

AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 42 | NUMBER 2 | FALL 2015

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

CUSHWA CENTER LECTURE

February 25, 2016

"Catholicism in 20th-Century America"
Thomas J. Sugrue, New York University

PUBLIC LECTURE

March 29, 2016

"Missionary Sisters in Ireland's
Spiritual Empire"
Colin Barr, University of Aberdeen

SEMINAR IN AMERICAN RELIGION

April 16, 2016

In the Beginning Was the Word
Mark A. Noll, University of Notre Dame
Respondents: Brendan McConville,
Beth Schweiger

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

Upcoming Deadlines

RESEARCH TRAVEL GRANTS

to support travel to the University of Notre
Dame for archival research

December 31, 2015

THE HIBERNIAN RESEARCH AWARD

to support the scholarly study of the Irish
American experience

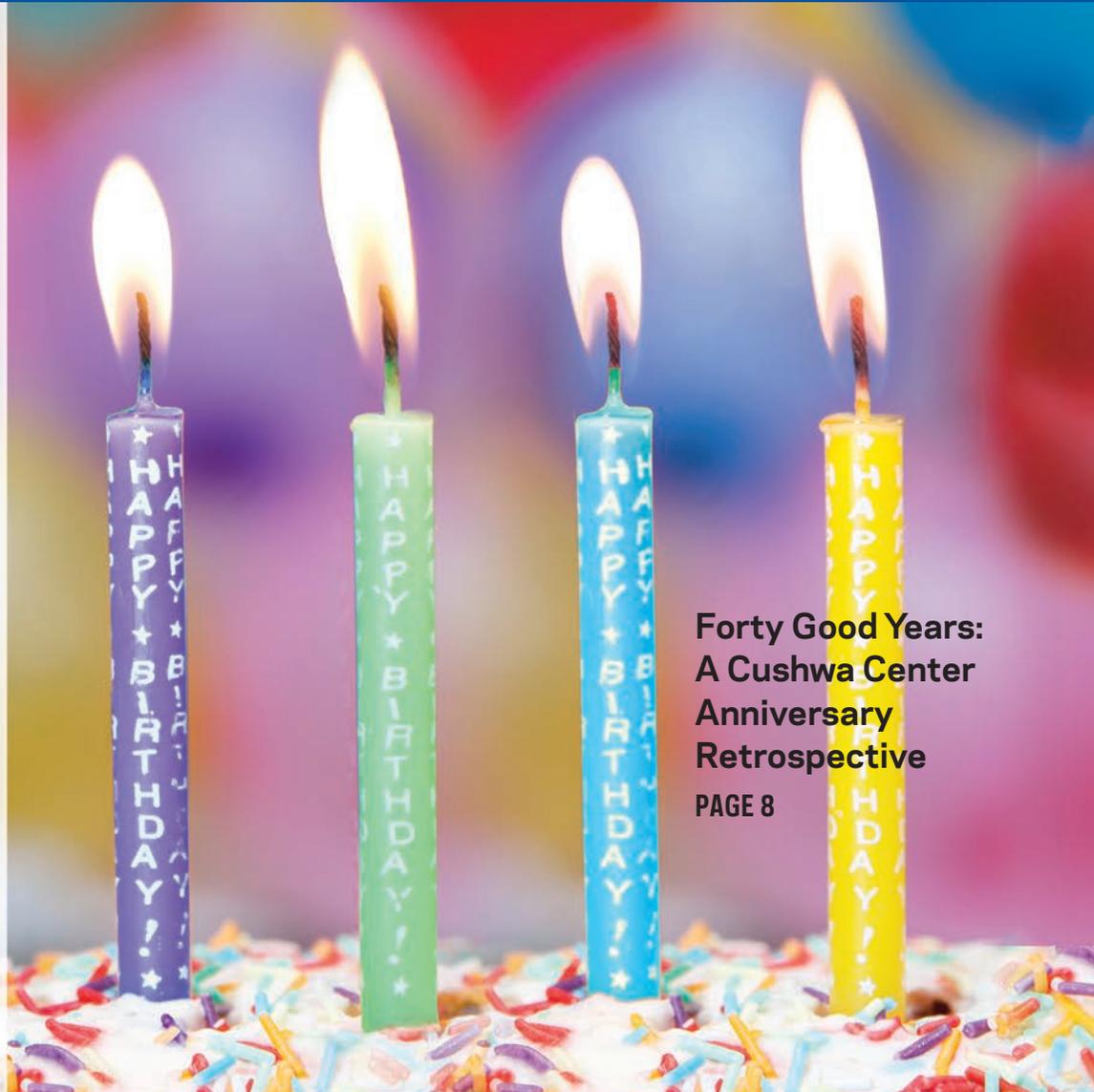
December 31, 2015

THE PETER R. D'AGOSTINO RESEARCH TRAVEL GRANT

to facilitate the study of the American past
from an international perspective

December 31, 2015

Turn to page 7 for more
information about these and
other grant opportunities.



Forty Good Years:
A Cushwa Center
Anniversary
Retrospective

PAGE 8

In This Issue

Seminar in American Religion	1
Cushwa Center Activities	2
Announcements	5
Scholarship & Fellowships	7
Cover Story	8
Archives Report	23
In Memoriam: Cyprian Davis, OSB	24
Review: <i>The Papacy in the Age of Totalitarianism, 1914-1958</i>	26
Recent Publications of Interest	28

History of Women Religious

Lead Story: The Nun in the World Conference Recap	14
Why I Study Women Religious: Shannen Dee Williams	17
Review: <i>Into Africa</i>	18
Conference Information	20
Announcements & Publications	21



“How did a history teacher get to be on TV?” This question came from a fifth grader following a presentation I gave at my parish’s school on my experience providing commentary for NBC and MSNBC during Pope Francis’ trip to the United States in September. It was a great question, and one I have pondered myself since February 2013, when Pope Benedict resigned and I first got a request to appear on the air.

Soon after Benedict’s momentous announcement, NBC correspondent Anne Thompson (ND ’79) was looking for scholars to offer commentary. Recognizing that many of the existing commentators were men, she wanted to add a female scholar to the mix. A mutual friend, Sheila O’Brien, suggested she contact me. I had done a little television during the Vatican’s investigation of U.S. Catholic sisters—in fact, that was how I met Sheila—but I wasn’t associated with either the left or the right, which is what Anne wanted. And so it began.

I did a few taped segments for *NBC Nightly News* after Benedict’s resignation, and, in what I thought was the grand finale, NBC asked me to appear on the network’s live coverage of the post-white-smoke announcement from the Vatican. I’ll never forget heading over to WNDU with printed copies of John Allen’s *papabili* profiles. Thank goodness I had them in alphabetical order, because “Bergoglio” was right on top. I was able to sneak a quick peek before speaking about him; otherwise, I am not sure what I would have had to say about the new pope.

I remember leaving the studio that day and thinking, “Well, this sure has been fun. But now it’s over.” Of course I was wrong. Pope Francis, I like to say, has been good for business.

Over the last two years I continued to tape occasional segments from South Bend, and in 2014 I flew to New York to comment on the canonization of John Paul II and John XXIII from the studios at 30 Rock. When NBC asked me

to return for the Pope’s visit, I eagerly agreed. It was a thrill to have a front row seat for the historic event. But best of all was having the chance to enlarge my history classroom.

Most Americans, Catholic included, have no idea how anomalous the wild enthusiasm about Pope Francis’ visit is in the sweep of our nation’s history. It wasn’t all that long ago that the prospect of a visit from a papal representative—let alone the pope himself—sparked riots and fueled suspicions that the pope had designs on the American republic. Readers of this newsletter, who are well aware of this history, no doubt felt the same emotions I did while seeing Pope Francis at the White House, the Capitol, and Independence Hall—iconic American spaces where Catholics, not to mention their spiritual leader, were not welcome until recently.

For many who made the pilgrimage to Philadelphia, New York, or Washington, the prospect of interacting with fellow pilgrims was as exciting as the possibility of seeing the pope. I understand the feeling. I never got very close to Pope Francis, but I had plenty of remarkable encounters: with the great historian Doris Kearns Goodwin, as we waited on the roof of 30 Rock for Pope Francis to arrive at St. Patrick’s; with Laura McCrystal, a former student who now writes for the *Philadelphia Inquirer*, as we arrived at Philadelphia’s media staging area at 5 a.m.; with Stephanie, a woman who lost her brother on 9/11, when we were both at Ground Zero to tape an interview.

Of course I relished my encounters with Cushwa friends. In New York I visited with Patrick Hayes and Stephen Koeth, CSC, and in Philadelphia I waved to Tom Rzeznik and Charles Strauss from the media risers as we watched Pope Francis arrive for the closing Mass. I celebrated with Barb Lockwood, former Cushwa senior administrative assistant, and our friend Kay Reimbold, as well as Angie Appleby Purcell from Notre Dame’s Alumni Association and Tami Schmitz from Campus Ministry, all of whom made the pilgrimage to Philadelphia.

I want to close with a word of thanks to the newest member of the Cushwa Center family, Pete Hlabse, who joined Cushwa as our administrative coordinator just as the media frenzy over the Pope’s visit was beginning. Pete handled it all with aplomb, helping me prepare talking points, fielding email requests, and getting the word out about my appearances, which seemed to change minute-by-minute. Thanks, Pete, for making it easier for a history teacher to be on TV—and welcome!

Kathleen Sprows Cummings



Author Grant Wacker (center right) with commentators Richard Bushman (left) and Christian Smith (right) and Cushwa Center director Kathleen Sprows Cummings (center left) at the Spring 2015 Seminar in American Religion

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

On April 11, the Seminar in American Religion discussed Grant Wacker's biography of Billy Graham, *America's Pastor: Billy Graham and the Shaping of a Nation* (Harvard University Press, 2014). An unusually large crowd of about 60 visitors packed the room in McKenna Conference Center and enjoyed a stimulating morning.

This year's outside commentator was Richard Bushman (Claremont Graduate School), who began by praising Wacker's "evenhanded" approach. Bushman said that *America's Pastor* was an "evaluation as much as a biography" and described it as a "masterwork of empathy." The focus of Bushman's remarks, however, concerned Graham's role in the political life of the nation. He maintained that Graham's career represented a healthier blend of faith and politics than we find in the "toxic atmosphere" of the contemporary political landscape. To Bushman, Graham seemed to be a less partisan, more irenic figure than many of today's politicians. The real question, he suggested, is "Why did not Graham father a compelling tradition" of healthy evangelical political engagement?

Bushman argued that a strict separation of religion and politics is impossible for serious religious believers; how can people leave behind their deepest commitments when they walk into the voting booth? He warned, however, against the danger of blending faith commitments with political ones and suggested that Graham was not entirely aware of the dangers of doing so. When Graham used newspaper headlines to interest people in the gospel message, Bushman suggested, he ran the risk of conflating the secular, personal, and spiritual realms. Taken to an extreme, such a conflation can lead to "uncompromising" stances on political issues and the temptation to turn political differences into life-and-death struggles over ostensibly eternal principles.

This year's Notre Dame commentator was sociologist Christian Smith. Smith also praised the book, calling it "a masterful interpretation." The first of his two main questions concerned Wacker's methodology and assumptions. Smith pointed out that Wacker described Graham in different ways: Graham was lucky; he was the product of his time; he was the producer of his time; he was the voice of an era; and he was

a barometer of his time. As a sociologist, Smith wanted Wacker to describe more fully the theory or model that was influencing his analysis. It could only help readers appreciate the work, he argued, for methods, theories, and models to be laid out explicitly.

Smith's second question concerned Graham's role in the promotion of the nuclear family. Smith drew on his own research to suggest that one of the major goals of evangelicals during the 1990s was to "build strong families." He referenced the prominent role that James Dobson (head of Focus on the Family) and Edith Schaeffer (author of *What is a Family?*) played in the movement. Smith wondered if Wacker had overlooked an important aspect of Graham's ministry or if Graham had simply not addressed the family issue on a regular basis.



Wacker (Duke Divinity School) gave a brief response to close the first half of the seminar. Protesting that he needed some time to think about the excellent questions that Bushman and Smith had posed, he chose to address other matters instead. He began with a personal tribute to friends who had "formed" him, noting that four of them—George Marsden, Mark Noll, Richard Bushman, and Martin Marty—were in attendance that morning. He then told the story of the book's genesis: Noll had suggested that Wacker write a book focusing on the "intersection" of Graham and the United States. Wacker, in turn, hoped the biography could tell us something about personal charisma, religion, and the United States. The book had two guiding questions: How did a farm kid from North Carolina achieve "Olympian status," and how did this same man become a "lightning rod" for praise and criticism? His thesis—that Graham adapted cultural trends for his evangelistic purposes—provided the answer.

After a short break, James Turner (Notre Dame) started off a lively Q&A session by asking about Wacker's choice of a topical structure. Wacker said that he couldn't offer a better narrative than William Martin's *A Prophet with Honor* (1991), and that patterns began to emerge in his research that led naturally to each chapter. Next, Natalie Sargent (Notre Dame) asked about the factors that led to Graham's gradual softening

see *America's Pastor* on page 36

Gretchen Buggeln on “Art, Architecture, and Liturgical Space in Postwar America”



Gretchen Buggeln

On February 23, Gretchen Buggeln presented a lecture titled “Art, Architecture, and Liturgical Space in Postwar America.” Buggeln holds the Phyllis and Richard Duesenberg Chair in Christianity and the Arts at Valparaiso University, where she is on the faculty of Christ College. Cosponsored by the Notre Dame Center for Liturgy, the Institute for Church Life, and the School of Architecture, Buggeln’s lecture was based on her forthcoming book, *The Suburban Church: Modernism and Community in Postwar America*, which will be published by University of Minnesota Press in December.

Buggeln opened with a story from her first year at Valparaiso, when a colleague asked what she thought of the university’s Chapel of the Resurrection, a modernist structure built from 1956 to 1959 by architect Charles Stade. “This is a loaded question on our campus,” she explained. She answered honestly: “When I saw this for the first time I did not immediately think, ‘Wow, what an amazing building! So beautiful!’ But I did think, ‘How interesting!’ And that is what has motivated my research.”

Buggeln then offered three broad themes to help explain what American churches built in the postwar era. First, there was a common belief in the postwar years that the art and church architecture of the previous generations was derivative and inauthentic. “This is more intense than simply not liking the fashions of one’s parents and grandparents,” she said. By the late 1950s, even people in the pews were joining architects and artists to suggest that the recent past’s reliance on Gothic styling was “wrongheaded.”

Second, there was uncertainty over the future of both the church and the world. “After a devastating war that recalibrated the moral outlook of many Americans, the world seemed to require a new faith tuned uniquely to the crises of the day,” Buggeln said.

The third broad theme was that practical and financial concerns drove building projects of the period. Scores of young families moved to the suburbs each year, causing a need for more—and bigger—churches. These families had limited financial resources, and Buggeln said during the course of her research she interviewed many people who told her about how they “scrimped and saved” to pay their building pledge. “Despite

a lack of funds, there was a postwar boom in church building on a scale not seen before or since,” she said.

Buggeln continued by suggesting that these three broad factors had three specific effects on church building. First, in the Midwest, there was a gradual, “but certainly not uncontested,” triumph of modernism. “Everybody wanted to get in on that [modernist] bandwagon,” she said, showing several slides of churches in Illinois that only loosely fit the term, sporting pillars and steeples and large windows. “We might not consider these terribly modern, but that’s the way they saw it,” she said.

The second specific effect was that new and cheaper building materials were well matched to contemporary design. “For both practical and really convincing ideological reasons, especially in the suburbs, the churches look like schools and banks.” That same desire for cultural relevance led to the third specific effect, Buggeln said, which was an examination of Christian symbols and a renewed concern about how they would be deployed in these spaces.

Buggeln divided the remainder of her lecture into two parts. First, she introduced three prominent architects—Edward D. Dart, Edward A. Sövik, and Charles E. Stade—and discussed their influence on the changing character of worship space during the postwar period. Afterward, she turned to the topic of liturgical art of the period, presenting images of particular pieces that embodied the spirit of the era.

The three architects Buggeln highlighted each had a slightly different emphasis. Edward D. Dart (1922-75), of Barrington, Illinois, was most well known for Water Tower Place in Chicago and St. Procopius Benedictine Abbey in suburban Chicago, but he also designed about two dozen churches. Edward A. Sövik (1918-2014), of Northfield, Minnesota, designed hundreds of churches and wrote extensively about architecture and theology. Sövik was the most broadly influential of these three architects. Charles E. Stade (1924-1993), of Park Ridge, Illinois, designed Valparaiso’s Chapel of the Resurrection and hundreds of suburban churches. Buggeln showed dozens of images of churches they designed, focusing on some of their distinctive characteristics. For example, Stade was known for his A-frame churches.

see Buggeln on page 35



Maggie McGuinness and Jim Carroll catch up at ACHA's Spring Meeting.

From March 26 to 28, the University of Notre Dame hosted the American Catholic Historical Association's 2015 Spring Meeting. The event was, to judge from the feedback of presenters and attendees, a great success. Just a few minutes spent mingling during coffee breaks between panels revealed an abundance of new connections, happy reunions, and fruitful discussion among conferees. In terms of both topic and timeframe, the meeting covered an extraordinary amount of ground. Junior scholars (yours truly included) greatly benefited from the feedback, critique, and support of experienced colleagues, proving that the ACHA is making great efforts to foster the next generation of scholarship.

The Spring Meeting featured several keynotes and plenary sessions. Mark Noll opened the conference with a keynote titled "Catholic Opinion Concerning Protestant Responsibility for the Civil War." The Catholic position, Noll argued, stemmed essentially from questions of propriety and authority. Disaffection from political positions held by Protestants, such as abolitionism, followed naturally from the Catholic view that Protestantism was rebellious by nature. Furthermore, the alleged Protestant tendency toward sectarianism—and surely there was no worse sectarian threat than the split of the nation along sectional



Mark Noll

lines—pushed many Catholics to assign blame for the war to their non-Catholic compatriots. As Noll pointed out, there were several strongly pro-Union Catholic publications that argued for an end to slavery. But in the large view, American Catholics preferred to avoid war altogether. Responsibility for brother-against-brother combat, many thought, could be laid squarely at Protestants' feet.

This conference recap by Michael Skaggs originally appeared on the Religion in American History blog (usreligion.blogspot.com). It is reprinted here with permission from the author.

ACHA 2015 Spring Meeting at Notre Dame Features Plenary Sessions by Mark Noll, Philip Gleason

In a recap of ACHA's annual meeting in January that appeared on the Religion in American History blog, Peter Cajka recommended a greater emphasis on historiography at future meetings. While most presenters at this meeting remained within the fold of Catholic Studies, a keynote address by professor emeritus Philip Gleason, "The Ellis-McAvoy Era: The Writing



Phil Gleason

of American Catholic History Comes of Age at Mid-Century" offered a sweeping overview of American Catholic historiography and its enrichment over the course of the 20th century. Gleason argued that between World War II and the Second Vatican Council, the massive flow of veterans—many of them Catholic—to American universities on the GI Bill fostered a new level of education and specialization,

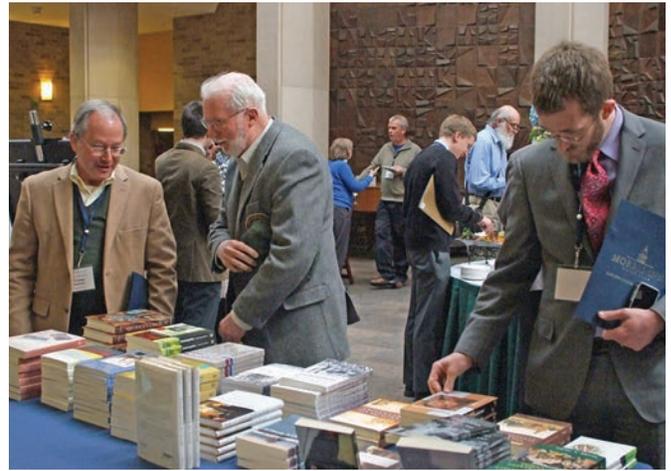
planting the seeds for a generation of scholars. The struggle against Nazism prodded the United States, including its historiographical establishment, to a greater appreciation for democracy. These external factors combined with developments internal to Catholic historiography—including emphases on new areas of research like communities of women religious, anti-Catholicism, and mission efforts—to produce a highly professionalized cadre of Catholic historians. Standing behind much of this progress was John Courtney Murray, whose understanding of the early 20th-century Americanist "crisis" led him to support greater affinity between Catholicism and American democracy and religious pluralism. Murray was silenced by Church authorities for his views, which were later vindicated by *Dignitatis Humanae*, the Second Vatican Council's Declaration on Religious Freedom. Thus, argued Gleason, was the stage set for the self-critical and revisionist histories of American Catholicism in the post-Vatican II era.

At the conference banquet following Gleason's keynote, conferees had the opportunity to view excerpts from *Chosen (Custody of the Eyes)*, a documentary-in-progress by Abbie Reese about the Corpus Christi Monastery in Rockford, Illinois. The

Poor Clare Colettine nuns who are cloistered at Corpus Christi have worked with Reese to produce a documentary film following “Heather/Sister Amata,” who transitions from life in the outside world to that of a vowed woman religious. Reese’s film will be the outcome of a 10-year collaboration between artist and sisters, and provided not only beautiful images but grounds for an excellent conversation on methodology and the position of the historian.

The interdenominational tensions noted by Professor Noll were reflected also in several panels. The Spring Meeting shone especially brightly in the area of Catholics as Americans, with both Catholics and non-Catholics over the course of the 19th and 20th centuries deciding who was and was not American. In a panel on “Making an American Catholic Century,” William Cossen argued that early 20th-century Catholic support for immigration restrictions fostered racism among Catholics and even reinforced an anti-Catholic hegemony.” Peter Cajka narrated the importance of “conscience” as a justification for belief and action at midcentury. Trevor Burrows revealed the involvement of Catholics in student activist movements, even as those movements eschewed religious overtones and targeted Protestants for recruitment. On another panel, “Catholics on the American Frontier,” Danae Jacobson told the strange tale of a typewriter on loan to—or perhaps illicitly held by—a group of Sisters of Providence in the Washington territory. The foreign sisters played a conflicted role in the American program of native assimilation, and their conflict with a federal agent over the modern technology of the sewing machine provides fertile ground for an investigation of power on the frontier.

Samuel Jennings argued that French missionary work among the Comanche of what is now Oklahoma helped invigorate modern French Catholicism, which helped revitalize at least one religious order that had been suppressed earlier in France. A third panel, “Mission, Evangelization, and Propaganda,” investigated the nationalizing efforts of several Catholic and Christian organizations. Massimo di Giacchino drew out the similarities and differences in the approaches of Catholic Bishop Giovanni Scalabrini and Methodist Bishop William Burt as both helped Italian immigrants assimilate to American society. Beth Petitjean’s presentation on Antonio Zucchelli, an 18th-century missionary to the Kingdom of Kongo, argued that Zucchelli’s disillusionment with a mission society largely closed to his converting effort challenges the notion of the heroic, successful missionary establishing syncretic forms of Christianity around the globe. Charles Gallagher’s presentation, “A Nazi in Boston,” examined the continual efforts of Francis P. Moran, a local leader of the Christian Front, to pass on Nazi propaganda from German diplomat Herbert Scholz. The Christian Front, which was inspired by the anti-Semitic and anti-communist ravings of Detroit’s Father Charles Coughlin, helps exemplify the complex historical relationship between global Catholicism and its adherents in the United States.

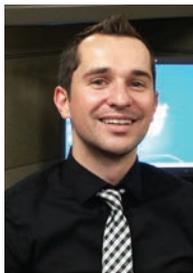


The conference book table featured titles by many ACHA members.

Several panels also addressed the place of Marian piety in 20th century America. Karen Park presented on Josef Slawinski’s *Peace Mural* in a panel on “Mary in Cold War America.” The mural, commissioned for the altar at the Our Lady of Fatima National Shrine Basilica in Lewiston, New York, illustrates both the perils of nuclear annihilation and the promise of peace ushered in by space-age technology and science. Thus the mural helped Catholics in upstate New York navigate, in Park’s words, “the story of both their worst fears and their bravest hopes.” In a Catholic foreshadowing of the Seminar in American Religion’s treatment of Grant Wacker’s new book on Billy Graham (see page 1), Kathleen Riley presented the Marian piety of Fulton J. Sheen, the Catholic Bishop known for his massive presence on radio and television over the 20th century. Echoing the importance of devotion to Our Lady of Fatima, who had appeared to believers in Portugal in the early 20th century and who implored the faithful to pray for the conversion of Russia, Sheen’s Marian piety was a crucial component of his anticommunist exhortations in print and on his show, *Life Is Worth Living*. Catherine Osborne’s presentation on *Our Lady of Space*, a 1958 painting by Sister Mary Augustine of the Missionary Sisters of the Society of Mary, connected closely with Karen Park’s analysis of the Lewiston Fatima mural. *Our Lady of Space* helped Catholics internalize contemporary scientific explorations, including space exploration, as part and parcel of better understandings of God. The painting also typified the Catholic notion that Mary reigned over all of creation—a creation that could come to an end in the insanity of the nuclear arms race.

Another panel internationalized the historiography of women, taking the meeting beyond its generally American focus. Keith Egan’s paper on Teresa of Avila portrayed the saint as a prefigure par excellence for the theological schools validated by the Second Vatican Council, reading extensively in the Patristic tradition and introducing an element of mysticism into cloistered life that was lacking before the 15th and 16th centuries. Kenneth Hoy’s presentation on Hrotsvit of Gandersheim and her writings on martyrdom interrogated the historical split between action and prayer by the martyrs. Finally, Robert Russo brought the panel back to American Catholicism by arguing for for the classification

see ACHA on page 35



Pete Hlabse joined Cushwa in September as the Center's administrative coordinator. He coordinates Center-sponsored events and research grants and provides administrative support. Hlabse (pronounced "Lab-see") holds a master's degree in higher education from Boston College and a bachelor's degree in theology from Notre Dame. His graduate research focused on the development of American universities, particularly American Catholic universities, in the context of Modernity. Prior to joining the Cushwa Center, Hlabse worked in the Mission Engagement and Church Affairs office at Notre Dame.

Shane Ulbrich was promoted to assistant director of the Cushwa Center in August. In his new role he oversees the development of the Center's events, manages logistics for special projects and grants, and facilitates Center partnerships.

Herbie Miller (2013 Research Travel Grant recipient) graduated with his Ph.D. in theology from the University of Dayton in August. In May, he defended his dissertation, titled "Enacting Theology, Americanism, and Friendship: The 1837 Debate on Roman Catholicism Between Alexander Campbell and Bishop John Purcell." His director was William Trollinger; committee members were Brad Kallenberg, Vince Miller, and two Cushwa friends: **Bill Portier** and **Mark Noll**.

Urban Trinity: The Story of Catholic Philadelphia is a 75-minute documentary film that tells the history of successive waves of immigrants whose common bond was their Catholicism and who came to the city seeking religious freedom, survival, and a better life. Produced by History Making Productions, a Philadelphia documentary film house, *Urban Trinity* aired in three parts on Philadelphia's ABC 6 in September before and immediately after the papal visit.

The film's principal scholars include Cushwa Center director **Kathleen Sprows Cummings** and founding director **Jay Dolan**, as well as Cushwa friends **John McGreevy** (University of Notre Dame), **Margaret McGuinness** (LaSalle University), **Robert Orsi** (Northwestern University), **Thomas Rzeznik** (Seton Hall University), **Kate Oxx** (St. Joseph's University), and **Rodger Van Allen** (Villanova University).

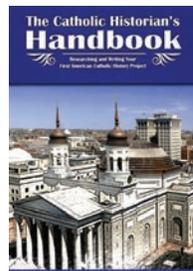
Participating scholars include Cushwa friends **Michael Carter** (University of Dayton), **Sarah Dwyer-McNulty** (Marist College), **Monica Mercado** (Bryn Mawr College), **Nicholas Rademacher** (Cabrini College), **John Seitz** (Fordham University), and **Barbra Mann Wall** (University of Virginia). Visit urbantrinityfilm.com to learn more.

Sister Catherine Bitzer, archivist of the **Diocese of St. Augustine**, writes to let our readers know that the diocese's earliest sacramental records have been digitized and are available online at vanderbilt.edu/esss/spanishflorida. Once you enter the site, click on "Spanish Florida" to access the records, which include nearly 4,900 images as well as transcriptions and descriptions. From the Vanderbilt University website: "These are the oldest serial records for persons of African descent in what is today the United States (1594-1882). The diocesan records also document European and Indian Catholics from the 16th to the late 19th century and capture the multi-racial and multi-ethnic history of Florida. They reveal marriage practices, miscegenation, and the extensions of kinship through god-parentage. St. Augustine's first black baptism, for example, was recorded in 1606."

Sarah L. Patterson, archivist for the **Archdiocese of Cincinnati**, reports that after a two-and-a-half year renovation project during which the archdiocese's archives was closed to the public, it has officially reopened at a new location. Visit www.catholiccincinnati.org/ministries-offices/archives-office for more information.

Chris Doan was appointed archivist for the **Archdiocese of San Francisco** in July. The Archives is located at Saint Patrick Seminary in Menlo Park, and researchers are welcome by appointment. Several collections pertain to the history of California prior to its admission to the United States, making the Archives one of the most important repositories in the state of California for Catholic and California history. These collections include the Alexander Taylor Papers, a collection of 2,400 documents from 1776 to 1849; the Libro Borrador (1840-1850), a record of official diocesan business of Alta and Baja California; and the mission registers for Missions San Jose and San Rafael.

Doan succeeds **Jeffrey Burns**, who created a lasting legacy during his 30 years at the archives by conducting almost 200 oral history interviews and soliciting over 100 individual special collections that serve as a historical record of the Bay Area's richly diverse Catholic heritage. Burns recently moved to Oceanside, California, with the Franciscan School of Theology.



Alan Delozier, executive director of the **New Jersey Catholic Historical Commission** (NJCHC), reports that NJCHC has published *The Catholic Historian's Handbook: Researching and Writing Your First Catholic History Project* by Carl Ganz, Jr. This book, intended for the amateur historian compiling a history of local Catholic events and institutions, is available as a free ebook by emailing Alan.Delozier@shu.edu. The printed edition is available for purchase at Amazon.

Researchers who are studying topics in New Jersey Catholic history specifically are entitled to a free print copy. As Ganz notes: “*The Catholic Historian’s Handbook* was written based on input from members of both the New Jersey Catholic Historical Commission and the Diocese of Metuchen Historical Records Commission. The goal was to gather in one place the collective experience of the 200-plus combined years of academic service of the members of these commissions.”

The NJCHC also recently resurrected its newsletter, *The Recorder*, to share personal accomplishments, institutional news, archival and library resource information, research projects, upcoming events, and other items that touch upon the religious history of New Jersey. Visit <http://blogs.shu.edu/njchc> to learn more.

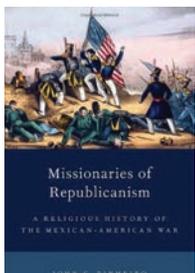
The Diocese of Baton Rouge Department of Archives

is pleased to announce the launch of its new website, diobrarchives.org. In addition to policies and general information, the site includes information about the genealogical and historic collections that are available to researchers. Contact the staff at archives@diobr.org with any questions or comments.

The Texas Catholic Historical Society (TCHS) has presented its Laurence J. FitzSimon Award to three long-serving archivists of Texas dioceses: **Lisa May**, director of archives and records for the Archdiocese of Galveston-Houston; **Brother Edward J. Loch, S.M.**, archivist for the archdiocesan Catholic Archives at San Antonio (CASA); and **Steven T. Landregan**, historian of the Diocese of Dallas and longtime archivist and director of the Diocesan Museum.

The award is named for the late Laurence J. FitzSimon, third bishop of Amarillo, who preserved the Catholic Archives of Texas when it was threatened by a period of neglect. It recognizes “extraordinary pastoral service and professional excellence as an archivist of the Catholic Church in the State of Texas.” Created in the late 1980s, it had not been awarded since 1990.

“We are so delighted to be able to honor these three outstanding archivists,” said **Marian J. Barber**, director of the Catholic Archives of Texas, speaking on behalf of the society’s officers, including Brother Richard Daly, C.S.C., president. “In addition to their contributions to their own diocesan communities, they have served as mentors and inspirations to diocesan archivists in Texas and nationally.”



TCHS also presented its Paul J. Foik, C.S.C. Award to **John C. Pinheiro**, professor of history and director of Catholic studies at Aquinas College, Grand Rapids, Michigan, for his 2014 book, *Missionaries of Republicanism: A Religious History of the Mexican-American War* (Oxford University Press). The Foik Award honors the book-length publication judged to be the most

important contribution to Texas Catholic history during the previous year. It is named for Father Paul J. Foik, C.S.C., who served as librarian at the University of Notre Dame and at St. Edward’s University. He was the founding chair of the Texas Knights of Columbus Historical Commission and editor of the acclaimed series *Our Catholic Heritage in Texas*.

Kelly Gonzalez is the new secretary/registrar for the **Diocese of Brooklyn Archives**, replacing Cecelia Etheridge. Requests for student or sacramental records should be addressed to her at kgonzalez@diobrook.org or 718-965-7300 ext. 1002. Anyone doing scholarly research should contact **Joseph Coen**, archivist for the Diocese of Brooklyn at archives@diobrook.org or 718-965-7300 ext. 1001.

Cindy Plummer writes that *Catholic East Texas*, the redesigned publication of the Diocese of Tyler (Texas) is available at www.dioceseoftyler.org. The April 2015 issue includes the article “Prisoner 22689: The Story of Father John Przydacz and the Dachau Rosary Ring” by Ben Fisher.

CALL FOR PAPERS

“Religion and Public Life”

Boston College Biennial Conference
on the History of Religion

April 1-2, 2016

The History Department of Boston College invites papers and panel proposals for its Sixth Biennial Conference on the History of Religion. We welcome proposals from both established scholars and graduate students, on topics dating from the medieval period to the present, that touch upon the intersection of faith and public life throughout history.

Visit bit.ly/1ju6tBx for the full CFP. Individual proposals should include a 300-word proposal and a one-page CV. Panel proposals should include individual proposals for each paper, one-page CVs for all participants (including commenters), and a 250-word panel abstract and title. Proposals are due November 15th, 2015.

Scholarships and Fellowships

The Cushwa Center is accepting applications for the following grants:

Research Travel Grants assist scholars who wish to use the University of Notre Dame's archival collection in Catholic Americana at the Hesburgh Libraries. The application deadline is December 31, 2015. Visit cushwa.nd.edu/grant-opportunities/research-travel-grants for details.

The Hibernian Research Award, funded by an endowment from the Ancient Order of Hibernians, provides travel funds to support the scholarly study of the Irish American experience. The application deadline is December 31, 2015. Visit cushwa.nd.edu/grant-opportunities/hibernian-research-award for details.

The Peter R. D'Agostino Research Travel Grant is offered in conjunction with Italian Studies at Notre Dame. This award supports research in Roman archives for a significant publication project on U.S. Catholic history. The application deadline is December 31, 2015. Visit cushwa.nd.edu/grant-opportunities/peter-r-dagostino-research-travel-grant for details.



Jason Sprague



Sean Rost

Over the summer Research Travel Grant recipient Jason Sprague (University of Iowa) traveled to Notre Dame to conduct research in the University Archives for his project on 18th-century Odawa Catholicism in Northern Michigan. Sean Rost (University of Missouri), also a 2015 Research Travel Grant recipient, came to the Notre Dame Archives to research his project on anti-Klan activism in 1920s Missouri. Visit cushwa.nd.edu/news/57209 to read interviews with both Sprague and Rost and to learn more about all of Cushwa's 2015 grant recipients and their projects.

Other Funding Opportunities

The American Catholic Historical Association is accepting applications for the following grants:

Junior Faculty Summer Research Grant

For junior faculty members who are completing a research project that will lead to publication and/or fulfillment of tenure requirements. Two \$1,000 grants are available.

Graduate Student Summer Research Grants

For graduate students who are ABD and attending an accredited institution of higher learning. Three \$1,000 grants are available.

Applicants *must* hold ACHA membership at the time of application and must remain a member-in-good-standing through the duration of the grant. Application deadline for both grants is March 15, 2016. Visit www.achahistory.org/awards/grants for details.

The **Louisville Institute's Dissertation Fellowship** program is designed to support the final year of dissertation writing for students engaged in research pertaining to North American Christianity, especially projects with the potential to strengthen the religious life of North American Christians and their institutions while simultaneously advancing American religious and theological scholarship. Fellowships provide an annual stipend of \$22,000 beginning in September. The application postmark deadline is February 1, 2016. Visit www.louisville-institute.org for details.

The **Academy of American Franciscan History** is accepting applications for four **dissertation fellowships**, each worth \$10,000. Up to two of these fellowships will be awarded for projects dealing with some aspect of the history of the Franciscan family in Latin America, including the U.S. Borderlands, Mexico, Central and South America. Up to another two fellowships will be awarded to support projects dealing with some aspect of the history of the Franciscan family in the rest of the United States and Canada.

Projects may deal with any aspect of the history of the Franciscan family, including any of the Franciscan branches (male, female, tertiary, Capuchin, etc.). The applicant must be a doctoral candidate at a university in the Americas, and the bulk of the research should be conducted in the Americas. The recipient must be engaged in full-time research during the period of the fellowship. The application deadline is February 1, 2016. Visit www.aafh.org/Scholarships.html for details.

Forty Good Years

A Cushwa Center Anniversary Retrospective

The field of American Catholic Studies has flourished over the past four decades, and the Cushwa Center has helped make that happen since its founding in 1975. We asked scholars to share some of their favorite memories of the Center over the years.

I'm hazy on details, but I do recall that Jay came to the history office one day—probably in the academic year 1973–74—to check with me as chairman of the department before approaching the Main Building to seek University support for his proposal to establish at Notre Dame a center for the study of American Catholic history. I was more than willing to bless the project. But not yet being well acquainted with Jay's powers of persuasion, I thought it was a long shot. However, Jay not only made a good case with Notre Dame's administrators, his direction of the center they funded established a record that merited continuing generous support from the Cushwa family.

Jay's initiative in 1975 brought into being an institution that has proved itself a key element in the development of scholarship on American Catholic history for the past four decades. Long may it flourish as a monument to the vision and achievements of its founder.

—**J. Philip Gleason**
Professor Emeritus, University of Notre Dame

How amazed I was in 1975 by Cushwa Center director Jay Dolan's pioneering effort to encourage historians to incorporate the critical role of gender in studies of American Catholicism. At the time, it seemed to me to be an impossible goal. However, as later directors also took it as a top priority, I decided that the Cushwa Center was a transformative place.

Among many Cushwa programs that I benefited from over the years, I remember several with special admiration. The earliest was a 1987 conference on women religious. This was a groundbreaking program, not only for its atypical focus, but also because it gave rise to the Conference on the History of Women Religious, an organization that continues to attract an international, ecumenical membership to its triennial meetings. I recall a 1995 Cushwa conference on engendering American Catholic studies as another extraordinary initiative that did much to enlarge the scope of "acceptable" historical research. But a 2000 conference on Catholicism in 20th-century America was particularly memorable because its program integrated the experiences of religious sisters and laywomen on equal terms with those of their male counterparts. And that, after all, was one of Cushwa's earliest goals. *Ad multos annos.*

—**Mary J. Oates, C.S.J.**
Professor Emerita, Regis College

I rode the Greyhound from New York's 'Port of Authority' bus terminal to South Bend in November 1982: my first Cushwa conference was also the occasion of my first-ever conference presentation, an event organized by my dear friend Jeff Burns. Later that night I fell in with a group that followed Jay Dolan into a faculty club somewhere on campus: Jay spoke briefly with the management prior to heading home to his family. The rest of us stayed until near dawn enjoying Jay's hospitality. I made some lifelong pals that night including Dave O'Brien and Chris Kauffman and others that made for a wonderful floating parish over the next two decades.

—**James T. Fisher**
Professor, Fordham University

My days as a participant in the Cushwa Center's Seminar in American Religion go back to the beginning, when I arrived as a graduate student in the history department in the Fall of 1976...those early/glorious days filled me with a great sense of appreciation for colleagues like Jeff Burns and Bill Miscamble, and my wonderful professors/ mentors: Phil Gleason, Jay Dolan, and Nathan Hatch, and Bob Fitzsimons and Father Marvin O'Connell, as well.

I well recall a dinner at the Morris Inn when Martin Marty came to town. I was just starting out, and it was the equivalent of meeting a rock star! There is something most fitting about the fact that at the Seminar on Grant Wacker's Billy Graham book Billy Graham last spring (see page 1), there was Marty again—a most fitting glance back at 40 years come full circle, thanks to the wonders of the Seminar, and the generosity of the Cushwas.

—Kathleen L. Riley
Professor, Ohio Dominican University

My best Cushwa memory is from the summer of 1986 when I was a young untenured professor. With a Cushwa Travel Grant, I spent a few weeks at Notre Dame working in the archives and library and enjoyed the hospitality of Jay Dolan and Phil Gleason. I still consult the three boxes of large index cards from that trip. Then there was the editorial meeting with Scott Appleby and Patricia Byrne when Scott took us to a rousing John Fogarty concert in South Bend. There was Peter D'Agostino presenting on *Rome in America*, and the somewhat contentious conference concluded by Jay Dolan with something like these words: "You just have to do your work, run it up the flag pole, and let people shoot at it."

—Bill Portier
Professor, University of Dayton

I distinctly remember my first Cushwa gathering better than I remember the precise date, though I think it was about 1980. Our two boys, then 5 and 2, loved running up and down the old Morris Inn's glorious green-carpeted hallways, and dad experienced the first of many Cushwa Friday dinners, the "fresh-frozen" filet only a preview to Jay Dolan's always avuncular greetings to historians concentrating on American religion.

The camaraderie plus the Saturday morning book discussions changed a colonialist's career. They provided the courage to teach a lecture course specifically on American religion at the distinctly secular Chicago Circle, now UIC, and to double down on a book project that became *Awash in a Sea of Faith*—going all the way up to Abraham Lincoln.

Above all, Cushwa created and cemented personal friendships. One stands for the many: Peter D'Agostino. I will never forget Peter's warm smile, after his book had been discussed at the Saturday session, as he described his joy at being the father of his delightful Rita. Amidst the tragic loss of Peter, it's his smile I remember, one I saw like so many others only because of Cushwa.

—Jon Butler
Professor Emeritus, Yale University

I had often been to conferences and consultations at the University of Notre Dame, and profited from the times some of its resources were directed to our field of study, American religious history. But when the Cushwa family stepped up to lend its name and provide resources for the Cushwa Center there was a qualitative leap in the character of programs and continuity between sessions. For me, one of the greatest assets of the Center programs was this: that I got to know the colleagues "down the block," as it were, in the Midwest neighborhood. Such acquaintanceships were beneficial in the program- and research-endeavors of our schools. But, more deliciously, it helped enhance friendships, something often hard to nurture in the busy academy.

—Martin E. Marty
Professor Emeritus, University of Chicago



1) James Turner 2) Evelyn Brooks Higginbotham 3) Phil and Maureen Gleason at a Hibernian event



As a young non-Catholic American historian interested in American religion, but not yet very well versed in American Catholicism, the early Seminar in American Religion was a true godsend in every sense. The amazing cohort of folks who regularly participated under the remarkable leadership of Jay Dolan provided tremendous knowledge and stimulation for me and others. As should be well known, the early Seminar was a crucible for nurturing what eventually became a “Who’s Who” of American religious history—George Marsden, Nathan Hatch, Jan Shipps, Mark Noll, Joel Carpenter, Jon Butler, Mary Jo Weaver, Jim Bratt, and many more—as well as an opportunity to learn from noted scholars like Philip Gleason, Martin Marty, David O’Brien, Peter Williams, and others who periodically presented their work and commented on ours. It was as thoughtful and generous and inspirational an environment as could be imagined and I, like many others, benefited enormously from the exchanges and friendships it fostered.

As a particular personal memory, I recall the special hospitality and lively conversation provided in those years by Patricia McNeal Dolan. Pat was someone who always welcomed me and others with a great combination of wit and warmth, and as a Catholic historian herself she was especially helpful to me in learning about American Catholicism as experienced from the “inside” (though it was a long time before I learned that she was a former sister!). Cushwa was and is a very special place—and no one should forget that Pat, as well as Jay, played a large role in making it so.

—Mel Piehl
Professor, Valparaiso University

My first exposure to Cushwa came in 1985, when I delivered a paper at the Center. I remember meeting then-director Jay Dolan—a bit like meeting the pope—and the glad surprise I felt at discovering a roomful of people interested in the history of American Catholicism. I hadn’t known there were so many of us.

Fast forward to the late 1990s, by which time Scott Appleby was director. It was Scott who devised and directed the “American Catholicism in the 20th Century” project—one of the high points of my own intellectual life. That project funded research for *Catholics and Contraception: An American History*, which I published in 2004. (I recall with particular fondness how graciously Tim Matovina presided at the Seminar in American Religion in 2005 when *Catholics and Contraception* was the selection.) The project also supported the work of many others and underwrote our sustained group discussion. I’ve never experienced an academic environment where senior scholars, graduate students, and newly minted assistant professors worked together so fruitfully or with such mutual respect. In terms of scholarly output, moreover, the 20th-century project remains the most productive I’ve ever been associated with.

Which was my favorite Cushwa event? Despite my affection for the Notre Dame campus and Indiana’s gentle breezes, my hands-down favorite was the 2014 seminar in Rome. Espresso on the rooftop terrace, wine at lunch, a Corpus Christi procession led by Pope Francis himself—what’s not to like? I also gained a new appreciation for the challenges attendant on the transnational approach to the history of Catholicism. So much to learn, so little time! Wine with lunch, anyone? We can toast Cushwa on its 40th.

—Leslie Tentler
Professor Emerita, Catholic University of America



I loved the afterhours gatherings in that little noname bar (I never knew its name, in any case) off the lobby of the old Morris Inn. It reminded me of the old Blarney Stone in the Bronx. The conversations went on and on; the always-outnumbered-but-valiant staff—what was that nice bartender’s name, who’d let us go behind the bar ourselves later in the evening, to grab beers—rushing around with intrepid good cheer, bringing out spirits. I especially loved how the old warhorses, Dolan, O’Brien, Kaufman, etc. stayed up and talked and drank with the young folks (or maybe we stayed up and drank with them, it occurs to me now). Dolan and I swapped altar boy stories. *Ad Deum qui laetificat, juventutem meum.* . .

That said, for all those Catholics gathered in one place, our talk never became Catholic trivia, thank goodness. Jay, then Scott, then Tim, and now Kathy created such an open, welcoming, and generous environment, and such an intellectually exciting one, for which I am forever grateful. I was afraid to look the last time I was at the Morris Inn: is that little noname bar still there? I’ll miss it if it’s not, but I look forward to the continuing conversation!

—Robert Orsi
Professor, Northwestern University

Dolan was my dissertation advisor and my boss at the Cushwa Center. He was always very solicitous toward me and made sure I was emotionally stable and fiscally sound.

In 1982 when I was the Cushwa Fellow, we planned a major conference, and invited Mary Jo Weaver to deliver the keynote address at the conference dinner. She was just completing her *New Catholic Women*. At the dinner a group of Hibernians attended to present the Cushwa Center with a check for the AOH’s endowment.

The group was sitting at the front of the dining hall and was having an extraordinarily good time. When Dolan was presented the check, the Hibernian speaker told a terrible joke. “Dr. Dolan picked me up at the airport this morning and his dog was in the car. He apologized and said he had to have his dog put down. I asked, “Is he mad?” and Dolan responded, “He’s not too happy about it.” The Hibernian table erupted with laughter. They did not, however, find Mary Jo Weaver’s feminist history as amusing. The looks on their faces varied from horror to astonishment. Dolan leaned over to me and said, “I’m glad we already received the check!”

—Jeff Burns
Professor, Franciscan School of Theology



I began graduate studies at Notre Dame in the summer of 1975. I recall meeting Jay Dolan in the library entrance and him telling me about the founding of the Cushwa Center. He had great (and well-founded) hopes to make it a resource for scholarship in American Catholic history. When I finally got to Notre Dame in 1981 as a full-time doctoral student, the Center was up and running on the 6th floor of the library. I later became a “Cushwa Fellow,” which generously provided for my expenses in my last year or so of grad school. Throughout my years at Notre Dame, Cushwa ran seminars that would highlight recent publications and research in the field of Catholic history. Commenting would be big “stars” like Martin Marty and Dave O’Brien, but also scholars at the beginning of their careers. Under Scott Appleby, the Center took a hand in honoring stellar historians and contributors to the field. This included my beloved doctoral mentor, Phil Gleason, whose retirement symposium and banquet Cushwa helped underwrite.



- 1) Peter D’Agostino
- 2) Catherine Brekus
- 3) Martin E. Marty and Scott Appleby
- 4) Angelyn Dries, OSF
- 5) Tim Matovina, Mary Oates, CSJ, Philip Gleason, and Ellen Skerrett
- 6) James Fisher.

Another conference highlighted the work of Christopher Kauffman who edited the *U.S. Catholic Historian*. These occasions brought folks together for stimulating scholarly discussion and reinforced the bonds of friendship that were often first created at those Cushwa events. Over adult libations, the waggish Jeff Burns used to separate the goats from the sheep in American Catholic studies, noting that a true scholar was “really Cushwa.” He was, of course, as was Joe White. I recall I barely made the cut since I worked with Phil Gleason and not Jay Dolan.

—Steven Avella
Professor, Marquette University

It's no exaggeration to say much of the history of the Chicago Irish is in proverbial attics and basements. For an unaffiliated historian, grants from the Cushwa Center enabled me to do original research that has only deepened over the years. Little could I have known that a trip to the archives of the Sisters of Charity of the Blessed Virgin Mary in Dubuque, Iowa, in 1998 would result in articles and, more recently, a museum exhibit that challenges the narrative of Jane Addams and the Hull-House Settlement. I am very grateful to the Cushwa Center for the 2005 travel grant that enabled Mary Lesch and me to edit for publication the memoir of Francis O'Neill—the police captain who “saved” Irish music—and to prepare an appendix of the rare books in the Francis O'Neill Collection in Hesburgh Library.

—**Ellen Skerrett**
Independent Historian, Chicago

If universities like Notre Dame are the “place where the church does its thinking,” as Father Hesburgh once remarked, then the Cushwa Center is the place where historians of American Catholicism do their thinking. While I knew little about Cushwa when I applied to graduate school, I quickly came to appreciate the programs it sponsored and the community it fostered. Not only was I exposed to some of the best and most innovative scholarship at Cushwa events, I had the chance to meet and converse with so many others who I now count among my friends and colleagues. More than any single experience, it is the memory of intellectual engagement and fellowship that I cherish.

—**Thomas Rzezniak**
Associate Professor, Seton Hall University

The Catholicism in the American Century Conference in April 2008 stands out for me as the moment when I determined for sure that I had chosen the right profession and field of study. It was an all-star weekend of plenaries and panels, receptions, and post-conference conversations at the Morris Inn. I was in my 4th year of a Ph.D. program and a graduate assistant for Cushwa then. My role at the conference included recording the sessions and taking notes; but it was difficult to remain attentive to my assigned tasks once the discussions/debates started getting good. Thoughtful analysis, tough questions, collegiality, good humor, and a sense of mission animated that weekend and so many of my experiences with the Cushwa Center.

—**Charles Strauss**
Assistant Professor, Mount St. Mary's University

- 1) Richard Brent Turner
2) John McGreevy,
Phil Gleason, and
Richard Pierce.

First, a recurring and enduring pleasure at the majority of the events I experienced over 12 years was to see Bill and Anna Jean Cushwa there, participating in so many events and venues. I took a secret pleasure in the surprised moment that a visiting scholar realized that the family who endowed the center was in attendance! The longer I worked in the academe, the more I realized how exceptional the Cushwas truly are.

Second, never a week passed during my time at the Cushwa Center when the phrase “an embarrassment of riches” did not pop up in my thoughts, and often out my mouth. The resources of the university, the quality of the students, faculty, and visiting scholars were beyond all my expectation when I joined in 2002. Most especially though, the staff and leadership of the Cushwa Center during my time—so Scott, Barb, Tim, Kathy, and Heather—provided a rich atmosphere, a role model for my growing children, and made me feel I'd received more than my share of good luck: an embarrassment of riches indeed!

—**Paula Brach**
Administrative Assistant Emerita (2002-2014)

It's not an exaggeration to say that I am pursuing a doctorate in American history, and focusing my research on American Catholicism, thanks in large part to the Cushwa Center. As an undergraduate and seminarian at Notre Dame, my longtime love of American history, and of the Church, was fueled and focused by the Cushwa seminars and conferences I attended. Over the past decade and more, the Cushwa Center has introduced me not only to the newest and most exciting scholarship on American religion, but also to the most accomplished scholars, and to the collaborative spirit that gratefully marks our field. And the Center's programs and participants have shaped my priestly ministry, too, because of their willingness to engage the pastoral implications of their historical scholarship on the Church. Now as a graduate student, I've taken my first tentative steps as a scholar under the generous mentoring of the Center's guiding lights—and my teachers—Scott Appleby, Tim Matovina, and Kathy Cummings. I owe a very personal debt of gratitude to these fine people, and to Jay Dolan and the Cushwa family, as I have benefited so much from the fruits of their tremendous vision.

—**Stephen M. Koeth, C.S.C.**
Ph.D. Candidate, Columbia University





Left: Maria Williams of University College London's Institute of Education listens to another symposium participant during a break. Right: Mary Johnson, SNDdeN, of Trinity Washington University, presents some of the research published in *New Generations of Catholic Sisters: The Challenge of Diversity*.

HISTORY *of Women Religious*

in this issue:

The Nun in the World Conference Recap.	14
Why I Study Women Religious	17
<i>Into Africa</i> Book Review	18
Announcements	20

The Nun in the World

Conference Recap

Over 100 participants attend “The Nun in the World” Symposium to discuss the lives and work of sisters across the globe since Vatican II

Many HWR members, old and new, joined the Cushwa Center staff and a variety of scholars from around the world from May 7–9 at Notre Dame’s London Global Gateway for a symposium titled “The Nun in the World: Catholic Sisters and Vatican II.” The symposium, several years in the making, was co-organized by Kathleen Sprows Cummings of the Cushwa Center, Alana Harris of Oxford Brookes University, and Carmen Mangion of Birkbeck College, University of London. It received support from Notre Dame International’s Global Collaboration Initiative, which funds joint work between Notre Dame faculty and scholars at international universities, and Durham University’s Centre for Catholic Studies.

Named after Leon Joseph Cardinal Suenens’ 1962 book, *The Nun in the World: New Dimensions in the Modern Apostolate*, the symposium asked scholars to follow in Suenens’ footsteps by correlating the contemporary world and sisters’ lives and work. Scholars from 10 countries contributed studies of congregations and their work in the post-Vatican II era, with a particular focus on transnationalism, meaning both the relationship of women’s religious institutes to the Vatican, and the international networks of the women themselves as they established mission outposts, corresponded between houses, and exchanged cultural and theological insights with sisters from other countries and with the laypeople they served. How did women religious make sense of the changes in religious life that followed from Vatican II, and how did local and global circumstances shape their lives?

Invited by the Council to renew their lives and examine their founding charisms, women religious returned with gusto to the sources of their orders, finding the experience both painful and exhilarating. The description of these experiences during the 1960s and 1970s, as sisters examined their lives and practices, and their consequences for religious life as lived in the 1980s, 1990s, and 2000s, formed the core of the symposium.

In a world simultaneously rocked by the disintegration of empires and a revolution in gender roles, women religious examined their congregational identities (as

discussed by panelists including Giovanni Gregorini on Italy, Catherine Maurer on the Sisters of Charity of Strasbourg, Maria Cimperman, RSCJ, on the Society of the Sacred Heart of Jesus, Marie-Thérèse Desouche, xavière, on the Little Sisters of the Assumption, and others); their identities as women (as described in Sabine Rousseau, Heidi MacDonald, and Jessica Whitish in each of their studies of individual sisters, Ryan Murphy’s oral histories of sisters in Philadelphia, and others); and their involvement in national and international racial politics (as discussed by Jillian Plummer and Barbra Mann Wall, on transnational missionary activity, and Shannen Dee Williams, on racism within American communities and the formation of the National Black Sisters’ Conference in the late 1960s, among others.)

Other speakers moved well beyond the post-Vatican II period to examine contemporary trends in religious life, many of which bear the marks of five decades of post-Vatican II debates and events. Patricia Wittberg, SC, Mary Johnson, SNDdeN, and Mary Gautier presented work from their study, published in 2014 as *New Generations of Catholic Sisters: The Challenge of Diversity*, which has found, unsurprisingly, that as the U.S. church has become far more diverse, with many of the most vibrant sectors of the community being new or recent immigrants from Latin America, Africa, and Asia, vocations to religious life have also trended in an ethnically diverse direction. Caroline Mbonu, HHCJ, of Nigeria, and Mary Johnson, SNDdeN, of the United States, both discussed aspects of “reverse mission,” or the contemporary movement of sisters from the Global South to Europe and the United States.

Keynote speakers Linda Woodhead and Gemma Simmonds, CJ, meanwhile, both discussed problems with the secularization thesis that would predict, among other things, the disappearance of vowed religious life. Woodhead, a sociologist, pointed out that not only is “religion” not going away anytime soon, it is actually growing, albeit in complex forms, where “everything is going all different directions at once” rather than always revealing a coherent story. Simmonds, meanwhile, pointed out that contemporary discussion of the decline of religious life ignores the context: namely, a tremendous historical spike in vocations that occurred during the decades prior to the Council. Simmonds noted that much of the



1) Gemma Simmonds, CJ, of Heythrop College, University of London, presents the closing keynote address, "Where Do We Go from Here? Signs of Vitality in a Much-Changed World." 2) Maria Cimperman, RSCJ, of Catholic Theological Union, talks with Dan Stockman of Global Sisters Report 3) Maryann Madhavathu, CMC, of Catholic University of Leuven, presents her paper, "The Roman Catholic Church as a Transnational Actor of Leiturgia in Global History through the Mission of Women Religious of CMC" as Catherine Higgs of the University of Tennessee, Knoxville, looks on. 4) Conference coordinator Catherine Osborne of the Cushwa Center introduces a session on Catholic sisters and political activism.

guilt women religious personally feel in the face of declining numbers is inappropriate—cultural, sociological, and historical factors have far more to do with the changes in religious life than any decision made by sisters. And she spoke hopefully about the possibilities for a renewed, if profoundly changed, religious life for the 21st century, one that, she hopes, will be less marked by tribalism, classism, and racial stratification than the religious life of her youth. The role of a smaller group of women religious in this world will be as it has always been, she said: by divesting themselves of public power and prestige, these women will present an image of the face of Christ to the world. Their focus will be on the communal, the mystical, the transformative, the ordinary. In her research for the Religious Life Vitality Project (see below), she found that contemporary sisters are paying little attention to the survival or

maintenance of their communities, but focusing instead on the freedom they found in committing to mission, fidelity, and authenticity.

Another theme of the conference had to do with the relationship between women religious and the institutional Catholic Church. Keynote speakers Susan O'Brien and Anne O'Brien (no relation) both discussed the tension between sisters' self-understanding of their mission, which has generally been prophetic, oriented towards the care of the poor and marginalized, and often independent of direct male inspiration or control, and the Church's demand for their service in other areas, ranging from teaching the children of the upper class to providing laundry and cooking services for priests. Multiple panelists investigated sisters' political activism, finding that when they integrated schools (as in apartheid era South Africa,



1) Caroline Mbonu of University of Port Harcourt, Nigeria, presents her paper, "Prospects and Challenges of Reverse Missionary Activity for African Women Religious." 2) Conference participants talk during a coffee break. 3) Conference organizers Carmen Mangion of Birkbeck College, University of London, Kathleen Sprows Cummings of the University of Notre Dame, and Alana Harris of Oxford Brookes University.

described by Catherine Higgs), lobbied Congress on behalf of Central American farmers in the 1980s (as described by Theresa Keeley), or engaged with politics in the present-day United States (as described by Joel Schmidt and Mary Anne Foley, CND), their *bona fides* as women religious were questioned by those who opposed their work. Yet, no surprise to those who study sisters, scholars also found that women religious have been able to call on both tremendous moral support from laypeople and some clergy when in conflict with elements of the hierarchy, and establish their own powerful structures of national and international cooperation.

Participants raised many questions for further research, including: How did sisters work with ecumenical groups, NGOs, governments, and other organizations to implement their mission work? What was the significance of their communication in phone calls, letters, telegrams, and other media in changing work and life on the ground in different communities? How have relationships between sisters and laity changed over the decades? How did sisters' racial, class, and gender assumptions shape their work on the ground, especially in "missionary" communities?

Immediately after the symposium's conclusion, Gemma Simmonds, CJ, the final keynote speaker, gave the final presentation of the Religious Life Vitality Project, which has examined contemporary vowed women's lives in Britain, Ireland, and the United States. Simmonds was the principal investigator of the project, which was supported by the Centre for Catholic Studies at Durham University, the Margaret Beaufort Institute of Theology at Cambridge, the Religious Life Institute at Heythrop College, and the Conrad N. Hilton Foundation. A few of Simmonds' findings are mentioned above in the description of her keynote.

For more details about the symposium, visit globalsistersreport.org/series/nunintheworld for Dan Stockman's excellent series of articles for Global Sisters Report.

Turning toward the future of the study of Catholic sisters' global migrations, the Cushwa Center is currently seeking grant support for a planned follow-up conference to be held April 6–8, 2017, at the University of Notre Dame. Titled "'Too Small a World': Catholic Sisters as Global Missionaries," the conference will further explore themes of transnational mission history developed in London. Be on the lookout for the call for papers, which will be released in February.

Why I Study Women Religious

by Shannen Dee Williams

Assistant Professor of History, University of Tennessee, Knoxville



Shannen Dee Williams

The only Catholic sisters that I knew growing up in my southern suburban parish in the 1980s and 1990s were the ones I saw on television. Most were fictional characters, and almost all were of white European descent. Although Oscar-winner Whoopi Goldberg's performances as Dolores Van Cartier/Sister Mary Clarence in the *Sister Act* films forced me to expand my imagination regarding who I thought *could* portray nuns, they never once prompted me to consider the historical possibility of black women religious. And, since I had not been taught anything about the long and rich history of black sisters (or black Catholicism) in school or church, I—in my youthful naiveté—accepted the film's underlying message with very little resistance. The mere idea of a black nun, no matter how talented and lovable, was nothing short of fraudulent, or worse yet, another one of Hollywood's bad black jokes. *Real* sisters were white.

Unfortunately, the 2,000-year-old history of black female religious life remained hidden to me until I entered graduate school at Rutgers University in 2006. And even then, I only encountered it by chance. While searching for a paper topic in a seminar in African-American history, I stumbled upon a newspaper article reporting on the formation of the National Black Sisters' Conference (NBSC) at Mount Mercy College (now Carlow University) in Pittsburgh, Pennsylvania, in 1968. Suddenly, for the first time in my life, I could name several black women who had dared to embrace religious life in the U.S. Church. I could also name the congregations to which these sisters belonged and say that they were black *and* Catholic, and undeniably proud of those two facts.

Shocked by my discovery, I began scouring research databases and the Internet for any mention of the NBSC and the sisters whose names I had collected. While the material available was disturbingly scant, I soon discovered that many of the NBSC founders had desegregated their historically white congregations after World War II. I read in uneasy amazement as many confessed to having believed that they were the only black sister in the United States prior to receiving the invitation to the first NBSC meeting. I also read in horror as many recounted enduring years of racist discrimination, abuse, and neglect in their orders and the predominantly white communities in which they labored.

From the few published books on black religious by pioneering scholars such as Father Cyprian Davis, OSB, and Diane Batts Morrow, I learned of the existence of the nation's historically black sisterhoods, founded first in the 19th century to ensure the development of black female religious life and a non-racist articulation of Catholicism in the Western world. And from my earliest oral history interviews, I listened intently as elderly black sisters recounted their heartbreaking experiences of discrimination within the universal Church, including being rejected for admission into the all-white sisterhoods that had educated them.

Thoroughly unsettled by how inaccessible black sisters' lives and history had been to me—a cradle black Catholic and aspiring historian of black women—I committed myself to learning as much about black religious throughout the world as possible. I also decided to join a small community of scholars working to document this subversive history.

Since 2007 I have conducted research in more than 20 archives and collected over 75 oral history interviews with current and former black sisters. I have also interviewed other individuals who have worked with or were educated by black women religious, as well as a handful of elderly black laywomen whose calls to religious life were thwarted by the collusion of racism and segregation in the Church.

At times I have felt overwhelmed by the emotional weight of gut-wrenching testimonies from my sister interviewees. But I've refused to abandon the project. Black sisters and their history came into my life at the very moment that I was planning to leave

see Why I Study on page 22

Into Africa: A Transnational History of Catholic Medical Missions and Social Change

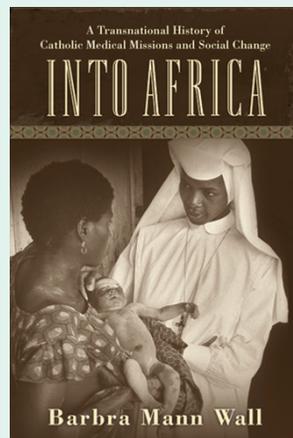
Barbra Mann Wall (Rutgers University Press, 2015)

Review by Catherine R. Osborne

Barbra Mann Wall's new history of postwar Catholic medical missions in Ghana, Uganda, Nigeria, and Tanzania is a much-needed entry into the story of women religious in the 20th century. Wall, a historian and nurse, has recently been appointed the Thomas Saunders Endowed Professor at the University of Virginia School of Nursing. She has written two previous books, *Unlikely Entrepreneurs: Catholic Sisters and the Hospital Marketplace, 1865-1925* (Columbus: Ohio State University Press, 2005) and *American Catholic Hospitals: A Century of Changing Markets and Missions* (New Brunswick: Rutgers University Press, 2011). *Into Africa* builds on her expertise in American Catholic health care to tackle the complex transnational intersections of gender, race, theology, medical understanding, and colonial and postcolonial politics that produced the clinics and hospitals whose stories she tells: a story of dramatic expansion, since, as Wall points out, there are currently "more Catholic hospitals in Africa than in North and Central America collectively" (2). Her work focuses on sisters' role in the expansion of the biomedical model of medicine into Africa; their changing relations with African governments in the postcolonial era; and the sisters' increasingly self-conscious involvement in the transnational politics of social justice after Vatican II.

European and American Catholic missionaries and their work have been re-evaluated many times in the light of changing understandings of mission and colonization. Early celebrations of heroic and self-sacrificial missionaries gave way to an understanding of them as agents of colonial oppression and cultural imperialism in the name of evangelization. Wall's first chapter, "Medical Missions in Context," establishes her work as part of a newer group of studies that does not seek to valorize missionaries, but does seek a more complex account of their motivations and roles, as well as the intended and unintended consequences of their projects. As the book title suggests, she is particularly interested in the transnational character of missionary

projects, which sent women across continents to build clinics and hospitals, even as their reports and travel back to their original home bases affected policy there. By expanding the story of medical missions well into the 1980s at the beginning of the AIDS epidemic, Wall is able to give an account of the ways in which decolonization, African independence movements, and developments in both theology and medicine changed congregation-level motivations, and the self-understandings of individual sisters. Other key contexts mentioned by Wall include the self-examination process that came out of Vatican II, the influence of the U.S. Civil Rights Movement, and shifting dynamics between sisters and the male hierarchical structure of both the Catholic Church and medicine. Astonishingly, until 1936 nuns were forbidden by canon law to perform surgery or deliver babies; after this ban was lifted, and especially after the significant increase in educational investment made by religious orders in the 1950s, many sisters became doctors, surgeons, and accredited midwives—credentials that gave them more power in their interactions with priests and bishops.



Although many congregations participated in African missions, Wall relies on the archives of several of the most active: the Medical Mission Sisters and Maryknollers from the U.S., the Medical Missionaries of Mary from Ireland, and the Sisters of the Immaculate Heart of Mary, Mother of Christ, a native Nigerian congregation.

Her first case study deals with the Medical Mission Sisters in Ghana, who arrived in Berekum on the Gold Coast in 1948 to open what became Holy Family Hospital. In keeping with the British colonial policy of "indirect rule," they did so at the invitation of a local chief, but stayed on under the new independent government of Kwame Nkrumah. The sisters dealt with a variety of issues, funding and staffing paramount among them. The sisters struggled for control with

the lay male physicians they recruited until 1957, when a doctor-sister arrived, and throughout the 1950s and 1960s they had both major successes in recruiting, training, and working with local nurses, techs, and others, as well as tensions with staff and student nurses who felt they were not being treated well. They had to modify their ways of working in response to nationalist politics, as Ghanaian employees and students asserted themselves and as government policy changed. They also had to negotiate cultural difference with their patients. When, in the name of “order” on the wards, they instituted a policy restricting visiting hours for mothers of admitted children, the number of patients dropped precipitously, and they were eventually forced to modify the policy. As the hospital’s staff “Africanized” and as the sisters themselves became more sensitive to Ghanaian culture, the mission shifted from a “medical” to a more inclusive “healing” model that prioritized the care of the oppressed.

Wall’s second case study, of the Maryknollers in Tanzania, highlights the transition from a pre-Vatican II model combining charitable motives with the knowledge that “health care ministry facilitated conversions and the spread of Catholicism” (66) to a model that emphasized unity with “the people of different cultures wherever they worked” and a commitment to the preferential option for the poor (86). In Tanzania the lack of equipment and of reliable transportation (including frequently flooding rivers and broken-down Land Rovers), along with a widely distributed rural population, created massive challenges in health care delivery for the Maryknollers. Like sisters elsewhere in Africa, they relied on local staff both for help negotiating between their own Western biomedical model and village traditions, and for the vital daily work of the clinic and pharmacy. Later, although liberation theology did not develop in the same direction in Africa as it did in Latin America, a number of sisters moved out of mission compounds and into villages, where they not only worked in health care but also helped to grow food and erect buildings. They supported the postcolonial government’s program of “African socialism” during this period, and President Julius Nyerere of Tanzania even spoke at the Maryknoll motherhouse in New York in 1970, calling on Catholics to assist in a social revolution. Although the American sisters were enthusiastic, their numbers declined; by the mid-1970s only 500 of them were in Tanzania, as compared to 2,500 Tanzanian sisters.

Issues of politics and intercultural exchange also dominate the next case study, of the Irish Medical Missionaries of Mary and their activities during the

Nigerian civil war of 1967-70. At the time of the war’s outbreak, 165 expatriate Catholic sisters, along with over 400 priests and brothers, worked in Biafra in eastern Nigeria. Wall details how their hospitals, clinics, orphanages, and schools came to serve as “bases for refugees, patients, and wounded soldiers” during the conflict. The Biafran famine, caused by the war’s interference with farming and by Nigerian government roadblocks, became a byword for the consequences of war for local populations. Wall is able to quote from a diary kept by Sister Pauline Dean, M.D., who recorded the daily struggles of trying to provide medical care in places where piles of corpses and starving children were suddenly everyday sights, and where supplies had to be closely guarded so that soldiers wouldn’t confiscate them.

The sisters who stayed during the war came to identify deeply with the Biafrans. But finally, with Irish sisters expelled from their hospitals as the Nigerian government recaptured territory, Wall’s narrative turns to the Nigerian IHM sisters and a few Nigerian MMMs, who were able to take over and maintain many mission projects.

Wall’s work is at its most compelling when it explores the motives and actions of specific sisters from the United States and when it considers the changing dynamics between American and Irish sisters and their native African collaborators, both sisters and lay. She shows how Euro-American Catholic sisters who came with “a one-dimensional notion of a compliant indigenous population” developed extensive collaborative networks with local political powers; with laypeople who trained as Western-style or “biomedical” lab techs, nurses, and doctors; with African sisters; and, most intriguingly, with practitioners of indigenous healing arts.

Wall astutely points out that both Euro-American Catholic sisters and native Africans believed that biomedicine alone was not enough for healing. Even very early in her history, when sisters were almost exclusively wary of “paganism” and “witchcraft,” they sometimes found themselves alongside these healers; a 1949 Maryknoll diary records an incident with a premature baby, who was first baptized by midwife Sister Catharine Maureen, but then treated by an African woman who beat “some sort of a cooking pot which she held over the baby’s head, and chanted a pagan song to ward off the evil spirits.” Whether it was the baptism or the healing rite, the baby soon began to breathe.

see Into Africa on page 22

Women of the Church Conference

October 7-9, 2016

Responding to Pope Francis' call for "a more incisive presence" of women in the Church, two Indiana Benedictine institutions are co-hosting the upcoming event, "Women of the Church: Strength of the Past. Hope for Tomorrow. A Catholic Leadership Conference."

The conference seeks to recognize and support the many ways that women participate in the mission of the Catholic Church. Although the conference is a year away, the planning committee has already prepared a program of keynote speakers, breakout sessions, liturgies, and cultural events.

Saint Meinrad Seminary and School of Theology in St. Meinrad, Indiana, and the Sisters of Saint Benedict of Ferdinand, Indiana, are sponsoring the conference.

Three nationally known keynote speakers are on the program: Carolyn Woo, president and CEO of Catholic Relief Services, will deliver a talk titled, "Working for a Better World: God, Neighbor, Self." Kathleen Sprows Cummings, director of the Cushwa

Center for the Study of American Catholicism at the University of Notre Dame and an associate professor of American Studies and history, will speak on models of Catholic women's leadership. Sister Mary Catherine Hilkert, OP, professor of theology at the University of Notre Dame, will present "Go and Tell: The Testimony of Women and the Faith of the Church."

Joseph Tobin, archbishop of Indianapolis, and Charles Thompson, bishop of Evansville, Indiana, will also participate in the program. Topics for the breakout sessions include leadership formation, vocational discernment, spirituality, Catholic health care, youth ministry, the Benedictine charism, and cultivating leaders for a multicultural Church. The conference is open to both women and men in the Church and is geared especially toward professional lay ecclesial ministers, scholars, teachers, youth and campus ministers, parish leaders and volunteers, healthcare providers, social workers, men and women religious, and those discerning a call to religious life. Visit www.womenofthechurch.org for more details.

CALL FOR NOMINATIONS

The Conference on the History of Women Religious requests nominations for its three awards, which will be presented at the Tenth Triennial Conference in June 2016.

The deadline for nominations is March 1, 2016.

Nominations for the **Distinguished Historian Award** and the **Lifetime Achievement Award** may be emailed to Maggie McGuinness, chair of the Awards Committee, at mcguinness@lasalle.edu. Nominations (a maximum of 500 words) should include, in addition to the name of the nominee, testimony to the individual's merits as a scholar and/or as a promoter of the history of women religious.

Nominations for the **Distinguished Book Award** may be made by submitting a copy of a book published between January 1, 2013, and December 31, 2015, to:

Maggie McGuinness
Department of Religion
La Salle University
1900 Olney Ave
Philadelphia, PA 19141

Announcements

Mercy Heritage Center (MHC), which holds the archives of the Institute of the Sisters of Mercy of the Americas, has officially made its collections list and select finding aids available online for public access. MHC has 34 collections from former communities, regional communities, and congregation-wide associations across the country. “Our collections document ministries like schools, hospitals, and other programs,” writes Emily Reed, digital records archivist at MHC. “They also document the histories of individual sisters and the story of the community itself. More finding aids are continuously being added. Inquiries welcome!” Visit www.sistersofmercy.org/about-us/mercy-heritage-center for more information. Finding aids are under the “Our Collections” section.

Sister Jeanette Fettig, CSC, reports that a new documentary featuring the **Congregations of Holy Cross**, *Legends of Michiana: Congregations of Holy Cross: Sacred Mission—Civic Duty*, aired in September on WNIT, the PBS station for Northwest Indiana and Southwest Michigan. Researchers for the project visited the archives of Sisters of the Holy Cross,

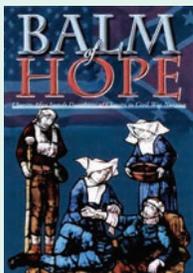
Archives of the Midwest Province of Brothers Congregation of Holy Cross and the archives of the Congregation of the Holy Cross (priests) at the University of Notre Dame. An ebook titled *Willing Hearts*, about the Holy Cross Sisters’ work as nurses during the Civil War, is in the works, as well.

Colleen McFarland Rademaker, MA, MLIS, became head archivist for the **Sisters of Charity of Leavenworth** (Kansas) in May 2015. She succeeds Barbara Sellers, S.C.L., who served as archivist from 2003 to 2014.

Sister Louise Smith writes from the archives for the **Western Province of the Sisters of St. Mary** in Fort Worth, Texas. The community’s new website is now online at www.ssmnwestern.com.

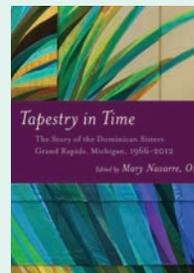
Stephanie Morris, director of archives for the **Sisters of the Blessed Sacrament** in Bensalem, Pennsylvania, writes that the archives’ new email address is sbs.archives@gmail.com. Their website is katharinedrexel.org.

Publications



Betty Ann McNeil, DC, has published *Balm of Hope: Charity Afire Impels Daughters of Charity to Civil War Nursing*, based on her discovery of 500 pages of hand-written memoirs from the Civil War era. McNeil transcribed, edited, and annotated these texts. The

volume also includes correspondence and a record of sisters’ services in military hospitals. The volume can be ordered directly from the Seton Heritage shop online (www.setonheritage.org/shop/books-music-dvds/balm-hope) or by contacting giftshopmanager@setonheritage.org.



Mary Navarre, OP, has edited a volume of oral histories and essays on the experience of one group of sisters in the post-Vatican II years: *Tapestry in Time: The Story of the Dominican Sisters, Grand Rapids, Michigan, 1966-2012* (Eerdmans, 2015).



Mary Ryllis Clark, Heather O’Connor, and **Valerie Krips** have edited a volume of oral histories of the post-Vatican II years from Australian sisters, published as *Perfect Charity: Women Religious Living the Spirit of Vatican II* (Cascade Books, 2015).

For more publications on the history of women religious, please see “Recent Journal Articles of Interest” on page 34.

Into Africa *(continued from page 19)*

This “pluralistic” healing—“biomedical, spiritual [Catholic], and indigenous”—was part of many Africans’ medical care in mission settings (72). As Wall points out, while earlier missionaries often saw native populations as deeply “other,” as time went on, sisters “identified more with the people with whom they lived and worked, which affected their policy advocacy” (5).

Like most good books, this one left me wanting more. Although Wall frequently acknowledges the extent to which the mission sisters’ work and relationships were shaped by race and power imbalances, she focuses her detailed analysis in other areas. Her narrative suggests that over time, white expatriate sisters developed their concept of mission to include social and economic justice. I would have liked to know more about how the missionary sisters were regarded by the Africans with whom they “identified”

and how their ideas about race, though modified, continued to be shaped by structural forces of the past and present. How, for example, did the clearly racialized choice to establish separate orders for native Africans continue to rebound into sisters’ understandings of race in the 1970s and 1980s? Questions like this await a closer look, as do issues mentioned in the final chapter but beyond the scope of Wall’s research: the AIDS epidemic, the ongoing contraception controversy, and the flow of trained African sisters and medical staff away from Africa and to the developed world (whether understood as “reverse mission” or “brain drain.”) The clear need for next steps in telling the story of medical missions in Africa does not diminish Wall’s achievement of situating mid-20th-century medical missions within a complex international tapestry. ✚

Why I Study Women Religious *(continued from page 17)*

the Church, and I don’t think it was a coincidence. Neither do the people that I interview. Abandoning the project would also amount to me saying that the lives and labors of sisters of black African descent, whose history predates the development of female religious life in Europe by two centuries, and whose future in the twenty-first Church seems exceptionally bright, *do not matter*. And that is simply untrue.

Black sisters’ experiences of Catholicism challenge and revise so much of what we know *and* what we think we know about the Church. Indeed, one cannot tell the history of black sisters (or Catholicism) anywhere in the Atlantic world without confronting the Church’s egregious sin history of racism, slavery, colonialism, segregation, and exclusion. But the history of black sisters is not all pain and degradation. Their lives and testimonies also document a vibrant and longstanding Catholicism among black people and a history of black *and* white resistance to white supremacy that has yet to be fully explored and examined.

I will never cease to be amazed by women like Sister Gwynette Proctor, SNDdeN, a descendant of Catholic slaves from southern Maryland who

steadfastly refused to abandon her call to religious life despite being spat upon (literally) by white Catholic parents and children as she walked to the parochial school that she and several of her family members desegregated in the 1950s. While the thousands of



Sister Martin de Porres Grey, R.S.M., was elected the first president of the National Black Sisters’ Conference in 1968. This photo was taken in September 1964.

black vocations likely lost to the Church due to longstanding racism and the exclusionary admissions policies of segregated white sisterhoods remain the Church’s shame, the black women and girls who resolved to answer God’s call no matter what, traveling hundreds or thousands of miles to enter communities that accepted “colored” and “Negro” candidates, stand atop the greatest testimonies of the Catholic experience.

Their unyielding faith in the face of unholy discrimination proves that Catholicism can be free of white supremacy and racism, and anyone invested in a full and honest accounting of the Catholic experience has an obligation to ensure that the lives and sacrifices of black sisters are never erased, marginalized, or reduced to myth. I am simply committed to doing my part. ✚

University of Notre Dame Archives

New Collections in 2015

Last February Jeff Burns sent us the digitized papers of **John R. Quinn**, bishop and archbishop of Oklahoma City (1971-1977), archbishop of San Francisco (1977-1995), and president of the National Conference of Catholic Bishops and United States Catholic Conference (1977-1980). The digital files, dating 1967-2000, amount to 1.5 gigabytes and include documents on the Pontifical Commission on Religious, "Essential Elements of the Church's Teaching on Religious Life," the National Conference of Catholic Bishops, the United States Catholic Conference of Bishops, the California Catholic Conference, "The Challenge of Peace: God's Promise and Our Response," the 1987 Papal Visit to the United States, bishops' meetings in Rome, Quinn's Oxford lecture, the Conference of Major Superiors of Men, the Leadership Conference of Women Religious, Consortium Perfectae Caritatis, and PADRES / HERMANAS.

In April Ralph Keen sent the nine linear inches of research files from Heather Hartel concerning **Father Nelson Baker**. The files include general Lackawanna & Bethlehem Steel history from Lexis/Nexis; *Buffalo News* articles on Baker and his cause for canonization; copies from the Buffalo Library's Local News Archives on Baker; printouts from websites that mentioned Baker; and Thomas A. Galvin material from Redemptorist Provincial Archives. (Galvin wrote the book on Baker: *Modern Apostle of Charity*, 1925.) The files also contain bibliographies of sources for the study of Father Baker and other research material, as well as books (*The Incredible Story of Father Baker* by Floyd Anderson and *The Mysteries of Father Baker* by John Koerner) and one VHS video tape, *Legacy of Victory: Remembering Father Baker*.

In May Sister Laura Hammel, OSC, of the **Sisters of Saint Clare, Saginaw, Michigan**, sent chronicles of her congregation, 1990-2014; files, 1989-2003, documenting the foundation process; papers of individual sisters; newspaper articles, 1997-2014; related photographs; and digital data.

Also in May the **Mexican American Catholic College (originally Mexican American Cultural Center)** in San Antonio, Texas, sent 242 linear feet of records. These came through the efforts of Timothy Matovina and with funding from Notre Dame's Institute for Latino Studies. They document activities of the president and administration of MACC. The records consist of founding documents, clippings, correspondence, event files, fundraising files, endowment files, administrative files, Encuentro Program files, history files, papers of Sister Rosa Maria Icaza, Father Virgil Elizondo, and John Linskens, and files on other subjects and activities, including the Diocesan Pastoral Plan for Hispanics and the HCAPL Pew Project. The collection includes VHS video recordings of Catholic television shows and Bible programs, photographic slides, and newspaper clippings.

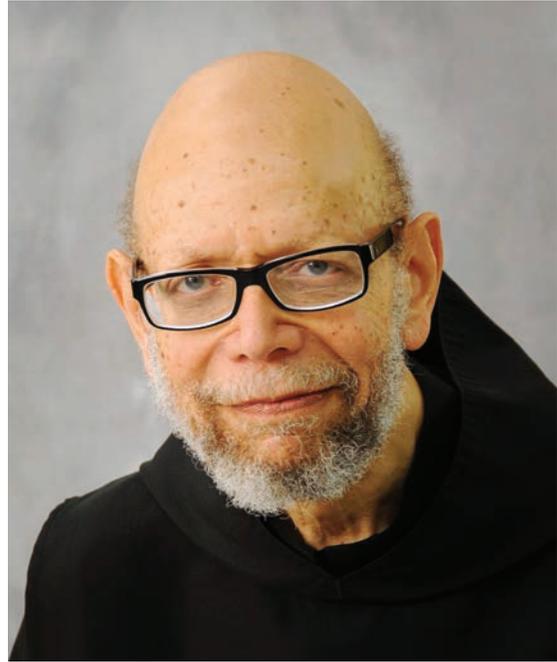
Early in July we received some 21 linear feet of record books from the **Sisters of Saint Francis, Oldenburg, Indiana**, dating from the 19th and early 20th centuries. The collection includes records of members, financial records, and some student records; with ephemeral publications of schools run by the sisters (student magazines and newspapers and circulars for alumnae).

Wm. Kevin Cawley

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

“Ever Modest and Honest”:

A Tribute to Father Cyprian Davis, OSB



Father Cyprian Davis, OSB, of St. Meinrad Archabbey in Indiana, died on May 18. He was 84. Father Cyprian's six books, including *The History of Black Catholics in the United States* (Crossroad, 1990), which won the American Catholic Historical Association's John Gilmary Shea Prize, represented a groundbreaking contribution to the history of American Catholicism. He was also an active participant in the life of the Church, serving as archivist for the National Black Catholic Clergy Caucus, of which he was a founding member, and contributing to two pastoral letters, "Brothers and Sisters to Us" (1979), and "What We Have Seen and Heard" (1984). We asked three scholars to contribute brief memorials to Father Cyprian and his work.

Matthew Cressler, College of Charleston

I remember well receiving my first copy of Cyprian Davis's *The History of Black Catholics in the United States*. My dad came across a copy standing inconspicuously on a shelf while on retreat and picked one up for his son. Neither my dad nor I knew then that this book had launched a generation of scholarship. Black Catholic history had never truly been told before Davis' classic. Sure, books had been written about the Church and "the Negro." But these doubled as defenses of the Church's relationship to African Americans. Black Catholics remained a problem rather than a people. All that changed with Davis' *History*. He combed a breadth of sources and recovered Black Catholic voices ranging from African Catholics to baptized slaves to the sisters, priests, and

laypeople who fought for the Church to become as "catholic" as it claimed to be.

Perhaps even more so than the book itself, among Davis' greatest legacies was his insistence that scholars restore African Americans to the history of Catholics in the United States. Davis opened his preface with a story of an anonymous "Ethiopian" baptized in Carthage. We don't know his name, yet he is present nonetheless. This passing reference in early sources to a dark-skinned convert serves as a reminder to us all: "in the rich background of church history, there are images that we have chosen not to see...Still, they have been there, and the church has been marked by their blackness" (x). This clarion call remains just as poignant today as it did 25 years ago.

Cecilia Moore, University of Dayton

Father Cyprian took the skills he honed as a historian of medieval monasticism and applied them to the subject of Black Catholic history in order to meet a deep pastoral need. As Black consciousness was rising in the 1960s and '70s, Black Catholics began to ask Father Cyprian to tell them about their particular history. Ever modest and honest, Father Cyprian had to acknowledge that this was a history he did not know. Neither he nor they were willing to let it stand at that. They had a history and they would know it. Father Cyprian would dedicate himself to doing what had not been done before—to write a comprehensive history of Black Catholics in the U.S. from biblical and African roots to the middle of the 20th-century.

For nearly 20 years at Saint Meinrad Seminary and at the Institute for Black Catholic Studies (IBCS) at Xavier University of Louisiana, Father Cyprian researched, wrote, and taught Black Catholic history. Once *The History of Black Catholics in the United States* was published, Father Cyprian, already known and respected in academic circles, became the most well-known and well-loved Black Catholic scholar around the world. He travelled to major cities, small towns, and little villages around the United States for nearly 25 years lecturing on Black Catholic history. Everyone wanted to hear what he had to say. For a shy person, Father Cyprian adapted well. Whenever he could say “yes” to an invitation, he did. His “yeses” made all the difference in how Black

Catholics understood themselves, their ancestors in the faith, and their contributions to the Catholic Church. According to his fellow monks, he kept a bag packed and ready to go because he was called upon so often.

In the last couple of years of his life, Father Cyprian's suitcase did not get much use. Though he would have liked to continue, his health did not permit too much of that. His last major public event was in April 2015, when the IBCS celebrated the 25th anniversary of the publication of *The History of Black Catholics in the United States*. People from all over New Orleans and beyond packed an auditorium at Xavier to see Father Cyprian and to thank him for his gift of history. After the lecture was over, Father Cyprian stood for a very long time taking pictures, shaking hands, and receiving hugs, kisses, and words of appreciation from all who wanted a chance to be with him once more.

I was there watching it all happen. I believe he was genuinely happy to know that his work had such great meaning for the community. He said to me before we left the auditorium, “People are so kind.” Well, true. But it is also important to note that the kindness he felt was simply returned to him for being a caring priest, an outstanding scholar, a dedicated and expert teacher, and especially for fulfilling what he himself defined as the historian's task, “to make the past speak, to highlight what has been hidden, and to retrieve a mislaid memory.”

Diane Batts Morrow, University of Georgia

I first became acquainted with Father Cyprian Davis, OSB, in 1993 when I read his seminal work, *The History of Black Catholics in the United States*. I was a graduate student at the time in search of a dissertation topic. It seemed to me that Father Cyprian had written this book with graduate students particularly in mind, because he indicated areas of black Catholic history that required further research and where promising archival materials existed. I considered his pronouncement, “There is no adequate history of any of the black Catholic sisterhoods [115],” a commission—if not a mandate—to pursue my study of the Oblate Sisters of Providence. I contacted Father Cyprian by mail, and he graciously suggested possible directions and sources for my research.

I first met Father Cyprian in person at the American Catholic Historical Association meeting in New York in 1997. When I revised my dissertation into a book manuscript, he agreed to serve as one of my readers, again offering valuable insights and suggestions. As a member of the Black Catholic Theological Symposium since 2001, I had the pleasure of interacting both intellectually and socially with Father Cyprian during our annual meetings. Throughout our association, he impressed me as a masterfully erudite scholar and a generous, supportive human being.

Knowing Father Cyprian has enriched my faith, my intellect, and my consciousness as an African American Roman Catholic. He will always remain for me the consummate role model of a scholar, mentor, and pioneer in the discipline of history. ✚

The Papacy in the Age of Totalitarianism, 1914-1958

John Pollard (Oxford University Press, 2014)

Review by Patrick J. Hayes

Popes make for interesting subject matter, not only because they are the objects of global fascination but also because their influence on the world stage is both vital and secretive. In the political sphere, the pope and the curia that supports him is bound (at least on paper) to strict neutrality by the Lateran Accords of 1929, though it has often been difficult for popes to remain impartial. This has become even more challenging in the present moment: Celebrity is now part and parcel of the office as cameras follow the pope's every move and the Twittersphere leaps into action at every pronouncement.

John F. Pollard, a Fellow of Trinity Hall, Cambridge, canvases a period that is bookended by totalitarianism run amok—spilling over boundaries and affecting large swathes of humanity. The prospect and actuality of total war shaped Vatican statecraft over the course of three papacies: Benedict XV (1914-1922), Pius XI (1922-1939), and Pius XII (1939-1958). For Pollard the papacy was a beacon for peace and restorative justice, but it had to learn its lessons on the way, always seeking to create a space for belligerents to relent even while struggling to remain relevant in the search for tranquility. He has a lucid narrative that undergirds this thesis, covering much territory, and insofar as he hits the high notes of papal diplomacy over four and a half decades, he presents a *tour de force* of Western history.

Pollard cut his teeth writing on papal diplomacy in his first book, *The Vatican and Italian Fascism, 1929-1932* (Cambridge University Press, 1985) and later focused on one of the most under-studied pontiffs in the modern period, Benedict XV, in an acclaimed biography, *The Unknown Pope: Benedict XV (1914-1922) and the Pursuit of Peace* (Geoffrey Chapman, 1999). His latest volume will add to our understanding of the papacy between the two world wars. Few understand Italian fascism better, and Pollard weaves a synthetic and broad analysis of the rest of Catholic Europe through judicious use of archival material. Some of that has already been unearthed for his previous books, such as the personal details of the life of Giacomo della Chiesa (Benedict XV) drawn from the della Chiesa family archive, but in the present study Pollard delves much more deeply into the documents of the Vatican Secretariat of State's bureau of Extraordinary Ecclesiastical Affairs. The book's first half mines these papers brilliantly. Pollard also covers numerous cultural

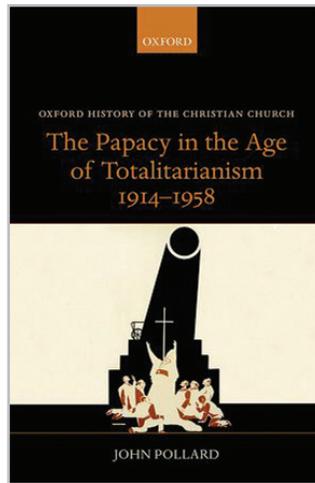
and religious changes—from the cautious embrace of psychoanalysis to the politics of canonizations and the coolness shown to the ecumenical movement.

The author has also waded through mounds of secondary literature, but the chapters related to Pius XII could be better developed through wider consultation of open archive material. For example, Pollard criticizes Americans who assisted in the Vatican or worked on its behalf. The Jesuit Edmund Walsh, whose posting to Soviet Russia to direct famine relief in 1922

comes under particular fire served up as fodder for Pollard's assertion that Walsh's mission now "raises serious doubts about Pius XI as a judge of men" (450). A more careful consideration of Walsh's papers at Georgetown University, the records of the Catholic Near East Welfare Association in New York, or the secondary literature may have resulted in a more robust and accurate description of an earnest and focused diplomat working under conditions that would have been even more ruinous if the Vatican did not have Walsh on the scene.

Pollard's remarks on Pius XII's reign are sympathetic but not fawning, showing a pope scrambling to hold Europe together, housing foreign diplomats in the Vatican during the Second World War—the American *chargé d'affaires*, Harold Tittmann, Jr., among them—and orchestrating a massive relief effort for Jews and other refugees in Rome and beyond. Pius was a Cold Warrior *par excellence*, lending the weight of his office in the post-war thumping of Communist Party candidates across Italy, but he failed to stem Soviet encroachments in Eastern Europe. The pope kept order in his own house, issuing encyclicals meant to curb certain theological tendencies throughout Christendom. Pollard notes some instances where Pius XII was interested in reform, and goes so far as to deny Pope John XXIII credit for the idea of Vatican II. With all of the activity in Rome surrounding the liturgical renewal, Pollard argues, the only thing that prevented Pius from formally calling a Council was his death.

The multi-volume *Actes et Documents du Sainte Siège relatif a la Seconde Guerre Mondiale* is used with great facility and frequency, but Pollard does not include other important source material that could help round out the picture of international Vatican relations. Notably missing are references to Cardinal Celso Constantini's wartime diaries (see Bruno Fabio Pighin, ed., *The*



Secrets of a Vatican Cardinal: Celso Constantini's Wartime Diaries, 1938-1947, trans. Laurence B. Mussio [McGill-Queens University Press, 2014]) and the notebooks of Monsignor Joseph Hurley, the first American to work in the Vatican's Secretariat of State. Though Pollard does use the *United States Foreign Relations*, he makes very few references to any of the archival holdings in the United States. I count only two, relating to documents at the National Archives. This inexplicable allergy toward American sources does not serve the project well.

Where does that leave this volume in the historiography of the papacy? The first attempt at bringing a deep analysis of the Vatican's diplomatic power lies most proximately with Jesuit Father Robert A. Graham's *Vatican Diplomacy: A Study of Church and State on the International Plane* (Princeton University Press, 1959). Though it is neither a treatise on the history of papal diplomacy nor a manual for understanding Vatican *politese*, Graham sought to initiate an English-language readership into the mysterious field of Vatican diplomacy, which for much of the last century has meant the establishment of concordats. Legations sent by the Holy See to mitigate conflict or to establish diplomatic relations with states demonstrate papal authority in the civil realm, especially after 1929, when the pope was considered not only the head of a universal church but a leader of an independent nation-state.

More contemporaneous with our day, Pollard's book joins works such as Luca Castagna's *Un ponte oltre l'oceano: Aspetti politici e strategie diplomatiche tra Stati Uniti e Santa Sede nella prima metà del Novecento (1914-1940)* (il Molino, 2011) (recently translated as *A Bridge Across the Ocean: The United States and the Holy See Between the Two Wars* [Catholic University of America Press, 2014]) and Stephen J. C. Andes' *The Vatican and Catholic Activism in Mexico and Chile: The Politics of Transnational Catholicism, 1920-1940* (Oxford University Press, 2014). Pollard is primarily, though not exclusively, focused on Europe, so Latin America, Africa, and Asia get short shrift. Consequently, he lessens the significant impact of things like the Cristero Rebellion in Mexico from 1926-1929 or the failure, on the part of the Vatican, to create a Catholic action movement in Mexico. Relations with Catholic countries were hardly ever uniform, and it is sometimes a challenge to see the motivations at work. While he does fine work in singling out some of the Vatican's efforts at making concordats, he does not mention the fact that periodically they were not necessary. For instance, the *Partido Conservador*, a Chilean political party affiliated with the Church, was already a powerful force in national events, rendering the Vatican's quest for a concordat with Chile somewhat superfluous.

There are other problems. There are scores of typographical and grammatical errors in this book, which is very frustrating given its cost and the significance it carries for the Oxford History of the Christian Church series. Frankly, it does not seem as if anyone bothered to proofread the text. The worse sins, however, are in the errata of historical facts—beginning right on page one, where Pollard states that the Second Vatican Council was called

in 1961 (it was 1959, in a communication of Pope John XXIII to the cardinals assembled at St. Paul's Outside-the-Walls in Rome).

Two further examples might also give American readers pause. In his assertion that the Vatican had no representation at the Evian Conference of July 6-15, 1938 (not July 6-12, as Pollard has it), at which some 32 nations came together to discuss the growing humanitarian plight of Germany's Jews, it is not that the Vatican deliberately absented itself or that it ignored the proceedings. In point of fact, the American Catholic James G. McDonald, the adjutant for Myron Taylor at Evian, worked in concert with Count Enrico Galeazzi, and through him, Cardinal Eugenio Pacelli, the Secretary of State, to keep the Secretariat abreast of the situation. McDonald met personally with Pacelli shortly after the conference concluded and the American briefed him on the Nazis' "racial primitivism" that posed a threat not only to Europe's Jews, but to the Church as well. While no one can consult every source, there are two absent from Pollard's bibliography that might have helped him to reach a more nuanced analysis of the situation: *Refugees and Rescue: The Diaries and Papers of James G. McDonald, 1935-1945* edited by Richard Breitman, Barbara McDonald Stewart, and Severin Hochberg (Indiana University Press, 2009) and John F. Morley's *Vatican Diplomacy and the Jews During the Holocaust, 1939-1943* (KTAV, 1980). Although the Evian meeting came to naught, many other avenues were opened by way of the European nunciatures and apostolic delegations around the world—particularly the United States.

Second, Pollard's suggestion that Clare Booth Luce was viewed with apprehension at the Vatican does not match up with the evidence. Luce was instrumental in arranging for a U.S. tour in 1947 of Alcide de Gaspari, the Italian leader of the Popolari and a political juggernaut among Christian Democrats. The cooperative spirit between the future American Ambassador to Italy (Luce was in that post from 1953-1961) and de Gaspari could not have pleased the Vatican Secretariat of State more, insofar as their mission was all the same: defeat communists. In league with Luce and a fervent supporter of American interests at the Vatican was Bishop Martin O'Connor, rector of the Pontifical North American College. Pollard makes no mention of this whatsoever (Luce's papers, which are completely by-passed, are readily available at the Library of Congress; O'Connor's are at the Catholic University of America). Professor Pollard's work has some blind spots, not least of which is the fact that Luce is one of only a few women mentioned in the entire book—the others being the Blessed Virgin Mary and Mother Pascalina Lehnhart, Eugenio Pacelli's housekeeper during his time as nuncio to Germany, as Secretary of State, and as Pope Pius XII.

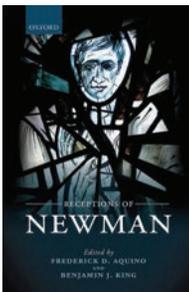
Despite its unevenness, this thick tome—with its ample bibliography—should spark more particular research into papal diplomacy. ✚

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



Patricia Appelbaum
St. Francis of America: How a Thirteenth-Century Friar Became America's Most Popular Saint (North Carolina, 2015)

Drawing on an array of art, music, drama, film, hymns, and prayers, Appelbaum explains what happened to make St. Francis so meaningful to so many Americans. She traces popular depictions and interpretations of Francis from the time when non-Catholic Americans “discovered” him in the 19th century to the present. From poet to activist, 1960s hippie to 21st-century messenger to Islam, Francis has been envisioned in ways that might have surprised the saint himself. Appelbaum explores how St. Francis has played a sometimes countercultural but always aspirational role in American culture.



Frederick D. Aquino and Benjamin J. King, eds.
Receptions of Newman (Oxford, 2015)

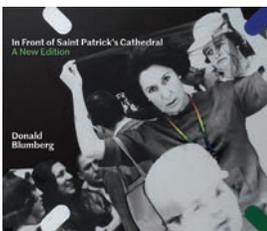
In this volume, scholars of various disciplines examine the ways in which John Henry Newman has been interpreted. Some of the essays attempt to rescue Newman from his opponents. Others seek to save him from his rescuers, clearing away misinterpretations so that Newman’s works may be encountered anew. The 11 included essays show why Newman’s ideas about religion were so important in the past and continue to inform the present.



Evan Berry
Devoted to Nature: The Religious Roots of American Environmentalism (California, 2015)

Devoted to Nature explores the religious underpinnings of American environmentalism, tracing the theological character of American environmental thought from its Romantic foundations to contemporary nature spirituality. Building on the work of seminal

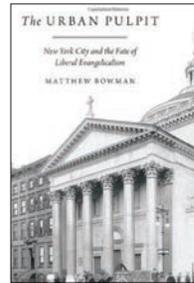
environmental historians who acknowledge the environmental movement’s religious roots, Berry offers a theoretical corrective to the narrative that explained the presence of religious elements in the movement well into the 20th century. In particular, Berry argues that an explicitly Christian understanding of salvation underlies the movement’s orientation toward the natural world.



Donald Blumberg
In Front of Saint Patrick's Cathedral: A New Edition (Yale, 2015)

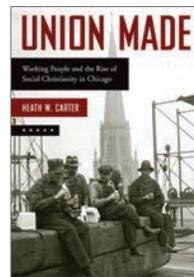
American photographer Donald Blumberg first gained widespread recognition for his 1965–67 series *In Front of Saint Patrick's Cathedral*, published in 1973. In these thought-provoking photographs, Blumberg captured worshippers exiting the famed cathedral on Fifth Avenue. The

figures often seem to defy scale and perspective, clustered in the corners of the frame or gathered in blurry crowds. This revised and expanded edition features a new sequence that includes previously unpublished images from the project.



Matthew Bowman
The Urban Pulpit: New York City and the Fate of Liberal Evangelicalism (Oxford, 2014)

Bowman explores the world of self-identified liberal evangelicals who began in the late 19th century to reconcile traditional evangelical spirituality with progressive views on social activism and theological questions. They emphasized both the importance of supernatural conversion experience, but also argued that science, art, and relieving the poverty created by a new industrial economy could facilitate encounters with Christ. Bowman chronicles the struggle of liberal evangelicals against conservative Protestants, who questioned their theological sincerity, and against secular reformers, who grew increasingly devoted to the cause of cultural pluralism and suspicious of evangelicals over the course of the 20th century.



Heath W. Carter
Union Made: Working People and the Rise of Social Christianity in Chicago (Oxford, 2015)

While the rise of the Social Gospel during the Gilded Age has often been attributed to middle-class ministers, seminary professors, and social reformers, *Union Made* places working people at the very center of the story. Carter argues that the contributions of blacksmiths, glove makers, teamsters, printers, and others to American Social Christianity was no less significant than that of Walter Rauschenbusch or Jane Addams.

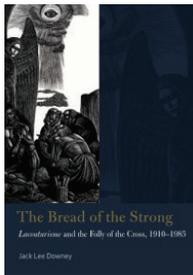
In Chicago, 19th-century working-class believers participated in debates over the implications of Christianity for industrializing society, often with as much fervor as they had in struggles over wages and working hours. Their theological critiques of capitalism compounded church leaders’ anxieties about losing the poor, such that by the turn-of-the-century many church leaders argued that the only way to salvage hopes of a Christian America was for the churches to soften their position on “the labor question.” As multiple denominations did, it became apparent that the Social Gospel was, indeed, ascendant—from below.



Susan Dackerman, ed.
Corita Kent and the Language of Pop (Yale, 2015)

Known widely as a Catholic nun with an avant-garde flair, Corita Kent (1918–1986) has a personal legacy that has tended to overshadow her extensive career as an artist. This volume places Kent in her rightful position among the foremost figures of pop art, such as Andy Warhol, Ed Ruscha, and Roy Lichtenstein, and highlights how her work questioned and expanded the boundaries of the pop art movement.

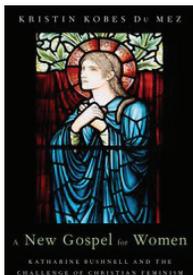
Offering a rigorous study of an artist who has been largely overlooked, this book is an important contribution to scholarship as well as a fascinating presentation of Kent and her work to a wider audience.



Jack Lee Downey
The Bread of the Strong: Lacouturisme and the Folly of the Cross, 1910-1985 (Fordham, 2015)

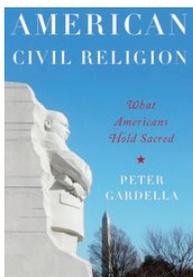
Exploring the influence of the controversial North American revivalist movement on the spiritual formation of Dorothy Day, Downey investigates the intersection between Roman Catholic contemplative tradition and modern political radicalism.

Grounded in lesser-known primary sources, including unpublished letters, retreat notes, privately published and long-out-of-print archival material, and the French-language papers of Father Lacouture, *The Bread of the Strong* opens up a new arena of scholarship on the transnational lineages of American Catholic social justice activism.



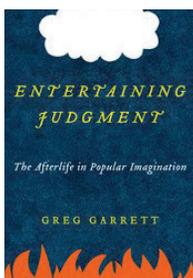
Kristin Kobes Du Mez
A New Gospel for Women: Katharine Bushnell and the Challenge of Christian Feminism (Oxford, 2015)

Du Mez tells the story of Katharine Bushnell (1855-1946), author of the *God's Word to Women*, the groundbreaking work of theology first published in 1921. An internationally known social reformer and women's rights activist, Bushnell rose to prominence through her highly publicized campaigns against prostitution and the trafficking of women in America, colonial India, and East Asia. In each of these cases, the reformer struggled to come to terms with the fact that it was Christian men who were guilty of committing acts of appalling cruelty against women. Ultimately, Bushnell concluded that Christianity itself—or rather, the patriarchal distortion of true Christianity—must be to blame.



Peter Gardella
American Civil Religion: What Americans Hold Sacred (Oxford, 2015)

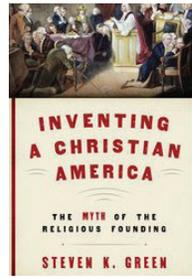
Arguing that certain values—personal freedom, political democracy, world peace, and cultural tolerance—have held American civil religion together, this book chronicles the numerous forms these values have taken, from Jamestown and Plymouth to the September 11, 2001 Memorial in New York.



Greg Garrett
Entertaining Judgment: The Afterlife in Popular Imagination (Oxford, 2015)

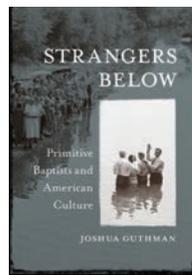
Nowadays references to the afterlife—angels with harps, demons with pitchforks, God enthroned on heavenly clouds—are more often encountered in *New Yorker* cartoons than in serious Christian theological reflection. Speculation about death and its

sequel seems to embarrass many theologians; however Garrett shows that U.S. popular culture has been a creative space in which to examine to the subject of what happens after we die.



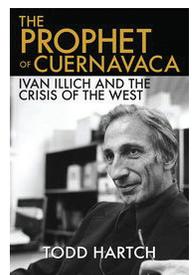
Steven K. Green
Inventing a Christian America: The Myth of the Religious Founding (Oxford, 2015)

Green explores the historical record that is purported to support the popular belief in America's religious founding and status as a Christian nation. He demonstrates that, like all myths, these claims are based on historical "facts" that have been colored by the interpretive narratives imposed upon them. In tracing the evolution of these claims and the evidence levied in support of them from the founding of the New England colonies through the American Revolution and to the present day, he investigates how they became leading narratives in the country's collective identity.



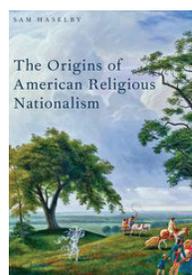
Joshua Guthman
Strangers Below: Primitive Baptists and American Culture (North Carolina, 2015)

Guthman demonstrates how a Primitive Baptist spirit, unmoored from its original theological underpinnings, seeped into the music of renowned southern artists such as Roscoe Holcomb and Ralph Stanley, whose "high lonesome sound" appealed to popular audiences searching for meaning in postwar American life. In an account that weaves together religious, emotional, and musical histories, *Strangers Below* reveals the unlikely but enduring influence of Primitive Baptists on American religious and cultural life.



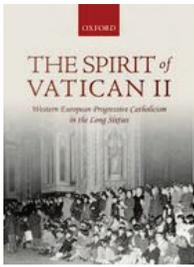
Todd Hartch
The Prophet of Cuernavaca: Ivan Illich and the Crisis of the West (Oxford, 2015)

Hartch follows the development of Illich's ideas from his work as a priest through his later secular period, offering one of the first English-language book-length historical treatments of his thought. Catholic priest and radical social critic Illich is best known for books like *Deschooling Society* and *Medical Nemesis* that skewered the dominant institutions of the West in the 1970s. Although commissioned in 1961 by American bishops to run a missionary training center in Cuernavaca, Mexico, Illich emerged as one of the major critics of the missionary movement.



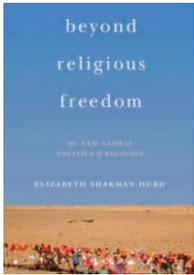
Sam Haselby
The Origins of American Religious Nationalism (Oxford, 2015)

Haselby offers a persuasive account of the role of religion in the formation of American nationality, showing how a contest within Protestantism reshaped American political culture and led to the creation of an enduring religious nationalism.



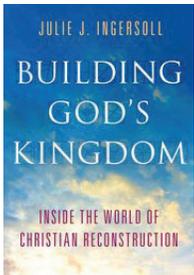
Gerd-Rainer Horn
The Spirit of Vatican II: Western European Progressive Catholicism in the Long Sixties (Oxford, 2015)

This transnational survey of the radical dynamic that emerged from Vatican II focuses on the intellectual and activist contributions by Catholic priests and laypersons to Western Europe’s turbulent ’60s. It highlights a time in European society when Catholic communities acted as indispensable forces of radical political and societal change.



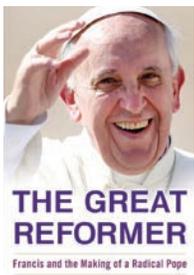
Elizabeth Shakman Hurd
Beyond Religious Freedom: The New Global Politics of Religion (Princeton, 2015)

Hurd looks at three channels of state-sponsored intervention: international religious freedom advocacy, development assistance and nation building, and international law. She shows how these initiatives make religious difference a matter of law, resulting in a divide that favors forms of religion authorized by those in power and excludes other ways of being and belonging. In exploring the power dynamics and blurred boundaries that characterize relations between “expert religion,” “governed religion,” and “lived religion,” Hurd charts new territory in the study of religion in global politics.



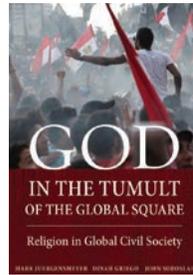
Julie J. Ingersoll
Building God's Kingdom: Inside the World of Christian Reconstruction (Oxford, 2015)

Tracing the movement from its mid-20th-century origins in the writings of theologian and philosopher R. J. Rushdoony to its present-day sites of influence, including the Christian Home School movement, advocacy for the teaching of creationism, and the development and rise of the Tea Party, Ingersoll illustrates how Reconstructionists have broadly and subtly shaped conservative American Protestantism during the late-20th and early-21st centuries. *Building God's Kingdom* draws on interviews with Reconstructionists themselves as well as extensive research in Reconstructionist publications.



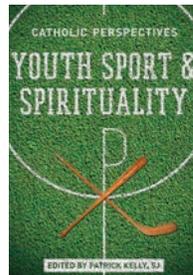
Austen Ivereigh
The Great Reformer: Francis and the Making of a Radical Pope (Macmillan, 2015)

Ivereigh explores the intersection of faith and politics—the tension between the pope’s vision for the Church and the obstacles he faces in an institution still strongly defined by its past. Based on interviews in Argentina and years of study of the Catholic Church, Ivereigh tells the story not only of Jorge Mario Bergoglio, the man whose background and commitment to the discernment of God’s will transformed him into Pope Francis—but the story of why the Catholic Church chose him as its leader.



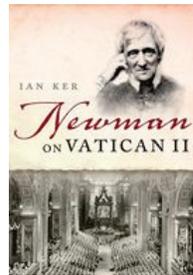
Mark Juergensmeyer, Dinah Griego, and John Soboslai
God in the Tumult of the Global Square: Religion in Global Civil Society (California, 2015)

In the global era, religion has an important, if contradictory, role. Some religious activists engage in protests, violence, and political challenges. Others help to shape an emerging transnational civil society. In addition, a new global religion may be in the making, providing a moral and spiritual basis for a worldwide community of concern about environmental issues, human rights, and international peace. *God in the Tumult of the Global Square* explores all of these directions.



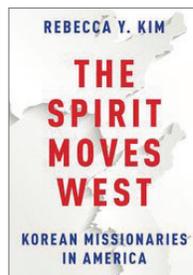
Patrick Kelly, S.J., ed.
Youth Sport and Spirituality: Catholic Perspectives (Notre Dame, 2015)

Unsportsmanlike behavior by athletes or parents at youth sporting events happens with regularity these days. Recent research reveals that young people are dropping out of sports at alarming rates due to the often-toxic elements of youth sports culture. This collection of essays presents an overview that draws on resources from Catholic spiritual and theological tradition to address the problems, as well as the opportunities, in youth sport in the United States.



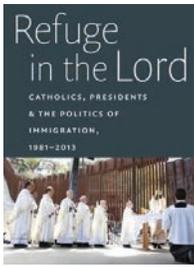
Ian Ker
Newman on Vatican II (Oxford, 2015)

John Henry Newman is often described as the father of the Second Vatican Council. Ker argues that Newman would have welcomed the reforms of the Council, but would have seen them in the light of his theory of doctrinal development, insisting that they must be understood as changes in continuity with the Church’s tradition and past teachings. He would therefore have rejected both “progressive” and “ultra-conservative” interpretations of the Council as a revolutionary event.



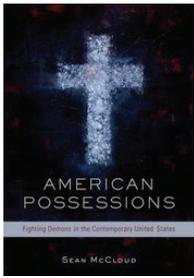
Rebecca Y. Kim
The Spirit Moves West: Korean Missionaries in America (Oxford, 2015)

With the extraordinary growth of Christianity in the global south has come the rise of “reverse missions,” in which countries in Asia, Africa, and Latin America send missionaries to re-evangelize the West. Kim uses South Korea as a case study of how non-Western missionaries target Americans, particularly white Americans. She draws on four years of interviews, participant observation, and surveys of South Korea’s largest non-denominational missionary sending agency, University Bible Fellowship, in order to examine this growing phenomenon.



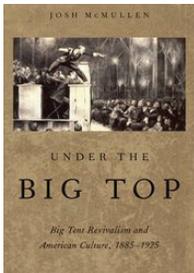
Lawrence J. McAndrews
Refuge in the Lord: Catholics, Presidents, and the Politics of Immigration, 1981-2013 (Catholic University, 2015)

When Reagan became president in 1981, immigration and refugee policy was among the unresolved matters that he inherited from his predecessor, Jimmy Carter. Today it remains largely unresolved, due not only to subsequent presidents, but to interest groups and members of Congress, many of them Catholic, on all sides of the issue. Rather than helping to bridge the political divide over immigration, Catholic legislators from both parties too often kept Congress from making headway on immigration reform. By forsaking political reality in the name of religious purity, Catholic immigration advocates frequently antagonized the presidents whose goals they largely shared, and ultimately disappointed the immigrants they wanted to help.



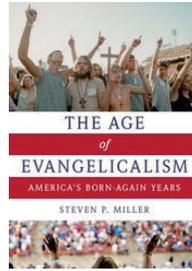
Sean McCloud
American Possessions: Fighting Demons in the Contemporary United States (Oxford, 2015)

McCloud examines Third Wave spiritual warfare, a late 20th- and early 21st-century movement of evangelicals focused on banishing demons from human bodies, material objects, land, regions, political parties, and nation states. While Third Wave beliefs may seem far removed from what many scholars view as mainstream religious practice, McCloud argues that the movement provides an ideal case study for identifying some of the most prominent tropes within the contemporary American religious landscape.



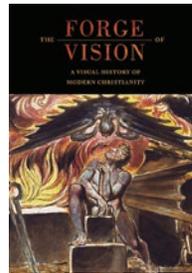
Josh McMullen
Under the Big Top: Big Tent Revivalism and American Culture, 1885-1925 (Oxford, 2015)

McMullen examines the immensely popular big tent revivals of turn-of-the-20th-century America and develops a new framework for understanding Protestantism in this period of U.S. history. Contemporary critics of the revivalists often depicted them as anxious and outdated religious opponents of a modern, urban nation. Early historical accounts likewise portrayed tent revivalists as Victorian holdouts, bent on re-establishing 19th-century values and religion. In this revisionist work, McMullen argues that, contrary to these stereotypes, revivalists actually participated in the shift away from Victorianism and helped in the construction of a new consumer culture in the United States.



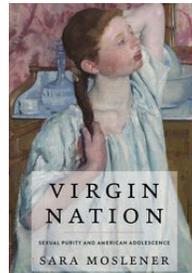
Steven P. Miller
The Age of Evangelicalism (Oxford, 2014)

Miller argues that the Bush years did not mark the pinnacle of evangelical influence, but rather the beginning of its decline. *The Age of Evangelicalism* chronicles the place and meaning of evangelical Christianity in America since 1970—a period Miller defines as America's "born-again years"—and tells the story of how born-again Christianity shaped the cultural and political climate in which millions of Americans came to terms with their times.



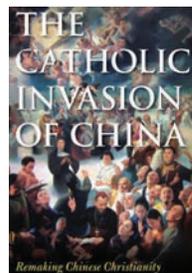
David Morgan
The Forge of Vision: A Visual History of Modern Christianity (California, 2015)

Morgan tells the history of Christianity from the 16th century through the present by selecting visual themes of faith that have profoundly influenced its development. After exploring how distinctive Catholic and Protestant visual cultures emerged in the early modern period, Morgan examines a variety of Christian visual practices, ranging from the imagination, visions of nationhood, the likeness of Jesus, and the role of modern art as a spiritual quest, to the importance of images for education, devotion, worship, and domestic life.



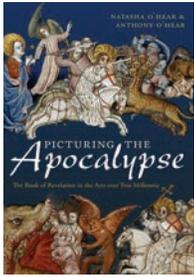
Sara Moslener
Virgin Nation: Sexual Purity and American Adolescence (Oxford, 2015)

First taking hold of the American cultural imagination in the 1990s, the sexual purity movement of contemporary evangelicalism has since received considerable attention from a wide range of media outlets, religious leaders, and feminist critics. *Virgin Nation* offers a history of this movement that goes beyond the Religious Right, demonstrating a link between sexual purity rhetoric and fears of national decline that has shaped American ideas about morality since the 19th century.



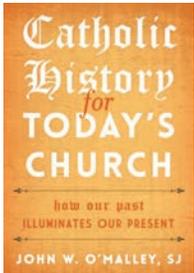
D.E. Mungello
The Catholic Invasion of China: Remaking Chinese Christianity (Rowan & Littlefield, 2015)

The culmination of Mungello's 40 years of study on Sino-Western history, this book provides a nuanced history of Roman Catholicism in modern China. The author shows that when China declined into a two-century cycle of poverty, powerlessness, and humiliation, the attitudes of Catholic missionaries became less accommodating than their famous Jesuit predecessors. Mungello argues that the growth of an indigenous Catholic church in the 20th century transformed the negative aspects of the "invasion" into a positive Chinese religious force.



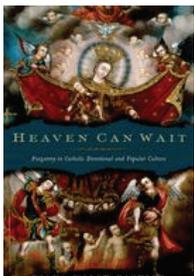
Natasha O'Hear and Anthony O'Hear
Picturing the Apocalypse: The Book of Revelation in the Arts over Two Millennia (Oxford, 2015)

Few people know much about the basic meaning or original context of concepts like Armageddon or the Four Horsemen, or the different ways in which visual artists have interpreted them. The visual history of Revelation, the most widely illustrated of all the biblical books, deserves greater attention. This book is divided into ten thematic chapters that explain the origins of these concepts from the book of Revelation in an accessible manner.



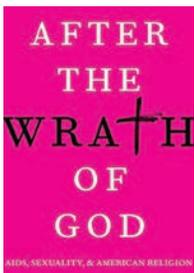
John W. O'Malley, S.J.
Catholic History for Today's Church (Rowan & Littlefield, 2015)

We can't understand the issues swirling in today's Catholic church without understanding the past. O'Malley illuminates some of today's most contentious issues—from celibacy to the role of the pope—through their history. In O'Malley's characteristically engaging style, these essays provide readers with an overview of each theme in history then explore how that past connects with life today.



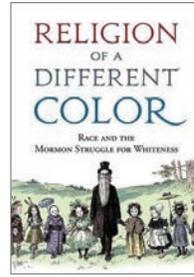
Diana Walsh Pasulka
Heaven Can Wait: Purgatory in Catholic Devotional and Popular Culture (Oxford, 2015)

Pasulka explores spatial and material concepts of purgatory, beginning with scholastic theologians William of Auvergne and Thomas Aquinas, who wrote about the location of purgatory and questioned whether its torments were physical or solely spiritual. In the same period, writers of devotional literature located purgatory within the earth, near hell, and even in Ireland. In the early modern era, a counter-movement of theologians downplayed purgatory's spatial dimensions, preferring to depict it in abstract terms—a view strengthened during the French Enlightenment, when references to purgatory as a terrestrial location or a place of real fire were ridiculed by anti-Catholic polemicists and discouraged by the Church.



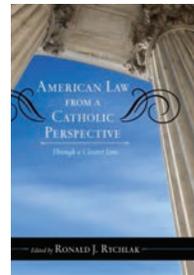
Anthony M. Petro
After the Wrath of God: AIDS, Sexuality, and American Religion (Oxford, 2015)

Petro shows how religious leaders and organizations posited AIDS as a religious and moral epidemic, and analyzes how this construction has informed cultural and political debates about public health and sexual morality. While most attention to religion and AIDS foregrounds the role of the Religious Right, this book examines the much broader—and more influential—range of mainline Protestant, evangelical, and Catholic groups that shaped public discussions of AIDS prevention and care in the United States.



W. Paul Reeve
Religion of a Different Color: Race and the Mormon Struggle for Whiteness (Oxford, 2015)

In this book, W. Paul Reeve explores the ways in which 19th century Protestant white America made outsiders out of an inside religious group. Much of what has been written on Mormon otherness centers upon economic, cultural, doctrinal, marital, and political differences that set Mormons apart from mainstream America. Reeve instead looks at how Protestants racialized Mormons, using physical differences in order to define Mormons as non-White to help justify their expulsion from Ohio, Missouri, and Illinois. He analyzes and contextualizes the rhetoric on Mormons as a race with period discussions of the Native American, African American, Oriental, Turk/Islam, and European immigrant races.



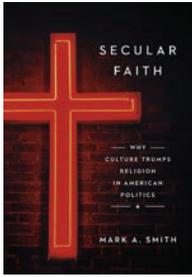
Ronald J. Rychlak, ed.
American Law from a Catholic Perspective: Through a Clearer Lens (Rowan & Littlefield, 2015)

This volume is a comprehensive survey of American legal topics by major Catholic legal scholars. Contributors explore, among other subjects, bankruptcy, bioethics, corporate law, environmental law, ethics, family law, immigration, intellectual property, international human rights, labor law, legal education, legal history, military law, the philosophy of law, property, torts, and several different aspects of constitutional law, including religious freedom, privacy rights, and free speech.



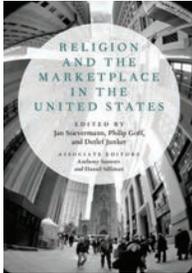
Jalane D. Schmidt
Cachita's Streets: The Virgin of Charity, Race, and Revolution in Cuba (Duke, 2015)

Schmidt provides a comprehensive treatment of Cuban religions, history, and culture, interpreted through the prism of Cuba's patron saint, the Virgin of Charity of El Cobre, also known as Cachita. Indians and African slaves, Spanish colonial officials, Cuban independence soldiers, Catholic authorities and laypeople, intellectuals, journalists and artists, practitioners of spiritism and Santería, activists, politicians, and revolutionaries each have constructed and disputed the meanings of the Virgin. Schmidt examines occasions from 1936 to 2012 when the Virgin's original brown-skinned effigy was brought from her national shrine in the mountaintop village of El Cobre into Cuba's cities. Large-scale public ceremonies in her honor demonstrated the competing claims about Cuban religion, race, and political ideology among her devotees.



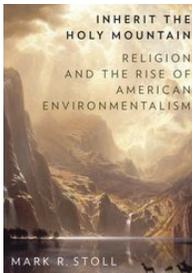
Mark A. Smith
Secular Faith: How Culture Has Trumped Religion in American Politics (Chicago, 2015)

Smith provocatively argues that religion is not nearly the unchanging conservative influence in American politics that we have come to think it is. In fact, in the long run, religion is best understood as responding to changing political and cultural values rather than shaping them. Smith makes his case by charting five contentious issues in America's history: slavery, divorce, homosexuality, abortion, and women's rights.



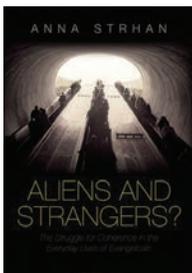
Jan Stievermann, Philip Goff, Detlef Junker, With Anthony Santoro, and Daniel Silliman, eds.
Religion and the Marketplace in the United States (Oxford, 2015)

Bringing together original contributions by leading experts and rising scholars from both America and Europe, this volume examines the ways religions and markets in relationship can provide powerful insights and open unseen aspects into both. In essays ranging from colonial American mercantilism to modern megachurches, from literary markets to popular festivals, the authors explore how religious behavior is shaped by commerce, and how commercial practices are informed by religion.



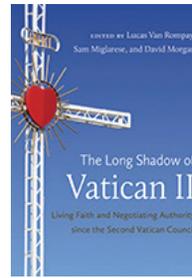
Mark Stoll
Inherit the Holy Mountain: Religion and the Rise of American Environmentalism (Oxford, 2015)

Stoll introduces us to the religious roots of the American environmental movement. Religion, he shows, provided environmentalists both with deeply embedded moral and cultural ways of viewing the world and with content, direction, and tone for the causes they espoused. Stoll discovers that specific denominational origins corresponded with characteristic sets of ideas about nature and the environment as well as distinctive aesthetic reactions to nature, as can be seen in key works of art analyzed throughout the book.



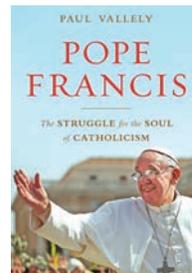
Anna Strhan
Aliens & Strangers? The Struggle for Coherence in the Everyday Lives of Evangelicals (Oxford, 2015)

In this work of qualitative sociology, Anna Strhan offers an in-depth study of the everyday lives of members of a conservative evangelical Anglican church in London. "St. John's" is a vibrant church, with a congregation of young and middle-aged members, one in which the life of the mind is important, and faith is both a comfort and a struggle—a way of questioning the order of things within society and for themselves.



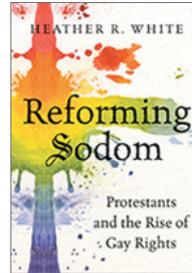
Lucas Van Rompay, Sam Miglarese, and David Morgan (Eds.)
The Long Shadow of Vatican II: Living Faith and Negotiating Authority since the Second Vatican Council (North Carolina, 2015)

The Second Vatican Council's impact on the thought, worship, and actions of Catholics worldwide was enormous. This volume's long view of the church's gradual and often contentious transition into contemporary times profiles a clergy and laity who seem committed to many mutual values but feel that implementation of the changes agreed at the Council is far from accomplished. The election of the charismatic Pope Francis has added yet another dimension to the search for the meaning of Vatican II.



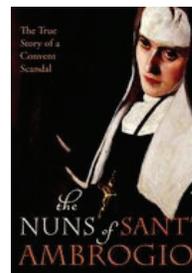
Paul Vallely
Pope Francis and the Struggle for the Soul of the Catholic Church (Bloomsbury, 2015)

For the past two years Pope Francis has enchanted and bewildered the world in equal measure with his compassion and his contradictions. Expanding greatly on his acclaimed earlier book *Pope Francis: Untying the Knots*, Paul Vallely reexamines the complex past of Jorge Mario Bergoglio and adds nine new chapters, revealing many behind-the-scenes stories from his first years in office that explain this Pope of paradoxes.



Heather R. White
Reforming Sodom: Protestants and the Rise of Gay Rights (North Carolina, 2015)

With a focus on mainline Protestants and gay rights activists in the 20th century, White challenges the usual picture of perennial adversaries with a new narrative about America's religious and sexual past. On a broader level, White disputes the assumed secularization narrative in LGBT progress by recovering the forgotten history of liberal Protestants' role on both sides of the debates over orthodoxy and sexual identity.



Hubert Wolf
The Nuns of Sant' Ambrogio: The True Story of a Convent in Scandal (Oxford, 2015)

In 1858, Katherina von Hohenzollern, a German princess recently inducted into the convent of Sant' Ambrogio in Rome, wrote a frantic letter to her cousin, a confidant of the Pope, claiming that she was being abused and feared for her life. Wolf carefully reconstructs the scandal surrounding the convent's beautiful young novice mistress, Maria Luisa, and the subsequent investigation by the Church's Inquisition. Wolf draws upon written testimony and original documents to tell this incredible story of deception, heresy, seduction, murder, and cover-up.

Sean Brennan, “From Harvard to Nuremberg: Father Fabian Flynn’s Service as Catholic Chaplain to the 26th Infantry Regiment, 1942–1946,” *U.S. Catholic Historian* 33, no. 1 (2015): 1–24.

Francesca Cadeddu, “A Call to Action: John Courtney Murray, S.J., and the Renewal of American Democracy,” *Catholic Historical Review* 101, no. 3 (2015): 530–553.

Jennifer A. Callaghan, “‘Not a Fully Homogeneous Grouping’: Forming an Office of Worship in the Archdiocese of Seattle,” *U.S. Catholic Historian* 33, no. 2 (2015): 25–48.

Dillon J. Carroll, “God Who Shielded Me Before, Yet Watches Over Us All: Confederate Soldiers, Mental Illness, and Religion,” *Civil War History* 61, no. 3, (September 2015): 252–280.

Mark B. Chapman, “American Evangelical Attitudes Toward Catholicism: World War II to Vatican II,” *U.S. Catholic Historian* 33, no. 1 (2015): 25–54.

Angelyn Dries, “National and Universal: 19th- and 20th-Century Catholic Missions and World Christianity in the Catholic Historical Review,” *Catholic Historical Review* 101 (2015): 242–273.

Philip Gleason, “The Historiography of American Catholicism as Reflected in the *Catholic Historical Review*, 1915–2015,” *Catholic Historical Review* 101 (2015): 156–222.

Kathleen Holscher, “‘This Is How I Remember the Finest Man I Ever Knew’: War Commemoration, the Politics of Healing, and the Miraculous in the Cause of Emil Kapaun,” *U.S. Catholic Historian* 33, no. 1 (2015): 137–162.

Karen J. Johnson, “Beyond Parish Boundaries: Black Catholics and the Quest for Racial Justice,” *Religion & American Culture* 25, no. 2 (Summer 2015): 264.

Stephen M. Koeth, “The Mental Grandchildren of Monsignor John A. Ryan: George G. Higgins, John F. Cronin, S.S., and the Role of the National Catholic Welfare Conference in Post-War American Politics,” *U.S. Catholic Historian* 33, no. 1 (2015): 99–135.

Drew Lopenzina, “Le Jeune Dreams of Moose: Altered States among the Montagnais in the Jesuit Relations of 1634,” *Early American Studies: An Interdisciplinary Journal* 13, no. 1 (Winter 2015): 3–37.

Joseph G. Mannard, “‘We Are Determined to Be White Ladies’: Race, Identity, and the Maryland Tradition in Antebellum Visitation Convents,” *Maryland Historical Magazine* 109 (Summer 2014): 132–57.

Colleen McDannell, “Photography, Teenie Harris, and the Migration of Catholic Images,” *Catholic Historical Review* 101 (2015): 80–98.

Alberto Melloni, “From a Catholic Identity to an American View: Historical Studies, Reviews, and Fundamentals in Articles on Late Modern and Contemporary Europe,” *Catholic Historical Review* 101 (2015): 123–155.

Darra D. Mulderry, “Educating ‘Sister Lucy’: The Experiential Sources of the Movement to Improve Higher Education for Catholic Teaching Sisters, 1949–1964,” *U.S. Catholic Historian* 33.1 (2015): 55–79.

Kristy Nabhan-Warren, “‘We Are the Church’: The Cursillo Movement and the Reinvention of Catholic Identities in Postwar America and Beyond,” *U.S. Catholic Historian* 33, no. 1 (2015): 81–98.

Jeanne Petit, “Working for God, Country, and ‘Our Poor Mexicans’: Catholic Women and Americanization at the San Antonio National Catholic Community House, 1919–1924,” *Journal of American Ethnic History* 34, no. 3 (Spring 2015): 5–33.

John W. O’Malley, “Catholic Church History: One Hundred Years of the Discipline,” *Catholic Historical Review* 101 (2015): 1–26.

Catherine R. Osborne, “From Sputnik to Spaceship Earth: American Catholics and the Space Age,” *Religion & American Culture* 25, no. 2 (Summer 2015): 218–263.

Federico M. Requena, “The Impact of the Second Vatican Council on United States Catholic Historiography,” *U.S. Catholic Historian* 33, no. 2 (2015): 103–132.

Lance Byron Richey, “Stages Along Life’s Way: House of Hospitality and the Development of Dorothy Day’s Spirituality,” *American Catholic Studies*, 126 no. 1 (2015): 25–41.

Katrina M. Sanders, “Catholic Social Teaching, Vatican II, and Civil Rights: A Social Justice Trinity in the Fight to Save a Central Louisiana Black Catholic School,” *U.S. Catholic Historian* 33, no. 2 (2015): 83–101.

John C. Seitz, “‘What Better Place?’: Refiguring Priesthood at St. John’s Seminary, Boston, 1965–1970,” *U.S. Catholic Historian* 33, no. 2 (2015): 49–82.

Thomas J. Shelley, “‘Ubiquitously Useful’: The Jesuit College of St. Francis Xavier, New York City, 1847–1912,” *Catholic Historical Review* 101, no. 3 (2015): 463–487.

Michael A. Skaggs, “The Council as Shibboleth: The Rhetoric of Authenticity and Liturgical Space After Vatican II,” *U.S. Catholic Historian* 33, no. 2 (2015): 1–23.

Jamie M. Starling, “‘He Does Not Profess, Until Today, Any Religion’: Catholic Clergy and Inter-marriage in Paso del Norte during the 19th Century,” *American Catholic Studies* 126, no. 1 (2015): 43–61.

Thomas Stefaniuk, “Joseph Jessing, German-American Catholics, and National Myth-Making in Late 19th-Century America,” *American Catholic Studies* 126, no. 1 (2015): 1–24.

Charles T. Strauss, “Quest for the Holy Grail: Central American War, Catholic Internationalism, and United States Public Diplomacy in Reagan’s America,” *U.S. Catholic Historian* 33, no. 1 (2015): 163–197.

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

Joseph M. White, “‘In the Interest of True History’: The *Catholic Historical Review* and the American Catholic Historical Association, 1915–69,” *Catholic Historical Review* 101, no. 2 (2015): 219–291.

Maria Patricia Williams, “Mobilising Mother Cabrini’s Educational Practice: The Transnational Context of the London School of the Missionary Sisters of the Sacred Heart of Jesus 1898–1911,” *Journal of the History of Education Society* 44, no. 5 (August 2015): 631–650.

ACHA Spring Meeting Recap

continued from page 4

of Dorothy Day as a Catholic mystic. Day's writings on poverty, Russo argued, suggest that her vision was almost other-worldly and evinced "a surrender to the power of love."

The meeting organizers also made efforts to incorporate presentations and experiences that went beyond panels of papers. Abbie Reese's film, shown at the banquet, was followed by a roundtable on pedagogy, where panelists from a wide range of institutions spoke to central problems and questions of student identity and engagement with religion as a historical category; Kevin Cawley's demonstration of Notre Dame's digital resources and his later tour of the Notre Dame archives; and a tour of South Bend parishes that offered participants the chance to experience local history and architecture.

The impressive breadth and depth of this year's Spring Meeting prevents a detailed recap, but one way to learn more is searching Twitter with #ACHAspring2015. Twitter users @CushwaCenter, @petecajka, @mbfconnolly, @fracadeddu, and others (including myself, @maskaggs) tweeted some of the highlights of panels. To be sure, distilling nuanced arguments into 140 characters or less is a challenge, but the Spring Meeting demonstrated the importance and potential of embracing this particular platform. For example, historians @Herbie_Miller and @carmenmangion, who were unable to attend the meeting, offered particularly enthusiastic feedback. Even if tweeting a conference is no substitute for engaging with scholars in-person, it has clear benefits for identifying interesting threads of research, new directions in scholarship, and fellow historians who might be helpful collaborators. ✚

Gretchen Buggeln

continued from page 2

"For a worship space to succeed, it needs to support the particular ritual of the denomination," Buggeln said. A design needs to be "convenient and meaningful to the congregation as they move their attention to different points of focus in the worship service."

While postwar congregations wanted their sanctuaries to feel right for worship, Buggeln said, "This seems to have been a difficult and moving target. They were on a quest for the experience of the presence of God. This makes a lot of sense when you think about these busy families in the suburbs. I interviewed numerous people who said things like, 'I wanted peace—I had five kids at home, I was working really hard, trying to keep things going financially, and when it came to that hour on Sunday, I wanted to be in a place that was peaceful.'"

Buggeln cited historian James White's work from the 1960s, which identified two traditions of worship space: the more informal auditorium style (a broad stage with rows of seats fanning outward from the pulpit, focused on immanence) and the more formal romantic style (a long, rectangular seating room with a central aisle, focused on transcendence). Postwar architects debated the proper format and arrangement of the sanctuary; Martin Marty—whose first pastorate, the Lutheran Church of the Holy Spirit in Elk Grove Village, Illinois, was an example of postwar church architecture that Buggeln presented—and his colleagues talked about "the tent for God's people on the march and the cave for sacred spelunking," Buggeln said. "Those are two very different ways of thinking about worship space, and it's difficult to imagine trying to accomplish those things in one building."

Buggeln spent some time discussing St. Paul Lutheran Church in Mount Prospect, Illinois, describing the congregation's debate about whether to choose a modern or traditional style, and how they eventually proceeded with the modern style. She also discussed the character of furnishings and décor. "The language of fitting in is popping up in the records all the time. [Congregations] didn't want to be this magnificent statement on the landscape. They wanted to be warm and welcoming and friendly and comfortable. It's the same way megachurches today talk about how they want their spaces to be—but it's a different time, and different material."

The final part of Buggeln's presentation focused on liturgical arts. "These three architects believed there should be a coherence between architecture and art in the service of the liturgy," she said. They encouraged building committees to engage professional artists early in the planning process, even though art was an added expense for congregations that were already stretched financially by building costs.

Sculpture, stained glass (also faceted glass, a structural art form of concrete and glass), painted murals, and mosaic work all complemented the postwar church architecture. Buggeln showed examples of such art from throughout the Midwest and other areas. She focused on one particularly common type of artwork in which word and image were combined, or words themselves were rendered as art in wood, stone, or glass.

"These buildings and the art that's in them [serve as] a rich repository of the ideas that animated American congregations in the postwar years," Buggeln concluded. "This is a significant and unique episode in American religious history, and the way that faith took material form... is really quite a revealing window into the religious culture of the place and time." ✚

America's Pastor

continued from page 1

over the years. In response, Wacker alluded to the importance of Graham's world travel and his growing personal humility.

Returning to the commentators' remarks, Tom Kselman (Notre Dame) asked Smith if he saw a particular theory at work in this biography. Smith said he did not, but he did see an assumption that a powerful individual can actually shape culture. Wacker then said that Graham spoke "for" and "to" Middle America, and that both of those words were important to keep in mind when discerning Graham's social effect. A few moments later Kathleen Riley (Ohio Dominican University) asked about parallels between Graham and Bishop Fulton Sheen. Graham liked Sheen, Wacker explained and always called him a friend. Furthermore, Wacker continued, Graham drew flak from other conservative Protestants for working with Catholics and Mormons. Bushman pointed out that irenic clergy seemed to flourish around the 1950s, citing Graham, Sheen, and liberal Baptist minister Harry Emerson Fosdick as examples.

Peter Williams (Miami University, Ohio) brought up Wacker's assertion that Graham "taught evangelicals when to wear neckties." Williams seemed to concur, arguing that Graham taught religious outsiders how to be middle-class. In his response, Wacker pointed out that Graham taught evangelicals how to take a seat at the table of public discourse. Before Graham, presidents did not ask evangelicals for advice; now they do. Mary Cayton (Miami University, Ohio) asked what women gained from Graham, given that his teachings did not grant them increased social prestige. Wacker maintained that while



Grant Wacker

Graham was generally progressive on many issues, he remained more conservative on women's roles. This was due to his wife Ruth's influence on him. Since Ruth's beliefs were quite traditional, Graham probably didn't believe women needed "any special consideration."

David Russell (pastor of Hilltop Lutheran, South Bend) asked about the differences between Billy Graham and his son Franklin. Wacker responded by quoting an audience member from a recent talk in Boone, North Carolina: "Franklin is Ruth's son." Wacker elaborated by praising Franklin Graham as a great humanitarian but acknowledged that, unlike his father, he gets drawn into controversial subjects rather easily. Tom Connor (Hillsdale College) wondered about the future of the Billy Graham Evangelistic Association (BGEA). Wacker noted that the BGEA is still flourishing, but was likely to "take a very different form" in the coming decades. Graham's grandson Will, son of Franklin, is poised to take the mantle, and so far his attitude seems more akin to his grandfather's than to his father's.

Jan Shipps (IUPUI, emeritus) remarked on the ritual-like atmosphere of the Billy Graham crusades and asked about the extent to which Graham acknowledged that the events were "ritualistic." Wacker said Graham wouldn't like the term "ritualistic," but pointed out that the evangelist did acknowledge that most crusade "conversions" were actually re-conversions. Above all, he insisted, Graham wanted to be "effective," and the BGEA found out long ago what made for an "effective" crusade.

Finally, Kathryn Long (Wheaton College) asked about the experience of writing a biography of someone still alive. Wacker said that he had been warned, for objectivity's sake, to stay away from Graham, whose charisma could still bias the historian's judgment. However, Wacker said he wanted to meet Graham and experience the "power of this personality." From all appearances, he has not regretted doing so. ✚



An exceptionally large turnout filled the room.



Only four directors have led the Cushwa Center since its founding 40 years ago: From left, Timothy Matovina, R. Scott Appleby, Kathleen Sprows Cummings, and Jay P. Dolan. All four of them gathered on Notre Dame’s campus in September as the Cushwa Center kicked off its anniversary year celebration.

Timothy Matovina, director of the Cushwa Center from 2002 to 2012, currently co-directs the University of Notre Dame’s Institute for Latino Studies. Scott Appleby, director of the Cushwa Center from 1994 to 2002, now serves as dean of the new Keough School of Global Affairs at Notre Dame, which will open its doors to students in 2017. Kathleen Sprows Cummings has directed the Cushwa Center since 2012. She was the Center’s associate director from 2001 to 2012. Jay P. Dolan, who founded the Cushwa Center in 1975, directed it until 1994.

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Director

Shane Ulbrich
Assistant Director

Heather Grennan Gary
Communications and Outreach Specialist

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The Cushwa Center for the Study of American Catholicism

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



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for the Study of American Catholicism