome, the conference was designed to accentuate the presence of individuals or communities formed in Rome or otherwise tied to it, and to shed light on their impact on the wider Church and world. Participants gave papers in English, French, and Italian—a mark of the diversity of the group, which hailed from institutions in Canada, England, Ireland, Italy, Poland, Scotland, Spain, and the United States.

Thomas O'Connor, senior lecturer and dean of the Faculty of Arts, Celtic Studies and Philosophy at the National University of Ireland, Maynooth, opened the conference with a talk on "Brokers, Fixers, and Traffickers across Three Empires: The Niche Activities of the Irish Clerical Diaspora, 1550–1815." An expert in Irish history, O'Connor signaled just how fluid the labors of Irish clerics in Rome could be. Despite the exile imposed by English and Dutch Protestants, Irish clergymen felt right at home in Rome (as well as in Spain and Portugal). They were busy establishing houses, continuing the education of students, and securing relics for pious patrons around Europe. The creation of Irish networks, with Rome as the locus of their activities, began almost immediately at the start of the so-called "penal times."

A similar thesis could be found in the skillful paper of James Kelly of Durham University, though his focus was on the labors of the English Jesuit John Thorpe, an agent in Rome who

supplied English convents in exile between 1769 and 1789. The migration of these convents to places in Belgium, France, and Spain gives some indication not only of the mutations and adaptability of their foundations, but also of their continued reliance on spiritual and material provisions from Rome.

Anglophone Rome was centered on the Venerable English College, which served not only as a training ground for future priests, but also as a source for bishops, since its rectors—such as Henry Conwell and Nicholas Wiseman—were periodically tapped for bishoprics in the United States and England. Maurice Whitehead of the Venerable English College gave a remarkable survey of 23 letters between Conwell and Wiseman (as well as 411 folios of correspondence from the Archbishops of Québec) found at the English College's archive. He noted that there were large caches of untapped material related to the dioceses of Philadelphia and Baltimore housed there and encouraged scholars to review them.



The Holy See figured prominently in several papers. Paolo Bernardini of the Accademia dei Lincei chaired a panel on relations between the Holy See and the North American hierarchy. Kenneth Parker of Saint Louis University drew attention to the ultramontanism and Gallicanism of the two brother bishops, Francis and Peter Kenrick. Suzanne Krebsbach presented a paper on two proslavery bishops of Charleston, John England and Patrick Lynch, and the Vatican's working policy regarding slavery in the antebellum American South. Pierre Hurtubise, Université Saint-Paul (Ottawa), examined the ultramontanism of Jean-Marie-Rodrigue Villeneuve, a professor and Missionary Oblate of Mary Immaculate (and later archbishop and cardinal) through correspondence about his first visit to Rome in 1926.

Contributions on Canadian topics were plentiful and helped show the reach of Catholicism in the Atlantic world. Terrence Murphy, Saint Mary's University (Halifax), undertook a study of Irish Catholics in Nova Scotia, 1785–1860, while Robert H. Dennis, University of Prince Edward Island, examined the influences of transnational Catholic social thought and the Antigonish Movement between 1912 and 1939.

In a session on the Holy See and the North American hierarchy, Martin Pâquet, Université Laval (Québec), discussed multi-ethnic conflicts between the Church and state between 1830 and 1931. Roberto Perin, Glendon College, York University (Toronto), argued that a Romanizing of ritual practice by Montreal Bishop Ignace Bourget between 1851 and 1865 led to a decidedly favorable view of the papacy even amid tensions between the Church and state in Canada. Gilles Routhier, Université Laval (Québec), expounded on the life of sometime Roman resident Louis Nazaire Bégin, who was often at the center of battles for the rights of French Canadians at the *Propaganda Fide* over and against Irish Catholic Canadians.

The Apostolic Delegation and the United States was the subject of a panel chaired by Gianfranco Armando, Archivio Segreto Vaticano. Massimo Di Gioacchino, Scuola Normale Superiore (Pisa), dealt with source material in his discussion of "The American Community in Rome and the Election of Francesco Satolli as the First Apostolic Delegate to the United States, 1893." Father Steven Avella, Marquette University, considered a lens through which to see American history, albeit one angled through an exposition of Roman sources, namely, the American West. Liliosa Azara, Università Roma Tre, also shared archival data on the Apostolic Delegation in Washington during World War I. Maria Williams, University College



Thomas O'Connor

London, lifted up a central figure in her dissertation work, Mother Frances Cabrini, but linked her transnational ministries with the Apostolic Delegates of England and the United States. Her paper also examined archives on both sides of the Atlantic.

Numerous contributions centered on Anglo-Celtic communities in Rome in the 17th through the 20th centuries, including the presentations of Clare Carroll of Queens College, City University of New York, "English, Irish, and Scots Women at the Ospizio dei Convertendi in the 17th and 18th Centuries;" and Anne O'Connor, National University of Ireland, Galway, "Translation and Global Catholicism: Anglophone Networks in the 19th Century."

Several papers focused on the Irish College or St. Isidore's, the home of the Irish Franciscans in Rome. Among these were Jacopo De Santis, Università di Roma Tor Vergata, "Il Collegio Irlandese durante la Repubblica Romana del 1849;" and Stephen O'Kane, O.F.M., Irish Franciscan Province, "Irish Franciscans: Educated at St. Isidore's, Ministered in 19th-Century North America." Additionally, John McCafferty, University College Dublin, discussed Friar Luke Wadding's passion for books and the building up of his library at St. Isidore's. He was joined by Cristina Bravo Lozano of the Universidad Pablo de Olavide, though her remarks centered on Wadding as an Irish diplomat in Rome. Irish Franciscans who worked on editions of the philosopher John Duns Scotus also came in for special mention by Ian Campbell, Queen's University (Belfast). In Campbell's telling, these editors of Scotus exported his philosophical theology throughout the Atlantic world.

Anglo-Irish networks enjoyed patronage in the Roman curia, as evinced by Roberto Regoli of the Pontificia Università Gregoriana, who spoke on “The English Entourage of Ercole Cardinal Consalvi, 1757–1824.” Not everyone was so fortunate to have Cardinal benefactors. According to Nicholas Stanley Price, who oversees the records for the Non-Catholic Cemetery for Foreigners in Rome, Protestant foreigners were persona non grata and often treated shabbily. Catholic women fared better, particularly under the reign of Pope Leo XIII, who often encouraged religious women to establish their motherhouses in Rome. This was the essence of the paper of Carmen Mangion of Birkbeck College, University of London.

Several papers either conveyed the perspective of a particular region, personage, or time period, or they concentrated on the activities of some Roman entity. For instance, participants heard papers on the presence of Native Americans in Rome between the 16th and 19th centuries, and the clash of British colonialism with Roman authority in 19th-century Trinidad. Joseph M. White discussed the unique experience of American seminarians at the North American College in the first few decades of the last century. M.C. Havey, Redemptorist Archives of the Edmonton-Toronto Province, spoke on Father Matthew Meehan, C.Ss.R., and his student days in Rome. Patrick Hayes, Redemptorist Archives of the Baltimore Province, shared new details on the life of Father Edward Douglas, C.Ss.R., a Scottish Redemptorist responsible for the erection of the Redemptorist Generalate on the Esquiline.

Colin Barr, University of Aberdeen, brought the conference to a close as its final keynote speaker. Having amassed an enormous wealth of archival data from around the globe, he argued the case for an “Irish Spiritual Empire”—one that included religious piety, culture, and politics in the 19th century. The ease of travel had become so prevalent and modes of communication so free and open that “it makes no sense to isolate Australia from America, or even from Newfoundland.” Cultures moved, he insisted, across oceanic basins, so that reporting on “home news” typically meant that stories from Skibbereen held just as much fascination for the local resident as it did for their compatriot in Auckland, Boston, or Rome.

If the conference organizers sought to realize the dream of the late Peter D’Agostino in arguing for increased use and integration of Roman archival sources, as well as the interchange that might occur as a result, the conference can go down as a testimony to his aspirations and promptings.

Patrick J. Hayes, Ph.D., is the archivist for the Baltimore Province of the Redemptorists. He edits the online journal *Redemptorist North American History Bulletin*.



Cushwa Center Welcomes New Postdoctoral Fellows



This year, two of the Cushwa Center's postdoctoral fellows completed three years with the Cushwa Center. **Matteo Binasco** served as Cushwa's inaugural Rome fellow based at Notre Dame's Rome Global Gateway. *Roman Sources for the History of American Catholicism, 1763–1939*, written by Matteo and edited by Kathleen Sprows Cummings, is scheduled for publication in spring 2018. Matteo also served as a lead organizer for Cushwa's June 2017 conference, North Atlantic Catholic Communities in Rome, 1622–1939. In September, Matteo was at Durham University for a short-term research fellowship. In 2017–2018 he will be teaching at the University of Siena and the University of Genoa.



Since 2014, Cushwa's postdoctoral fellow **Catherine Osborne** served as administrator for the Conference on the History of Women Religious, organizing the tenth triennial CHWR at Santa Clara University; managing chwr.org; and editing the History of Women Religious section of this newsletter. She planned several other conferences and curated the fall 2015 exhibit *Outsider at the Vatican: Frederick Franck's Drawings from the Second Vatican Council* (now viewable at collections.library.nd.edu). Together with Mark Massa, S.J., Catherine edited the second edition of *American Catholic History: A Documentary Reader* (NYU Press, 2017). Her book *American Catholics and the Church of Tomorrow, 1930–1975* is forthcoming with University of Chicago Press in 2018. During 2017–2018, Catherine is visiting assistant professor in the Department of Theological Studies at Loyola Marymount University in Los Angeles.

Our thanks go to Catherine and Matteo for their work at Cushwa over the past three years. As friends and collaborators of the center know well, their contributions have enriched the work of the center immensely.

The center welcomed two new postdoctoral fellows this summer:



Peter Cajka earned his Ph.D. in history from Boston College this spring, and studies 20th-century U.S. intellectual and cultural history with an emphasis on Catholicism. His dissertation is titled “The Rights of Conscience: The Rise of Tradition in America's Age of Fracture, 1940–1990.” He has published articles in *Ohio History* and *American Catholic Studies*, and is a regular contributor to the blog *Religion in American History*. Peter was a dissertation fellow of the Louisville Institute for 2016–2017. He holds a bachelor of arts in history from the University of Dayton and a master's degree in history from Marquette University. Among Peter's responsibilities at the center will be administering the Conference on the History of Women Religious.



Benjamin Wetzel was most recently a postdoctoral teaching fellow with Notre Dame's Department of History, where he earned his Ph.D. in 2016. Ben studies the intersection of American religion, politics, and intellectual life in the period from 1860 to 1920. He has published articles in *The Journal of Church and State* and *The Journal of the Gilded Age and Progressive Era*. He is currently at work on two book-length projects. The first, based on his revised dissertation, is tentatively titled *American Crusade: Lyman Abbott and the Christian Nation at War, 1860–1920*. The second, under advance contract with Oxford University Press, is a religious biography titled *Theodore Roosevelt: Preaching from the Bully Pulpit*. Ben earned his bachelor of arts in history from Grove City College and his master's degree in history from Baylor University. In addition to managing Cushwa's blog posts at *Religion in American History* and collaborating on center conferences and publication projects, Ben will be organizing a series of events at Notre Dame for 2018–2019.

Welcome, Ben and Pete!

ENDURING TRENDS AND NEW DIRECTIONS:

A Conference on the History of American Christianity

Rescheduled: March 22–23, 2018



Notre Dame's conference honoring Mark Noll has been rescheduled for March 2018. The conference will include panels on the history of American Christianity from the colonial era to the 20th century as well as the recent history of World Christianity. Discussions on the “evangelical mind” and on the writing of “grand narratives” in U.S. religious history will feature commentary from scholars such as Catherine Brekus, Darren Dochuk, Thomas Kidd, and George Marsden. For updates and registration information, visit nollconference.com.

Hesburgh Library Hosts Exhibit, Talks on Early American Catholic Print Culture

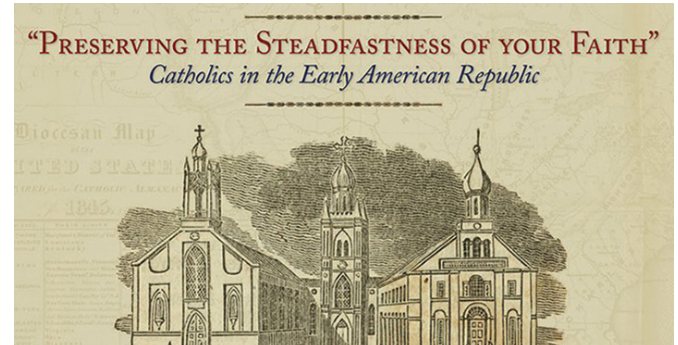
By Rachel Bohlmann

This spring and early summer, Rare Books and Special Collections at Notre Dame's Hesburgh Libraries hosted two public talks about Catholics in the early American republic. On March 22, Catherine O'Donnell, associate professor of history at Arizona State University, gave a public talk, "Saint Elizabeth Ann Seton: A Reading Life." Kyle Roberts, director of the Center for Textual Studies and Digital Humanities and assistant professor of public history and new media at Loyola University Chicago, lectured in early June on "21st Century Digital Approaches to Rethinking 19th Century Catholic Print." Both presentations were planned in tandem with the library's exhibition, *"Preserving the Steadfastness of Your Faith": Catholics in the Early American Republic*, which was on display from early spring until late summer. The digitized exhibit is now available at collections.library.nd.edu.

O'Donnell, who is currently completing a biography of Elizabeth Ann Seton, focused on an evident contradiction in Seton: she was someone who experienced God through reading and books, but who also realized that she could not simply read her way to faith. In her presentation, O'Donnell traced Seton's reading life from girlhood through her conversion and beyond, as a way to understand this important figure in American religious history. Elizabeth Bayley was born in New York City in 1774 to a socially prominent Protestant family. Throughout her life she was a voracious reader. O'Donnell found a workbook of Bayley's that she used to track her studies and reading. In the margin she had written "Wollstonecraft," indicating her familiarity with the women's rights advocate and intellectual, Mary Wollstonecraft.

When Bayley married William Seton, a wealthy trader, she joined the exclusive ranks of those who held a library card at the New York Society Library, a subscription library. Seton, however, experienced hardship early in her marriage. William Seton suffered from tuberculosis and his import business was damaged in the escalating conflict between the United States and Great Britain in the years before the War of 1812. After his death in 1803, and with the help of close friends, Elizabeth Seton became drawn to Catholicism. As O'Donnell described it, through her husband's death Seton had felt the immediateness of heaven reaching down to earth. It was, as O'Donnell put it, an idea antithetical to reason and "against books." Still,

Seton spent a year reading about Catholicism. O'Donnell discovered that Seton finally realized that she could not read or reason her way to faith. She was emotionally drawn to Catholicism and in 1805, made her decision to join the Church. Seton continued to read after her conversion. Her copy of Thomas à Kempis' *The Imitation of Christ*, on display in the exhibition, reveals Seton's deep engagement with the text through her annotations and other markings.



In June, Kyle Roberts gave a talk about his current project, which examines the surprisingly robust print culture that American Catholics created during the early 19th century, and the ways in which new digital humanities applications (like the Jesuit Libraries Provenance Project) can help historians reconstruct this lost world. The religious materials American Catholics published remind us of their transnational, hybrid identities, which balanced allegiances to the state, homeland, and global Catholic Church. The distribution of Catholic print through gifts and sales also served to reinforce scattered communities of believers, both clerical and lay, across the young nation. Roberts' project revises assumptions about this period, when scholars have long focused on Protestants, especially in the Midwest, as the people of the printed word. This understanding stretched from their founding of Bible and tract societies to the catalyzing power of Lyman Beecher's *A Plea for the West*. By looking at what Catholics were printing and purchasing, Roberts is uncovering a new historical narrative for the early part of the 19th century.

Rachel Bohlmann, Ph.D., is the American history librarian at Notre Dame's Hesburgh Libraries.

NEWBERRY SEMINAR ON RELIGION AND CULTURE IN THE AMERICAS

The 2017–2018 schedule for the Religion and Culture in the Americas Seminar is now posted. The first seminar will take place at 3:00 p.m. on Friday, November 10, 2017, at the Newberry Library in Chicago, featuring papers from **James Krippner** (Haverford College) and **Kevin Vrevich** (Ohio State University). For details and the full schedule, visit newberry.org/newberry-seminar-religion-and-culture-americas.

Research Funding Opportunities: Cushwa Launches Mother Theodore Guerin Research Travel Grants



With her director's note in this issue of the *American Catholic Studies Newsletter*, Kathleen Sprows Cummings has officially announced Cushwa's launch of the **Mother Theodore Guerin Research Travel Grant Program**. Applications for the inaugural round of Mother Theodore Guerin grants are due May 1, 2018. Applications for the following funding programs are due December 31, 2017:

Research Travel Grants assist scholars who wish to use the University of Notre Dame's archival collections in Catholic Americana at the Hesburgh Libraries.

Hibernian Research Awards, funded by an endowment from the Ancient Order of Hibernians, support the scholarly study of the Irish American experience.

Peter R. D'Agostino Research Travel Grants support research in Roman archives for projects on U.S. Catholic history.

Theodore M. Hesburgh Research Travel Grants provide funds for scholars to research primary source materials relating to the life and work of Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame from 1952 to 1987.

For more information on all of Cushwa's research funding programs, visit cushwa.nd.edu.

Friends of Cushwa News and Notes

Michael Breidenbach (Ave Maria University) was a visiting research fellow at the Rothermere American Institute, University of Oxford, and a visiting scholar at St. John's College, University of Oxford. His current book project, "The Pope's Republic: Liberties and Loyalties in America," examines church-state relations and religious liberty in American Catholic history. He received a German Research Foundation Travel Grant to give a paper on the Catholic Enlightenment in early America at a September 2017 conference of the German Society for Eighteenth-Century Studies.

An essay by **Marion T. Casey** (University of Maryland), "The Minims of Notre Dame: Underpinnings of Sorin's University, 1842–1929," *American Catholic Studies*, recently won third place in the category "best feature article" in a scholarly magazine at the Catholic Press Association's June 2017 conference.

The Catholic News Archive is now online at thecatholicnewsarchive.org. This project of the Catholic Research Resources Alliance (CRRA) aims to digitize a variety of diocesan and national Catholic papers. Fundraising is ongoing and the archive continues to grow as new content is added, but the site already includes *The Catholic Standard and Times* (Archdiocese of Philadelphia), the *Clarion Herald* (Archdiocese of New Orleans), *The Monitor* (Archdiocese of San Francisco), *National Catholic Reporter*, the *Pittsburgh Catholic*, *Shepherd of the Valley* (St. Louis, Missouri), and *The Voice* (Archdiocese of Miami), as well as *The Catholic World in Pictures* and historic news feeds of *Catholic News Service*. Users may perform full-text keyword searches or may browse the papers by date and by title. The CRRA has also compiled links to other Catholic papers available online elsewhere. For more information, visit catholicresearch.net.

William Kevin Cawley, senior archivist and curator of manuscripts at the University of Notre Dame Archives, received the College of Arts and Letters Award of Appreciation for his expert collaboration and support of the work of departments and centers across the College. Our many travel grant recipients know how much Kevin's expertise and service have enriched the research of countless visitors to the Notre Dame Archives. Thank you, Kevin, for all that you do!

In April 2017, the Center for Civil and Human Rights and the Hesburgh Libraries at Notre Dame together launched **Convocate**, a free online database for exploring the connections between Catholic social teaching and international human rights law. The database consists of texts on Catholic social teaching from the Vatican and the United States Conference of Catholic Bishops, as well as documents dealing with international human rights from organizations including the United Nations, the International Labour Organization, the African Union, and the Council of Europe. Learn more at convocate.nd.edu.

William S. Cossen (Ph.D., Pennsylvania State University) has been named book review editor for H-SHGAPE, the H-Net forum for the Society of Historians of the Gilded Age and Progressive Era. Visit networks.h-net.org/h-shgape.

Sister Charlaine Fill, S.S.N.D., archivist for the Atlantic-Midwest Province of the School Sisters of Notre Dame, shares the news that in fall 2017, the S.S.N.D.s will consolidate their North American archives at Mount Mary University in Milwaukee. At present, there are eleven archives in eight locations corresponding to the eight former provinces, recently reconfigured into two. The new archives will accommodate approximately 2,800 linear feet of materials, mostly documents and some audiovisual materials. Artifacts will remain in their

Friends of Cushwa News and Notes *(continued)*

current locations. The S.S.N.D.s have had a common filing system for over 30 years and have developed several databases, including those for international, North American, and local holdings, as well as those summarizing the histories of deceased and former members. This common background will facilitate consolidation. **Michele Levandoski** has recently been hired as the archivist for the new archives.

Among the 2017 Catholic Press Awards, all four winners for the category “best essay” from a scholarly magazine are from U.S. Catholic historians: **Katharine E. Harmon**, “‘That Word ‘Liturgy’ Is So Unfortunate’: Learning the Mystical Body and Practicing Catholic Action in the U.S. Liturgical Movement (c. 1926–1955),” *American Catholic Studies* (first place); **Father David J. Endres**, “Judge Leander Perez and the Franciscans of Our Lady of Good Harbor: A School Integration Battle in Buras, Louisiana 1962–1965,” *Catholic Southwest* (second place); **Thomas Rzeznik**, “The National Shrine of Our Lady of Czestochowa,” *American Catholic Studies* (third place); **Shannen Dee Williams**, “Subversive Images and Forgotten Truths: A Selected Visual History of Black Women Religious,” *American Catholic Studies* (honorable mention).

The **37th Annual Holy Cross History Conference** is scheduled for May 31 – June 2, 2018, at Holy Cross Village, Notre Dame, Indiana. Presentation proposals are due December 1, 2017. For complete details including proposal submission instructions, visit holycrosshistory.com.

Joseph Mannard (Indiana University of Pennsylvania) published a book chapter titled “‘Our Dear Houses are Here, There + Everywhere’: The Convent Revolution in Antebellum America,” in Chinese in *Trans-Pacific Conversations: Doing History in a Global Age* (Beijing: The Commercial Press, 2017), edited by Wang Wang Xi and Xiao Hongsong. An English-language version of the article appears in the summer 2017 issue of *American Catholic Studies*. Mannard also presented a paper at the annual conference of the History of Women Religious of Britain and Ireland, held at University College Dublin in June 2017. His paper, “‘Enveloped in a Fog of Mystery’: The Strange Elopement of Sr. Ann Gertrude Wightt from Georgetown Visitation in 1831,” considers the first documented “runaway nun” in U.S. history. The paper is part of a planned larger project on Wightt’s life, including her post-convent years, and her significance for the Catholic Church in the early American republic.

Ryan P. Murphy (Chestnut Hill College) defended his dissertation, “Breaking Through the Glass Cloister: The Sisters of St. Joseph of Philadelphia, Social Justice, and Gender

Consciousness After Vatican II,” in March at Temple University. He is currently the director of service learning at Chestnut Hill College in Philadelphia, where he also teaches sociology as an adjunct instructor.

Terrence Murphy (Saint Mary’s University, Halifax), has a paper titled “Emancipation vs. Equity: Civic Inclusion of Halifax Catholics, 1830–1865” in the 2017 issue of the Canadian Catholic Historical Association’s *Historical Studies*.

Brill has published a volume edited by **Kyle Roberts** and **Stephen Schloesser, S.J.**, *Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814–2014*. Contributors include **Pete Cajka, Mary Ewens, O.P., Dana Freiburger, Paula Kane, Rima Lunin Schultz, James O’Toole**, and **Thomas Tweed**. More information at p. 37.

Robert P. Russo (independent scholar) contributed entries on David Dellinger of the Chicago Seven and Ammon Hennacy of the Catholic Worker to *Opposition to War: An Encyclopedia of U.S. Peace and Antiwar Movements*, edited by Mitchell K. Hall and forthcoming from ABC-CLIO.

Thomas Rzeznik (Seton Hall University), co-editor of *American Catholic Studies*, shares the news that *American Catholic Studies* is now available electronically through JSTOR. The database now provides full-text access to issues from 1999 through 2014. Also available through JSTOR is the full run of the journal’s predecessor, *The Records of the American Catholic Historical Society*, from 1884 to 1998. This is the first time that much of this scholarship has been digitized. Under the terms of the agreement, the most recent three years of *American Catholic Studies* are embargoed in JSTOR but remain accessible via Project MUSE.

David W. Stowe (Michigan State University) contributed a July article, “Why a 2,500-year-old Hebrew poem still matters,” at *The Conversation* (theconversation.com). Stowe is author of *Song of Exile: The Enduring Mystery of Psalm 137* (Oxford, 2016).

Brandon Vaidyanathan has accepted a new position as associate professor of sociology at the Catholic University of America.

Grant Wacker is editor, along with **Andrew Finstuen** and **Anne Blue Wills**, of *Billy Graham: American Pilgrim* (Oxford University Press, 2017). More information at p. 32.

Barbra Mann Wall received the “Best Book in History and Policy” award from the *American Journal of Nursing* for *Into Africa: A Transnational History of Catholic Medical Missions and Social Change* (Rutgers, 2016). *Into Africa* also earned Wall the Lavinia L. Dock Award for outstanding scholarly research and writing from the American Association for the History of Nursing.



Magnetic tapes at the Notre Dame Archives holding data of the 1967 Sisters' Survey

HISTORY of WOMEN RELIGIOUS

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The Conference on the History of Women Religious was established in 1988 both to assist historians in discovering and preserving the historical record of vowed women from the middle ages to the present, and to integrate their stories into the larger narratives of their times and places. Today, the CHWR is a group of approximately 400 scholars and archivists from the fields of history, religious studies, women's studies, and sociology. Since 2012, the CHWR and its newsletter have been housed at Notre Dame's Cushwa Center for the Study of American Catholicism. Visit chwr.org for more information.

The Sisters' Survey: Preservation and Access for a New Generation

By Catherine R. Osborne

Helen Hockx-Yu arrived at the University of Notre Dame in 2016 for a position as program manager for digital product access and dissemination, created as a joint initiative of the Hesburgh Libraries and Notre Dame's Office of Information Technologies. Previous experience at the Internet Archive and the British Library led her to be deeply concerned about the problems not only of digitization but also of digital preservation: if archival material is not written on paper, clay, or stone, but instead encoded in digital format, how do you keep it accessible to researchers as technology changes rapidly? Notre Dame archivist Charles Lamb attended one of Hockx-Yu's forums on digital preservation. He told her of a unique collection that he knew would generate enormous scholarly interest but was not publicly accessible: the *Conference of Major Superiors of Women (CMSW) Sisters' Survey of 1967* contained in the Marie Augusta Neal Papers at the University of Notre Dame Archives. Hockx-Yu and Lamb thought the Sisters' Survey of 1967 would be a perfect test case for ongoing digital preservation and access efforts at Notre Dame.

The Sisters' Survey

Sociologist Marie Augusta Neal, S.N.D. de N., joined the faculty at her alma mater, Boston's Emmanuel College, in 1953. While teaching she also pursued her doctorate at Harvard, which she received in 1963. Her dissertation was based on a survey of Boston priests, for which she developed a method of systematically studying the sources of values and attitudes toward change. Her later work also depended on using combined responses to detailed survey questions to place respondents on an attitudinal continuum: for example, "high change" to "high non-change."

Neal's work during the late 1960s was carried out primarily under the auspices of the Conference of Major Superiors of Women (CMSW), later renamed the Leadership Conference of Women Religious (LCWR). She directed an ongoing research project into "the readiness of religious for renewal and social activism in the direction envisioned by Vatican II." By surveying American sisters in active religious life in 1967 (followed by a survey of religious in contemplative orders the next year), Neal intended to provide the CMSW with comparative data on orders' varied readiness for change. Follow-up and related surveys extended into the late 1980s.

The 1967 project, generally known as the "Sisters' Survey," processed a massive quantity of data. With funding from the CMSW, Neal and her assistants mailed surveys to 157,917 sisters in 398 orders and received 139,691 responses—making for an astonishingly high response rate. The 649-item questionnaire asked about sisters' individual beliefs concerning theology and religious life, their opinions of the current state of their communities, and their views on the structure of community life.

Neal herself published extensively on her findings during her lifetime, including *Catholic Sisters in*



Marie Augusta Neal, S.N.D. de N.

Transition: From the 1960s to the 1980s (Michael Glazier, 1984), which compared earlier datasets to later ones. Perhaps more important, however, were her interim reports to the CMSW and then LCWR, such as "Implications of the Sisters' Survey for Structural Renewal" (published in the

CMSW *Annual Assembly Proceedings, 1967*) and another titled “The Signs of the Times and the Implementation of Chapter Decrees” (*CMSW Annual Assembly Proceedings, 1968*). Neal believed her data was useful in explaining why certain kinds of sisters (at various ages and education levels, for example) seemed to think the way they did, particularly regarding change, and suggested that congregations not only study the results of their surveys but also use them to generate conversation and self-reflection in advance of the general chapters called for by the Second Vatican Council. Several years later, she made more technical presentations in the *Review of Religious Research* and *Social Compass*.

The Sisters’ Survey was not (and is not) uncontroversial. Journalist Ann Carey’s *Sisters in Crisis: The Tragic Unraveling of Women’s Religious Communities* (Our Sunday Visitor, 1997) collects sisters’ and others’ criticism of the 1967 survey in a chapter called “The Many Faces of Indoctrination”—suggesting that Neal and her “change-oriented” employers at the CMSW used leading questions to promote “a concept of renewal that had been conceived by an elite group of sisters” (109). Rather than impartially assessing sisters’ attitudes, detractors accuse, Neal set out to nudge respondents into discontent with convent life. Many more neutral or positive assessments nevertheless agree that the survey changed sisters’ attitudes at least as much as it described them. In *The Rise and Fall of Catholic Religious Orders: A Social Movement Perspective* (SUNY Press, 1994), sociologist Patricia Wittberg, S.C., notes that “for many, simply completing the survey was a consciousness-raising experience,” as respondents became aware of modern theologians they had never read, or activities they had never considered, such as attending political meetings outside of the community.

While distinguishing Neal’s work from the kind of intentional “push polling” which unethically

directs subjects, Wittberg further notes that, like all survey creators, Neal probably did unconsciously bias some of her questions. She also points out that in general, the entire profession of sociology “was far less sensitive to unconscious bias back in the 1960s.” The original data from the survey is therefore of extraordinary value to historians, theologians, sociologists, and specialists in everything from women’s studies to economics. It allows re-testing and re-analysis of both Neal’s questions and the sisters’ responses. Are there ways to use different variables to re-measure the answers, looking for the answers to different questions than those of interest to Neal in 1967? Broad access to the data enables scholars to pursue these possibilities today.

Reformatting the Data for a New Age: Digital Preservation at the University of Notre Dame Archives

The LCWR preserved Neal’s data on 21 magnetic tapes dating from 1966 to 1990, the year of her last follow-up survey, and donated them to the University of Notre Dame Archives in 1995–1996, when they joined the Archives’ extensive collection of material on American Catholic history. While the tapes include data from her other surveys, including those of South African Catholic schools, they are mostly records of American women religious in the post-Vatican II period.

For Notre Dame archivists, data degradation is an issue of great concern. The Archives’ primary strategy for preserving and safeguarding born-digital material, like the Neal data tapes, has been based on “continual migration.” In the case of the Neal data, they transferred the files from the tapes twice: first to CDs, and then, in 1999, to a hard drive. Hockx-Yu was able to open the files, but they seemed unintelligible at first—just enormous text files of numbers. Originally working with punch cards, Neal’s assistants had given each sister an identifying number



Access the Sisters’ Survey at CurateND

To access the dataset, visit curate.nd.edu and search for CMSW Sisters’ Survey of 1967 or go directly to the dataset at curate.nd.edu/show/or967368551.

The CurateND folder contains all the files necessary for using the dataset and a PDF titled *readme.pdf* that offers step-by-step instructions for access and use.

CMSW 1967

SISTERS' SURVEY

CONFERENCE OF MAJOR RELIGIOUS SUPERIORS OF WOMEN'S
INSTITUTES OF THE UNITED STATES OF AMERICA

April 1, 1967

DEAR SISTER:

This questionnaire is an invitation to the sisters of the United States to make a personal contribution to the renewal of religious life in the Church. There are thousands of needs in the human community at this moment. No one religious order could possibly respond to all of them. To many of them we have been responding for centuries and must continue to respond. On the other hand, some old needs are no longer pressing; hence, they must give way to new plans and new use of resources. How we live our lives and do our work in response to current needs will greatly determine the future relevancy of the Church in the modern world. Changes should be made where they are needed and only where they are needed. To determine what this means for each religious order is no easy task. There are 181,285 sisters available for the Church in the United States and 160,000 are sharing this survey with you. Their candid responses and yours will go far to allow for responsible and creative renewal.

There are also available for service in the Church thousands of young people fired with a desire to serve, so characteristic of today's youth. But these same youth are skeptical about old forms of service and in many cases hypercritical of all that is traditional. They are students of their times, of *Pacem in Terris* and *Mater et Magistra* and the *Constitution on the Church in the Modern World*. These youth as well as the adult world are listening and watching for the relevant responses to the invitation to renew. Major superiors are faced today with serious decisions, decisions that should be made with a rich understanding of resources and needs. In this survey, we have an opportunity to share with them our views, our desires, our anxieties and concerns about what is happening and what we think should happen. We are being asked to be thoughtful, frank, and spontaneous; to speak our own ideas and to share our feelings about the present stage of renewal and conditions of our personal situation. This data candidly given will be systematically processed and will become the frame for future decisions. Your yes's and your no's, your agrees and disagrees are equally important so long as they represent what you personally think at this moment.

We are, all of us, limited by our age, our training, our human potential, our understanding and our capacities. Still we are the resources of our institute. The variety of possible ways of serving and living can provide for all of us if our needs and potential are known. This questionnaire is being given not for sensational reports, but to provide that review and assessment necessary for profitable chapters.

On the page that follows this one, you will find a list of directions of how to go about answering this questionnaire. If for any reason like having poor eyesight, speaking a foreign language, being a long time out of school and not used to forms like this, you want to have one of your sisters read the questions with you and even mark your sheet for you, that is perfectly all right. Just so long as the responses put down represent your own thinking, the manner of taking can be adjusted. It is true that this is completely anonymous, but the sum total of all the questionnaires from your order should reflect the individual differences and the similarities that make your institute what it is today.

The dedicated efforts of many religious have gone into the production of this questionnaire and all of them share with you the joy of being able to serve the Church in the modern world at this time through this survey.

Sincerely in Christ,

THE RESEARCH COMMITTEE OF CMSW

1

1967 cover letter to recipients of the Sisters' Survey questionnaire

and encoded her survey responses, also as numbers. In the raw data files copied from the magnetic tapes, there were no spaces or punctuation to indicate where one record began and ended, or what the responses might be, only millions of numbers.

To solve this “digital detective story,” Hockx-Yu and Lamb turned to James Ng, the Hesburgh Libraries’ economics and social science data librarian, who was able to discern the pattern structuring the endless lines of numbers. Once Ng identified the string of numbers that indicated an individual sister, they could see that subsequent numbers indicated her response to each survey question. Ng was then able to write code converting the data into a spreadsheet format.

With the data now in a format that could be analyzed and possibly shared, the collaborators consulted the team at Notre Dame Archives in order to facilitate proper access to the born-digital materials. The archivists provided specific context for the data, the background of the collection, and restrictions addressed in the deed of gift.

The next step was to recreate the paper survey instrument (the 649-item questionnaire and its possible responses) as a digitized codebook correlated to the spreadsheet. These two files, recently published online at Notre Dame’s research portal CurateND, make it possible for new researchers to work with Neal’s data directly. Lamb, Hockx-Yu, and Ng hope that historians, theologians, sociologists, economists, and others interested in post-Vatican II Catholicism will take interest in the dataset’s snapshot of a large population of women at a time of significant upheaval.

Religious Archives and Digital Preservation

Preservation of the congregational archives of women religious has recently been a topic of great interest. As smaller religious orders close or condense, what happens to their archives? How do larger orders prioritize preservation with limited resources and so many other needs? Earlier this year, as part of the

conference series Catholic Archives in the Digital Age, archivists and librarians gathered at the Catholic University of America to discuss the maintenance of archives for the papers of religious orders. Last year, Colin Barr convened a gathering of international scholars in Aberdeen, Scotland, to discuss the possible creation of a support system for the preservation of Catholic archives, including those of religious orders. Numerous smaller gatherings, as well as the triennial Conference on the History of Women Religious, have also dealt with these problems. Most discussion, however, has been concerned with the preservation of physical materials rather than digital preservation.

Digital preservation is complex and requires collaborative efforts over time and across specializations. Even digital records need conservation, lest the media they are stored on degrade. In many cases, as with the Sisters’ Survey data, this means regular transfer of digital files to new physical “homes.”

Oftentimes, the cooperation of legal and ethical specialists are required. Earlier agreements between Neal and her employers, and between the LCWR and Notre Dame, protect individual sisters’ and congregations’ privacy. Before releasing the dataset to the public, the collaborators needed to ensure that it was properly anonymized.

Ongoing access to archival material also relies on archivists and historians who understand the original context in which the data was produced; digital archivists or specialists who can transfer and open files on new machines running new software; and, sometimes, those who can read the recovered files, whether they are written in a foreign language or in strings of numbers.

In every case, reaching out across departments or institutions is essential. The careful steps taken over time by archivists, along with expertise in digital preservation, data analysis, emerging technologies, and other areas, have allowed this valuable data to find new life in the digital age and reach scholars around the world.

Catherine R. Osborne, a postdoctoral fellow with the Cushwa Center from 2014 to 2017, is visiting assistant professor in the Department of Theological Studies at Loyola Marymount University in Los Angeles.

Why I Study Women Religious

By Kara French

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

As a high school student, I had the opportunity to take two summer courses at Duke University. I had to take economics to fulfill a school requirement, but for my elective course I chose a seminar on women and religion in the United States. This course led to a lifelong fascination with women's history, and more specifically with women's spiritual power. Our seminar was wide-ranging and extensive: we studied spiritual pioneers Anne Hutchinson and St. Kateri Tekakwitha alongside utopian sects like the Oneida Perfectionists and the commercial evangelism of Aimee Semple McPherson. My research interests, too, are similarly eclectic; unlike many who study women religious, I do not study them exclusively. By comparing Catholic women religious to Shaker sisters and Protestant evangelicals, I believe we gain a wider understanding of the diversity of women's religious experiences in 19th-century America. This comparative approach also lets us see the many ways Catholic sisters and nuns challenged the gender hierarchy of early America as property owners, social reformers, and community leaders.

As Leslie Woodcock Tentler has noted in her article "On the Margins: The State of American Catholic History" (*American Quarterly* 45, no. 1), if Protestant or secular women had built as many schools, hospitals, and orphanages in the 19th century, "they would be a thoroughly researched population." I study Catholic women religious because I believe they are currently underserved both by women's history and the larger narrative of the early republic, my area of specialty. These histories typically highlight events like the Ursuline Convent burning of 1834 and the scandalous "escaped nun" publishing phenomenon that helped make Maria Monk's *Awful Disclosures of the Hotel Dieu* the nation's first bestseller as symbols of rabid anti-Catholicism. But all too often, they fail to render women religious as flesh and blood persons.

In my research, I strive to render the humanity of women religious so the reader may see them as people with hopes and dreams, doubts, and agency. These are women like Sister Mary Ignatia Greene, a Protestant convert and Daughter of Charity, who for many years longed to serve in the mission field, only to die in 1852 crossing the Isthmus of Panama en route to establish a charity school in San Francisco; or Mother Catherine Spalding of Kentucky, who was well-known for befriending the most rambunctious

girls at her school, searching after them like the shepherd after the lost sheep.

More than anything, studying women religious has been rewarding. At my first Conference on the History of Women Religious (CHWR) in Minneapolis, I was slotted for an 8:00 a.m. panel. Prior experience at other conferences had taught me I should expect no more than a handful of people in the audience—historians aren't known for being early birds. Imagine my surprise to find nearly every seat filled, mostly with women religious, wide awake and ready to hear me present. As a young, newly minted Ph.D., I couldn't have asked for a more generous welcome. It has been a pleasure to meet so many women religious through the CHWR and to collaborate with sister scholars and sister archivists.



St. Joseph's Academy, Emmitsburg, Maryland, in the mid-19th century

Studying women religious has also provided an opportunity to connect with my own Catholic heritage. Like many Catholics born in the 1980s, women religious were not a facet of my childhood. The parochial school attended by my grandparents, aunts, and uncles had closed a decade before I was born. My grandfather died at the age of 95 while I was writing this piece, after a long, happy, and devoutly Catholic life. He raised me on stories of World War II and of the sisters who taught him at St. Mary's School in Hudson, New York, during the Great Depression. Not all of the stories were flattering—"Sister" may have punished him once or twice—but they were genuine and evocative and made the past come alive. I like to think of him as my first historian. And while I am sad he did not live to see my writing in print, he was always very interested in my work on women religious and I know he is with me on this journey.

Kara French is assistant professor of history at Salisbury University.

Annual H-WRBI Conference: Historians Meet at University College Dublin

By Patrick J. Hayes

The etymology of the word “source” goes back to the Anglo-French meaning of spring (*surse*). In this sense, an origin point is hardly immobile or static; sources don’t just lie there. We push forward from sources. They lead to movement, new positions, different perspectives.

This insight was at the heart of the 2017 conference of the History of Women Religious of Britain and Ireland (H-WRBI) network. About three dozen historians gathered at University College Dublin from June 8 to 9 to examine sources for the study of women religious from the Middle Ages to modern times. Teachers, doctoral candidates, and archivists hailed from the United States, Canada, Spain, the Netherlands, Israel, Great Britain, and Ireland, and showed how a rich variety of sources for the study of the lives and activities of women religious are integral for our understanding of this subject.

Several archivists discussed the method of arrangement, collection priorities, and advances in digital preservation and accessibility of the data for use by historians. Áine McHugh of the Loreto Archives in Dublin, for instance, described how collections of the Sisters of Loreto are split across 11 countries, each with a provincial archive that has been historically autonomous and decentralized. Since 2011, however, this international order has tried to form a central archive that shares resources and develops policies that reflect current archival practice and are universally applicable. An example of the collections one may find in the Dublin archive would be the papers of one of the superior generals, Sister M. Michael Corcoran, who held her office from 1888 to 1918.

Some researchers described how the sources of their subjects’ communities have been used to craft new understandings. Flora Derounian, a doctoral student in anthropology at the University of Bristol, gave a video presentation of her work collecting oral testimonies of Italian Dominican sisters. The process of gaining trust among her subjects and then parsing the emotional content brought out by her questions make the video recordings a source for history of the order, to be sure, but they are also a history of inspiration and trauma, gratitude and firmness of conviction. Her comparisons with scenes depicting women religious in Italian cinema brought out exciting new theories of how the real sisters considered their lives to be more emancipatory than stereotypical ideas of being trapped inside convent walls would allow.

Sarah Joan Moran of the University of Utrecht also presented interesting source material in her discussion of the Court Beguinages of the Dutch Low Countries between the 13th and 19th centuries. To track their development and decline, she has pored over their account books. These sources reveal the types of fiduciary challenges and decision-making processes by the women in the beguinages, altering assumptions about the beguines’ business acumen and, more broadly, the gender norms of the early modern period.

Sometimes sources are hidden in places where only the right question will unlock them. This has been the experience of Eliot Nidam-Orvieto of Tel Aviv University and Yad Vashem, whose research has tried to pierce the veil of French convents that hid Jews during World War II. Dealing with the absence or sparseness, and at times, falsification of the documentary record made to protect those whose lives were at risk, he has had to make some educated guesses from what has not been said. In those instances where sisters have made written entries, they often were encoded for internal use only to deflect any suspicions that Vichy officials may have harbored. The slow work of disentangling and extracting meaning from the archival records has yielded important new insights into the extent of convent rescues, as well as the creative and death-defying work of women religious.

Susan O’Brien of St. Edmund’s College, Cambridge University, supplied a keynote address on researching the lives of women religious in Britain, canvassing the changing environment for historical storytelling in the last quarter century. The paper was accompanied by a book launch for O’Brien’s *Leaving God for God: The Daughters of Charity of St Vincent de Paul in Britain, 1847–2017* (Darton, Longman and Todd, 2017). O’Brien uses the Daughters’ archives in London and Paris to underscore their role in helping the marginalized and promoting Marian devotions in Britain, and to describe the nature of philanthropic service from their foundation to the present.

The varieties of the collections the conference considered, their media and arrangement, as well as their utility, augurs well for future research on women religious.

Patrick J. Hayes, Ph.D., is the archivist for the Baltimore Province of the Redemptorists.

A Radical Faith: The Assassination of Sister Maura

Eileen Markey (Nation Books, 2016)

Review by Jillian Plummer

Maura Clarke grew up in the “Irish Rockaways” of New York reading *Columba* (a missionary magazine about “globe-trotting” Irish priests), attending novenas, participating in feast day processions, and listening to her father’s tales of the Irish Republican Brotherhood. In May 1953, Sister Maura professed her final vows as a Maryknoll missionary sister. Twenty-seven years later, she and three other churchwomen living near San Salvador were found dead in a ditch. In writing *A Radical Faith: The Assassination of Sister Maura*, investigative journalist Eileen Markey “set out to understand how a beloved daughter from Rockaway, Queens, could end up in that grave” (11).

The University of Notre Dame’s Latin American/ North American Church Concerns (LANACC) hosted a panel discussion on *A Radical Faith* on April 21, 2017. In her initial remarks, Markey detailed the inspiration for the book. Her research was guided, she said, by her desire to understand how the church of Clarke’s youth became the church of her death. Markey became captivated by the transformational moment in women’s religious orders in the late 1960s and 1970s. She wondered about the transition from the Catholic sisters depicted in *The Bells of St. Mary’s* to the ones in *Dead Man Walking*. The book’s narrative arc follows Clarke as she encountered the changing ideas, practices, and beliefs about God and church circulating in the various places she lived and served: from Queens to the Bronx, from Siuna to Managua, and from La Libertad to Santa Ana.

Markey argues that Clarke’s personal faith journey negotiating the meaning of “church”—“what was church” and “where was church”—explains her death. Markey’s compelling transnational story situates one woman’s life within the evolving 20th-century Catholic cultures of the United States, Nicaragua, and El Salvador. She shows how some women’s religious orders, like Maryknoll, whose work had earlier followed the imperial structures of the United States, attempted to disentangle their missions from this collaboration. Sister Maura, like other women

religious, struggled to redefine her Catholic identity at a time when what it meant to be a Catholic was not only in flux but also interpreted at the intersection of local and international political movements.

One of the most powerful episodes in the book, and a key turning point in the narrative, comes in Markey’s recreation of a moment when Clarke grabbed a lieutenant of the National Guard outside of Managua, Nicaragua and threw herself on top of his car, protesting the arrest of a teenage boy for his role in demonstrating for a fair price for water. “Oh, sister,” the lieutenant sneered, “Go back to your convent.” Clarke shouted back, “THIS IS MY CONVENT!” (177). In four words, Markey sets the tone for the tumultuous transition that moved Sister Maura even further beyond the familiar convent walls of Ossining, New York, into a truck transporting refugees from Chalatenango to San Salvador (231, 232).

At April’s panel discussion, Cushwa director Kathleen Sprows Cummings, Todd Walatka of Notre Dame’s Department of Theology, and Douglass Cassel of the Law School each offered reflections on the book. Peter Casarella, associate professor of theology and director of LANACC, moderated the conversation. Walatka emphasized that the power of Clarke’s story as Markey tells it comes from early chapters’ rich descriptions of traditional convent life prior to the Second Vatican Council. Only later do readers accompany Clarke as she struggles to grow within the Catholicism of her youth into the faith of solidarity that led to her death. Walatka suggested this book as an effective teaching tool when complemented by a study of official church documents, such as *Gaudium et spes*. Clarke’s work in Nicaragua, the United States, and El Salvador puts a face on key theological concepts in a post-Vatican II context, including what it means to understand the church as the “People of God,” to be a church “in the world,” and to refuse to be indifferent to injustice. How, Walatka asked, do we embody a mercy that empowers, rather than simply respond to suffering empathetically in the form of aid?

Most writers portray the “four churchwomen” either as martyrs or as a foreign policy problem for the U.S. State Department in its violent anti-communist campaign. Markey instead envisioned her book as an effort to dignify one of these women by contextualizing her death in the story of her life (8). The strengths of Markey’s writing come from this concerted effort to humanize Clarke. Readers learn about her insecurities; feelings of failure to follow God’s will; her fears, especially of her parents dying; and her feelings of romantic love even after 25 years of celibacy. Readers walk the boardwalk in 1940s Queens, New York, see a parish basketball game at St. Anthony of Padua in the postwar Bronx, and visit the mining mission town of Siuna in the mountains of Nicaragua.

By giving us a window into the buildings, towns, people, and work that constituted Clarke’s life, Markey reclaims her as more than a martyr. Yet as Kathleen Sprows Cummings argued in response to Markey’s book, moving beyond the depiction of the four churchwomen as martyrs has lasting consequences for the future of the Catholic Church. Most obviously, as more religious orders stop pursuing the causes for canonization of their foundresses, the legacy of these women might be forever lost to the historical record, further obscuring powerful female role models in the church. Unfortunately, Cummings suggested, by deemphasizing these women’s claim to martyrdom, Catholics might continue to alienate women from a church that until the second half of the 20th century offered more opportunities to women inside its structures than outside of them.

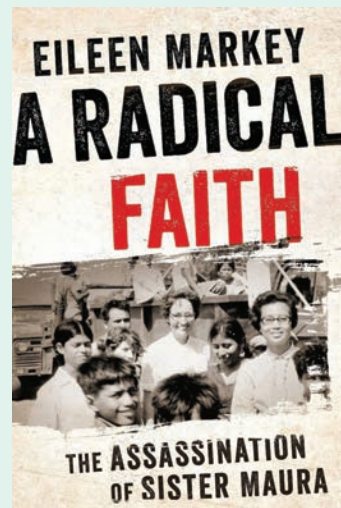
Markey argues in the introduction that while Clarke’s story reveals the “ugliness of the Salvadoran civil war” and is an “outgrowth of the changing Catholic Church,” it is more importantly “the story of a woman trying to be true” (11). Hers “is a political story, but it’s a personal story” (12). Yet as an historian, I envision a much broader intervention for *A Radical Faith* that will enrich future scholarship. First, as Cummings asked, where does feminism fit into this story about Sister Maura? It is definitely there, Markey admitted. Future scholarship will build upon Markey’s work by studying where and how Catholic women made connections between liberation theology and

feminist discourse, and in what forms these connections circulated back to the United States. Unlike the feminism of most white women in the 1970s, Catholic sisters integrated intersectional feminist discourse common within African American and Mexican American circles into their critiques of patriarchy. Scholars might pursue this line of inquiry further by examining the emergent feminist identities of returning missionary sisters.

Alternatively, scholars might ask how ideas about justice articulated in religious circles throughout South and Central America in the 1960s shaped Catholic sisters’ subsequent antipoverty and advocacy efforts in North America. What does this movement of women across the Americas have to do with the inception of organizations dedicated to fostering ties between North and South America? Markey makes a significant contribution by documenting Clarke’s travels around the United States after her return from Nicaragua, spreading awareness among Catholics about the violence of U.S. imperialism in Central America. This marks an important start in analyzing how a transnational movement of religious women throughout the Americas impacted the United States.

Markey also lays the groundwork for a larger story about how Catholics interpreted and enacted Vatican II’s theological ideas in the crucible of the Cold War. Rather than suggesting a transition from an apolitical to political faith, Markey charts how the political allegiances of the U.S. Catholic Church among some of its members changed in this period. Throughout the story, Markey shows how being a “loyal American” and a “good Catholic” intersected in many U.S. Catholics’ everyday lives. Over the course of the book, readers see how the young Maura who sang the national anthem at Stella Maris Academy high school, professing a strong anti-communism, came to advocate on behalf of Marxist revolutionaries in front of “a federal building named for the first Catholic president” (199).

In her conclusion, Markey asks, “Was it religious? Was it political? Is there a difference?” Her answer is that “For Maura it was personal,” suggesting that this faith journey was uniquely Clarke’s (262). Yet Sister Maura, though exceptional by her death, was one of



continued on following page

HWR News and Notes

The American Catholic History Research Center at the Catholic University of America has recently acquired the records of the Mission Sisters of the Sacred Heart, who work in African-American communities and Latin America. Many of the records are video and film. No online finding aid is available as of June 2017; contact the center for more information.

A new history of the Sisters of Mercy of the Americas—the product of a merger in 1991—is now available. Written by **Denise Colgan, R.S.M.**, and **Doris Gottmoeller, R.S.M.**, *Union and Charity: The Story of the Sisters of Mercy of the Americas* is available at [lulu.com](https://www.lulu.com).

Agata Mirek, professor at the Catholic University of Lublin in Poland, has published *Trudne Lata Wielkie Dni: Zakony żeńskie w PRL | Austere Years, Great Days: Convents in the Polish People's Republic* (Zabki: Apostolicum, 2015). With facing-page translation (Polish and English) it collects facsimile documents and photos as well as offers a narrative of “the participation of nuns in creating the history of the Roman Catholic Church and the society in the conditions of a totalitarian state in 1945–1989” (15).

Donna Marie Moses has published *American Catholic Women Religious: Radicalized by Mission* (Palgrave Macmillan, 2017), a history of Dominican and Maryknoll foreign missions which also serves as an introduction to the larger role played by American women religious in 20th-century U.S. politics.

Filmmakers **Bren Ortega Murphy** and **Michael Whalen**'s 2011 documentary *A Question of Habit*, about the depiction of nuns in U.S. popular culture,

is now viewable on YouTube. More information about the film is available at questionofhabit.com.

Susan O'Brien has published *Leaving God for God: The Daughters of Charity of St Vincent de Paul in Britain, 1847–2017* (Darton, Longman, and Todd, 2017). O'Brien, a senior member of St. Edmund's College, Cambridge, had full access to the Daughters' London and Paris archives, and explores: Marian devotion; gender and lay/religious status; engagement with civil society and the state; the Second Vatican Council; and “the interplay of national identities in Catholic Britain,” among other themes. It is available for £25 (about \$33) through amazon.co.uk, which will ship to the U.S.

Filmmaker **Rebecca Parrish** has produced *Radical Grace*, a documentary about the response of three sisters to the Congregation of the Doctrine of the Faith's investigation of the LCWR, including the Nuns on the Bus campaign. For information and to request a local screening visit radicalgracefilm.com.

A variety of Catholic school textbooks sponsored by the Commission on American Citizenship have been digitized by the Catholic University of America. These books and accompanying curriculum guides for teachers (not all of which have been digitized) were largely assembled by women religious, including **Sister Joan Smith, O.P.** (1890–1976) and **Sister Mary Nona McGreal, O.P.** (1914–2013), both Sinsinawa Dominicans. They can be found among the digital collections at cuislandora.wrlc.org.

Please send news and notes for the spring 2018 newsletter to pcajka@nd.edu by January 1. Thank you!

Book Review (continued from previous page)

about 1,600 religious women who travelled to South America to start a mission in this same period. If one considers the other women missioned to South and Central America at the same time, what looks similar to Sister Maura's journey and what looks different? From this perspective, future scholars will reconsider Markey's astute concluding question. They will untangle the political forces—such as the Alliance for Progress, the spread of the Cuban Revolution, and the failure of Christian Democracy—as well as the religious developments—such as changes in mission theology, the creation of pastoral plans drawn up in the wake of Medellín, and the theology of Paolo Freire—that

influenced the most women. They will also take into account women who turned to conservative theological movements when confronted with liberation theology, and women who left religious life altogether. Markey, however, sets out to tell a compelling, “personal” story that will resonate with multiple audiences, and she succeeds. By breathing life into Sister Maura, Markey tells the story of one of many overlooked women who participated in and shaped the liberation theology movement and so lays significant groundwork for forthcoming historical work.

Jillian Plummer is a doctoral candidate in the Department of History at the University of Notre Dame.

Peacebuilding Collections in the Notre Dame Archives

Shortly after the beginning of the war to end war, a group of Christians from various denominations founded the Fellowship of Reconciliation in 1915. Members of this organization recognized the absurdity of Christians making war on other Christians. They resolved to oppose war itself and worked to promote a world without violence. Though it began as what we might now call an ecumenical alliance of Protestant Christians, the Fellowship of Reconciliation eventually came to include Jewish, Muslim, Buddhist, and Catholic affiliates.

In 1975 the head of the Catholic Peace Fellowship (CPF), Tom Cornell, wanted to find an archival repository for the organization's records. Acting on advice from several members, he chose the Archives of the University of Notre Dame, and between 1977 and 2002 sent 13 shipments of records (22 linear feet) documenting the efforts of the Catholic Peace Fellowship and the Fellowship of Reconciliation.

These records of the CPF include manuscripts of talks and articles, organizational material for protest activities, newspaper and magazine clippings, press statements, photographs, and letters, including correspondence with Daniel and Philip Berrigan, Thomas Merton, James Forest, Dorothy Day, Thomas Cornell, George McGovern, and Robert F. Kennedy. We have made the Catholic Peace Fellowship Bulletin (1965–1978) available online at archives.nd.edu/CPF.

In the early 1980s, CPF was overshadowed by another organization that promoted peace. Between 1984 and 1996 Pax Christi USA sent us 16 shipments of records dating from 1958 to 1995, amounting to over 50 linear feet. These records include correspondence, financial and membership records, subject files, records relating to the American chapter's affiliation with Pax Christi International, files from the group's conferences and special projects, audio and video tapes, and photographs, with correspondence from Thomas Cornell, Etienne de Jonghe, Vincent Dilalla, Eileen Egan, Joseph Fahey, Walter Grazer, Bishop Thomas Gumbleton, Robert Hovda, Mary Ellen Jegen, Carol ter Maat, Gerard Vanderhaar, Gordon Zahn.

Among those who recommended donation of the CPF records to Notre Dame was CPF and Pax Christi member Gordon Zahn, a Catholic conscientious objector in World War II who published a book about his wartime incarceration. Zahn became a professor of sociology and starting in 1981, under the auspices of Pax Christi USA, directed the Washington D.C.-based Center on Conscience and War (CCW) to help people concerned about military conscription, conscientious objection, and alternatives to military service.

Between 1988 and 1993 Zahn sent Notre Dame seven shipments of records from the center amounting to five linear

feet. These records consisted of his own correspondence and articles and the correspondence of the CCW staff, responding to inquiries and distributing printed material supporting the center's cause. Correspondents include Michael Dukakis, Bryan Hehir, Sargent Shriver, and Catholic peace organizations, among them Pax Christi USA, the Commission on Catholic Community Action, and the United States Catholic Conference Department of Social Development and World Peace.

In nine shipments between 2007 and 2014, we received Zahn's own papers, consisting of correspondence, memoranda, clippings, reports, and other papers; photocopies, brochures, printed ephemera, pamphlets, books, and other printed material; photographs, audio-visual material, and digital data. These papers document his life-long efforts to promote peace and his work in making known the life and martyrdom of Blessed Franz Jaegerstaetter.

Another Catholic peace activist and member of Pax Christi, Gerard Vanderhaar, sent six shipments of his papers between 1989 and 1999. Vanderhaar was co-founder of the Mid-South Peace and Justice Center, professor of religion and peace studies at Christian Brothers University in Memphis, and author of several books about Christianity and peace. His papers (25 linear feet) include research papers, drafts of his writings, correspondence, reports, material distributed at meetings, financial papers, periodicals, photographs, and videos.

Moreover, between 1989 and 2014 Bishop Thomas Gumbleton, widely known for his support of the Catholic peace movement, sent 11 shipments of his papers amounting to over 130 linear feet. In 1993 Bishop George Fulcher sent papers documenting his service as a member of National Conference of Catholic Bishops in deliberations over the text of "The Challenge of Peace" (the U.S. bishops' 1983 pastoral letter), with drafts, bishops' responses, criticism from experts, files of pertinent articles, and reactions from the Vatican and from scientists.

The most recent addition to our peacebuilding collections came in 2017: the papers of David Cortright, director of policy studies and the Peace Accords Matrix in the Kroc Institute for International Peace Studies at Notre Dame. Cortright donated 20 linear feet of files representing his work from 1992 to the present—his writings and activities at Notre Dame, at Goshen College, and with the Fourth Freedom Forum.

Scholars interested in the Catholic Peace Movement should remember to look beyond these collections by searching our website (archives.nd.edu/search). A concern for peace turns up in many other collections, and the diversity of opinion regarding war and what to do about it can best be discovered by a broader search.

Wm. Kevin Cawley

Senior Archivist & Curator of Manuscripts
Archives of the University of Notre Dame
archives@nd.edu

Turning Points in the History of American Evangelicalism

Edited by Heath W. Carter and Laura Rominger Porter (Eerdmans, 2017)

Review by Suzanna Krivulskaya

In the midst of the race for the so-called “evangelical vote” in the 2016 presidential election, a National Public Radio headline posed two deliberately provocative questions: “Are You an Evangelical? Are You Sure?” The headline wittily identified an inherent problem with discussing a singular “evangelical” anything—much less something as complex as religiously motivated civic engagement. Scholars of religion have, of course, been saying this for decades. As Heath W. Carter and Laura Rominger Porter point out in their introduction to *Turning Points in the History of American Evangelicalism*, “this volume does not presume to identify a single, unified, comprehensive American ‘evangelicalism’ that transcend[s] historical contexts” (xvii). In the absence of ahistorical definitions, the volume conceives of “evangelicalism” as a “set of family resemblances that spring from a shared genealogy” (ibid.). Instead of definitional cohesion, the book is organized around turning points: transitional moments in evangelical history, a concept borrowed from Mark Noll’s 1997 book *Turning Points: Decisive Moments in the History of Christianity*.

The echoes of Noll’s scholarship are not coincidental: the book is a tribute to the great historian of American religion. Noll’s intellectual influence is felt in the prose, citations, and arguments of each chapter. It is subtle enough, though, not to overshadow the larger collective project of the volume, namely, to highlight some of the key developments in the history of evangelicalism in the United States and beyond. Several chapters, for example, consider the complicated bidirectional exchanges with other global actors, including China, Canada, Latin America, and Western Europe. An emphasis on the global is not the only strength of the volume in terms of its breadth; for a book focused on evangelicalism, readers will come across mentions of a remarkable variety of other religious expressions, spanning from mainline Protestantism to Catholicism and from Native American religions to the Moorish Science Temple.

While not exhaustive in its coverage of evangelical history, *Turning Points* is well rounded in thematic scope and chronological range. The book begins with Harry S. Stout’s re-evaluation of what precisely was “great” about the Great Awakening. Catherine A. Brekus examines the contested relationship between evangelicalism and the Enlightenment and argues that despite the inherent contradictions between the two projects, the former

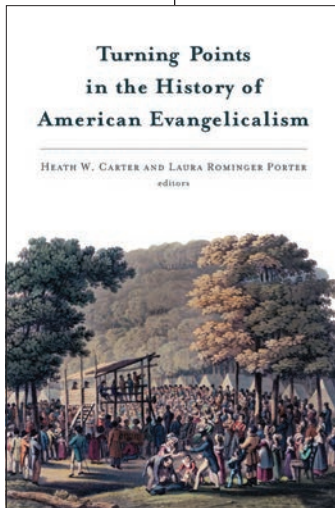
borrowed significantly from the latter in terms of epistemology, religious authority, and humanitarian sympathies. Jon Butler moves the narrative to the formation of the American nation and examines the ongoing struggle over interpreting the First Amendment, which turned religious questions to the young democratic public “without stipulations and without even defining religion” (49). Richard Carwardine takes the story into the early 19th century and explains the social reform impulse that initially united and eventually ruptured ties between northern and southern evangelicals. Marguerite Van Die describes the rise of the evangelical “domestic ideal” in the United States and Canada, as the two nations adapted to changing cultural norms and economic realities of the 19th century. Luke E. Harlow picks up the thread of evangelical involvement in the coming and the aftermath of the Civil War and argues that emancipation paradoxically gave birth to a form of evangelical religion that was more conservative and less concerned with social justice.

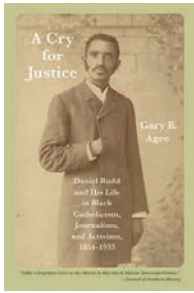
Fast-forwarding into the 20th century, George M. Marsden provides a brief but thorough sketch of the rise of Christian fundamentalism. Edith L. Blumhofer takes the story into African American and immigrant communities of Chicago and explains how the city became one of the booming centers of Pentecostal religion. Dennis C. Dickerson continues with the theme of northern development and highlights the crucial role of religion in the Great Migration. Mark Hutchinson takes the readers outside the United States and discusses the contested theologies and strategies of religious NGOs like World Vision as they adapt to and learn from the local and global

cultures they encounter in the field. Grant Wacker paints a portrait of the 20th-century evangelist, Billy Graham, and explains his rise to success using the case study of a single 1949 revival in Los Angeles. Finally, Darren Dochuk takes the volume back into the global arena in his discussion of the formative “Latin turn” in international evangelicalism.

A volume of this range and ambition will no doubt have its critics for, say, missing a particular “turning point” or focusing too much on the usual suspects. Notably absent in its treatment of the 20th century are chapters on the “culture wars” and the rise of the religious right. But these phenomena have been documented elsewhere, and the collection is to be commended

see *Book Review* on page 41

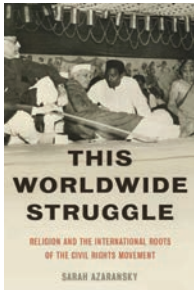




Gary B. Agee
A Cry for Justice: Daniel Rudd and His Life in Black Catholicism, Journalism, and Activism, 1854-1933 (Arkansas, 2017)

A Cry for Justice tells the story of Daniel Rudd, one of the nation’s best-known black Catholics at the end of the 19th century. Rudd, born a slave in Bardstown, Kentucky, grew up to achieve much in the years following the Civil War. His

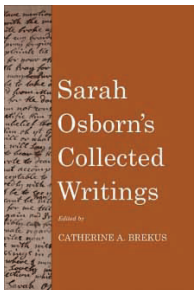
Catholic faith, passion for activism, and talent for writing led him to increasingly influential positions in many places. One of his important early accomplishments was the publication of the *American Catholic Tribune*. Rudd was also active in the leadership of the Afro-American Press Association, and he was a founding member of both the Catholic Press Association and the Lay Catholic Congress movement.



Sarah Azaransky
This Worldwide Struggle: Religion and the International Roots of the Civil Rights Movement (Oxford, 2017)

This Worldwide Struggle: Religion and the International Roots of the Civil Rights Movement identifies a network of black Christian intellectuals and activists who looked abroad, even in other religious traditions, for ideas and practices that

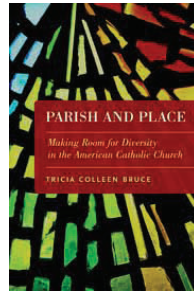
could transform American democracy. From the 1930s to the 1950s, they drew lessons from independence movements around for the world for an American racial justice campaign. Their religious perspectives and methods of moral reasoning developed theological blueprints for the classical phase of the Civil Rights Movement.



Catherine A. Brekus, ed.
Sarah Osborn's Collected Writings (Yale, 2017)

Sarah Osborn (1714–1796) was one of the most charismatic female religious leaders of her time and one of relatively few colonial women whose writings have been preserved. This volume reprints selections from Osborn’s fascinating manuscripts, including her memoir, letters, and diaries. In thousands of pages of manuscripts,

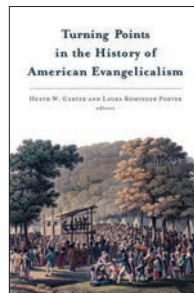
Osborn chronicled her personal struggles alongside the great events of her age, including the Great Awakening, the French and Indian War, the moral crisis posed by slavery, and the American Revolution. This edited work is a key resource for understanding the rise of evangelical Christianity.



Tricia Colleen Bruce
Parish and Place: Making Room for Diversity in the American Catholic Church (Oxford, 2017)

Parish and Place documents the American Catholic Church’s movement away from “national” parishes and towards personal parishes as a renewed organizational form. Tricia Bruce uses in-depth interviews and national survey data to examine the rise and rationale behind new parishes for the

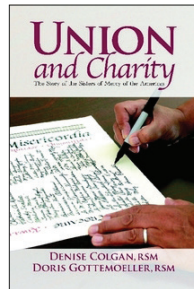
Traditional Latin Mass, for Vietnamese Catholics, for tourists, and more. Featuring insights from bishops, priests, and diocesan leaders throughout the United States, this book offers a rare view of institutional decision making from the top. *Parish and Place* demonstrates structural responses to diversity, exploring just how far fragmentation can go before it challenges unity.



Heath W. Carter and Laura Rominger Porter, eds.
Turning Points in the History of American Evangelicalism (Eerdmans, 2017)

This book examines *turning points* in Evangelical history—those moments when it took on a new scope, challenge, or influence. The Great Awakening, the rise of fundamentalism and Pentecostalism, the emergence of Billy Graham—all these

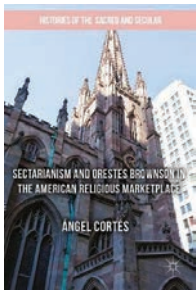
developments and many more have given shape to one of the most dynamic movements in American religious history. Taken together, these turning points serve as a clear and helpful roadmap for understanding how evangelicalism has become what it is today. The essays in *Turning Points* offers a history of American evangelicalism from its origins as a small movement to its status as a central player in the American religious story.



Denise Colgan, R.S.M., and Doris Gottemoeller, R.S.M.
Union and Charity: The Story of the Sisters of Mercy of the Americas (Institute of the Sisters of Mercy of the Americas, 2017)

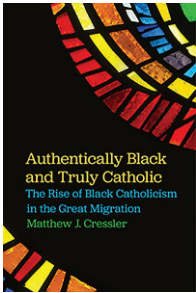
Union and Charity tells the story of the formation and development of the Institute of the Sisters of Mercy of the Americas, one of the largest congregations of women religious in the world. Mercy congregations

serving in Central and South America, Jamaica, Guam, the Philippines, and the United States came together governmentally in 1991. *Union and Charity* shows how women and their colleagues in ministry have engaged in enduring and contemporary forms of the spiritual and corporal works of mercy. It explores how the Sisters of Mercy respond to the current needs of women and girls, racism, violence, the suffering of the poor, and the ongoing destruction of Earth and its natural resources.



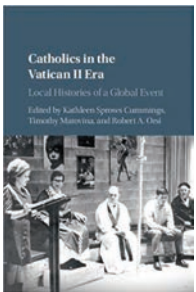
Ángel Cortés
Sectarianism and Orestes Brownson in the American Religious Marketplace (Palgrave Macmillan, 2017)

This book reveals the origins of the American religious marketplace by examining the life and work of Orestes Brownson. Grounded in a wide variety of sources, this work argues that religious sectarianism profoundly shaped participants in the religious marketplace. Brownson is emblematic of this dynamic because he changed his religious identity seven times over a quarter of a century. Throughout, Brownson waged a war of words opposing religious sectarianism. By the 1840s, however, a corrosive intellectual environment transformed Brownson into an arch religious sectarian. The book ends with a consideration of several explanations for Brownson's religious mobility, emphasizing the goad of sectarianism as the most salient catalyst for change.



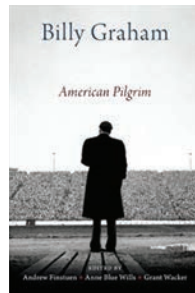
Matthew J. Cressler
Authentically Black and Truly Catholic: The Rise of Black Catholicism in the Great Migration (NYU, 2017)

Chicago has been known as the Black Metropolis. But before the Great Migration, Chicago could have been called the Catholic Metropolis, with its skyline defined by parish spires as well as by industrial smoke stacks and skyscrapers. This book uncovers the intersection of the two. *Authentically Black and Truly Catholic* traces the developments within the church in Chicago to show how Black Catholic activists in the 1960s and 1970s made Black Catholicism as we know it today.



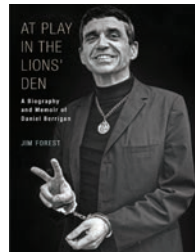
Kathleen Sprows Cummings, Timothy Matovina, and Robert A. Orsi, eds.
Catholics in the Vatican II Era: Local Histories of a Global Event (Cambridge, 2017)

Debates about the meaning of the Second Vatican Council and its role in modern Catholic and global history have largely focused on close theological study of its authoritative documents. This volume of newly commissioned essays contends that the historical significance of the council is best examined where these messages encountered the particular circumstances of the modern world: in local dioceses around the world. Each author examines the social, political, and domestic circumstances of a diocese, asking how they produced a distinctive lived experience of the Council and its aftermath. How did the Council change relationships and institutions? A comparative reading of these chapters affords insights into these dimensions of Vatican II.



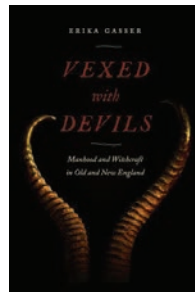
Andrew Finstuen, Anne Blue Wills, and Grant Wacker, eds.
Billy Graham: American Pilgrim (Oxford, 2017)

Billy Graham stands among the most influential Christian leaders of the 20th century. Throughout his six-decade career, Graham mainstreamed evangelicalism and through that tradition brought about major changes to American Christianity, global Christianity, church and state, the Cold War, race relations, American manhood, intellectual life, and religious media and music. His life and career provide a many-paned window through which to view the history and character of our present and recent past. *Billy Graham: American Pilgrim* offers groundbreaking accounts of Graham's role in shaping these phenomena. This book's distinguished contributors capture Graham's evolution and complexity.



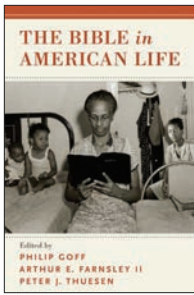
Jim Forest
At Play in the Lions' Den: A Biography and Memoir of Daniel Berrigan (Orbis, 2017)

Jesuit Father Daniel Berrigan (1921–2016), priest, poet, peacemaker, was one of the great religious voices of our time. Jim Forest, who worked with Berrigan in building the Catholic Peace Fellowship in the 1960s, draws on his deep friendship over five decades to provide the most comprehensive and intimate picture yet available of this modern-day prophet.



Erika Gasser
Vexed with Devils: Manhood and Witchcraft in Old and New England (NYU, 2017)

Vexed with Devils is a cultural history of witchcraft-possession phenomena that centers on the role of men and patriarchal power. Witchcraft trials had as much to do with who had power in the community, to impose judgement or to subvert order, as they did with religious belief. The dynamics of possession and witchcraft demonstrated that contested meanings of manhood played a critical role in the struggle to maintain authority. Gasser ultimately concludes that the decline of possession and witchcraft cases was not merely a product of change over time, but rather an indication of the ways in which patriarchal power endured throughout and beyond the colonial period.



Philip Goff, Arthur E. Farnsley II, and Peter J. Thuesen, eds.
The Bible in American Life (Oxford, 2017)

The Bible in American Life is a sustained, collaborative reflection on the ways Americans use the Bible in their personal lives. It also considers how other influences, including religious communities and the Internet, shape individuals' comprehension of scripture. Employing both quantitative

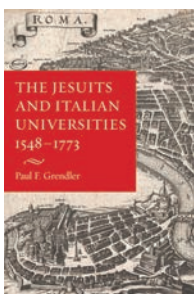
methods (the General Social Survey and the National Congregations Study) and qualitative research (historical studies for context), *The Bible in American Life* provides an unprecedented perspective on the Bible's role outside of worship, in the lived religion of a broad cross-section of Americans both now and in the past.



Manlio Graziano
In Rome We Trust: The Rise of Catholics in American Political Life (Stanford, 2017)

This book examines the unusually serene relationship between the chief global superpower and the world's most ancient and renowned institution. The "Catholicization" of the United States is a recent phenomenon: some believe it began during the Reagan administration;

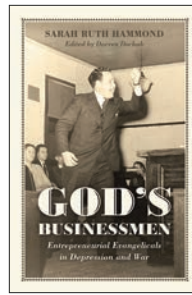
others feel it emerged under George W. Bush's presidency. What is certain is that the Catholic presence in the American political ruling class was particularly prominent in the Obama administration. Challenging received wisdom that the American Catholic Church is in crisis and that the political religion in the United States is Evangelicalism, Manlio Graziano provides an engaging account of the tendency of Catholics to play an increasingly significant role in American politics.



Paul F. Grendler
The Jesuits and Italian Universities: 1548-1773 (CUA, 2017)

Between 1548 and 1773 the Jesuits made 16 attempts, from Turin in the north to Messina in Sicily, to found new universities in Italy or to become professors in existing Italian universities. The battles between universities, civil governments, and the Jesuits were memorable. Lay professors

accused the Jesuits of teaching philosophy badly. The Jesuits charged that Italian professors delivered few lectures and skipped most of Aristotle. Behind the denunciations were profound differences about what universities should be. In *The Jesuits and Italian Universities*, Paul Grendler tells a new story based on years of research in a dozen archives.



Sarah Ruth Hammond; Darren Dochuk, ed.

God's Businessmen: Entrepreneurial Evangelicals in Depression and War (Chicago, 2017)

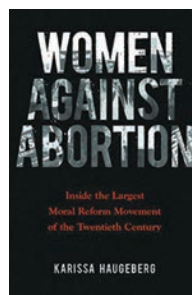
The evangelical embrace of conservatism is a familiar feature of the contemporary political landscape. What is less well-known, however, is that the connection predates the Reagan revolution. Evangelical businessmen of the 1930s and 1940s were quite active in opposing the New Deal. Like previous generations of devout laymen, they self-consciously merged their religious and business lives, financing and organizing evangelical causes with the kind of visionary pragmatism that they practiced in the boardroom. In *God's Businessmen*, Sarah Ruth Hammond explores not only these men's personal trajectories but also those of the service clubs and other institutions that, like them, believed that businessmen were God's instrument for the Christianization of the world.



Derek C. Hatch and Timothy R. Gabrieli, eds.

Weaving the American Catholic Tapestry: Essays in Honor of William L. Portier (Wipf and Stock, 2017)

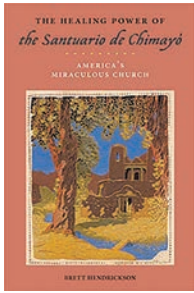
Concerned that American Catholic theology has struggled to find its own voice for much of its history, William Portier has spent virtually his entire scholarly career recovering a usable past for Catholics on the U.S. landscape. This work of *ressourcement* has stood at the intersection of several disciplines and has unlocked the beauty of American Catholic life and thought. These essays, offered in honor of Portier's life and work, emerge from his vision for American Catholicism, where Scripture, tradition, reason, and experience are distinct, but interwoven and inextricably linked. As this volume details, such a path is not merely about scholarly endeavors but involves the pursuit of holiness in the "real" world.



Karissa Haugeberg

Women Against Abortion: Inside the Largest Moral Reform Movement of the Twentieth Century (Illinois, 2017)

Women Against Abortion investigates the women from remarkably diverse religious, social, and political backgrounds who made up the rank-and-file of anti-abortion activism. Empowered by—yet in many cases scared of—the changes wrought by feminism, they founded grassroots groups, developed now-familiar strategies and tactics, and gave voice to the movement's moral and political dimensions. Karissa Haugeberg traces the grassroots work of Catholic women, including Juli Loesch and Joan Andrews, and their encounters with the influx of evangelicals into the movement. She also looks at the activism of evangelical Protestant Shelley Shannon, a prominent pro-life extremist of the 1990s. Throughout, Haugeberg explores how women claimed space within an unshakably patriarchal movement.



Brett Hendrickson

The Healing Power of the Santuario de Chimayó: America's Miraculous Church (NYU, 2017)

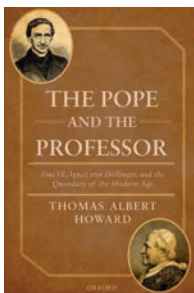
The remarkable history of the Santuario de Chimayó, a church with renowned healing powers. Hendrickson examines the Pueblo and Nuevomexicano Catholic origins of the site and the building of the church, the eventual transfer of the property to the Catholic Archdiocese of Santa Fe, and the modern pilgrimage of believers alongside thousands of tourists. Hendrickson examines the claims that various constituencies have made on the Santuario, its stories, dirt, ritual life, commercial value, and aesthetic character. The importance of the story of the Santuario de Chimayó goes well beyond its sacred dirt, to illuminate the role of Southwestern Hispanics and Catholics in American religious history and identity.



David A. Hollinger

Protestants Abroad: How Missionaries Tried to Change the World but Changed America (Princeton, 2017)

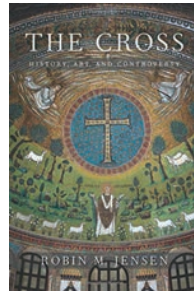
Between the 1890s and the Vietnam era, tens of thousands of American Protestant missionaries were stationed throughout the non-European world. They expected to change the peoples they encountered abroad, but those foreign peoples ended up changing the missionaries. Missionary experience made many of these Americans critical of racism, imperialism, and religious orthodoxy. When they returned home, the missionaries and their children liberalized their own society. *Protestants Abroad* reveals the untold story of how these missionary-connected individuals left their enduring mark on American public life as writers, diplomats, academics, church officials, publishers, foundation executives, and social activists. Missionary-connected American Protestants played a crucial role in the development of modern American liberalism.



Thomas Albert Howard

The Pope and the Professor: Pius IX, Ignaz von Dollinger, and the Quandary of the Modern Age (Oxford, 2017)

The Pope and the Professor tells the story of the German Catholic theologian and historian Ignaz von Dollinger, who fiercely opposed the teaching of Papal Infallibility at the time of the First Vatican Council. Dollinger's thought, his opposition to the Council, his high-profile excommunication in 1871, and the international sensation that this action caused offer a fascinating window into the intellectual and religious history of the 19th century. The book provides nuanced historical contextualization of the events, topics, and personalities, while also raising abiding questions about the often fraught relationship between individual conscience and scholarly credentials, on the one hand, and church authority and tradition, on the other.



Robin M. Jensen

The Cross: History, Art, and Controversy (Harvard, 2017)

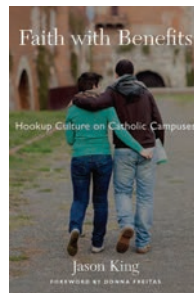
Robin Jensen takes readers on an intellectual and spiritual journey through the 2,000-year evolution of the cross as an idea and an artifact, illuminating the controversies—along with the forms of devotion—this central symbol of Christianity inspires. Jensen's wide-ranging study focuses on the cross in painting and literature, the quest for the "true cross" in Jerusalem, and the symbol's role in conflicts from the Crusades to wars of colonial conquest. *The Cross* also reveals how Jews and Muslims viewed the most sacred of all Christian emblems and explains its role in public life in the West today.



Jenna Weissman Joselit

Set in Stone: America's Embrace of the Ten Commandments (Oxford, 2017)

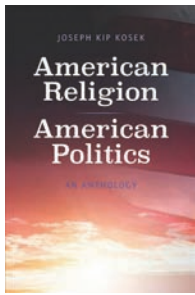
A prominent historian and engaging story-teller takes the reader from Indian burial mounds in 19th-century Ohio to the sand dunes of 1920s California and into the civic squares of the 1950s to reveal the centrality of the Ten Commandments to American identity. Jenna Weissman Joselit shows that the Ten Commandments became the public face of the American Jewish community, internally through stained glass and externally through the deployment of large scale sculptural Decalogues, shedding light on American Jewry's bid for acceptance in the United States.



Jason King

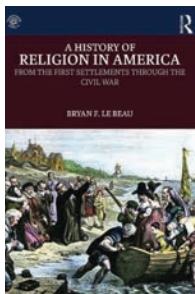
Faith with Benefits: Hookup Culture on Catholic Campuses (Oxford, 2017)

King shows the complex way the hookup culture plays out at Catholic colleges and universities. There is no straightforward relationship, for example, between orthodoxy and hookup culture—some of the schools with the weakest Catholic identities also have weaker hookup cultures. And not all students see hookup culture the same way. Some see a hookup as just a casual encounter, but others see hooking up as a gateway to a relationship. *Faith with Benefits* gives voice to students and so reveals how their faith, the faith of their friends, and the institutional structures of their campus give rise to different hookup cultures.



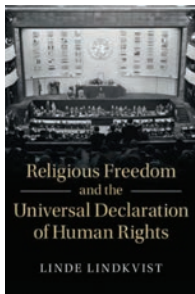
Joseph Kip Kosek, ed.
American Religion, American Politics: An Anthology (Yale, 2017)

This essential anthology provides a fascinating history of religion in American politics and public life through a wide range of primary documents. It explores contentious debates over freedom, tolerance, and justice, in matters ranging from slavery to the 19th-century controversy over Mormon polygamy to the recent discussions concerning same-sex marriage and terrorism. Bringing together a diverse range of voices from Protestant, Catholic, Jewish, Muslim, and secular traditions and the words of historic personages, from Thomas Jefferson, Abraham Lincoln, and Frances Willard to John F. Kennedy and Martin Luther King, Jr., this collection is an invaluable introduction to one of the most important conversations in America's history.



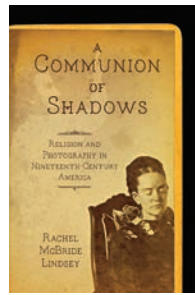
Bryan La Beau
A History of Religion in America, 2 vols. (Routledge, 2017)

The first volume of *A History of Religion in America* provides comprehensive coverage of the history of religion in America from the pre-colonial era through the aftermath of the Civil War. Volume 2 provides comprehensive coverage of the history of religion in America from the end of the American Civil War to religion in post-9/11 America. Bryan La Beau addresses many of the major topics in American religious history, including the religion of Native Americans, the Founding Fathers, and the Cold War, as well as the rise of the social gospel.



Linde Lindkvist
Religious Freedom and the Universal Declaration of Human Rights (Cambridge, 2017)

Article 18 of the Universal Declaration of Human Rights (1948) is widely considered to be the most influential statement on religious freedom in human history. This new study provides a groundbreaking account of its origins and developments and sets it within the broader discourse around international religious freedom in the 1940s. Taking issue with standard accounts that see the text of the Universal Declaration as humanity's joint response to the atrocities of World War II, it shows instead how central features of Article 18 were intimately connected to the political projects and visions of particular actors involved in the start-up of the United Nations Human Rights program.



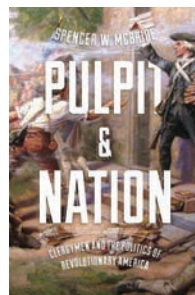
Rachel McBride Lindsey
A Communion of Shadows: Religion and Photography in Nineteenth-Century America (UNC, 2017)

When the technology of photography erupted in American culture in 1839, it swiftly became a "mania." This richly illustrated book positions vernacular photography at the center of the study of 19th-century American religious life. As an empirical tool, photography captured many of the signal scenes of American life. But photographs did not simply display neutral records; rather, commonplace photographs became inscribed with spiritual meaning, disclosing, not merely signifying, a power that lay beyond. Rachel McBride Lindsey demonstrates that what people beheld when they looked at a photograph had as much to do with what lay outside the frame—theological expectations, for example—as with what the camera recorded.



Eamon Maher and Eugene O'Brien, eds.
Tracing the Cultural Legacy of Irish Catholicism: From Galway to Cloyne and Beyond (Oxford, 2017)

This book traces the steady decline in Irish Catholicism from the visit of Pope John Paul II in 1979 up to the Cloyne sex abuse report in 2011. The young people awaiting the Pope's address in Galway were entertained by two of Ireland's most charismatic clerics, Bishop Eamon Casey and Father Michael Cleary, both of whom were subsequently revealed to have been engaged in romantic liaisons at the time. Boasting an impressive array of contributors from various backgrounds and expertise, the essays in the book attempt to trace the exact reasons for the progressive dismantling of the cultural legacy of Catholicism and the consequences this has had on Irish society.



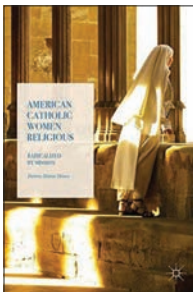
Spencer W. McBride
Pulpit and Nation: Clergymen and the Politics of Revolutionary America (Virginia, 2017)

Pulpit and Nation highlights the importance of Protestant clergymen in early American political culture, elucidating the actual role of religion in the founding era. This book reveals the ways in which the clergy's political activism—and early Americans' general use of religious language and symbols in their political discourse—expanded and evolved to become an integral piece in the invention of an American national identity. Religious arguments, sentiments, and motivations were subtly interwoven with political ones in the creation of the early American republic. Religious expression was as much the calculated design of ambitious men seeking power as it was the natural outgrowth of a devoutly religious people.



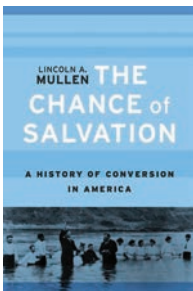
Daniel Moran
Creating Flannery O'Connor: Her Critics, Her Publishers, Her Readers (Georgia, 2017)

With *Creating Flannery O'Connor*, Daniel Moran explains how O'Connor attained a reputation as a "Great American Catholic Author" and how she felt about it, by examining the development of her literary reputation from the perspectives of critics, publishers, agents, adapters for other media, and contemporary readers. Moran traces the critical reception in print of each of O'Connor's works. He examines the ways in which O'Connor's work was adapted for the stage and screen and how these adaptations fostered her reputation as an artist. He also analyzes how work is debated and discussed among "common readers" in ways very much as it was when *Wise Blood* was first published in 1952.



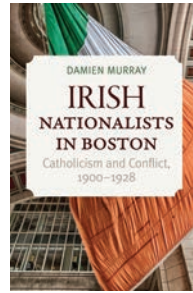
Donna Maria Moses
American Catholic Women Religious: Radicalized by Mission (Palgrave Macmillan, 2017)

This book depicts the significant role played by American Catholic Women Religious in the broader narratives of modern American history and the history of the Catholic Church. The book is a guide to fifty foreign missions founded by Dominican and Maryknoll Sisters in the 20th century. Sister Donna Moses examines root causes for the radical political stances taken by American Catholic Women Religious in the latter half of the century and for the conservative backlash that followed. The book identifies key events that contributed to the present state of division within the American Catholic Church and describes current efforts to engage in dynamic dialogue.



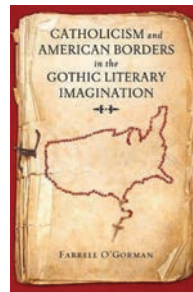
Lincoln A. Mullen
The Chance of Salvation: A History of Conversion in America (Harvard, 2017)

Lincoln Mullen shows how the willingness of Americans to change faiths, recorded in narratives that describe a wide variety of conversion experiences, created a shared assumption that religious identity is a decision. In the 19th century, as Americans confronted a growing array of religious options, pressures to convert altered the basis of American religion. By the early 20th century, religion in the United States was a system of competing options that created an obligation for more and more Americans to choose their own faith. Religion had changed from a family inheritance to a consciously adopted identity.



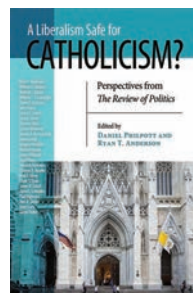
Damien Murray
Irish Nationalism In Boston: Catholicism and Conflict, 1900-1928 (CUA, 2017)

During the first quarter of the 20th century, support for Irish freedom and the principles of Catholic social justice transformed Irish ethnicity in Boston. Before World War I, Boston's middle-class Irish nationalist leaders sought a rapprochement with local Yankees. However, the Easter 1916 Rising and the postwar campaign to free Ireland from British rule drove a wedge between leaders of the city's two main groups. For a brief period after World War I, Irish American nationalism in Boston became a vehicle for the promotion of wider democratic reform. Irish nationalists drew heavily on Catholicism to support both cultural pluralism and the rights of immigrant and working families in Boston and America.



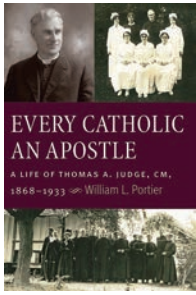
Farrell O'Gorman
Catholicism and American Borders in the Gothic Literary Imagination (Notre Dame, 2017)

In *Catholicism and American Borders in the Gothic Literary Imagination*, Farrell O'Gorman analyzes the role of Catholicism in a Gothic tradition that is essential to the literature of the United States. Catholicism is depicted as threatening to break down borders separating American citizens—or some representative American—from a larger world beyond. While earlier studies of Catholicism in the American literary imagination have tended to highlight the faith's historical association with Europe, O'Gorman stresses how that imagination often responds to a Catholicism associated with Latin America and the Caribbean. O'Gorman demonstrates how Catholicism plays a complicated and profound role that ultimately challenges longstanding notions of American exceptionalism and individual autonomy.



Daniel Philpott and Ryan T. Anderson, eds.
A Liberalism Safe for Catholicism? Perspectives from The Review of Politics (Notre Dame, 2017)

A Liberalism Safe for Catholicism? chronicles the relationship between the Catholic Church and American liberalism as told through 27 essays selected from the history of the Review of Politics, dating back to the journal's founding in 1939. These essays address the development of a Catholic political liberalism in response to the democratic environment of modern America. Certain works forge the case for the compatibility of Catholicism and American liberal institutions, including the civic right of religious freedom. This book also shows how a number of Catholic philosophers called into question the partnership between Christianity and American liberalism and were debated by others who rejoined with a strenuous defense of the partnership.

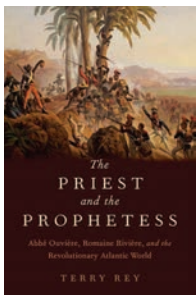


William L. Portier

Every Catholic an Apostle: A Life of Thomas A. Judge, CM, 1868-1933 (CUA, 2017)

Every Catholic an Apostle shows how the work of Thomas A. Judge grew apace with, and in some ways anticipated, the growing body of papal teaching on the lay apostolate. This pioneer of the lay apostle founded two religious communities, one of women and one of men. Born in Boston of immigrant

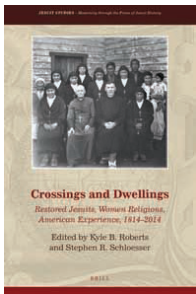
parents, Thomas A. Judge, C.M. (1868-1933) was a preacher, missionary, and advocate of social justice. Disturbed by the “leakage” of the immigrant poor from the church, he enlisted and organized lay women he met on the missions to work for the “preservation of the faith,” his watchword.



Terry Rey

The Priest and the Prophetess: Abbé Ouyvière, Romaine Rivière, and the Revolutionary Atlantic World (Oxford, 2017)

By 1791, the French Revolution had spread to Haiti. Enter Romaine-la-Prophétesse, a free black Dominican coffee farmer who dressed in women’s clothes, claimed the Virgin Mary was his godmother, and amassed a large and volatile following of insurgents who would go on to conquer the coastal cities of Jacmel and Léogâne. For this brief period, Romaine counted as his political adviser the white French Catholic priest and physician Abbé Ouyvière. Brought together by Catholicism and the turmoil of the revolutionary Atlantic, the priest and the prophetess would come to symbolize the enlightenment ideals of freedom and a more just social order.

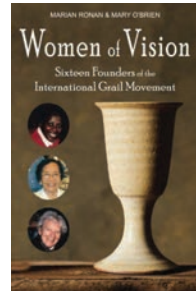


Kyle Roberts and Stephen Schloesser, S.J., eds.

Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814-2014 (Brill, 2017)

Roberts and Schloesser bring together essays by 18 scholars in one of the first volumes to explore the work and experiences of Jesuits and their women religious collaborators in North America over two

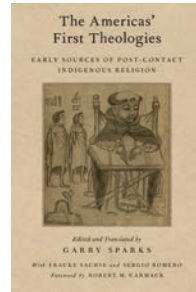
centuries following the Jesuit Restoration. Long dismissed as anti-liberal, anti-nationalist, and ultramontanist, restored Jesuits and their women religious collaborators are revealed to provide a useful prism for looking at some of the most important topics in modern history: immigration, nativism, urbanization, imperialism, secularization, anti-modernization, racism, feminism, and sexual reproduction. Contributors include Peter Cajka, Mary Ewens, O.P., Dana Freiburger, Paula Kane, Rima Lunin Schultz, James O’Toole, and Thomas Tweed.



Marian Ronan and Mary O'Brien

Women of Vision: Sixteen Founders of the International Grail Movement (Apocryphile Press, 2017)

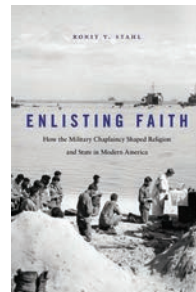
Women of Vision analyzes the contributions of Catholic laywomen to church and society over the past century, particularly in the Grail movement. Marian Ronan and Mary O’Brien bring the important roles played by laywomen in creating a significant global movement. Founded in the Netherlands in 1921, just after World War I, the Grail movement was focused, from the outset, on using laywomen’s extraordinary gifts to resolve the crises in which the world found itself. By 1961, the movement had spread to 20 other countries, including Brazil, Australia, the Philippines and nine African countries. Grail women worked in hospitals, schools, churches, and political systems.



Garry Sparks, ed.

The Americas' First Theologies: Early Sources of Post-Contact Indigenous Religion (Oxford, 2017)

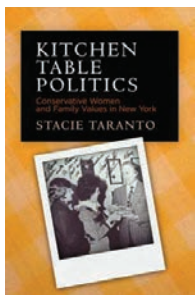
The *Theologia Indorum* by Dominican friar Domingo de Vico was the first Christian theology written in the Americas. Made available in English translation for the first time, *Americas' First Theologies* presents a selection of exemplary sections from the *Theologia Indorum* that illustrate Friar Vico’s doctrine of God, cosmogony, moral anthropology, understanding of natural law and biblical history, and constructive engagement with pre-Hispanic Maya religion. This book also includes translations of two other pastoral texts (parts of a songbook and a catechism) and eight early documents by K’iche’ and Kaqchikel Maya authors who engaged the *Theologia Indorum*.



Ronit Y. Stahl

Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America (Harvard, 2017)

A century ago, as the United States prepared to enter World War I, the military chaplaincy included only mainline Protestants and Catholics. Today it counts Jews, Mormons, Muslims, Christian Scientists, Buddhists, Seventh-day Adventists, Hindus, and evangelicals among its ranks. *Enlisting Faith* traces the uneven processes through which the military struggled with, encouraged, and regulated religious pluralism over the 20th century.

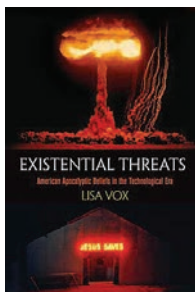


Stacie Taranto

Kitchen Table Politics: Conservative Women and Family Values in New York (Penn, 2017)

In *Kitchen Table Politics*, Taranto investigates the role that middle-class, mostly Catholic women played both in the development of conservatism in New York State and in the national shift toward a conservative politics of “family values.” White, Catholic homemakers on Long Island and in

surrounding suburban counties saw the legalization of abortion in the state in 1970 as a threat to their hard-won version of the American dream. These women, Taranto argues, were inventing a new, politically viable conservatism centered on the heterosexual traditional nuclear family that the GOP’s right wing used to broaden its electoral base. Their grassroots organizing would shape the course of modern American conservatism.

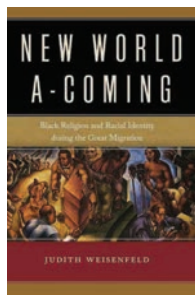


Lisa Vox

Existential Threats: American Apocalyptic Beliefs in the Technological Era (Penn, 2017)

In *Existential Threats*, Lisa Vox assembles a wide range of media—science fiction movies, biblical tractates, rapture fiction—to develop a critical history of the apocalyptic imagination from the late 1800s to the present. Apocalypticism was once solely a religious ideology, Vox contends, which

has secularized in response to increasing technological and political threats to American safety. *Existential Threats* argues that American apocalypticism reflects and propagates our ongoing debates over the authority of science, the place of religion, uses of technology, and America’s evolving role in global politics.

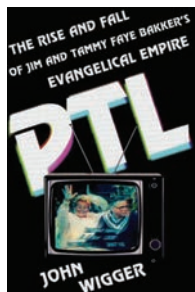


Judith Weisenfeld

New World A-Coming: Black Religion and Racial Identity during the Great Migration (NYU, 2017)

Focusing on the Moorish Science Temple, the Nation of Islam, Father Divine’s Peace Mission Movement, and a number of congregations of Ethiopian Hebrews, Judith Weisenfeld argues that the appeal of these groups lay not only in the new religious opportunities membership

provided, but also in the novel ways they formulated a religious-racial identity. *New World A-Coming* argues that members of these groups understood their religious and racial identities as divinely-ordained and inseparable. The book demonstrates that the efforts by members of these movements to contest conventional racial categorization contributed to broader discussions in black America that still resonate today.



John Wigger

PTL: The Rise and Fall of Jim and Tammy Faye Bakker's Evangelical Empire (Oxford, 2017)

In 1974 Jim and Tammy Bakker launched their television show, the *PTL Club*, from a former furniture store in Charlotte, N.C. with half a dozen friends. By 1987 they stood at the center of a ministry empire. When it all fell apart, all of America watched more than two years of federal investigation

and trial as Jim was eventually convicted on 24 counts of fraud and conspiracy. John Wigger traces the Bakkers’ lives from humble beginnings to wealth, fame, and eventual disgrace. Drawing on trial transcripts, videotapes, newspaper articles, and interviews with key insiders, dissidents, and lawyers, Wigger reveals the power of religion to redirect American culture.

RECENT JOURNAL ARTICLES OF INTEREST

Phyllis D. Airhart, “The Accidental Modernists: American Fundamentalism and the Canadian Controversy over Church Union,” *Church History* 86, no. 1 (2017): 120–44.

Edward E. Andrews, “Tranquebar: Charting the Protestant International in the British Atlantic and Beyond,” *William & Mary Quarterly* 74, no. 1 (2017): 3–34.

Dave Bridge, “Living on a Prayer: Descriptive Representations of Catholics and Evangelicals, 1962–1980,” *Journal of Church and State* 59, no. 2 (2017): 163–84.

Jessie Castle and Gillian O’Brien, “‘I am building a house’: Nano Nagle’s Georgian Convents,” *Irish Architectural and Decorative Studies* 19 (2017): 54–75.

Carla Cevasco, “This is My Body: Communion and Cannibalism in Colonial New England and New France,” *New England Quarterly* 89, no. 4 (2016): 556–86.

Mark A. Chancey, “Religious Instruction, Public Education, and the Dallas High Schools Bible Study Course, 1923–1985,” *Church History* 86, no. 1 (2017): 145–77.

Robert Emmett Curran, “Storming Heaven for Charleston: The Lynch Family and the Civil War,” *U.S. Catholic Historian* 35, no. 2 (2017): 1–26.

Katherine A. Dugan, “‘St. Gemma is My Girl!’: Devotional Practices among Millennial Catholics and the Making of Contemporary Catholic Saints,” *American Catholic Studies* 127, no. 4 (2016): 1–21.

Tamara J. Van Dyken, “Worship Wars, Gospel Hymns and Cultural Engagement in American Evangelicalism, 1890–1940,” *Religion in American Culture* 27, no. 2 (2017): 191–217.

David Dzurec, “‘To Destroy Popery and Everything Appertinent Thereto’: William Chaney, the Jesuit John Bapst, and the Know-Nothings in Mid-Nineteenth-Century Maine,” *Catholic Historical Review* 103, no. 1 (2017): 73–98.

Maggie Elmore, “Fighting for Hemispheric Solidarity: The National Catholic Welfare Conference and the Quest to Secure Mexican American Employment Rights During World War II,” *U.S. Catholic Historian* 35, no. 2 (2017): 125–49.

Jeff Forret, "The Limits of Mastery: Slaveholders, Slaves, and Baptist Church Discipline," *American Nineteenth Century History* 18, no. 1 (2017): 1–18.

Robert Genter, "Constructing a Plan for Survival: Scientology as Cold War Psychology," *Religion in American Culture* 27, no. 2 (2017): 159–90.

Sarah Barringer Gordon and Jan Shippo, "Fatal Convergence in the Kingdom of God: The Mountain Meadows Massacre in American History," *Journal of the Early Republic* 37, no. 2 (2017): 307–47.

Richard Gribble, C.S.C., "The Press at Vatican II: The Contribution of Father Edward Heston, CSC," *American Catholic Studies* 128, no. 1 (2017): 17–50.

Kim R. Harris, "Sister Thea Bowman: Liturgical Justice Through Black Sacred Song," *U.S. Catholic Historian* 35, no. 1 (2017): 99–124.

Patrick J. Hayes, "An Incentive to Serve God More Faithfully: Redemptorists and Their Relations in Religion," *U.S. Catholic Historian* 35, no. 2 (2017): 79–101.

Susan Juster, "Planting the 'great cross': The Life, and Death, of Crosses in English America," *William & Mary Quarterly* 74, no. 2 (2017): 241–70.

Hillary Kael, "Seeing the Invisible: Ambient Catholicism on the Side of the Road," *Journal of the American Academy of Religion* 85, no. 1 (2017): 136–67.

Gale Kenny, "The World Day of Prayer: Ecumenical Churchwomen and Christian Cosmopolitanism," *Religion in American Culture* 27, no. 2 (2017): 129–58.

Anne Klejment, "Dorothy Day's Fictionalized Family," *U.S. Catholic Historian* 35, no. 2 (2017): 103–23.

David Komline, "If These Were One People: Francis Weninger and the Segregation of American Catholicism," *Religion in American Culture* 27, no. 2 (2017): 218–46.

Christopher Korten, "Pope Gregory XVI's Chocolate Enterprise: How Some Italian Clerics Survived During the Napoleonic Era," *Church History* 86, no. 1 (2017): 63–85.

Suzanne Krebsbach, "James Spencer and the Colored Catholic Congress Movement," *U.S. Catholic Historian* 35, no. 1 (2017): 1–21.

William B. Kurtz, "A Singular Zeal: William S. Rosencrans's Family in Faith, Triumph and Failure," *U.S. Catholic Historian* 35, no. 2 (2017): 27–53.

Patrick LaCroix, "Americanization by Catholic Means: French Canadian Nationalism and Transnationalism, 1889–1901," *Journal of the Gilded Age and Progressive Era* 16, no. 3 (2017): 284–301.

Emily Mieras, "In Search of a 'More Perfect Sympathy': Harvard's Phillips Brooks House Association and the Challenges of Student Voluntarism," *Journal of the Gilded Age and Progressive Era* 16, no. 2 (2017): 163–82.

Paul G. Monson, "Abbot Martin Marty and the Pursuit of a Monastic Family for the American Church," *U.S. Catholic Historian* 35, no. 2 (2017): 55–77.

Paul T. Murray, "'We belong in the wider world': The Young Christian Students and the Civil Rights Movement," *U.S. Catholic Historian* 35, no. 1 (2017): 49–80.

Terrence Murphy, "Emancipation vs. Equity: Civic Inclusion of Halifax Catholics, 1830–1865," *Historical Studies* 83 (2017): 7–24.

Mitchell Edward Oxford, "'I have had vexation enough to spoil the temper of a saint': Natalie Delage Sumter's Catholic Cosmopolitanism in the Early Republic," *Early American Studies: An Interdisciplinary Journal* 15, no. 1 (2017): 133–63.

Karen E. Park, "'Citadel of Orthodoxy': Meaning, Message, and Pilgrimage at Our Lady of Guadalupe Shrine in La Crosse, Wisconsin," *American Catholic Studies* 128, no. 1 (2017): 1–16.

Benjamin T. Peters, "Agere Contra: An 'Ignatian Option' for Engagement with American Society and Culture," *Journal of Moral Theology* 6, no. 2 (2017): 175–193.

Benjamin T. Peters, "Ignatian Radicalism: The Influence of Jesuit Spirituality on Dorothy Day," *Catholic Historical Review* 103, no. 2 (2017): 297–320.

Aida I. Ramos, Robert D. Woodberry, and Christopher G. Ellison, "Contexts of Conversion among U.S. Latinos," *Sociology of Religion* 78, no. 2 (2017): 119–45.

Kevin Ryan, "'My children feel rejected by their Church': 'Managed Integration' At St. Philip Neri Parish, Chicago," *U.S. Catholic Historian* 35, no. 1 (2017): 81–97.

Raymond A. Schroth, S.J., "Death and Resurrection: The Suppression of the Jesuits in North America," *American Catholic Studies* 128, no. 1 (2017): 51–66.

Cornelia F. Sexauer, "Beyond 'equality through segregation': Charles F. Vatterott Jr. and Post-World War II Efforts for Interracial Justice and Equality in St. Louis, Missouri," *U.S. Catholic Historian* 35, no. 1 (2017): 23–47.

Edward Slingerland and Brenton Sullivan, "Durkheim with Data: The Database of Religious History," *Journal of the American Academy of Religion* 85, no. 2 (2017): 312–47.

Michael J. Sobiech, "Chiniquy's Lincoln: Aiming Booth's Bullet at the Roman Catholic Church," *American Catholic Studies* 127, no. 4 (2016): 23–47.

Kathleen Szpila, "Passing the Barry Statue Bill: First Memorial of a Catholic American Revolutionary Hero in the Nation's Capital," *American Catholic Studies* 127, no. 4 (2016): 49–76.

Andrea L. Turpin, "The Chief End of Man at Princeton: The Rise of Gendered Moral Formation in American Higher Education," *Journal of the Gilded Age and Progressive Era* 15, no. 4 (2016): 446–68.

Honoring Tom Kselman

continued from page 2

Julie and have celebrated as they've all made their own ways in life—as we learn every year in the holiday letter we receive. They know our families, too, and never fail to ask about them. James and his wife vacationed in France with the Kselmans. I have even mowed their lawn. Every one of us has bent Tom's and Claudia's ears over the years seeking advice for professional and personal challenges and have received sympathy, encouragement, food, wine, and more in return. When Tom referred to his students and colleagues as "family" in his remarks at the symposium it was the first time that I recall him saying it explicitly, but it has been evident to us for years.

Tom's humane sensibilities show through in his scholarship, too. In preparing my remarks on re-reading Tom's second book, *Death and the Afterlife in Modern France* (Princeton, 1993), I was most struck by the empathy Tom offers when telling the stories of those who do not share his beliefs. That brought me to a personal story of my own that helped me to understand what Tom had long understood already. Andrew summarized Tom's historical approach as "an approach that takes real people seriously as members of big institutions." Anecdotes told by members of the audience and in remarks over dinner confirmed that this is an approach that Tom has taken in his relationships with colleagues and



Patrick Griffin

students, an approach that is perhaps more an instinct—an extension of Tom's personality—than a professional methodology.

Patrick Griffin, former chair of the Department of History, relayed that after a particularly difficult faculty meeting a colleague recently asked him, by way of commiseration: "What are we going to do next year without Tom Kselman?"

Fortunately, most won't have to do without Tom for a while yet (although I doubt he'll make any further appearances at faculty meetings). Yale University Press will publish his new book, *Conscience and Conversion: Religious Liberty in Post-Revolutionary France*, later this year; he has some other projects to complete and one or two others he might undertake; and he may even teach a class now and then. So, it's quite possible that despite retirement, the first hand up during the Q&A period of a future Cushwa Center event could very well be Tom Kselman's.

Michael Clinton is professor of history at Gwynedd Mercy University.

Bishop Sheil's Vision

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boxing professionals to coach. CYO boxers could get a measure of fame in their own right, with championships drawing tens of thousands of spectators. Although the centrality of violent fighting to the CYO led to criticism, Sheil argued that it worked to keep young men away from even more morally dangerous pursuits: "Show me how you can lead boys from saloons with a checkers tournament," he said, "and I'll put on the biggest checkers tournament you ever saw."

Inclusivity was the third mark of Sheil's approach. Under Sheil, the CYO not only allowed for participation from a variety of ethnic and national backgrounds but also actively promoted itself as a "melting pot." The CYO's model, which assembled teams by parish, reflected the Archdiocese of Chicago's strategy of forming ethnic or national parishes, with African-Americans in their own "national" parishes alongside Irish, Polish, Italian, and other European ethnic parishes. Neary observed that this strategy of representing all the city's major ethnic groups mirrored wider American pluralistic ideals of the mid-20th century. He also noted that, with Chicago's Democratic machine politics controlled by Irish Catholics, participation in CYO sports programs offered a number of black Chicagoans entree into business and political life.

Finally, Neary pointed to Sheil's conviction of the link between civic virtue and religious practice. The CYO Pledge, for example, was recited by 15,000 fans along with 32 boxers at a 1931 tournament:

I promise on my honor to be loyal to my God, to my Country and to my Church; to be faithful and true to my obligations as a Christian, a man, and a citizen. I pledge myself to live a clean, honest, and upright life—to avoid profane, obscene, and vulgar language, and to induce others to avoid it. I bind myself to promote, by word and example, clean, wholesome, and manly sport; I will strive earnestly to be a man of whom my Church and my Country may be justly proud.

Influenced by the Catholic Action movement, Sheil expanded the scope of the CYO program beyond sports into music, social services, and adult education. But the linkage between sports, Catholicism, good character, and civic virtue remained his driving conviction.

Neary argued that Sheil "complicates our understanding of white ethnics during the interwar period," revealing an era in which cosmopolitan, pluralist values were important to many people within the Catholic Church. After the war, however, as white Catholics moved in great numbers to the suburbs and were increasingly replaced by African-American and Latino families in the city, white ethnic Catholics increasingly saw the CYO as being dominated by racial minorities and withdrew. Meanwhile, Sheil was aging, and a new diocesan administration was less committed to the CYO. In 1955, the CYO's centralized office disbanded and programs were parceled out to different offices across the archdiocese. Neary concluded by suggesting that, while "the CYO was far from perfect and by no means a panacea for all that ailed the communities it served," a recommitment to its pragmatism, its embrace of ethnic, racial,



Panelists (left to right) Clark Power, Dobie Moser, Kristin Sheehan, and Mary Ann King

and religious diversity, and its use of the appeal of athletics to “advance civic engagement rooted in religious convictions” could serve many communities today.

Neary’s lecture was followed by a panel discussion featuring staff and partners of PRACT. Clark Power, founding director of PRACT and professor of psychology and education in Notre Dame’s Program of Liberal Studies, pointed out that Bishop Sheil was well ahead of the professional psychologists of his time, in that he rejected seeing troubled children as “broken” and instead focused on a positive vision of forming youth. He was also bold, chiding his fellow clergy for being too “prudent” in avoiding Catholic teachings that would appear impolitic, namely, those on the brotherhood of man and the love of God for the poor. Power argued that Sheil’s vision of sports as an opportunity for moral, religious, and civic education remains relevant today, but was concerned that youth sports often exclude children in poorer neighborhoods. He expressed hope that Sheil’s example would impel Catholic youth sports to challenge, rather than reflect, ongoing residential and educational segregation.

Kristin Sheehan, program director at PRACT, praised Neary’s book as an opportunity for many contemporary CYO and other Catholic athletic directors to learn some of the history behind their programs. Like Power, she encouraged today’s CYOs to pay

more attention to underserved children, which might require coordination at the diocesan level to promote opportunities across parish boundaries. Quoting Gregg Popovich, coach of the San Antonio Spurs, she pointed out that lack of access to facilities, equipment, and travel teams is especially detrimental to minority and poor children. She also spoke about PRACT’s effort to take Pope Francis’ advice and use sports as a way of promoting peace, citing his most recent general audience, in which Francis issued a widely reported appeal “not to build walls but bridges.”

Mary Ann King and Dobie Moser, both from CYO Athletics for Catholic Charities in the Diocese of Cleveland, concluded the panel by speaking about the structural challenges facing youth sports. Borrowing from Paul Farmer’s approach to global health care delivery, Moser said that successful programs have “space, staff, stuff, and systems,” and therefore require financial resources. King pointed out that today more than 46 million Americans live in poverty, 20 percent of whom are children. Only 15 percent of children living in homes below the poverty line play youth sports, due partly to lack of equipment and the absence of local teams. The Diocese of Cleveland has established a centralized fund to help pay for equipment, but Moser and King both argued that Catholics need to pay more attention to this kind of issue, especially in an era of shrinking funding for public school sports and afterschool programs. Moser said that Bishop Sheil’s “prophetic vision that all of the children”—not just the Catholics—“belong to us ... needs to be the future of the CYO.” Otherwise, he said, “the CYO will provide more and more resources to a primarily white, affluent suburban population.” Instead, he argued, those involved in Catholic youth sports today should use Sheil’s example, as recovered in Neary’s *Crossing Parish Boundaries*, as an impetus to refocus on children who don’t already enjoy access to recreational programs.

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for shifting the focus to the global in its last few chapters. With several notable exceptions, more could have been said about race, class, sexuality, and gender; but given the subject, the players, and the archives that survive to tell the story, it is difficult to fault contributors for being unable to assemble enough sources that would relegate white evangelical men to the background.

One point of anxiety expressed in some of the essays is whether the “turning points” metaphor is sufficient to frame a narrative of evangelicalism in America. After all, many of the developments that become the subject of each chapter were long-anticipated transitions, not singular “points” in time, and “turning” may just be too vague an indicator of the direction in

which these developments took evangelicalism. With that caveat, the concept of “turning points” proves useful at least as one possible metaphor for discussing continuities and changes. In any case, the volume is self-consciously provisional with its definitions, and the strength of the collection rests on the insightful retelling of the stories we knew, or thought we did. A task like this—writing a history of evangelicalism while paying tribute to Mark Noll’s body of work and career of mentorship—is herculean, and *Turning Points* does an admirable job facing it with ingenuity, thoughtfulness, and grace.

Suzanna Krivulskaya is a doctoral candidate in the Department of History at the University of Notre Dame.

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