

AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 43 | NUMBER 2 | FALL 2016

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

CUSHWA CENTER LECTURE

December 2, 2016

Brooklyn: Film Screening and Discussion
Colm Tóibín, author

PUBLIC LECTURE

February 10, 2017

"Bishop Sheil's Vision for Youth Sports"
Timothy Neary, Salve Regina University

RETIREMENT CELEBRATIONS

Thursday, March 9, 2017

A Symposium Honoring Thomas Kselman

March 30 – April 1, 2017

A Conference Honoring Mark Noll

SEMINAR IN AMERICAN RELIGION

Saturday, April 1, 2017

American Jesuits and the World

John T. McGreevy, University of Notre Dame

Commentators:

Thomas Bender, New York University

Laurie Maffly-Kipp, Washington University

INTERNATIONAL SYMPOSIUM

April 6–8, 2017

"Too Small a World": Catholic Sisters
as Global Missionaries

Notre Dame Conference Center

INTERNATIONAL CONFERENCE

June 6–7, 2017

North Atlantic Catholic Communities
in Rome, 1622–1939

Notre Dame Global Gateway, Rome, Italy

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



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Perils and Surprises on the Way to Rome
Should Americans Flock to the Vatican Archives?

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I am writing this note from Notre Dame's Rome Global Gateway, where the Cushwa Center and the Pontifical Gregorian University are sponsoring a panel discussion of John McGreevy's new book on American Jesuits. As I have done on several recent October breaks, I will also be spending time in Roman archives, mining a rich array of sources to situate my research on U.S. Catholics in a broader context. This was a task our late colleague, Peter D'Agostino, had long urged me (and many others) to undertake. Peter's award-winning book, *Rome in America*, used Roman sources to demonstrate the importance of papal politics for 19th- and 20th-century American Catholics. Peter chided many of us for ignoring the Roman side of the American Catholic story.

The problem was that it all seemed so daunting to the rest of us. I hadn't the faintest idea how to begin working in the Vatican Secret Archives (ASV). I'm grateful that, through Peter, I met Matteo Sanfilippo of Tuscia University. When I was in Rome in October 2010 to attend the canonization of Brother André Bessette, C.S.C., I decided to see whether there was anything relevant at the ASV for my own research on U.S. causes for canonization. Stateside, Massimo Faggioli helped me prepare letters of introduction. In Rome, Matteo guided me through the ASV's index room. Thanks to their help, I made my first Roman archive visit. Peter was right, after all. My understanding of the U.S. Catholic experience hasn't been the same since.

After that first visit, I not only returned to the Vatican Archives, but also ventured into congregational archives, such as those of the Redemptorists and the Society of the Sacred Heart. Over this time, I have met many other colleagues who, like Matteo Sanfilippo, are Italian-based historians of North American Catholicism. Among the most treasured is Luca Codignola, who now serves as Cushwa's Senior Fellow. Luca and Matteo were invaluable in helping John McGreevy and me to organize Cushwa's Rome Seminar in June 2014, which introduced a cohort of scholars of American Catholicism to the vast opportunities available throughout the city. After that successful seminar, we were searching for a means to extend that opportunity. With the help of Notre Dame's Office of Research and the vision of Ted Cachey, Academic Director of the Rome Global Gateway, the center was able to hire Matteo Binasco as a postdoctoral fellow in Rome. Matteo has spent the last two years researching *Roman Sources for the History of American Catholicism, 1763–1939*, a comprehensive guide to nearly 50 institutional archives in Rome. With that project approaching publication, Luca's cover story in this newsletter introduces the background and purpose of the guide.

Tomorrow morning, I will take the overcrowded H bus to the end of the line to visit the Vincentian Archives and track down a few final details on Elizabeth Ann Seton's cause for canonization (see Luca's "case study" on Seton, page 10). Navigating Rome and its archives can be intimidating. I smile, though, when I think of how much better off I am today than when I first visited five years ago. I can read and speak Italian now (admittedly with an accent), and I have a sense of what I can expect to find. Working with Matteo Sanfilippo, Matteo Binasco, and Luca Codignola has helped me build confidence as a researcher in Rome, which is what we hope this guide will do for many historians to come, placing the promise of Roman sources a bit closer to hand.

Kathleen Sprows Cummings

October 17, 2016

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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

COVER PAGE PHOTOS, CLOCKWISE FROM TOP LEFT: 1) Urban College of Propaganda Fide; 2) Congregation for the Oriental Churches; 3) Casanata Library, statue of Cardinal Girolamo Casanata (1620–1700); 4) Bernini facade of the Palazzo di Propaganda Fide; 5) Angelica Library; 6) Congregation for the Doctrine of the Faith.



Thomas Sugrue

Thomas J. Sugrue, professor of social and cultural analysis and history at New York University, delivered the annual Cushwa Center Lecture, entitled “Beyond the Catholic Ghetto: Integrating Catholicism and Modern American History,” on April 28, 2016.

Calling himself a “fellow traveler” of Catholic historians, Sugrue began with a tribute to R. Scott Appleby as a scholar working on the relationship of religion and modernity, a contributor to public dialogue, and a historian of international relations and Catholicism. Sugrue called Appleby a “connector”—on a personal, institutional, and scholarly level. He said Appleby works across boundaries and brings people and ideas together, embodying the spirit of *Gaudium et spes* in its call for a stronger relationship between Church and world. In tribute to Appleby’s editorial role in the Cushwa Center Studies of Catholicism in Twentieth-Century America series, Sugrue structured his talk as a reflection on the relationship of Catholic history to American history in the 20th century, thinking out loud about what the books in the series should teach American historians and suggesting fruitful avenues for the development of the discipline.

Sugrue praised the range of the series, which encompassed labor history, ethnic and immigration history, the social history of politics, the intellectual and cultural history of Catholicism, the history of Catholic theology, the history of gender, family, and sexuality, and the history of everyday spirituality and devotional practices. In other words, he pointed out, the series participated in the historiographical transformation of the entire discipline, well beyond “Catholic history.”

Sugrue’s title, “Beyond the Catholic Ghetto,” refers to a metaphorical construction often used by Catholic historians to suggest a movement of American Catholics during the 20th century from a subculture into the “mainstream” of American society. Although this picture has been complicated considerably by modern historiography, Sugrue preferred to think about the phrase as a description not only of a historical event, but of the development of historical writing, as Catholic historians have left an “internalist” or denominational focus behind in favor of an engagement with larger questions about society and politics. In turn, he called on American historians more

Thomas Sugrue Presents Annual Cushwa Center Lecture on Integrating Catholicism and Modern American History

generally to leave their own ghettos in turn and look more closely at religion as a dynamic factor in American life.

Sugrue highlighted four themes emerging from the series as a whole that he regards as key for Americans.

First, he argued, the books collectively show the promise of Catholic history to cut across the boundaries and binaries that shape how 20th century American historians teach and write—because Catholics themselves resist easy categorization. Catholic history blurs the boundaries between personal and political; familial, local, and national; bottom up and top down. Sugrue pointed out that Catholic history deals especially well with the so-called “spatial turn” in American history, because Catholicism itself thinks and acts spatially, through the construction and maintenance of sacred territory, which involves thinking through the relationship of intellectual and material boundaries.

A second major theme of the series, Sugrue noted, is the allocation of power and resources across metropolitan space. Catholic history, he claimed, does an especially good job of highlighting the importance of institutions in American life as mediating forces shaping everyday life; it’s not that it ignores the agency of the individual, but it doesn’t overemphasize it as much American historiography of the 20th century does. The familial, the communal, the sociable, play a large role in all these books, making Catholic historians “intuitively social scientists,” thinking about networks and connections between people within society.

A third major theme Sugrue sees in the series is an emphasis on the heterogeneity of “the Catholic experience.” Contrary to a too-frequent tendency of historians to flatten “Catholicism” into a single monolith, Sugrue noted that the series shows the ways in which common threads of Catholicism manifest in different times and places, demonstrating that the tradition is dynamic and malleable. While each of the books shows the tradition getting “reshaped and reordered” in specific social and political contexts, Sugrue pointed out a few instances of particular interest to him. How, he wondered, did a more libertarian rhetoric of individual choice and the market come to be attractive to a segment of American Catholics in the late 20th century, in a way that would have made their parents and

see *Cushwa Center Lecture* on page 38

Mark Noll's *In the Beginning Was the Word: The Bible in American Public Life, 1492-1783*



Mark Noll

On April 16, 2016, more than 80 participants gathered at the Morris Inn for the Seminar in American Religion. The topic of this semester's seminar was Mark Noll's *In the Beginning Was the Word: The Bible in American Public Life, 1492-1783* (Oxford University Press, 2015). Noll, a longtime friend and collaborator of the Cushwa Center, served as the Francis A. McAnaney Professor of History at the University of Notre Dame before retiring in May 2016. He has authored, edited, or co-edited over 50 books, including *America's God: From Jonathan Edwards to Abraham Lincoln* (2002) and *Protestantism: A Very Short Introduction* (2011). *In the Beginning Was the Word* details how American colonists came to prize the Bible as an authoritative text even as they disagreed over how to interpret it and rejected the formalized union of church and state found in European Christendom. Brendan McConville, professor of history at Boston University, and Beth Barton Schweiger, independent scholar, responded to the book.

Cushwa Center Director Kathleen Sprows Cummings and Noll both offered opening remarks at the seminar. Cummings praised Noll as an "incredibly prolific writer" while Noll expressed appreciation to those whose questions, feedback, and insight had enriched his own scholarship. He highlighted contributions made by his graduate students and by participants at Wheaton College's 1979 conference on the Bible in America. He also thanked the Cushwa Center, calling the Seminar in American Religion a "great gift" for scholars.

Noll explained how he had initially set out to write a history of the Bible in public life from Columbus to Barack Obama, only to see his study of the colonial period grow into a standalone work. Ending the present volume in 1783, he noted, made it harder to show how colonial and Revolutionary era interpretations of the Bible continued to influence public life well into the 19th century. Noll expressed hope that he would be able to investigate these resonances in a subsequent volume. He also acknowledged that the American history told in this book focused on the colonies that became part of the United States, rather than on the North American continent as a whole.

McConville began his comments by praising Noll's book as a fascinating and ambitious study, then offering an alternative interpretation of how social and religious change occurred in

the colonies. McConville suggested that the book "too readily accommodates" the view that Enlightenment thought undermined the Bible's teaching authority and ushered in a more secular and materialistic period. Before U.S. independence, McConville argued, the Enlightenment affected only a small group of colonial elites, while the majority of colonists remained largely unaware of it.

McConville described how revivals and imperial political culture accounted for colonists' decreasing focus on biblical literalism and their growing identification with Protestantism. Because the mid-18th-century evangelical revivals collectively referred to as the First Great Awakening emphasized the importance of spiritual inspirations, dreams, and visions, McConville explained, "awakened" colonists reread the Bible in light of these revelations and otherwise downplayed the importance of the printed scriptural text. Public celebrations of Pope's Day and other imperial holidays in the colonies likewise fostered an emotional attachment to Protestantism that did not require participants to read or interpret scripture. Rising population density and mobility, combined with literacy and religious education, McConville added, further shaped colonists' understandings of themselves and the Bible.

Schweiger began her remarks by describing Noll as a generous mentor and colleague, noting that his book displays Christian doubleness, or *concursum*, in which the "narrative of worldly events is always coupled or doubled by a supernal one."

She then suggested that his book primarily treats the Bible as a printed text and that "the word as preached in this account was clearly most powerful when it was heard by those who could already read their own Bibles." Noll's emphasis on literacy and text, she explained, led him to focus the book on New England biblicists and printers. But the story of the Bible in America, Schweiger continued, extends beyond New England and books. The 18th-century colonial book trade carried Bibles and other printed works up and down the Atlantic coastline, even as many readers in New England and elsewhere recited words off the page without knowing what the terms actually meant. But this did not stop colonists or slaves, most of whom also could not read with fluidity or comprehension, from

see Seminar on page 39



Colin Barr

On March 29, 2016, Colin Barr offered a public lecture on the global networks that connected Irish Catholic missionary sisters in the 19th and early 20th centuries. Barr's lecture was based on research for his forthcoming book, *Ireland's Empire*, which examines how missionaries from Erin fostered a distinctive "Hiberno-Roman" Catholic identity in the English-speaking world. Barr is a senior lecturer in the School of Divinity, History, and Philosophy at the University of Aberdeen in Scotland and past recipient of the Cushwa Center's Research Travel Grant.

Cushwa Center director Kathleen Sprows Cummings introduced Barr, noting that his lecture highlighted Cushwa's ongoing support for Irish Studies and the Conference on the History of Women Religious, as well as Notre Dame's new partnership with the Benedictine Community of Kylemore Abbey in County Galway, Ireland.

Barr began his presentation by outlining his book project and emphasizing the need to move beyond "national silos" when studying the Irish Catholic diaspora. Previous scholarship, he noted, has generally followed a bilateral approach to Catholic history, detailing the Holy See's relationship with one other country, for instance, or examining the links connecting Irish immigrants living in a particular country with their coreligionists back in Ireland.

This approach, Barr explained, has prevented scholars from seeing the multilateral connections that linked far-flung Irish sisters, priests, and bishops. He discussed how he had initially planned to include a chapter on women religious in *Ireland's Empire*, only to realize that he would need to write a book-length study of how these Irish missionaries preserved their shared sense of identity as they lived in community and maintained correspondence with those laboring in Australia, India, Newfoundland, South Africa, the United States, and other outposts of Ireland's "spiritual empire." Sisters played too important a role in building up "Greater Ireland," Barr concluded, for them to be confined to only one section of his book.

Missionary sisters' global correspondence presents opportunities but also poses problems, Barr said, for prospective researchers. Extensive primary source collections exist, but finding and accessing these materials remains difficult. Barr expressed hope that his exploration of Greater Ireland—based on research in

Colin Barr on "Missionary Sisters in Ireland's Spiritual Empire"

98 archives on four continents—would serve as a "call to action" for scholars to move beyond national frameworks and correct the continuing "underutilization of the archives and stories of religious women."

Scholars must pay closer attention to missionary sisters because "without such women," Barr remarked, "Ireland's spiritual empire would have been entirely impossible."

Barr discussed the reasons why missionary sisters' role in building up Greater Ireland has attracted little scholarly attention. Many of the histories written about these sisters feature amateurish or romanticized accounts, he explained, and several of the best works—such as studies of the Sisters of Mercy in Australia and Newfoundland, respectively written by Geraldine Byrne and Kathrine Bellamy—remain largely unknown in scholarly circles. Many archival materials have been lost, few of the sisters' diaries or letters have been published, and the sisters themselves were taught to be humble and self-effacing.

Further complicating matters, Barr added, is the fact that archival materials pertinent to the history of sisters who worked on one continent may now be housed on a different continent. He emphasized the importance of tracing the multilateral connections of Greater Ireland, even when following these networks leads researchers halfway around the world. For example, the best archive for studying a sisters' missionary college in County Kilkenny, Ireland, is located in suburban Sydney, Australia.

Barr contextualized the story of Irish missionary sisters by describing Dublin Archbishop (later Cardinal) Paul Cullen's mid-19th-century efforts to infuse traditional Irish Catholic identity with ultramontanist. The combination produced, Barr explained, an "ideologically consistent Hiberno-Roman Catholicism" that called on Catholics to construct their own subculture and isolate themselves from other members of society.

This inward-looking Irish Catholic subculture, which missionaries later exported to settlements across the English-speaking world, required the creation of "infrastructure" to keep Catholics separate from their neighbors. Women religious, Barr noted, played an "integral and not particularly subservient" role in this "global Irish ecclesiastical expansion." While only

see *Missionary Sisters* on page 40

Friends of Cushwa News and Notes

During summer 2016, **Bill Cossen** (doctoral candidate, Pennsylvania State University; 2014 Research Travel Grant recipient) was the recipient of a Filson Fellowship from the Filson Historical Society in Louisville, Kentucky, and was awarded a Graduate Student Summer Research Grant from the American Catholic Historical Association.

Massimo Faggioli (2012 D'Agostino Travel Grant recipient) has accepted an appointment as Professor of Theology and Religious Studies at Villanova University.

Jonathan Koefoed (Ph.D., Boston University, 2014; 2012 Research Travel Grant recipient) has accepted a position as Assistant Professor of History at Belhaven University in Jackson, MS.

Gracjan Kraszewski (Ph.D., Mississippi State University, 2016; 2015 Research Travel Grant recipient) successfully defended his dissertation earlier this year. He is currently working on the manuscript for his book, *Dogma & Dixie: Roman Catholics and the Southern Confederacy during the American Civil War*.

In July, **Suzanne Krebsbach** (independent scholar; 2014 Research Travel Grant recipient) presented a draft of "Charleston Catholics and Slavery: Comparing Bishop John England's and Bishop Patrick Lynch's Defense of Slavery" to the St. George

Tucker Society (Asheville, North Carolina). The paper draws on research conducted at the Notre Dame Archives.

Robert P. Russo (M.A., Lourdes University, 2011) is currently working on a database of all of the publications that Dorothy Day mentions in her own writing, with the idea of writing a scholarly paper regarding the literature that shaped her spiritual thought. He is also working on a paper regarding the Jungian notion of the father figure in the life of Day.

Shannen Dee Williams (Assistant Professor, University of Tennessee) is a Scholar-in-Residence at the Schomburg Center for Research in Black Culture for the 2016–17 academic year, where she plans to complete the manuscript for her first book, *Subversive Habits: The Untold Story of Black Catholic Nuns in the United States*. Earlier this year, she also was appointed to a 3-year term as a Distinguished Lecturer for the Organization of American Historians.

Since retiring from the Catholic University of America, **Joseph M. White** has been revising his 1989 book, *The Diocesan Seminary in the United States: A History from the 1780s to the Present*, giving greater attention to methods of priestly formation with a view to explaining the background of clerical culture and clericalism in the U.S. Catholic Church.

Four Scholars Receive Initial Hesburgh Research Travel Grants

In May 2016, the Cushwa Center for the Study of American Catholicism named four inaugural recipients of the Rev. Theodore M. Hesburgh, C.S.C., Research Travel Grant program, an initiative created to support projects that consider the legacy of Father Hesburgh, late president emeritus of the University of Notre Dame.

"The projects proposed by these scholars affirm Father Hesburgh's broad influence on society and the Church," said Kathleen Sprows Cummings, director of the Cushwa Center and associate professor of American studies and history. "The selection committee is looking forward to the insights that will emerge from each of these projects, and we are confident that the new Hesburgh Research Travel Grant program will stimulate exciting research well beyond this first round."

The grants, which are open to scholars of any academic discipline, will be awarded twice a year through 2018. They defray travel and lodging costs related to conducting research at the University of Notre Dame Archives.

Hesburgh was a longtime supporter of the University Archives, according to Wm. Kevin Cawley, senior archivist and curator of manuscripts. "The records he sent us over the years document more than half a century of Notre Dame's history. Because of Father Hesburgh's active participation in many outside organizations, his papers are also of interest to scholars from a wide variety of disciplines."

The first record of Hesburgh sending documents to the Archives dates from July 1971, and for many years the Archives received his non-current files on an annual basis. The Hesburgh collection now occupies more than 500 feet of shelf space and contains recordings, photos, microfilm, digital data, and other media in addition to his papers. The Archives acquired more of Hesburgh's documents after his death in February 2015, although these latest additions are not yet available to researchers.

The following four scholars (next page) are the first to receive Hesburgh Travel Grants. Applications for the Hesburgh Research Travel Grant are reviewed twice yearly. The next round of proposals are due April 1, 2017.



Eladio B. Bobadilla is a doctoral candidate in history at Duke University. His project, “One People without Borders: Chicano Roots of the Immigrants’ Rights Movement,” looks at the shift that occurred in the 1960s and ’70s regarding Mexican Americans’ understanding of immigration, and how that shift happened despite a struggling economy, high unemployment, and losses

for organized labor. “The work of people like Theodore M. Hesburgh led to significant changes in the way Mexican Americans perceived the question of the immigrants, and led to a more welcoming, compassionate, and politically united stance,” Bobadilla said. He will be examining papers related to the Select Commission on Immigration and Refugee Policy and the Immigration and Refugee Concerns files.



Michael Franczak is a doctoral candidate in history at Boston College. His project, “U.S. Foreign Policy in the North-South Dialogue, 1974–1982,” will analyze the transformation of U.S. foreign policy that occurred during the 1970s, specifically how the dialogue between the global North and the global South helped to shape neoliberalism, neoconservatism, and human rights.

Franczak’s interest in Hesburgh relates particularly to human rights. “Hesburgh used his prominence in American political life to convince politicians that the division of the world into a rich North and a poor South was the greatest threat to world peace. For Hesburgh, any vision of human rights that did not also prioritize economic rights—access to food, shelter, health care, and education—was incomplete at best,” he said. Franczak will be examining correspondence as well as files related to the Overseas Development Council; the UN Conference on Science, Technology, and Development; the Council on Foreign Relations; and the Committee of Americans for the Canal Treaties.



Edward Hahnenberg is professor of theology at John Carroll University. His research project, “Theodore M. Hesburgh, Theologian,” explores how Hesburgh’s theology of the Catholic laity influenced his leadership in Catholic higher education. “The larger goal [of the project] is to inform contemporary conversations about the mission and identity of Catholic

universities by placing the question of the university’s relationship to the Church within a broader ecclesiological framework,” Hahnenberg said. He will examine Hesburgh’s speeches, sermons, correspondence, and other writings between 1945—the year Hesburgh completed his dissertation on the laity for his doctorate in theology at the Catholic University of America—and 1967, the year that he oversaw the transfer of governance of the University of Notre Dame from the Congregation of the Holy Cross to a lay board of trustees.



A. Maureen Wangard is an independent researcher who is adapting her dissertation, titled “Reinert as Servant Leader: Assessing the leadership of Father Paul Reinert as President and Chancellor at Saint Louis University,” into a book. Reinert and Hesburgh were friends for more than five decades, both serving as Catholic university presidents in the lead-

up to Vatican II and the years following the council’s close. In 1967 Reinert served as Hesburgh’s advisor during the Land O’Lakes conference, the landmark event at which American Catholic university leaders met to discuss how their institutions might respond to the call of Vatican II and modernize Catholic university academics and governance. Wangard will examine correspondence files in the Hesburgh collection and papers related to the International Federation of Catholic Universities.



Scenes from Hesburgh’s life: a leader in higher education; an admired and welcomed traveler; a stabilizing force amid campus activism; a voice for civil rights on the national scene.

CALL FOR PAPERS

North Atlantic Catholic Communities in Rome, 1622-1939

Rome, Italy | June 6-7, 2017

The Cushwa Center invites interested scholars to submit proposals for papers dealing with any aspect of the presence in the Eternal City of individuals as well as communities originating from present-day England, Wales, Scotland, Ireland, English- and French-speaking Canada, and the United States.

As is well known, Rome and its ecclesiastical institutions stood at the center of what amounted to a global Catholic empire, with the pope reigning as emperor, the Sacred Congregation de Propaganda Fide operating as a kind of colonial office, and the various national colleges of Ireland, England, Scotland, and (from 1859) “North America” serving a function analogous to that of modern embassies. Although this Catholic empire had interests all over the world, one of its most important theaters was the North Atlantic world. The Catholics of England, Scotland, Ireland, and Wales interacted with one another at home, settled British North America and the United States, encountered the French-speaking Catholics of Québec, and struggled with Protestants and with one another.

This international conference will help identify the transnational network comprising so many individuals who, despite the fact that they came from different countries in the North Atlantic region, had their destination or their intellectual point of reference in the Eternal City and looked to Rome as their spiritual metropole. International perspectives will highlight the global dimension of Rome as a unique cultural and religious crossroads.

For more information on the conference’s themes, how to submit a proposal, and other details, please find the full call for papers at cushwa.nd.edu/news. Proposals are due **December 30, 2016**.

In 2017, the Cushwa Center’s Peter R. D’Agostino Research Travel Grants will provide travel support (up to \$1,500.00) for presenters at this conference. Presenters must submit a grant application to be considered for funding (deadline: December 31, 2016). Preference will be given to applicants who also plan to conduct research in Roman archives during their travel. To apply, visit cushwa.nd.edu/grant-opportunities.

Cushwa Staff News

In June 2016, **Heather Grennan Gary** accepted an offer to serve as Editor of *The Cresset*, the journal of literature, the arts, and public affairs published out of Valparaiso University. This was a wonderful opportunity for Heather, but a significant loss for the Cushwa Center! Heather joined Cushwa in 2012 as Communications and Outreach Specialist, she accomplished a great deal over her four years here, beginning with the transformation of the *American Catholic Studies Newsletter*. We’re extremely grateful for all she has done to enrich and advance the conversations fostered at Cushwa, and she will be missed!



William Schmitt

We are very happy, however, to welcome **William G. Schmitt**, who began in late October as the center’s new Communications and Outreach Specialist. Bill brings 12 years’ experience as a communicator in Catholic higher education. Most recently, he served as Communications and Media Specialist at Notre Dame’s Institute for Educational Initiatives, which houses the Alliance for Catholic Education (ACE).

He is a graduate of Fordham University as well as Princeton University’s Woodrow Wilson School of Public and International Affairs, and author of *Words of Life: Celebrating 50 Years of the Hesburgh Library* (Notre Dame Press, 2013).



Valentina Ciciliot

We are also pleased to welcome **Valentina Ciciliot** as a Postdoctoral Fellow. Valentina joins us from the Ca’ Foscari University of Venice, Italy, as the recipient of a 2015 Marie Curie Fellowship from the European Commission for a research appointment at the Cushwa Center. She specializes in the history of contemporary Christianity and holds her Ph.D. from the University of Reading, United Kingdom. Her project examines the origins of the Catholic charismatic movement in North America and Europe as well as the movement’s global reach and contexts. Valentina and her family have relocated from Venice, Italy, to South Bend, Indiana, as she pursues this research over the next two years (2016–2018), beginning with primary source material at the Notre Dame Archives.

Cushwa Center Funding Opportunities

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

Deadline: December 31, 2016.

Peter R. D'Agostino Research Travel Grants support research in Roman archives for a significant publication project on U.S. Catholic history. Grants in 2017 will provide travel support for presenters at the conference, "North Atlantic Catholic Communities in Rome, 1622–1939," to be held June 6–7, 2017, in Rome, Italy (see the call for papers on p. 6).

Deadline: December 31, 2016.

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

Deadline: December 31, 2016.

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

Next deadline: April 1, 2017.

Visit cushwa.nd.edu/grant-opportunities for more information on all of Cushwa's funding opportunities.

Cushwa Advisory Board Retirements

Two members of the Cushwa Center Advisory Board, Professors Thomas Kselman and Mark Noll, are retiring this year after distinguished careers. Their students are marking the occasions with two scholarly gatherings in the spring:

A Symposium in Honor of Thomas Kselman

March 9, 2017 | University of Notre Dame



Colleagues, friends, and former doctoral students will gather for a symposium to celebrate the career of Thomas Kselman, professor of History. Kselman, a distinguished Europeanist, is the author or editor of four books, including *Miracles and Prophecies in Nineteenth-Century France*,

which won the John Gilmary Shea Prize in 1984. His upcoming book, *Conscience and Conversion: Religious Liberty in Post-Revolutionary France*, will be published in fall 2017 by Yale University Press. The program in March will feature panel discussions with participants revisiting and appreciating Kselman's scholarship as well as expressing their regard for him as a colleague and mentor. Sponsored by the History Department of the University of Notre Dame and the Cushwa Center. For more information, visit cushwa.nd.edu/events.

A Conference in Honor of Mark Noll

March 30 – April 1, 2017 | University of Notre Dame



Hosted by the History Department of the University of Notre Dame, "Enduring Trends and New Directions" honors the career of Mark Noll by reflecting on his work in the history of American Christianity while also looking forward to new directions in the field. The conference will

include panels on the history of American Christianity from the colonial era to the 20th century as well as the recent history of World Christianity. Discussions on "the evangelical mind" and on the writing of "grand narratives" in U.S. religious history will feature commentary from scholars such as George Marsden, Catherine Brekus, Tommy Kidd, and Darren Dochuk. *Books & Culture* editor John Wilson will host a lunchtime interview of Noll. Visit cushwa.nd.edu/events for more details and to register.



Perils and Surprises on the Way to Rome

Should Americans Flock to the Vatican Archives?

By Luca Codignola

Ask any North American scholars who have done archival research in Rome what to expect on your first research trip to the Eternal City, and they'll probably mention the excitement of landing at Leonardo da Vinci airport, the crush of Roman traffic, the moment when you arrive at your first archives and present your student or faculty credentials to the *usciera* (receptionist). But all of that usually comes with some confusion and anxiety—and they haven't even mentioned the actual research! Once you've decided to make a research trip to Rome, where do you start? How do you find the material you're looking for, or even know whether it exists?

In the early 20th century, the Carnegie Institution of Washington attempted to help scholars in this very predicament. It published a number of guides to archival material for the history of the United States scattered around the Western world. In 1911, U.S. diplomatic historian Carl Russell Fish wrote his "Roman and Other Italian Archives" volume. It was meant to be "a preliminary chart of a region still largely unexplored." Fish lived in Rome for less than a year—between 1908 and 1909—and although his guide is more than a century old, it is still valuable for scholars embarking on a research trip to Rome.

More recently, between 1966 and 2006, the Academy of American Franciscan History produced an 11-volume

"calendar" of the archives of the *Propaganda Fide*, the Holy See's department in charge of all missions around the world, including, until 1908, the United States and Canada. This most useful finding aid is, however, limited to one repository, albeit of vast importance for the history of North America.

In 2014, the Cushwa Center for the Study of American Catholicism convened a seminar in Rome to introduce scholars to a number of archives in Rome and Vatican City. By the end of the seminar, it was clear that a new guide would benefit not just the seminar participants, but other current and future scholars wanting to do archival research in Rome on the Catholic Church in North America. Such a guide would open



Angelica Library (l.); Pontifical Irish College



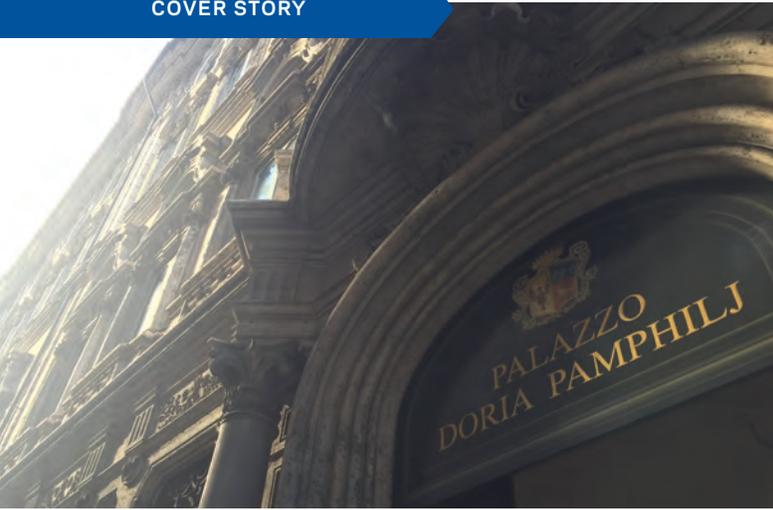
up new horizons, allowing scholars to devise fresh research ideas, draft the related project, knock at the right archival door in Rome, search for the correct series, and, eventually, ask for the file that contains *that* special document.

This is the main rationale behind the *Guide to Roman Sources for the History of American Catholicism, 1763–1939*, compiled by Matteo Binasco, Cushwa’s postdoctoral fellow in Rome, under the supervision of the center’s director, Kathleen Sprows Cummings, and with the assistance of myself, Luca Codignola-Bo, the Cushwa Center’s senior fellow, and Matteo Sanfilippo, a professor of history at Università della Tuscia in Italy. Binasco, who received his Ph.D. in history from the National University of Ireland at Galway, has visited more than 50 archives and libraries in Rome. For each of them, he has compiled an entry that includes information about the repository’s address, hours, holidays, and the documents scholars need in order to gain access. This information is followed by a brief history of the institution, explaining when it was established and for what purposes. Next, the entry describes its holdings (collections, series, sub-series, volumes, etc.) and how they are organized. Finally, Binasco has given the prospective researcher information about known material of American interest—with some exemplary case studies (see sidebar)—in addition to tips on where such material could be found. The guide is currently being prepared for publication and will appear within the next year in both print and digital editions; further details will be announced via the Cushwa Center’s mailing list and social media outlets as they become available.

The time span selected for the guide requires some explanation. The opening year, 1763, is the date of the Treaty of Paris, marking the conclusion of the so-called French and Indian War. In the treaty, France ceded its holdings in Canada and much of Louisiana to Britain, while Spain ceded Florida, solidifying a vast British-controlled North America, much of which would eventually become part of the United States. It took another few decades before British North America and the United States

Archives Included in the Guide

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| Abbey of Saint Paul Outside the Walls, Archives | Missionary Sisters of the Sacred Heart of Jesus, General Archives |
| Angelica Library | Museum of the Risorgimento, Archives |
| Apostolic Penitentiary, Archives | National Central Library of Rome (Vittorio Emanuele II) |
| Archives of the City of Rome | Non-Catholic Cemetery in Rome, Archives |
| Archives of the State of Rome | Pontifical Institute of Santa Maria dell’Anima, Archives |
| Augustinians, General Archives | Pontifical Irish College, Archives |
| Brothers of the Christian Schools, General Archives | Pontifical Scots College, Archives |
| Capuchins, General Archives | Pontifical Urban University, Library |
| Casanata Library | Propaganda Fide Historical Archives |
| Central Archives of the State Congregation for the Doctrine of the Faith, Archives | Redemptorists, General Archives |
| Congregation of the Mission (Vincentians), General Archives | Roman Archives of the Society of Jesus |
| Daughters of Saint Mary of Providence, General Archives | Sacred Heart of Jesus, General Archives |
| Discalced Carmelites, General Archives | Santa Maria Sopra la Minerva, Archives |
| Dominican Order, General Archives | Servants of Mary, General Archives |
| Doria-Pamphilj Archives | Society of the Catholic Apostolate (Pallottines), General Archives |
| Episcopal Church of St. Paul’s Within the Walls, Archives | Vallicelliana Library |
| Franciscan Order, General Archives | Vatican Libraries |
| Historical Archives of the Italian Foreign Ministry | Vatican Secret Archives |
| Irish Dominican College, Archives | Venerable English College, Archives |
| Irish Franciscan College of Saint Isidore, Archives | Vicariate of Rome, Archives |
| Keats-Shelley Memorial House, Archives | Waldensian Faculty of Theology, Library |
| Maestre Pie Filippini, Archives | |
| Missionary Oblates of Mary Immaculate, General Archives | |



Doria-Pamphili Archives

agreed on their respective borders. In fact, many French-speaking western Catholics later became citizens of the United States. As for 1939, that is the end of the pontificate of Pius XI. At the time of the guide's publication, this is the official "closing date" beyond which scholars cannot expect to consult Vatican archival material. There are some exceptions to this general rule, however. For example, documents of the Second Vatican Council (1962–65), as well as those of *Ufficio Informazioni Vaticano, Prigionieri di Guerra* (Vatican Information Office, Prisoners of War), dealing with the years 1939–47, are open to researchers and are housed within the Vatican Secret Archives collections. Cardinal Francis J. Spellman, archbishop of New York, and Egidio Vagnozzi, apostolic delegate to the United States from 1958 to 1968, figure prominently in the proceedings of the Council. Finally, for some time Vatican archivists and international scholars have whispered that there may be new accessibility on the horizon for World War II and Cold War material. However, at this time there is no official timeframe for this material's release.

Additional guidance

So, now that with the help of Binasco's *Guide* you think you know exactly why you are going to Rome, what you want to achieve there, and especially *how* you are going to do it, allow me to provide you with some extra tidbits. I have been a user of the Roman archives and libraries for over 40 years and, if anything, I have some experience to share!

The first distinction that one must make is between open and closed archives. For a variety of reasons, some archives and libraries are, in fact, closed to researchers. For example, the archives of the Venerable English College (est. 1579), the Urban College of *Propaganda Fide* (1627), and the Pontifical Irish College (1628) are all closed. That is a pity. Many North American bishops (Francis Kenrick, archbishop of Philadelphia, for one) studied at the Urban College. Given the number of Irish priests and bishops who went through the Irish College before serving in the United States, this archive contains a wealth of information on New York, Pittsburgh, Charleston, Chicago, Detroit, and other American locations. Meanwhile, in the first half of the 19th century, Robert Gradwell and Cardinal Nicholas Wiseman, while rectors of the English College, constantly lobbied on behalf of their American associates. Also closed are the archives of the Society of the Catholic Apostolate, whose members are better known as Pallottines. In 1884, they established the church Our Lady of Mount Carmel in New York, a key institution for the local Italian and Italian-American community. The Archives of the *Maestre Pie Filippini* and the General Archives of the Missionary Sisters of the Sacred Heart of Jesus are unavailable as well. These congregations also provided significant assistance to the newly-arrived Italian community. Mother Francesca (Frances) Saverio Cabrini, canonized in 1946, belonged to the Sacred Heart of Jesus community. Lack of staff seems to be the main

Case Study: Conducting Roman Research on Elizabeth Ann Seton

Here's one example of the challenges a researcher might face in undertaking archival research in Rome. In late 1803, a young woman from New York City, Elizabeth Ann Bayley Seton, traveled to Italy with her oldest daughter, Anna Maria, and her ailing husband William Magee Seton. His doctors had told her the milder Italian climate could assuage William's tuberculosis. It was not so. William died two days after Christmas, leaving his distraught wife and daughter penniless and unable to speak the local language. Luckily, the brothers Filippo and Antonio Filicchi, whose firm based in the port of Leghorn (Livorno) had been a partner in the Seton family business, took the widow and child under their care. In the late 1780s, Filippo had lived in the United States and had married Mary Cowper, herself from New York City. Filippo could speak English, and in 1794 President George Washington had appointed him as the U.S. consul general in Leghorn, the earliest appointment of that sort in the Italian peninsula. As is well known, after her return to the United States, Elizabeth Ann Seton converted to Catholicism, established a school for girls in Emmitsburg, Maryland, founded the Sisters of Charity, and, in 1975, went on to become the first native-born citizen of the United States to be canonized by the Roman Catholic Church.

The Roman Catholic Church does not certify applications for sainthood easily. A special committee studies each case. The process involves collecting all the pertinent documents. Once treated, these are duly filed and placed in an archival repository. In the case of Mother Seton, these consist of 24 volumes of printed and manuscript material now stored in the *Congregazione dei Riti* (Congregation of the Rites) archives.

Actually, things are a bit more complicated than that. The 24 Seton volumes are numbered from 6057 to 6080, because they are part of a sub-collection titled *Congregazione delle Cause dei Santi—Processus*, which consists of 13,283 archival units. Yet there is more. The *Congregazione dei Riti* archives are but one of 600 archival collections that are collectively known as the *Archivio Segreto Vaticano* (Vatican

reason for the unavailability of these archives; for example, at the Urban College, the archives were open to researchers in the 1990s, whereas today they are closed for lack of staff. Still, researchers are advised to check from time to time. The English College, for example, is simply reorganizing its holdings under the capable supervision of Schwarzenbach Research Fellow Maurice Whitehead, who is currently in charge of its archives.

Among the open repositories, I have found it useful to distinguish between libraries and archives. Libraries store books, whereas archives preserve documents that were accumulated as a result of some institutional activity. In Rome, however, such a distinction must be used with care. Given that most of the libraries are centuries old, many also include a manuscript section. Take, for example, the *Biblioteca Apostolica Vaticana* (Vatican Library). Established around the fourth century—a thousand years before the invention of the printing press—the library holds some 80,000 manuscripts, in addition to drawings, paintings, and maps. A report on the early Jesuits in Maryland in the 1630s, forwarded by the nuncio in Flanders, is there, as are the reports on New Orleans, Philadelphia, and Boston written between 1906 and 1910 by Italian journalist and vice-consul Luigi Villari. Outside Vatican City proper, but still part of the Holy See's heritage, other libraries—such as the *Casanatense*, *Vallicelliana*, *Angelica*, and *Corsiniana*—hold unexpected treasures, such as the 1816–18 letters of the Louisiana Vincentian, Felice De Andreis; or an early 20th-century correspondence involving three renowned American and Italian scientists, Evans G. Conrad, Hale G. Ellery, and Vito Volterra. Another library, that of the Waldensian Faculty of Theology, holds documentary material on the life of Alessandro Gavazzi, a former Cleric Regular of St. Paul (Barnabite) who became a Protestant chaplain in Giuseppe Garibaldi's army; his 1853–54 promotional tour in New York, Montreal, and Quebec City almost got him lynched.



Entrance to Jesuit Curia in Rome

As for archives proper, their variety is mindboggling. Institutional archives such as those at the Vatican Secret Archives, *Propaganda Fide*, or what used to be called the Holy Office of the Inquisition (now *Congregazione per la Dottrina della Fede*), closely follow the daily routines of the Roman church. It was the Holy Office, for example, that had the last word on a prospective marriage between a Native American woman and a European settler, by either granting proper dispensations or making their union null and void. Documents of American interest may also be found in unlikely institutional repositories, such as the *Archivio Storico Generale della Fabbrica di San Pietro* (the body overseeing the building of St. Peter's Basilica). The *Fabbrica* features the correspondence of prominent members of the American hierarchy such as Bishop William H. O'Connell of Boston and Archbishop Michael Joseph Curley of Baltimore,

Secret Archives). This is the most important archival repository of the Holy See. Officially established in 1612, but in fact storing documents that go back to the eighth century, the *Archivio Segreto Vaticano* consists so far of 85 linear kilometers (55 miles) of documents. Without a proper guide, you would never find those 24 volumes on Mother Seton.

Without a proper guide, you also would not know of the existence of a letter that young Filippo Filicchi addressed to Pope Pius VI in 1785, asking for permission to travel to the United States on business. The letter still exists and is now stored in a different archival repository, that of the Sacred Congregation "*de Propaganda Fide*," in volume 23 of the series *Udienze*. Had that petition been turned down, Filippo and Mother Seton might not have met—but wait, there is more. Upon his first return from the United States, Filippo wrote a letter to his parents in which he told them of his impressions of America (the "unbelievable" freedom enjoyed by the young and "mostly beautiful" American women, etc.). A copy of that letter still exists, and is now stored in the series "*Miscellanea di carte politiche e riservate*" (in other words, a mishmash collection) of the *Archivio di Stato di Roma*, which stores all sorts of documents pertaining to the Eternal City prior to its annexation in 1870 to the recently-founded Kingdom of Italy. And here are two more archival gems to be found in a Roman archive as part of the "Seton connection." In 1862, Henry Seton, Elizabeth's grandchild and a Union Army captain, sent to the abbot of the *San Paolo Fuori le Mura* basilica, the Benedictine Henry Smith, a lengthy letter describing the ordeal of the Civil War in Virginia. And here is a diary written by Henry's brother, Robert Seton, describing his own experience in Rome and Italy from 1857 to 1865 as a student in the Pontifical North America College, and his return journey to the United States (Robert went on to become titular archbishop of Heliopolis in 1903 and wrote the history of the Seton family).

All in all, this example shows both the incredibly rich promise of Roman archives for researchers of American Catholicism, and the difficulties of unangling the many locations in which relevant material may be found. It is this situation that the new *Guide* seeks to remedy.



Participants at the 2014 Rome Seminar touring the Redemptorist General Archives.

who expressed their wish to purchase copies of the St. Peter's mosaics. In the *Archivio Storico della Congregazione per le Chiese Orientali* (Congregation for the Oriental Churches), Binasco came across the politically incorrect opinion given in 1916 by the bishop of Columbus, James J. Hartley. The local Slovakian community of Byesville, Ohio, had petitioned Pope Benedict XV for a priest who spoke their language. Bishop Hartley, who was against such a request, explained his position: "In the next world the Slovaks will not be able to speak to God in the Slovak tongue anyway."

Other Roman institutions remained quite separate from the Holy See proper, and their archives tend to reflect the life of their community. To the Irish College and *San Paolo Fuori Le Mura* (St. Paul Outside the Walls), we could add the Scots College and the Pontifical Institute of *Santa Maria dell'Anima*, the latter a church traditionally linked to the German-speaking community. The Institute's archives preserve, for example, the correspondence of Alois Hudal, who was its rector from 1923 to 1952 and played a key role in the migratory network that allowed many Nazi German and Croatian families to take refuge in the United States or South America after World War II. Other archives came into being after the Kingdom of Italy's 1870 conquest and annexation of Rome. It is in the *Archivio di Stato di Roma* and in Italy's *Archivio Centrale dello Stato* (National Archives) that American students must look for the personal files of their ancestors of Irish or Québécois origin (the *zuavi pontifici*) who fought for the pope against Garibaldi, or for the records that Fascist Italy kept of its political exiles who had fled to the United States.

I have left for last any mention of the archives of the regular orders. But here is Elizabeth Galitzine, the assistant general of the Sisters of the Sacred Heart of Jesus, who in the early 1840s recommended to her sisters not to let their disappointment show when dealing with the American public: "Avoid any air of repulsion and of boredom for the country, its customs, and its laws. Avoid any comparison with other countries that might be

detrimental to America. Americans shy away from those who hurt their national pride." This document, and the archives of the order, are found in Rome; and so are those of several other women's orders, among them the Daughters of Saint Mary of Providence, who in 1913 established their first U.S. mission in Chicago.

As for the men's orders, the significance for the study of U.S. history of archives such as those of the Jesuits, the Franciscans, the Capuchins, the Carmelites and Discalced Carmelites, the Servants of Mary, the Dominicans, the Redemptorists, the Oblates, the Brothers of the Christian Schools (or Christian Brothers), or the Congregation of the Mission (or Vincentians) is also well known. During his peregrinations among the Roman archives, Binasco found a 1917 letter in which an American Capuchin explained to his superior why he and his confreres were never invited to social occasions. Could it be, he wondered, that "the appendages on our face, which people refer to as hairy entanglements, are repulsive to the American idea of appearance?" In fact, he added, "Catholics as well as non-Catholics are so accustomed to see priests clean-shaven," that the fathers had difficulty explaining that the Capuchins were priests, in spite of their whiskers and beards. This very practical preoccupation reminded me of documents that I myself had found in Roman archives, such as the letters of the parish priest who wondered whether he could employ a Protestant organist in his church, or of a bishop who asked whether he could accept an oath taken on a Protestant Bible.

Seasoned Roman archive visitors certainly have their own special documents that they have encountered in the course of their research, and students and scholars visiting Rome for the first time can look forward to their own thrilling moments of discovery. Binasco's forthcoming *Guide* will whet their appetite for research in Rome and ease their entry into the maze of archives there. I can assure you that with time, patience, and the help of this guide, the fog that obscures the view of those new to Roman archives will dissolve, leaving greater opportunity for fruitful research.



CLOCKWISE FROM TOP LEFT: 1) Christine Baudin Hernandez and Ellen Pierce viewing selections from Sandra Schneiders' archives; 2) Members of the Program Committee: Mary Beth Fraser Connolly, Carmen Mangion, and Thomas Rzeznik; 3) Clockwise from top right: Mary Oates, C.S.J., Elizabeth McGahan, and Mary Ewens, O.P., discuss the history of the CHWR with Dawn Araujo-Hawkins of Global Sisters Report; 4) Attendees at the reception.

HISTORY *of Women Religious*

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Tenth Triennial Conference on the History of Women Religious

by Dawn Araujo-Hawkins

On June 26, more than 100 historians, educators, and archivists from around the world convened at the University of Santa Clara for the 10th Triennial Conference on the History of Women Religious. The conference theme was “Whither Women Religious: Analyzing the Past, Studying the Present, Imagining the Future,” and over the next four days, conference attendees heard about 50 papers on topics ranging from the Canadian sisters who taught in Japanese internment camps during World War II to the Irish sisters who influenced their country’s foreign policy in the 1980s.

In the last 30 years, the history of women religious has seen tremendous growth as a field. As Deirdre Raftery of University College Dublin noted in the conference’s opening keynote, no longer is the field defined by its dearth of information. No longer are women religious ignored in or erased from historical memory. “I am excited, inspired by the title of this conference this year,” Raftery said. “It is a title that rightly causes us to give pause and to reflect and ask ourselves where is the field going.”

However, she added, that does not mean that the historians who research and write about Catholic sisters are done making the case for the importance of their field. “Scholars ... have commented on the historical marginalization of women religious,” she said. “Why is the history of women religious marginalized? And perhaps, most troublingly, why has it remained on the margins of histories of the female sex?”

The history of women religious, Raftery said, is still not taken as seriously as it should be by women’s historians or historians more generally, but researchers studying Catholic sisters can change that by actively working to widen the readership of their research—by publishing in new journals and by taking advantage of the new digital tools now available to historians. After all, Raftery said, the history of women religious has significant implications for everyone, not just Catholics. “You’re talking about the collective history of thousands of people. It is hugely important.”

The first night of the conference wrapped up with a new feature: a panel called “Picture in 1,000 Words” where scholars gave short papers on a single visual representation of women religious. There were illuminated manuscripts, annotated journals, and photographs—but judging from its dominance in

the question and answer session that followed the papers, the highlight of the evening was University of Tennessee, Knoxville’s Shannen Dee Williams presenting on the 1964 painting, “My Black Nun.” In the painting a young black woman, dressed in a habit, arms crossed, gazes defiantly at the viewer.

“To me, it’s the most important image of a black nun to ever be painted in the United States in part because she is a product of his imagination,” said Williams, who is currently writing her first book: *Subversive Habits: Black Nuns and the Long Struggle to Desegregate Catholic America*.

Williams said when she interviewed the painter, Philadelphia-based Barkley L. Hendricks, he told her he had dreamed up the fictitious woman in response to the racial trauma of his childhood. Every morning, he had to walk past an all-white Catholic school on the way to the public school he attended, and as he passed, the students and the sisters who taught there would call him racial slurs.

“So, growing up,” Williams continued, “he began to imagine that there was a black sister in that community, and she was his savior. He would dream about this black nun.”

Visual analysis played a role in many papers beyond the two “Picture in 1,000 Words” panels. Carmen Mangion of the University of London, for example, spoke about conceptions of the “modern girl” and her perceived suitability (or lack thereof) for religious life in postwar Britain. Mangion’s paper investigated the imagery of vocation brochures, novels, and popular culture representations of both the “modern girl” and convent life, arguing that fictionalized ideals collided with reality at every step of an entrant’s journey into, and sometimes out of, religious life.



CLOCKWISE FROM TOP LEFT: 1) Susan Maloney, S.N.J.M., giving her paper "From Bride of Christ to Unfinished Liturgy: Spiritual Transitions in the Life of Anita M. Caspary, I.H.M." at the "Picture in 1,000 Words" session; 2) Campus, Santa Clara University; 3) Guests at the CHWR reception in Archives and Special Collections; 4) Kathleen Sprows Cummings (center) with keynote speakers Deirdre Raftery (l) and Sandra Schneiders, I.H.M. (r).

Meanwhile, race also continued to be a significant theme of the conference overall, with papers by Margaret McGuinness and Diane Batts Morrow on African-American Catholics, a joint presentation by Katharine Massam and Veronica-Therese Willaway, O.S.B., on Aboriginal Benedictines in Australia, Jacqueline Gresko on teaching relationships with Japanese-Canadians during World War II, and a panel on colonization, among others.

Williams spoke again on the last day of the conference, this time presenting on the future of black women religious—a future that almost certainly will be based in Africa. Between 2010 and 2011, Williams said, the population of women religious in Africa increased by an unprecedented 28 percent.

"When compared with only 18 percent growth in Asia and steep sister population losses in Europe—minus 22 percent—and the Americas—minus 17 percent—it is clear that if this trend continues, the dominant face of the Catholic sister will soon be brown," Williams said.

On the same panel, Patricia Wittberg, S.C., and Mary Johnson, S.N.D. de N., presented preliminary results drawn from their CARA study of international sisters in the United States, noting that while there is no master list of such sisters, they have found about 4,000 women through correspondence with orders and diocesan offices. According to their research, international sisters and would-be sisters come to the U.S. for six main reasons: they immigrated with their families, they came for their vocation, they came to study, their formation program is based here, they are here for a short-term mission or they are here for a long-term mission.

Just as the profile of women religious is changing dramatically, the Conference on the History of Women Religious itself is also becoming more diverse in its approaches and themes. In addition to panels on new findings in important areas like relationships with clergy and educational practices, key themes emerging from multiple panels and speakers included sisters' perception of "modernity" and its demands; their



practices of identity creation and gender; and their role as both institution-builders (of hospitals and schools, among others, as in papers by Thomas Rzeznik, Fernanda Perrone, Sally Witt, C.S.J., and others) and institution-challengers (as with accounts of sisters' activities against U.S. government policy, by Theresa Keeley, and in social justice work, by Christine Baudin Hernandez and Ryan P. Murphy, among others.) The conference included a variety of research on sisters as transnational actors; Keeley's paper, for example, investigated the role of American nuns in shaping Irish opinion on Reagan's Central American policy.

This year's conference saw several papers from non-historians; in addition to sociologists Wittberg and Johnson, several theologians spoke, and University of Ottawa criminologist Christine Gervais presented on the spiritual innovations of former sisters. The general sense from attendees is hope that more non-historians will follow.

In fact, during a panel discussion turned impromptu planning session, it was suggested that the conference change its name to the more academically inclusive Conference for the Study of Women Religious, a change that appeared to garner general support. The intention is to make the conference more interdisciplinary, which is just one of Cushwa Center director Kathleen Sprows Cummings's "big dreams" for the conference, which has been under the Cushwa umbrella since 2013.

"When I dream big about CHWR, I would like to see it become not just a conference where people can share research but a place that can publicly coordinate research," Cummings said in the planning session. "I think in terms of building a transnational network.

I think of creating spaces for sisters and scholars to come together." She would like the conference to publish a book series, to provide travel grants to researchers and, eventually, to be able to provide dissertation fellowships.

However, Cummings said, all of these dreams take money that the conference does not have. She's said she's been working hard to create an endowment for the study of Catholic sisters, but the conference also needs to start bringing in some revenue—perhaps by charging membership dues.

Cummings said the conference is also facing a demographic challenge. "One of the things we say at every conference is how wonderful it is to see more junior scholars. And I think there are more junior scholars here than there were last time," she said. "None of those junior scholars are sisters. None. And we know why this is . . . there aren't as many sisters, and the women who are entering religious life are not getting Ph.D.'s in history. Something is lost in this."

Despite Cummings' frank report on the conference's status, members were still ready to celebrate at a banquet on night three in Santa Clara. At the banquet, Carol Coburn, director of the C.S.J. Center for Heritage, Spirituality and Service at Avila University, received the Distinguished Historian Award for her contributions to the conference and for her career achievements. Margaret McGuinness of La Salle University received the Distinguished Book Award for her 2013 *Called to Serve: A History of Nuns in America*. And, in absentia, longtime conference administrator and scholar Karen Kennelly, C.S.J., received the Lifetime Achievement Award.



PHOTOS FROM LEFT TO RIGHT: 1) Members of the Program Committee and Steering Committee: Maggie McGuinness, Diane Batts Morrow, and Carol Coburn 2) Katharine Massam, Nan Cano, I.H.M., and Veronica Therese Willaway, O.S.B., on the Santa Clara University campus 3) Carolyn Osiek, R.S.C.J., delivers an invocation at the beginning of the conference banquet

Also honored at the conference was New Testament scholar Sandra Schneiders, an Immaculate Heart of Mary Sister, whose archives have just been received at the Santa Clara University library; a display, drawn from the archives' highlights and curated by Amanda Kaminski, was the key attraction at a reception for CHWR attendees sponsored by Archives & Special Collections. Schneiders, professor emerita of New Testament Studies and Christian Spirituality at the Jesuit School of Theology at Santa Clara University and the Graduate Theological Union, also gave the conference's closing keynote on June 29.

Schneiders' keynote address focused on the need for historians to interpret truth rather than to simply record fact—something Schneiders said is also true in her field of biblical hermeneutics.

“Many decades of biblical scholarship have been spent in obsessive efforts to establish whether Jesus actually did this or did that, spoke exactly these or those words, or even such words,” she said. “Only recently have we begun to realize that those questions are much less important than whether these texts capture and transmit what Jesus truly meant.”

Continuing, Schneiders posited that the historians and religious scholars who are obsessed with “just the facts” are missing the point of their research.

“We could count, as Jesus did, on the bureaucrats and legalists to pursue the details of factuality and the exact compliance with the law—to sniff out infidelity to the rubrics and to pursue the dreamers, the risk-takers and the boundary crosses with all the tools and stratagems of law and order,” she said.

“But we must be able to count much more on those whose visions scan the horizons of the future, to dream new dreams, to embody them in theopoetic texts that create the new world.”

Dawn Araujo-Hawkins is a reporter for Global Sisters Report, an affiliated project of the National Catholic Reporter. She wrote three articles while covering the Conference on the History of Women Religious; they can be found at:

- globalsistersreport.org/news/trends/historians-educators-archivists-gather-conference-history-women-religious-40636
- globalsistersreport.org/news/trends/conference-history-women-religious-fulfills-important-role-40761
- globalsistersreport.org/blog/q/trends/q-diane-batts-morrow-documenting-first-us-congregation-black-sisters-41451

For a wider selection of photographs from the conference, the award citations, and the complete program, please see the website:

- <http://www.chwr.org/triennial-conference/tenth-triennial-conference/>

Following longstanding practice, papers have been archived at the University of Notre Dame; with the authors' permission, some, though not all, are available by contacting cushwa@nd.edu.

Continuing with its triennial schedule, the next Conference on the History of Women Religious will be held in April 2019. Further information will be announced via the CHWR mailing list, which you can join by emailing cushwa@nd.edu and asking to be added.

Interview with Rebecca Berru Davis

Rebecca Berru Davis was one of the nearly 50 scholars who presented research at the Tenth Triennial Conference on the History of Women Religious (HWR), which met June 26–29 at Santa Clara University. Davis studies women artists of the early liturgical movement in the United States, from 1932 to 1962. She recently completed two years at St. John’s University in Collegeville, Minnesota, where she was a Louisville Institute Postdoctoral Fellow. In June, she presented a talk about Sister Helene O’Connor, O.P., titled “Liturgical Art: An Apostolate and Pedagogy For Artists and Educators.” She recently spoke with Heather Grennan Gary about her work.

First, tell us how you became interested in women artists of the liturgical movement.



Rebecca Berru Davis

My research emerged out of my interest in art, spirituality, and worship. When I was beginning my dissertation at the Graduate Theological Union in Berkeley, I was inspired to focus on women artists after reading Teresa Berger’s book *Women’s Way of Worship: Gender Analysis and Liturgical History*. She wrote that the “silence” that exists about women’s contributions within the historical record perpetuates the belief that women were of little relevance in the liturgical movement. So I turned to *Liturgical Arts*, a journal that was published in the United States between 1932 and 1972, that documented the ferment that existed among architects, artists, and liturgical designers, particularly in the decades immediately before Vatican II. I examined each volume and systematically recorded evidence of women artists, writers, and scholars—establishing that, in fact, numerous women artists were very much engaged in the liturgical movement.

In the end, my dissertation focused on three women: Euphemia Charlton Fortune, Ade Bethune, and Sister Helene O’Connor, O.P. I chose them because their artistic contributions were integral to the early 20th-century liturgical movement in the United States, and because they represent the diversity of women liturgical artists of this period—lay and religious, formally and informally trained, urban and rural, and working in a variety of media, including painting, sculpture, stained glass, illustration, liturgical design, and education.

By recovering the work they did, the questions they asked, the obstacles they encountered and how those challenges were navigated, we can address the silence that Berger calls attention to.

A few years ago you received a Research Travel Grant from the Cushwa Center to support your visit to the Notre Dame Archives. What did you find here?

I came to the Notre Dame Archives to look at the Liturgical Arts Society Records and the papers of Maurice Lavanoux, the editor of *Liturgical Arts*. I found numerous letters from women—both artists and subscribers—as well as photos of artwork, newspaper clippings, and exhibition announcements. All of this helped build the case that many women participated in the lively conversation going on among artists and architects throughout the United States.

Where else have you done archival research?

So far I’ve visited 20 archives from California to Rhode Island, including those of art museums, Catholic dioceses, congregations, and universities. During my time at St. John’s, I had access to the Abbey Archives, Frank Kacmarcik’s Arca Artium Collection at the Hill Museum & Manuscript Collection, and the Archives of the Sisters of St. Benedict’s Monastery. I continue to find treasures in these depositories! However, it was my initial research at the Notre Dame Archives that was the foundation to my project. The resources there were central and helped me to be attentive to what I subsequently found in other archives.

Can you tell us about the photo you presented at the Conference on the History of Women Religious? Why did you choose it?

The photo shows Sister Helene O’Connor, O.P., giving an art demonstration at Holy Cross College in Worcester, Massachusetts. It was printed in the May 18, 1956 issue of the *Universe Bulletin*, the newspaper of the Diocese of Cleveland. I discovered it while working in the Adrian Dominican Archives, in Adrian, Michigan. The original caption says O’Connor is “a sculptor, metalworker, landscape



Helene O'Connor, O.P.

architect, jewelry designer, machinist, photographer, painter and interior and exterior designer” and that “she holds cards in the Stonemasons and Decorators unions” in addition to directing Studio Angelico, a nonprofit art center in Adrian that produces designs for architects and builders.

I chose this image because it shows how multi-talented O'Connor was, and because it shows one way an artist who belonged to a women's religious community helped to advance the liturgical movement. For 30 years, O'Connor could be found perched on scaffolding or brandishing a welding torch, drill press, or pneumatic chisel. She designed and executed numerous church-related commissions, both as a solo artist and in collaboration with others.

O'Connor studied art at the Art Institute in Chicago and the British Academy in Rome. She was the first religious sister to earn a M.F.A. from Cranbrook Academy of Art in Michigan. She chaired the art department, taught courses, and directed workshops at Siena Heights College in Adrian. And all along, her community provided support for her teaching, which was creative and innovative for her time. She held leadership roles in the Catholic Art Association, the National Catholic Rural Life Conference, and the Association of American College's Commission for the Arts.

Finally, O'Connor often spoke about the arts to various audiences. She was convinced that art education within a Catholic setting was a means of improving the quality of liturgical art and an apostolate worth pursuing.

O'Connor died in 1992 at the age of 83, and her work has been exhibited at the Portland Museum of Art, the Toledo Museum of Art, the Detroit Institute of Art, and the New York Metropolitan Museum. Many of the liturgical commissions she carried out were undertaken in collaboration with the students she trained and inspired.

What would you most like for people to know about O'Connor and the other women artists of the liturgical movement?

The lives of these women illustrate that within their individual circles, they were distinct agents of influence and change. They believed that art made a difference to the experience of worship. Recovering lost women from oblivion and inserting them into the historical record is a contribution, but it's not enough. Further interpretation and reconstruction must continue to reconceptualize the narrative.

What do you think these artists can teach Catholics today?

As artists they took seriously theological precepts, drew on the rich visual tradition of the Church, integrated liturgical principles, and were attentive to ecclesial guidelines in shaping spaces of worship. Their work was an expression of their faith and grounded in their spirituality, and that fundamentally sustained and inspired them.

Also, they didn't just see themselves as “expert” designers or artists, but as educators. In their role as liturgical artists and designers, they were committed to educating parish communities, clergy, seminarians, architect collaborators, and other emerging artists. They were astute in navigating the challenges inherent in the ecclesial world at the time with prudence and grace while retaining integrity and adhering to their convictions regarding liturgical space. They were skilled at networking and building relationships with organizations, supportive clergy, and others who promoted liturgical art and architecture.

What's next for you?

I'm currently working on additional articles about particular women artists. Also, with the research I conducted at Notre Dame, I contributed to the exhibition catalogue for an upcoming exhibit that will feature the work of E. Charlton Fortune, one of the women artists in my dissertation. The exhibition will open in August of 2017 at the Crocker Museum in Sacramento.

Why I Study Women Religious

by Maria Patricia Williams

Ph.D. candidate, University College London Institute of Education



Maria Patricia Williams (r.)

The focus of my doctoral research is the educational practice of Saint Frances Xavier Cabrini and her Missionary Sisters of the Sacred Heart of Jesus (M.S.C.), 1880–1917. I began this work in 2011, after teaching in London for 30 years, but my study of women religious began over two decades ago. It was prompted by conversations with my sisters Kathleen and Bernadette, also teachers, about our experience of the teaching sisters at St. Francesca Cabrini Primary School in Honor Oak, London. Considered in the light of our professional experience, their approach seemed progressive; their teaching was child-centered and they drew on a variety of learning resources.

Curious about where this method had come from, I contacted our former teachers to see if anything had been written on the subject, and Sister Mary Gough, M.S.C., provided several biographies of Cabrini along with Rose Basile Green's pamphlet on Cabrini's philosophy of education. At the time, I was working in one of the schools of the Faithful Companions of Jesus. I read their literature, too, and some on the congregations of two other sisters teaching at the school, Sister Catherine, a Daughter of Charity of St. Vincent de Paul, and Sister Noeline, a Good Shepherd Sister. Noeline had completed a doctorate on her congregation at the Sorbonne some years

before, attending the seminars of Claude Langlois. She showed me her copy of *Le Catholicisme au Féminin*, opening a world of possibilities.

Since retiring from teaching, I've taken the opportunity to explore the subject in depth. I spent a year studying at Blackfriars Hall, Oxford, to gain some grounding in theology, which I thought would help me to understand Cabrini's thinking. Then I began doctoral work at the UCL Institute of Education, which is home to the International Centre for Historical Research in Education (ICHRE) as well as the Centre for Research and Development in Catholic Education. Professor Gary McCulloch, my supervisor, introduced me to the growing body of research on women religious in history of education, commencing with the work of Carmen Mangion, Tom O'Donoghue, Jenny Collins, and Deirdre Raftery.

My dissertation research began with a bang when I received the five volume *epistolario* containing 2,054 of Cabrini's letters from Sister Patricia Spillane, then the M.S.C. Superior General. I then faced the challenge of re-learning Italian, which I had not used since my undergraduate studies. Fortunately my knowledge of French, maintained through regular visits to friends in France, helped a great deal. Using the *Fluent in Three Months* approach developed by Benny Lewis, I am now able to read fluently in Italian and also read work on Cabrini in Spanish and Portuguese. I was expecting to spend weeks in the archive in Rome making notes from the primary sources. When I visited, however, I discovered that the *memorie* or house annals have been digitized. After viewing the originals, Sister Giuditta, the archivist, put those relating to my case studies of Rome, New Orleans, and London on a memory stick. The current M.S.C. Superior General, Sister Barbara Staley, Sister Benedict here in London, and many other sisters have encouraged me in my work.

I am really enjoying attending and presenting at conferences. The H-WRBI 2013 conference, "Materializing the Spirit: Spaces, Objects, and Art in the Cultures of Women Religious," gave me new

insights into the significance of embroidery which was part of the “ornamentals” in all M.S.C. schools. The 2014 Cushwa Rome Seminar inspired my 2015 article on the transnational context in which Cabrini mobilized her practice. I have found papers on the work of women religious at conferences organized by the UK History of Education Society, the International Standing Conference on the History of Education (ISCHE), the Association for the Study of Modern Italy (ASMI) and the British Educational Research Association (BERA). It is a great time to be studying women religious.

ICHRE, where I am based, attracts many visiting researchers who are generous with their time. Rebecca Rogers, who also attended the seminars of Claude Langlois, gave me an insight into the historiography of women religious in France. We also discussed how Cabrini set up a foundation there in 1898 when other congregations were preparing to leave. In my study of Cabrini’s letters, I discovered that the M.S.C. were early adopters of the Montessori method. Fabio Pruneri, another ICHRE visiting professor, had recommended the work of Fulvio De Giorgi. His introduction to Montessori’s *Dio e il Bambino* (God and the Child) explores Montessori’s Catholicism

and her links with the Franciscan Missionaries of Mary and Madre Luigina Tincani, foundress of the Dominican *Missionarie della Scuola*. It helped me to see why Cabrini chose to send M.S.C. sisters to her training school in 1911. An interview with Sister Julia, a former teacher and pupil at Honor Oak, now resident in Madrid, clarified this further.

At the Institute of Education I have also been able to share my findings with scholars researching education informed by the values and beliefs of Islam, Judaism, anarchism, and the Co-operative Movement. I meet many scholars who are not familiar with the work of women religious and ask how Cabrini managed to establish 67 foundations personally in Europe and the Americas over a hundred years ago. Perhaps this is not surprising as it is only this year that we are celebrating the appointment of the first woman director of the Institute, Professor Becky Francis. I am now looking forward to events planned for the centenary of Cabrini’s death in 2017: a conference on educating migrants to mark the occasion in England and the “Too Small a World” conference at Cushwa. Studying women religious is an enjoyable and challenging way to spend retirement and I recommend it to other members of the “silver generation.”



Maria Patricia Williams (second from right) with other members of the 2014 Rome Seminar.

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Sisters of the Sacred Heart of Jesus*

Rosemarie Nassif, S.S.N.D.
*Director, Catholic Sisters Initiative
Conrad N. Hilton Foundation*

Mary Johnson, S.N.D. de N.
Trinity Washington University

Gabriella Bottani, C.M.S.
Talitha Kum

PRESENTERS

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Independent Scholar
Amy Rosenkrans
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Sisters of the Annunciation

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Yvonne Hrapmann
Cabrini College

ABOUT THE SYMPOSIUM

It is a remarkable story: over the course of the last four centuries, hundreds of thousands of vowed Catholic women left their home countries to travel to all corners of the world, where they built and served schools, hospitals, and other institutions, and where they encountered local situations often far different than what they had imagined—experiences that in turn shaped the futures of their orders both at home and abroad.

In 1887, a future canonized saint, the Italian-born and American-naturalized Frances Xavier Cabrini summed up missionary sisters' informal creed, writing that "the world is too small to limit ourselves to one point; I want to embrace it entirely and to reach all its parts." Cabrini, who named herself after another great missionary saint, was the founder of the Missionary Sisters of the Sacred Heart, a congregation that established missions in the United States, Europe, South America, and eventually Africa, Australia, and China. The study of missionary sisters embraces Cabrini's boundless ambition as well as the practical and cultural constraints that shaped the outcomes of her and others' journeys. In honor of the centenary of Cabrini's death, an international group of scholars gathers to investigate the transnational work and shifting identities of Catholic sisters as global missionaries, asking how the study of these border-crossing women, organized into multinational structures, can help all historians enter into the global history of Catholicism.

The symposium will open at noon on April 6 and will include panels and plenary lectures on April 6 and 7, and an optional bus trip to Chicago on Saturday, April 8, to visit the National Shrine of St. Frances Xavier Cabrini.

HWR News and Notes

Regina Bechtle, S.C., co-editor, Seton Writings Project, writes: As reported in the Spring 2015 issue, a chronological list of documents written to and about Elizabeth Bayley Seton, first American-born saint, as well as selected documents of her friends, advisers, and the Bayley and Seton families, is currently being compiled. This second phase of the Sisters of Charity Federation's Seton Writings Project includes documents of prominent early American church figures such as John Carroll, John Cheverus, William Dubourg, John Tessier, John Dubois, Simon Gabriel Bruté, Louis Sibourd, and Anthony Kohlmann, as well as documents that shed light on the

beginnings of the first active apostolic religious community for women founded (1809) in the United States, the Sisters of Charity.

Now available at http://via.library.depaul.edu/seton_stud/ are lists of over 450 documents from 1767 to 1809, sample letters, and a comprehensive introduction to the ongoing research project. Completed and soon to be posted are lists of documents from 1810 through 1816, with almost 400 additional entries.

DePaul University Libraries, Chicago, IL, provides this service through the digital Vincentian Heritage Collections of its Via Sapientiae institutional repository.

Elizabeth Lehfeltd has launched a new discussion website at <https://centuriesofsisters.wordpress.com/about/> to talk about the history of women religious across time and

space. The starting point is the new apostolic constitution on contemplative sisters, but the site as it grows is intended for discussion of the history of women in general.



CLOCKWISE FROM TOP LEFT 1) Mary Oates, C.S.J. (center) asks a question after the Myths and Memory session; 2) At the reception; 3) CHWR members on a tour of the Mission Church of Santa Clara de Asis; 4) Diane Batts Morrow moderating a session.

Marvels of Microfilm in the Notre Dame Archives

When people hear that we still have microfilm in the archives, they often express surprise. Haven't we digitized everything by now? I resort to my facetious motto, "19th-century technology applied to the problems of today." But seriously, sometimes 19th-century technology can prove superior to the latest thing.

By keeping microfilm in a location far removed from the original documents, archives can provide some insurance against disaster. In the light of current interest in digitizing archives, we can see another advantage of microfilm: it can be sent out for digitizing without risk to the unique original documents.

In fact, we have digitized much of our microfilm, but the digital version does not replace the film. For purposes of preservation, microfilm has several advantages. In fact, one kind of microfilm, Computer Output Microfilm, exists as a preservation medium for digital data. Microfilm lasts for hundreds of years with no need to migrate data or reformat files to keep up with developing technology. After those hundreds of years, anyone with a light and a lens will be able to read the documents.

In 1851, James Glaisher made the case for microphotography as a way to preserve documents. Nevertheless, libraries and archives did not undertake large-scale microfilming projects until the middle of the 20th century. At Notre Dame, starting in 1951, Father Thomas McAvoy, C.S.C., went to Europe to find Catholic historical documents pertinent to the Church in the United States. He soon launched several projects, some of them to microfilm collections in the Notre Dame Archives and some to microfilm other Catholic archives in Europe and North America.

In 1965, a few of the collections in the Notre Dame Archives had appeal broad enough to merit grant funds for microfilming from the National Historical Publications and Records Commission (NHPRC). These became microfilm publications acquired by many libraries: Records of the Diocese of Louisiana and the Floridas, the William Tecumseh Sherman Papers, the Thomas Ewing Papers, and the Orestes A. Brownson Papers. We have digitized the first two of these collections and have made them available via our website. This year we intend to digitize the others and make them available as well.

We also sell microfilm of early sports periodicals, including some 19th-century Sports Newspapers, *The Sporting News*, and *The Sporting Life*. Most of our microfilm collections, however, exist as research resources in the archives rather than as publications for sale.

On February 18, 1954, Notre Dame issued a press release describing plans to create archival microfilm:

Thousands of documents on the history of the Catholic Church in the United States, formerly inaccessible to historians in America, soon will be available in microfilm to scholars in the University of Notre Dame archives, it was announced today by Reverend Thomas T. McAvoy, C.S.C., university archivist and head of the history department. These documents include letters from American Catholic bishops and missionaries of the nineteenth century to European mission societies which supported them in their work in this country.

Since most of these letters were written precisely to tell the societies about conditions in American missions, they form an indispensable source of the history of the Church in America, Father McAvoy explained.

Today, inventories of these mission-society archives can be found on the Notre Dame Archives website: the Leopoldine Society (Austrian), the Ludwigs-Verein (German), and the Society for the Propagation of the Faith (French). Samuel F. B. Morse, famous nativist, portrait painter, and inventor of the telegraph, wrote a book about the Leopoldine Society called *Foreign Conspiracy against the Liberties of the United States* (1836).

As these microfilming plans came to fruition, Notre Dame issued more enthusiastic press releases concerning additional triumphs. A press release dated December 7, 1961 announced an astounding achievement: microfilm of the United States documents in the archives of the Vatican office in charge of the propagation of the faith in mission territory, the *Congregatio de Propaganda Fide*.

The University of Notre Dame has acquired microfilm copies of Vatican documents chronicling the first two-and-a-half centuries of the history of the Catholic Church in the

United States, according to an announcement today by Rev. Theodore M. Hesburgh, C.S.C., University president.

Letters and reports sent by American prelates and priests to the Vatican between 1622 and 1861 have been copied in the archives of the Sacred Congregation for Propagating the Faith with the permission of its prefect, His Eminence Gregorio Pietro XV Cardinal Agagianian. They will be housed in the \$8,000,000 Notre Dame Memorial Library now under construction.

Rev. Thomas T. McAvoy, C.S.C., Notre Dame archivist, who supervised the mammoth microfilming project, said the collection includes many previously unused documents of American Catholic history. Of particular interest to historians, he said, are letters and reports of American bishops whose archives were lost in fires “or destroyed by overscrupulous administrators.”

Access to archives, on paper or on microfilm, depends on finding aids. Father McAvoy developed finding aids for most of the microfilm collections he established, but for the *Propaganda Fide* microfilm he supported the efforts of the Academy of American Franciscan History to produce *United States Documents in the Propaganda Fide Archives*, a calendar in twelve volumes covering 1673 to 1892.

Thanks to Father McAvoy, we also have archival microfilm representing American dioceses, their prelates and clergy, including Baltimore, Bardstown-Louisville, Vincennes, Saint Louis, and Richmond; and religious orders such as the Sisters of Charity of Nazareth, Kentucky, the Sisters of Loretto, the Vincentians, the Josephite Fathers, and the Congregation of Holy Cross. Other large collections of microfilm include records of the Texas Knights of Columbus Historical Commission, the Catholic Central Verein, and a collection of Catholic parish and institutional records.

We also have large collections of personal papers on microfilm, including papers of Father David Bowman, S.J., documenting his ecumenical efforts with the National Council of the Churches of Christ

and his participation in the Catholic peace movement, with special attention to the troubles in Northern Ireland; Father Albert J. Nevins, a Maryknoll missionary who served as editor of *Maryknoll Magazine* and *Our Sunday Visitor*; Howard A. Glickstein, staff director and general counsel of the United States Commission on Civil Rights in the 1960s and director of Notre Dame’s Center for Civil Rights, 1973–1975; and famous sculptor Ivan Mestrovic. We have Gilbert Cardenas’ Mexican-American collection, the Minnesota Historical Society’s microfilm edition of the papers of Archbishop John Ireland, and papers of Louis Auguste Blanqui, a French socialist and architect of secret societies who participated in the revolutions of 1830, 1839, 1848, and 1871.

We have smaller collections of microfilm from many other dioceses, religious congregations, Catholic organizations, and individuals. We also have many Catholic newspapers on microfilm.

The largest collection of microfilm from Notre Dame itself preserves library card catalogs from the 20th century. The largest personal collection documents Father Hesburgh’s contribution to the United States Commission on Civil Rights. We are presently digitizing the Hesburgh microfilm.

Father Theodore M. Hesburgh, C.S.C., figures prominently in many of the announcements concerning achievements of the Notre Dame Archives. During his long administration as President of Notre Dame, Father Hesburgh supported efforts to build collections fostering research in Catholic history. Following his example, all who hope to preserve the Catholic character of Notre Dame will, I pray, continue to support these efforts.

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Chicano Activism in the U.S. Catholic Church: A Conversation with Jason Steidl



Jason Steidl

Jason Steidl is a doctoral candidate in systematic theology at Fordham University, a graduate of Notre Dame's M.T.S. Program, and a recipient of a 2016 Research Travel Grant from the Cushwa Center. He visited the Notre Dame Archives in July to research sources for his dissertation, which examines Chicano activism in the Church of the 1960s and 1970s as presenting models for contemporary Catholic ecclesiology. We met with Jason near the end of his visit to learn more about his work.

Tell us about your project.

I came to the Notre Dame Archives to research PADRES, a Chicano priest group active from 1979 to 1989, and the Mexican American Cultural Center, an organization founded by Father Virgil Elizondo in 1972, which was dedicated to equipping the Catholic Church for ministry to Mexican Americans. This research will contribute to two chapters of my dissertation, which focuses on the Chicano movement in the Catholic Church in the 1960s and 1970s. Mexican Americans, like African Americans, sought to challenge racism in U.S. society. They discovered, however, that there was also racism in the institutions and structures of the Roman Catholic Church. At that time, for example, there were no native Spanish-speaking bishops in the U.S. Anglo Church leadership discouraged Catholic Latino spirituality and devotions, believing that they were a poor fit for the majority-white country. Catholic leaders from Irish and German backgrounds often had little interest in looking after the pastoral needs of the Mexican American communities charged to their care.

Seeing these problems, Chicanos began to challenge and change the Church. Beginning with the work of Cesar Chavez's farm worker movement in the late 1960s and continuing through the next decades in many other forms, Mexican Americans initiated dialogue with the Church hierarchy that led to drastic changes in the Church's relationship to Mexican Americans and other Latinos. My dissertation examines how Chicano Catholics achieved their goals in the Church through different forms of activism and organization. How did a minority group on the periphery of ecclesiastical power make its needs known to Church leadership? How did Mexican American Catholics draw attention to racism and provide alternatives for the long-term spiritual health of the Mexican American and broader Catholic communities?

What drew you to this subject?

My interest in this topic began with a year spent in Paraguay, where as an English teacher and evangelical missionary I first fell in love with Latino Catholic devotions, art, and spirituality. When I returned to the U.S., I became Catholic and entered the Master of Theological Studies program at Notre Dame. There my love for Latino Catholicism grew as I studied with Father Virgil Elizondo, the father of U.S. Latino theology, and Timothy Matovina, one of the preeminent theologians in the field whose work has taken seriously the history of U.S. Latino experiences. Father Elizondo's love for his people and the Church—embodied in his lifetime of service, scholarship, and activism—inspired me to study the broader movement of which he was a part.

After my time at Notre Dame, I continued my studies in theology at Fordham University. While at Fordham, my thinking has continued to be influenced and formed by liberation theology, a way of reflecting on God's work in the world that privileges the voices of the poor and those forgotten by society. For my work, the history of the Chicano community in the Catholic Church is a *locus theologicus*, a place to consider God's action in human history on behalf of a people that has endured in spite of racism, poverty, and exclusion.

As a part of the LGBT community, whose voice is often silenced by the Catholic Church today, I find hope in the history of the Chicano movement for myself and others who seek dialogue, understanding, and pastoral care from Church leadership. My understanding of the Church stems from the life of Jesus Christ as presented in the Gospels. Jesus reached out and healed people around him who were marginalized and hurting because of cultural stigmas and systematic, social sin. My dissertation—rooted in the history of the Chicano movement—seeks to understand how the Church can more faithfully embody Christ's mission.

What have you found in the archives?

The archives I examined contain an array of personal and institutional histories. Most useful for my project has been the personal correspondence of PADRES and MACC leaders, the notes from their board meetings, public statements, and the organizations' published materials in newspapers and other media. These different genres of archived materials give a broad perspective on the private and public faces of the Chicano movement in the Catholic Church. Sometimes the public record very closely corresponds to the private. Other times, what happened behind closed doors remained there. Either way, the record shows the many levels of complexity behind the decisions and actions taken by PADRES and MACC.

Has anything surprised you or offered insights you wouldn't otherwise have?

One of the greatest surprises in my research has been to discover the personal side of PADRES and MACC history. Most of my work focuses on organizational and institutional histories, not the individual personalities that made up these groups. In this regard, investigating PADRES' archives was especially revealing. The organization began before there was a single native Spanish-speaking bishop in the U.S., so one of PADRES' long-term goals was to have more Chicano bishops appointed to the episcopacy. Their archives bear witness to the unfolding process.

From letters requesting the intercession of the apostolic nuncio, who was responsible for passing the names of episcopal candidates to the Vatican, to the many resumes of candidates on file that were ready to be offered at a moment's notice, PADRES never ceased advocating for a Church that better represented its Chicano members. What fascinated me about this advocacy was its success, which was clear from the archival record. Many of the Chicanos who became bishops during those years were affiliated with PADRES. One moment they would be on the board of PADRES working to increase Chicano representation in the Church, and the next moment they would be elevated to the rank of bishop. The personal correspondence of PADRES members bears witness to the joy its members felt each time one of their own was named bishop. The priests were so proud when Chicanos became bishops, because the appointments gave a louder voice to the entire Chicano community in the Church. The archives included media clips and artifacts of each episcopal consecration service, similar to the way that parents might keep mementos of their children's graduations from high school.

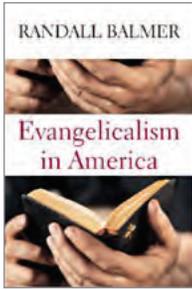
How does a doctoral student in systematic theology end up doing archival research for a dissertation in ecclesiology? How do you explain your approach?

My ecclesiology and theological method is grounded in liberation theology, which is committed, in the words of Gustavo Gutierrez, to a "critical reflection on praxis in light of the word of God." Liberation theology takes seriously the lived experiences of people on the peripheries of society and the Church. My dissertation in this tradition leads me to history, to explore the lives and perspectives of those who have often been excluded from the Church's field of vision and concern. Retelling the history of the Chicano movement in the Catholic Church brings to the surface questions and themes that challenge traditional Catholic ecclesiology, which is often based more on models and ideals than lived experience. History also calls to mind parts of Church life, such as its participation in systematic racism, that are painful to remember. Still, this history is vital for helping the Church to change and to faithfully embody Christ's mission to the world.

Mixing history and ecclesiology is not always a traditional theological approach. After I submitted my dissertation proposal for approval, some historians in my department told me that my project is too ecclesiological. On the other hand, and I have also heard from some systematic theologians that my project is too historical. My thesis, however, argues that we cannot understand ecclesiology well without understanding the Church's history. Likewise, we cannot understand Catholic history well without considering the ways that people in history have imagined the Church. For my dissertation on the Chicano movement in the Catholic Church, history and ecclesiology are inseparable.

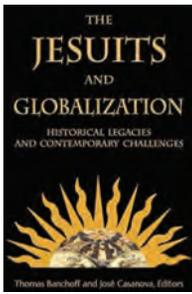
What other archives are you visiting for this project?

This was my first experience working in archives. Notre Dame was a wonderful and helpful place to begin my research. I also travelled to the University of California, Santa Barbara to visit the archives of Católicos Por La Raza, a radical student activist group from San Diego and Los Angeles. I hope also to go to San Antonio, Texas, to visit the archives for Las Hermanas, an organization of Latina women dedicated to transforming the Catholic Church.



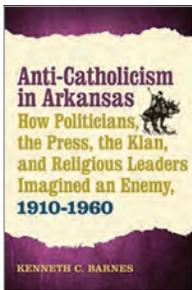
Randall Balmer
Evangelicalism in America (Baylor, 2016)

Evangelicalism has left its indelible mark on American history, politics, and culture. It is also true that currents of American populism and politics have shaped the nature and character of evangelicalism. This story of evangelicalism in America is thus riddled with paradox. Evangelicals have benefited from the separation of church and state, yet several prominent evangelical leaders over the past half-century have tried to abrogate the establishment clause of the First Amendment. And despite evangelicalism's legacy of concern for the poor, for women, and for minorities, some contemporary evangelicals have repudiated their own heritage of compassion and sacrifice. Balmer chronicles the origins, development, social varieties, political implications, and contradictions of evangelicalism.



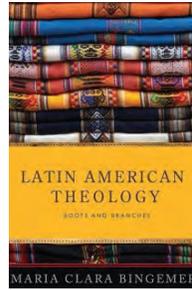
Thomas Banchoff and José Casanova, eds.
The Jesuits and Globalization: Historical Legacies and Contemporary Challenges (Georgetown, 2016)

Founded by Ignatius Loyola in 1540, the Jesuit order has preached the Gospel, managed a vast educational network, and shaped the Catholic Church, society, and politics in all corners of the earth. Banchoff and Casanova have assembled a multidisciplinary group of leading experts to explore what we can learn from the historical and contemporary experience of the Society of Jesus—what do the Jesuits tell us about globalization and what can globalization tell us about the Jesuits? Contributors include Francis X. Clooney, S.J., John W. O'Malley, S.J., Maria Clara Lucchetti Bingemer, and John T. McGreevy. They focus on three critical themes—global mission, education, and justice—to contribute to a more critical and reflexive understanding of both the Jesuits' history and of our contemporary human global condition.



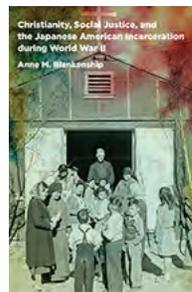
Kenneth C. Barnes
Anti-Catholicism in Arkansas: How Politicians, the Press, the Klan, and Religious Leaders Imagined an Enemy, 1910-1960 (University of Arkansas, 2016)

From 1912 to 1915, the *Liberator* newspaper displayed the Whore of Babylon on its masthead to flaunt anti-Catholic sentiment. A 1915 law mandated the inspection of convents to ensure that nuns were not kept as priest's sexual slaves. In the 1920s, the Ku Klux Klan portrayed Catholics as "inauthentic" Americans trying to take over public schools, institutions, and government. Barnes describes how the dominant Protestant majority of Arkansas portrayed Catholics as a feared or despised "other." Barnes considers encounters that characterized the ebb and flow of anti-Catholic prejudice over a half-century and that eventually led to the presidential election of John F. Kennedy.



Maria Clara Bingemer
Latin American Theology: Roots and Branches (Orbis, 2016)

Latin American theology has its roots in the Medellín Conference of 1968, where Latin American bishops reflected on the implications of the Second Vatican Council for a continent marked by poverty and social injustice. That conference charted a new "preferential option for the poor," and it fostered a new method of theology based on the experience and perspective of the marginalized. Maria Clara Bingemer, a key protagonist in the development of Latin American theology, demonstrates how this theology grew and adapted to new challenges, including the issues of gender, the role of indigenous voices, concern for ecology, and inter-religious dialogue.



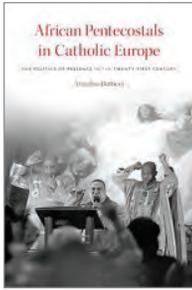
Anne M. Blankenship
Christianity, Social Justice, and the Japanese American Incarceration During World War II (UNC Press, 2016)

Most Japanese Americans were Buddhists, but a sizeable minority identified as Christian. With the appearance of the internment camps of World War II, church leaders were forced to assess the ethics and pragmatism of fighting against or acquiescing to an unjust social system. Religious activists challenged government and church policies that targeted ordinary Americans of diverse ethnicities. Blankenship argues that the incarceration period introduced new social and legal approaches for Christians to challenge the constitutionality of government policies on race and civil rights. She also shows how the camp experience nourished the roots of an Asian American liberation theology that sprouted in the sixties and seventies.



Cara Lea Burnidge
A Peaceful Conquest: Woodrow Wilson, Religion, and the New World Order (Chicago, 2016)

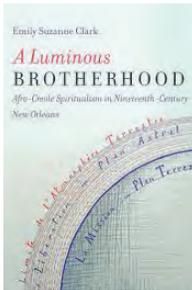
A century after his presidency, Woodrow Wilson remains one of the most compelling and complicated figures ever to occupy the Oval Office. A political outsider, Wilson brought to the presidency a distinctive, strongly held worldview, built on powerful religious traditions that informed his idea of America and its place in the world. Burnidge analyzes how Wilson's religious beliefs—a blend of Southern evangelicalism and social Christianity—affected his vision of American foreign policy, with repercussions that lasted into the Cold War and beyond. She makes a case for Wilson's religiosity as a key driver of the public conception of America's unique role in international relations.



Annalisa Butticci
African Pentecostals in Catholic Europe: The Politics of Presence in the Twenty-First Century (Harvard, 2016)

In Italy, Pentecostal migrants from Nigeria and Ghana face harsh social and economic conditions. At times, they find safe worship spaces in Catholic churches, where a fascinating encounter unfolds.

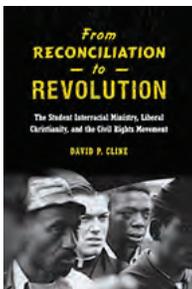
Pentecostals regard Catholic use of sacramental objects as reminiscent of idolatrous practices of ancient Africa. Catholics, in turn, view Pentecostal practices as Christian traditions infiltrated by African religious customs. Despite apparent irreconcilability, both religions strive to experience the divine visibly and tangibly. When the world's two fastest-growing Christian faiths come into contact, share worship space, and use analogous sacramental objects and images, a profound commonality—one founded on concern for real presence—is revealed beyond their seemingly antithetical practices and beliefs.



Emily Suzanne Clark
A Luminous Brotherhood: Afro-Creole Spiritualism in Nineteenth-Century New Orleans (University of North Carolina, 2016)

The Cercle Harmonique, a remarkable group of African-descended men, practiced Spiritualism in heavily Catholic New Orleans from just before the Civil War to the end of Reconstruction. Clark shows that Spiritualism helped Afro-Creoles

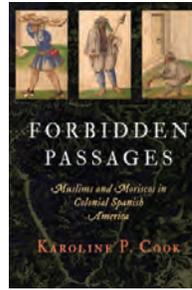
suffering injustice and violence mediate political and social change. The messages that the Cercle received from the spirit world offered a forum for political activism inspired by republican ideals. Departed souls including François Rabelais, Abraham Lincoln, John Brown, Robert E. Lee, Emanuel Swedenborg, and even Confucius discussed government structures, the moral progress of humanity, and equality. The Afro-Creole Spiritualists were encouraged to continue struggling for justice in a new world where “bright” spirits would replace raced bodies.



David P. Cline
From Reconciliation to Revolution: The Student Interracial Ministry, Liberal Christianity, and the Civil Rights Movement (University of North Carolina, 2016)

Conceived at the same conference that produced the Student Nonviolent Coordinating Committee (SNCC), the Student Interracial Ministry (SIM) was a national organization devoted to dismantling

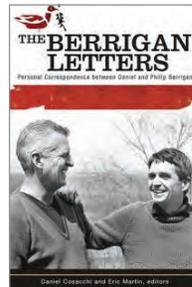
Jim Crow while simultaneously advancing American Protestant mainline churches' approach to race. From inner-city ministry in Oakland to voter registration drives in southwestern Georgia, participants modeled peaceful interracialism nationwide. By telling the history of SIM—its theology, influences, and failures—Cline provokes an appreciation of the struggle of churches to remain relevant in swiftly changing times and shows how seminarians responded to institutional conservatism by challenging the establishment to turn toward political activism.



Karoline P. Cook
Forbidden Passages: Muslims and Moriscos in Colonial Spanish America (University of Pennsylvania, 2016)

Forbidden Passages is the first book to document and evaluate the impact of Moriscos, or Muslim converts, in the early modern Americas. During the sixteenth and seventeenth centuries, Spanish

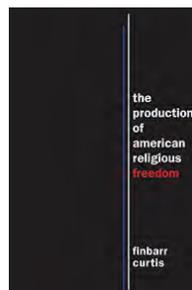
authorities restricted emigration to the Americas to third-generation Catholics. They saw forbidden Morisco settlers as a threat to efforts to instill and preserve orthodoxy. Through close examination of some one hundred cases of individuals brought before the secular, ecclesiastical, and inquisitorial courts, Karoline P. Cook shows how legislation and attitudes toward Moriscos in Spain reveal the competing struggles of Moriscos and Christians to define and defend their religions and Spanish identities.



Daniel Cosacchi and Eric Martin
The Berrigan Letters: Personal Correspondence between Daniel and Philip Berrigan (Orbis, 2016)

Published for the first time are excerpts from seven decades of letters between brothers famed for their social activism, civil disobedience, peacemaking efforts, and sharp critiques of American foreign policy. Cosacchi and Martin reveal insights into the activist ideologies of the

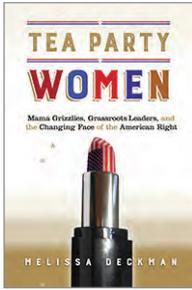
Berrigans along with glimpses into their fraternal devotion and unbending faith despite adversity. While many letters address the issues of war and peace, they also touch on other issues, such as abortion, capital punishment, and politics; on ecclesial issues such as their respective religious orders, prayer, and sacraments; and on their family and personal relationships, including letters sent in the last weeks and months of Philip Berrigan's life.



Finbarr Curtis
The Production of American Religious Freedom (NYU Press, 2016)

Tracing shifts in the notion of religious freedom in America from the Second Great Awakening to the present, Curtis argues that there is no such thing as a core concept of “religious freedom.”

Lacking any consistent content, religious freedom is a shifting and malleable rhetoric employed for a variety of purposes, produced within competing visions of governance in a self-governing nation. Curtis' narrative includes figures like Louisa May Alcott, D.W. Griffith, William Jennings Bryan, Al Smith, Malcolm X, and the protagonists of current debates around intelligent design and corporations' exercise of “religious freedom.”

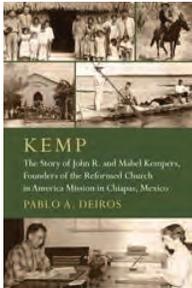


Melissa Deckman

Tea Party Women: Mama Grizzlies, Grassroots Leaders, and the Changing Face of the American Right (NYU Press, 2016)

The Tea Party is progressive in one way that much of mainstream U.S. politics is not: it has among its most vocal members not spokesmen but spokeswomen. Through public opinion data, observation at Tea Party rallies, and interviews with female Tea Party

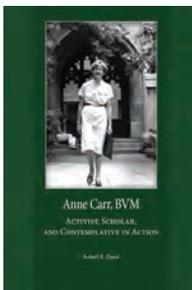
leaders, Deckman demonstrates that many Tea Party women find the grassroots, decentralized movement more inclusive for them than mainstream Republican politics. Tea Party women recast conservative political issues, like the deficit and gun control, as family issues, and they claim expertise as mothers and homemakers in understanding these topics. She further explores how Tea Party women claim the mantle of “feminism” to signify their desire for freedom and independence from government overreach.



Pablo A. Deiros

KEMP: The Story of John R. and Mabel Kempers, Founders of the Reformed Church in America Mission in Chiapas, Mexico (Eerdmans, 2016)

Employing a creative narrative style, Deiros has fashioned a fully documented biography into a compelling story of the lives and witness of John and Mabel Kempers, pioneering missionaries in Mexico from 1925 to 1969.

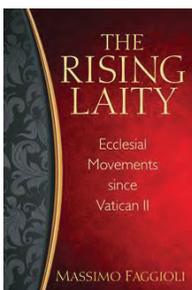


Robert E. Doud

Anne Carr, B.V.M.: Activist, Scholar, and Contemplative in Action (Gannon Center, 2016)

Anne Carr, B.V.M., was a pioneering feminist theologian and the first woman to be awarded tenure and to serve as Assistant Dean of the University of Chicago Divinity School, where she was a popular teacher and admired colleague. She received the John Courtney Murray Award and the

Ann O’Hara Graff Award from the Catholic Theological Society of America. Doud surveys Carr’s life of teaching, scholarship, and mentorship in service to her community, the Church, and society.

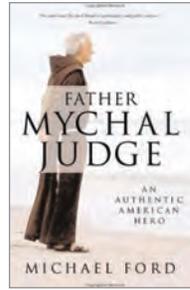


Massimo Faggioli

The Rising Laity: Ecclesial Movements since Vatican II (Paulist Press, 2016)

Faggioli offers an analysis of the phenomenon of the new ecclesial movements from historical and comparative perspectives. The historical perspective is necessary because the phenomenon grew in these last hundred years, and a sociological-anthropological approach tends to offer a

static perspective view. The comparative Europe-U.S. perspective is necessary because of the global nature of Catholicism and the global features of these movements. A special chapter analyzes unique aspects of the relationship between the pontificate of Francis and the movements, and it includes a comparison with his predecessors, especially John Paul II and Benedict XVI.

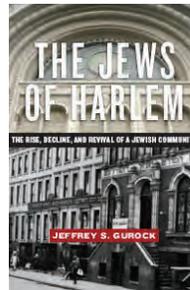


Michael Ford

Father Mychal Judge: An Authentic American Hero (Paulist Press, 2016)

Now revised, with a new introduction and reflections on events since 9/11, this spiritual portrait of Father Mychal Judge is a remarkable testimony to the hope and courage that he brought to thousands of people, not only as the New York City fire chaplain during the attack on the

World Trade Center, where he lost his life, but also to the wide-ranging people to whom he ministered.

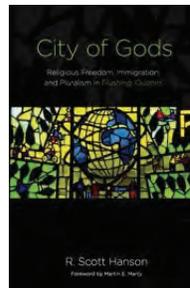


Jeffrey S. Gurock

The Jews of Harlem: The Rise, Decline, and Revival of a Jewish Community (NYU Press, 2016)

During World War I, Harlem was the home of the second largest Jewish community in America. But in the 1920s Jewish residents scattered to other parts of Manhattan, the outer boroughs, and other cities. Now, nearly a century later, Jews are returning to a gentrified Harlem. Gurock follows

Jews into, out of, and back into this renowned metropolitan neighborhood, analyzing the complex set of forces that brought several generations of central European, East European, and Sephardic Jews to settle there; the dynamics that led Jews out of Harlem; and the beginnings of Jewish return as part of the contemporary transformation of New York City.

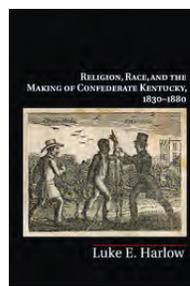


R. Scott Hanson

City of Gods: Religious Freedom, Immigration, and Pluralism in Flushing, Queens (Oxford, 2016)

Flushing, Queens, in New York City is now so diverse and densely populated that it has become a microcosm of world religions. *City of Gods* explores the history of Flushing from the colonial period to the aftermath of September 11, 2001. The author spans the origins of Vlissingen and

early struggles between Quakers, Dutch authorities, Anglicans, African Americans, Catholics, and Jews to the consolidation of New York City in 1898. Insights go on to embrace two World’s Fairs and postwar commemorations of Flushing’s heritage and, finally, the Immigration Act of 1965 and the arrival of Hindus, Sikhs, Muslims, Buddhists, and Asian and Latino Christians.



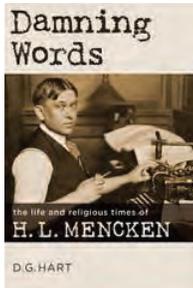
Luke E. Harlow

Religion, Race, and the Making of Confederate Kentucky, 1830-1880 (Cambridge, 2016)

Luke E. Harlow argues that conflict over the understanding of Christian “orthodoxy” constrained the nineteenth-century debates over American slavery. The central locus of these debates was Kentucky, a border slave state with a long-standing antislavery presence. Although white Kentuckians

famously cast themselves as moderates in the period and remained with the Union during the Civil War, their religious

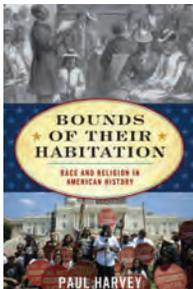
values showed no moderation on the slavery question. When the war ultimately brought emancipation, white Kentuckians found themselves in lockstep with the rest of the Confederate South. Racist religion contributed to Kentucky's Confederate memory of the war and its deeply entrenched white Democratic Party.



D. G. Hart
Damning Words: The Life and Religious Times of H. L. Mencken (Eerdmans, 2016)

H. L. Mencken's relationship to the Christian faith was at once antagonistic and symbiotic. From his role in the Scopes Trial to his advocacy of science and reason in public life, Mencken (1880–1956) is generally regarded as one of the fiercest critics of Christianity in his day. But even

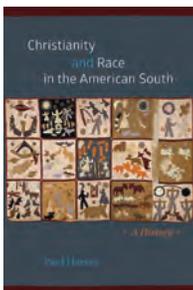
as he vividly debunked American religious ideals, says Hart, it was Christianity that largely framed Mencken's ideas, career, and fame. In this biography, Hart presents an iconoclastic perspective on Mencken's life. Using plenty of Mencken's own *Damning Words*, Hart portrays this influential figure and, at the same time, casts telling new light on 20th-century America.



Paul Harvey
Bounds of Their Habitation: Race and Religion in American History (Rowman & Littlefield, 2016)

Harvey's latest installment in the American Ways Series surveys the evolution and interconnection of racial notions and religion throughout American history. He delineates an accessible narrative from our nation's revolutionary beginnings to our increasingly contested and pluralistic future. This book

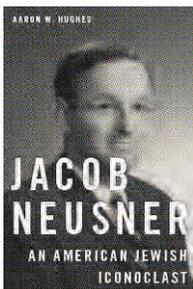
works toward a deeper understanding of America's racial and religious histories, where they've most profoundly intersected, and the importance of anticipating where they will lead.



Paul Harvey
Christianity and Race in the American South: A History (Chicago, 2016)

Harvey's narrative history of the South chronicles the diversity and complexity in its intertwined histories of race and religion, dating back to the first days of European settlement. He presents a history rife with strange alliances, unlikely parallels, and far too many tragedies. He illustrates how ideas

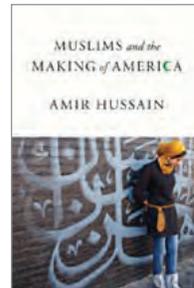
about the role of churches in the South were critically shaped by conflicts over slavery and race that defined southern life.



Aaron W. Hughes
Jacob Neusner: An American Jewish Iconoclast (NYU Press, 2016)

Hughes explores Jacob Neusner (b. 1932) as a social commentator, post-Holocaust theologian, and outspoken political figure during the cultural wars of the 1980s. Neusner, an academic pivotal in transforming the study of Judaism from an insular

community project to one that flourishes in the university at large, also reflects the larger Jewish American story of the mid-20th century that included migration to suburbia, integration into the fabric of American society, struggle to comprehend the Holocaust and the creation of the State of Israel, and reflection on what it meant to be an American Jew.



Amir Hussain
Muslims and the Making of America (Baylor, 2016)

Memories of 9/11 and the rise of global terrorism fuel fear toward American Muslims. Inherent to the stereotype that all followers of Islam are violent extremists who want to overturn the American way of life is the popular misconception that Islam is a new religion to America. Hussain's thesis stands in bold contrast: "There has

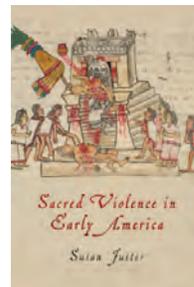
never been an America without Muslims." Hussain, who is himself an American Muslim, contends that Muslims played an essential role in the creation and cultivation of the United States.



Geert H. Janssen
The Dutch Revolt and Catholic Exile in Reformation Europe (Cambridge, 2016)

The Dutch Revolt of the sixteenth century sparked one of the largest refugee crises of Reformation Europe. Geert H. Janssen's book maps the Catholic diaspora across Europe and explains how exile worked as a catalyst of religious radicalization to transform the world views, networks, and

identities of the refugees. Like their Protestant counterparts, the displaced Catholic communities became the mobilizing forces behind a militant, international Catholicism. The Catholic exile experience thus facilitated the permanent separation of the northern and southern Netherlands. Drawing on diaries, letters, and evidence from material culture, this book offers a penetrating picture of the lives of early modern refugees and their agency in the Counter-Reformation.



Susan Juster
Sacred Violence in Early America (University of Pennsylvania, 2016)

Juster reinterprets the endemic violence of seventeenth-century English colonization in North America. Encounters with New World religious practices forced English colonists to confront unresolved tensions between the material and spiritual within their own Christian traditions following

the Reformation, such as when native cannibalism prompted comparison to ongoing debate over transubstantiation. Material and spiritual dynamics were most glaringly corrupted in "theologies of violence" that shaped English colonists' efforts to construct a New World sanctuary while taking cues from the brutal religious history of the Old World.



Benjamin Justice and Colin MacLeod
Have a Little Faith: Religion, Democracy, and the American Public School (Chicago, 2016)

Since their beginnings nearly two centuries ago, public schools have been embroiled in heated controversies over religion's place in the education system. From Bible readings and school prayer to teaching evolution and cultivating religious tolerance, Justice and MacLeod consider the key issues and colorful

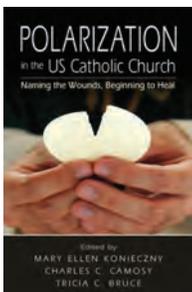
characters that have shaped the way American schools have negotiated religious pluralism. Finally, they analyze contemporary controversies: student-led religious observances in extracurricular activities, the tensions between freedom of expression and the need for inclusive environments, and the shift from democratic control of schools to loosely regulated charter and voucher programs.



Su'ad Abdul Khabeer
Muslim Cool: Race, Religion, and Hip Hop in the United States (NYU Press, 2016)

Drawing on over two years of ethnographic research, Khabeer illuminates the ways in which young and multiethnic U.S. Muslims draw on Blackness to construct their identities, a form of self-making that builds on interconnections and intersections, rather than divisions, between “Black” and

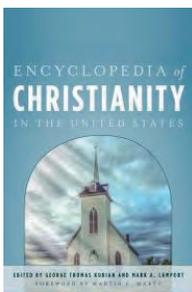
“Muslim.” Khabeer poses a critical challenge to the idea of Muslim “foreignness” in the United States.



Mary Ellen Konieczny, Charles C. Camosy, Tricia C. Bruce, eds.
Polarization in the U.S. Catholic Church: Naming the Wounds, Beginning to Heal (Liturgical Press, 2016)

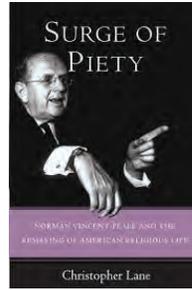
It is no secret: the body of Christ in the United States is broken. While universality—and unity amid diversity—is a fundamental characteristic of Roman Catholicism, all-too-familiar issues related to gender, sexuality, race, and authority have rent the church.

Healthy debates, characteristic of a living tradition, suffer instead from an absence of genuine engagement and dialogue. But there is still much that binds American Catholics. Contributors underscore how shared beliefs and aspirations can heal deep fissures and the hurts they have caused. Cutting across disciplinary and political lines, this volume provides commentary in the direction of reclaimed universality among American Catholics.



George Thomas Kurian and Mark A. Lamport, eds.
The Encyclopedia of Christianity in the United States (Rowman & Littlefield, 2016)

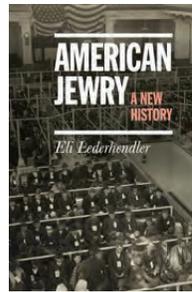
This five-volume reference work includes biographies of all major figures in the Christian church in the U.S., influential religious documents and Supreme Court decisions, plus information on theology and theologians, denominations, faith-based organizations, immigration, arts and culture, and evangelism.



Christopher Lane
Surge of Piety: Norman Vincent Peale and the Remaking of American Religious Life (Yale, 2016)

Selling millions of copies worldwide, Presbyterian minister Peale's *The Power of Positive Thinking* offered a gospel of self-assurance in an age of mass anxiety. Lane shows how Peale's brand of Christian psychology inflamed the 1950s religious revival by promoting the concept that belief

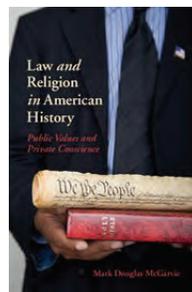
in God was essential to the health and harmony of all Americans.



Eli Lederhendler
American Jewry: A New History (Cambridge, 2016)

Understanding the history of Jews in America requires a synthesis of over 350 years of documents, social data, literature and journalism, architecture, oratory, and debate, and each time that history is observed, new questions are raised and new perspectives found. Lederhendler presents a readable account of that history, with an emphasis on

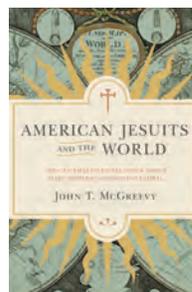
migration patterns, social and religious life, and political and economic affairs. He explains the long-range development of American Jewry as the product of “many new beginnings” more than a direct evolution. This book also shows that not all of American Jewish history has occurred on American soil, arguing that Jews, more than most other Americans, persist in assigning crucial importance to international issues.



Mark Douglas McGarvie
Law and Religion in American History: Public Values and Private Conscience (Cambridge, 2016)

McGarvie explains that the founding fathers of America considered the right of conscience to be an individual right, to be protected against governmental interference. While the religion clauses enunciated this right, its true protection occurred in the creation of separate public and private spheres. Religion

and the churches were placed in the private sector. Yet, politically active Christians have intermittently mounted challenges to this bifurcation in calling for a greater public role for Christian faith and morality in American society. This book furthers dialogue on the separation of church and state by offering an intellectual history of law and religion that contextualizes a four-hundred-year-old ideological struggle.

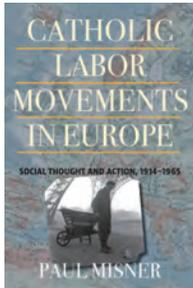


John T. McGreevy
American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global (Princeton, 2016)

At the start of the nineteenth century, the Jesuits seemed fated for oblivion. Dissolved as a religious order in 1773 by one pope, they were restored in 1814 by another, but with only six hundred aged members. Yet a century later, the Jesuits numbered seventeen

thousand men and were at the vanguard of the Catholic Church's

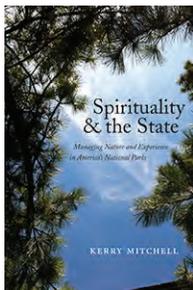
expansion around the world. In the United States especially, foreign-born Jesuits built universities and schools, aided Catholic immigrants, and served as missionaries. Drawing on archival materials from three continents, McGreevy traces this nineteenth-century resurgence, showing how Jesuits nurtured a Catholic modernity through a disciplined counterculture of parishes, schools, and associations.



Paul Misner
Catholic Labor Movements in Europe: Social Thought and Action, 1914-1965 (Catholic University of America, 2016)

The stated goal of concerned Catholics in the 1920s and 1930s was to “rechristianize society.” But dominant labor movements in many countries during this period consisted of socialist elements that viewed religion as an obstacle to social progress.

Building robust organizations of working-class Catholics was therefore a struggle. Misner documents these movements country by country and interprets the development of labor movements across Europe. In combination with other factors, such as the American Marshall Plan, Christian labor unions contributed to the distinctive “social capitalism” of postwar Europe, strengthening the call for social justice and the common good.



Kerry Mitchell
Spirituality & the State: Managing Nature and Experience in America's National Parks (NYU Press, 2016)

America’s national parks are often considered “spiritual” places in which one can connect to oneself and to nature. But it takes a lot of human effort to make nature appear natural. To maintain the apparently pristine landscapes of our parks, the National Park

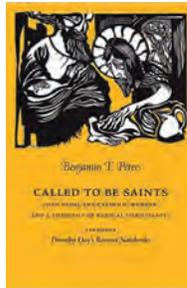
Service must engage in traffic management, landscape design, crowd-diffusing techniques, viewpoint construction, behavioral management, and more—and to preserve the “spiritual” experience of the park, they have to keep this labor invisible. Drawing on surveys, interviews, and observations of sites, Mitchell analyzes the state’s management of spirituality in the parks, arguing that the parks’ construction of experience naturalizes public religion of a particularly liberal stripe.



Timothy B. Neary
Crossing Parish Boundaries: Race, Sports, and Catholic Youth in Chicago, 1914-1954 (Chicago, 2016)

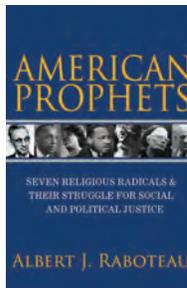
Neary explores the history of Bishop Bernard Sheil’s Catholic Youth Organization (CYO), which brought together tens of thousands of young people of all races and religions from Chicago’s racially segregated neighborhoods to take part in sports and

educational programming. Neary reveals a cosmopolitan version of American Catholicism, usually overshadowed by the aggressive resistance of white Catholics to the racial integration of their working-class neighborhoods.



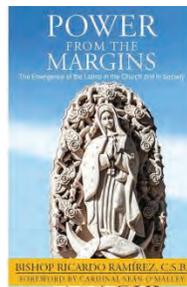
Benjamin T. Peters
Called to be Saints: John Hugo, The Catholic Worker, and a Theology of Radical Christianity (Marquette, 2016)

Called to be Saints offers a theological and historical analysis of the role that Fr. John Hugo and the retreat play in understanding Dorothy Day and the radical Christianity she put forth—a notion of the Christian life that remains relevant today. Included are Dorothy Day’s original notebooks, featured for the first time.



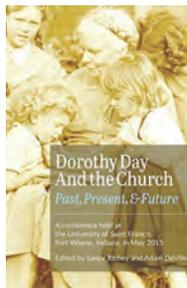
Albert J. Raboteau
American Prophets: Seven Religious Radicals & Their Struggles for Social and Political Justice (Princeton, 2016)

Raboteau’s collective biography of Abraham Heschel, A.J. Muste, Dorothy Day, Howard Thurman, Thomas Merton, Martin Luther King, Jr., and Fannie Lou Hamer traces how their lives intertwined, creating a network of committed activists who significantly changed the attitudes of several generations of Americans about contentious political issues such as war, racism, and poverty. Raboteau discusses their theological and ethical positions, and he describes the rhetorical and strategic methods these modern prophets used to persuade their fellow citizens to support social change.



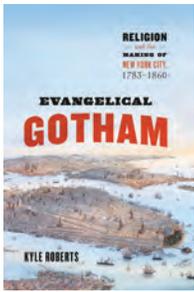
Bishop Ricardo Ramirez
Power from the Margins: The Emergence of the Latino in the Church and in Society (Orbis, 2016)

Ricardo Ramirez’s life has unfolded amidst the struggles, hopes, and vibrant faith of Latino Catholics. In *Power from the Margins*, he traces the search of the Latino Church for its voice and provides a roadmap for the future. He reflects on family, education, civil rights, and the challenge of immigration. He also explores the roles of popular piety, devotion to Mary, and “liturgy as fiesta” in the prayerful Latino heart. Ramirez echoes Pope Francis in calling on the whole church to come out of our comfort zones, to follow Jesus, and to discover how much nearer we are to Him at the margins of society.



Lance Richey, Adam DeVille, eds.
Dorothy Day and the Church: Past, Present, and Future (Solidarity Hall, 2016)

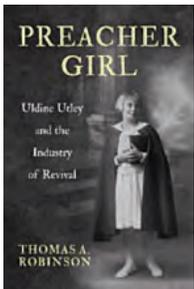
Dorothy Day was famously eulogized as “the most significant, interesting and influential person in the history of American Catholicism.” Her life embodied the recent call of Pope Francis to build “a poor Church for the poor.” Her witness has the potential to lead the Church in a renewed engagement with American culture and politics. This volume consists of papers presented at a 2015 conference at the University of Saint Francis in Fort Wayne, Indiana. Contributors include Richard Becker, Jennifer Kilgore-Caradec, and Robert P. Russo.



Kyle Roberts
Evangelical Gotham: Religion and the Making of New York City, 1783-1860 (Chicago, 2016)

What does a movement of pious converts and reformers have to do with a city notoriously full of temptation and sin? Roberts argues that religion must be considered alongside immigration, commerce, and real estate scarcity as one of the forces that shaped the New York

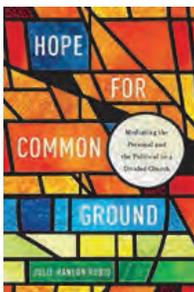
City we know today. He explores the role of the urban evangelical community in the development of New York between the American Revolution and the Civil War.



Thomas A. Robinson
Preacher Girl: Uldine Utley and the Industry of Revival (Baylor, 2016)

Uldine Utley began her preaching career at age eleven, and by age fourteen, she was packing Carnegie Hall and Madison Square Garden. She became a darling of the secular press and was mimicked and modeled in pop culture. Robinson spotlights Utley in her first full biography and uncovers the

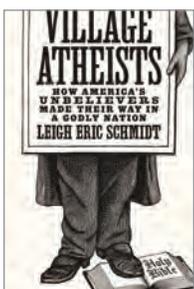
careful plot behind her rise to fame. Not unlike Hollywood, revivalism was a business that mixed equal parts glamour and gospel to produce celebrity preachers. Utley's meteoric rise and emblematic career illuminated souls for Christ—until the devastating private costs of public religious leadership caused the brightest star of the revivalist machine to burn out.



Julie Hanlon Rubio
Hope For Common Ground: Mediating the Personal and the Political in a Divided Church (Georgetown, 2016)

Much like the rest of the country, American Catholics are politically divided, perhaps more so now than at any point in their history. Rubio calls for cooperation that reaches beyond the liberal-conservative divide. Rubio demonstrates that Catholic

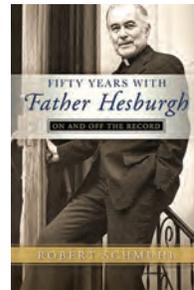
Social Thought reveals unifying objectives: to share responsibility for social sin and to work within communities for social progress. Concerns for family fragility, poverty, abortion, and end-of-life care, though divisive, reveal truths integral to a seamless worldview that holds all human life as sacred. Rubio argues that if those on different sides focus on what can be done to solve social problems in local communities, the common ground discovered can lead to far-reaching progress.



Leigh Eric Schmidt
Village Atheists: How America's Unbelievers Made Their Way in a Godly Nation (Princeton, 2016)

Schmidt presents the history of American secularism, giving flesh and blood to outspoken pre-20th-century infidels including itinerant lecturer Samuel Porter Putnam, rough-edged cartoonist Watson Heston, convicted blasphemer Charles B.

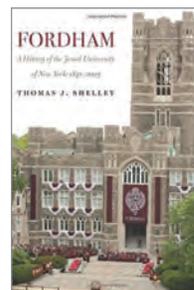
Reynolds, and atheist sex reformer Elmina D. Slenker. He describes their everyday confrontations with devout neighbors and evangelical ministers and their strained efforts at civility alongside their urge to ridicule and offend their Christian compatriots. Schmidt examines the multilayered world of social exclusion, legal jeopardy, yet also civic acceptance in which American atheists and secularists lived. Only in the mid-20th century did nonbelievers attain a measure of legal vindication, yet even then, they found themselves marginalized in a God-trusting, Bible-believing nation.



Robert Schmuhl
Fifty Years with Father Hesburgh: On and Off the Record (Notre Dame, 2016)

Beginning as an undergraduate student during the 1960s, when he covered Hesburgh and Notre Dame for the Associated Press, to 2014 when he conducted his last visit with the frail ninety-seven-year-old priest, Schmuhl maintained a unique relationship with

Reverend Theodore M. Hesburgh, C.S.C., who served as the President of the University of Notre Dame from 1952 until 1987. Over time, Hesburgh's meetings with Schmuhl evolved into a friendship, which is documented in this personal and warmhearted portrait of the man who was for decades considered the most influential priest in America.



Thomas J. Shelley
Fordham, A History of the Jesuit University of New York: 1841-2003 (Fordham, 2016)

Based largely on archival sources in the U.S. and Rome, this book documents the evolution of Fordham from a small diocesan college into a major American Jesuit and Catholic university. It places the development of Fordham, which celebrated the 175th anniversary of its founding in

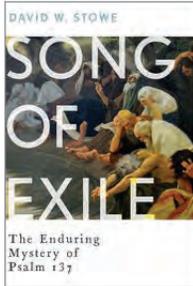
June 2016, within the context of the massive expansion of Catholic higher education in the U.S. in the 20th century. Shelley gives due credit to Fordham for its many achievements, but also deals with the shortcomings and challenges the university has shared with many Catholic colleges in the U.S. These range from the struggle over the traditional Jesuit *ratio studiorum* and the need to modernize to the sharp decline in the number of Jesuit administrators and faculty that has intensified the challenge of maintaining Catholic and Jesuit identity.



Thomas W. Simpson
American Universities and the Birth of Modern Mormonism, 1867-1940 (University of North Carolina, 2016)

In the late nineteenth century, college-age Latter-day Saints began undertaking a remarkable intellectual pilgrimage to the nation's elite universities, dispatched to "gather the world's knowledge to Zion." Simpson, drawing on unpublished diaries and archival materials, shows how LDS students commonly

described American universities as egalitarian spaces that fostered a personally transformative sense of freedom to explore provisional reconciliations of Mormon and American identities. On campus, Simpson argues, Mormon separatism died, and a new, modern Mormonism was born: a Mormonism at home in the United States but at odds with itself. Fierce battles among Mormon scholars and church leaders ensued over scientific thought, progressivism, and the historicity of Mormonism's sacred past.

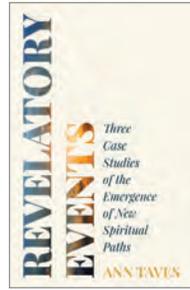


David W. Stowe

Song of Exile: The Enduring Mystery of Psalm 137 (Oxford U Press)

Psalm 137 (“By the rivers of Babylon...”) has become something of a cultural touchstone for music and Christianity across the Atlantic world. It has been a top single more than once in the 20th century, and has been used since its genesis to evoke the grief and protest of exiled, displaced,

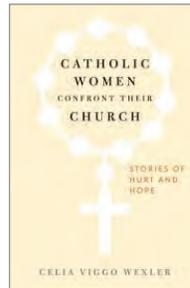
or marginalized communities. Stowe uses a wide-ranging, interdisciplinary approach that combines personal interviews, historical overview, and textual analysis to demonstrate the psalm's enduring place in popular culture. Despite its popularity, little has been written about the psalm's reception during the more than 2,500 years since the Babylonian exile. Stowe locates its use in the American Revolution and the Civil Rights movement, and internationally by anti-colonial Jamaican Rastafari and immigrants from Ireland, Korea, and Cuba.



Ann Taves

Revelatory Events: Three Case Studies of the Emergence of New Spiritual Paths (Princeton, 2016)

Revelatory Events continues Taves' lengthy exploration into unusual phenomena in American life with studies of Mormonism, Alcoholics Anonymous, and A Course in Miracles—three cases in which insiders claimed that a spiritual presence guided the emergence of a new spiritual path. In each case, Taves argues, the sense of a guiding presence emerged through a complex, creative interaction between a founding figure with unusual mental abilities and an initial set of collaborators who were drawn into the process by diverse motives of their own.



Celia Viggo Wexler

Catholic Women Confront Their Church: Stories of Hurt and Hope (Rowman & Littlefield, 2016)

Wexler tells the stories of nine exceptional women who have chosen to remain Catholic despite their deep disagreements with the institutional church. From Barbara Blaine, founder of Survivors Network of Those Abused by Priests (SNAP), to Sister Simone Campbell, whose “Nuns on the Bus” tour for social justice generated national attention, she highlights women whose stories illustrate not only problems in the church but also the promise of reform.

Michael Agliardo, S.J., “Richard Madsen, China Scholar and Public Sociologist,” *U.S. Catholic Historian* 34, no. 2 (2016): 121–146.

Marc M. Arkin, “A Convenient Seat in God’s Temple’: The Massachusetts General Colored Association and the Park Street Church Pew Controversy of 1830,” *New England Quarterly* 89, no. 1 (2016): 6–53.

Annette G. Aubert, “Henry Boynton Smith and Church History in Nineteenth-Century America,” *Church History* 85, no. 2 (2016): 302–327.

Ryan Barilleaux, “Walker Percy and the American Pursuit of Happiness,” *Catholic Social Science Review* 21 (2016): 31–44

Jessica M. Barron, “Managed Diversity: Race, Place, and an Urban Church,” *Sociology of Religion* 77, no. 1 (2016): 18–36.

Margaret Bendroth, “Time, History, and Tradition in the Fundamentalist Imagination,” *Church History* 85, no. 2 (2016): 328–342.

Patricia U. Bonomi, “‘Swarms of Negroes Coming about My Door’: Black Christianity in Early Dutch and English North America,” *Journal of American History* 103, no. 1 (2016): 34–58.

Michael D. Breidenbach, “Conciliarism and the American Founding,” *William and Mary Quarterly* 73, no. 3 (2016): 467–500.

Jon Butler, “God, Gotham, and Modernity,” *Journal of American History* 103, no. 1 (2016): 19–33.

Robert E. Carbonneau, C.P., “Bishop Fulton J. Sheen and the Image of China and Chinese Catholicism in *Worldmission* Magazine, 1950–1966,” *U.S. Catholic Historian* 34, no. 2 (2016): 69–91.

Marion T. Casey, “The Minims of Notre Dame: Underpinnings of Sorin’s University, 1842–1929,” *American Catholic Studies* 127, no. 1 (2016): 45–72.

Anthony E. Clark, “Shifting Landscapes: Sino-American Catholic Identities, 1900–Present,” *U.S. Catholic Historian* 34, no. 2 (2016): 3–25.

Vanesa Cook, “Martin Luther King, Jr., and the Long Social Gospel Movement,” *Religion & American Culture* 26, no. 1 (2016): 74–100.

William H. De Soto, “Orestes Brownson’s Quarrel with American Individualism,” *Catholic Social Science Review* 21 (2016): 71–84.

Michael T. DeStefano, “DuBourg’s Defense of St. Mary’s College: Apologetics and the Creation of a Catholic Identity in the Early American Republic,” *Church History* 85, no. 1 (2016): 65–96.

John T. Donovan, “The 1960s Los Angeles Seminary Crisis,” *Catholic Historical Review* 102, no. 1 (2016): 69–96.

Angelyn Dries, “‘Perils of Ocean and Wilderness’: A Field Guide to North American Catholic History,” *Catholic Historical Review* 102, no. 2 (2016): 251–283.

Massimo Faggioli, “The Liturgical Reform and the ‘Political’ Message of Vatican II in the Age of a Privatized and Libertarian culture,” *Worship* 90, no. 1 (2016): 10–27.

Massimo Faggioli, "The Parallel Lives of Two Surprising Popes: John XXIII and Francis," *Japan Mission Journal* 70, no. 2 (2016): 75–85.

Kirsten Fischer, "Vitalism in America: Elihu Palmer's Radical Religion in the Early Republic," *William and Mary Quarterly* 73, no. 3 (2016): 501–530.

Ralph Frasca, "Abortion in the Early American Press: Secular and Catholic Approaches to the Pre-Born Child," *U.S. Catholic Historian* 34, no. 1 (2016): 27–51.

Michael Goode, "Dangerous Spirits: How the Indian Critique of Alcohol Shaped Eighteenth-Century Quaker Revivalism," *Early American Studies* 14, no. 2 (2016): 258–283.

Katharine E. Harmon, "'That Word 'Liturgy' is So Unfortunate': Learning the Mystical Body and Practicing Catholic Action in the U.S. Liturgical Movement (c. 1926–1955)," *American Catholic Studies* 127, no. 1 (2016): 25–44.

John J. Harney, "An American Adventure: The United States Vincentians in Jiangxi Before 1949," *U.S. Catholic Historian* 34, no. 2 (2016): 43–68.

Lauric Henneton, "'Fear of Popish Leagues': Religious Identities and the Conduct of Frontier Diplomacy in Mid-17th-Century Northeastern America," *New England Quarterly* 89, no. 3 (2016): 356–383.

Joseph W. Ho, "Cameras and Conversions: Crossing Boundaries in American Catholic Missionary Experience and Photography in Modern China," *U.S. Catholic Historian* 34, no. 2 (2016): 93–120.

Kathleen Holscher, "'A Decision that Spits in the Face of Our History': Catholics and the Midcentury Fight Over Public Prayer and Bible Reading," *Catholic Historical Review* 102, no. 2 (2016): 340–368.

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Robert N. Karrer, "Abortion Politics: The Context of the Cuomo-O'Connor Debate, 1980–1984," *U.S. Catholic Historian* 34, no. 1 (2016): 103–124.

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Jill Krebs, "Prayer is the Answer': Apocalypticism, Our Lady, and Catholic Identity," *Religion & American Culture* 26, no. 1 (2016): 1–30.

Margaret Kuo, "China Through the Magic Lantern: Passionist Father Theophane Maguire and American Catholic Missionary Images of China in the Early Twentieth Century," *U.S. Catholic Historian* 34, no. 2 (2016): 27–42.

David Limond, "The Jesuits, Mary, and Joseph: The Catholic Workers' College, Dublin, 1951–66," *Catholic Historical Review* 102, no. 2 (2016): 318–339.

Andrew Mach, "Paul Wood's *Absolution Under Fire*: Remembering Gettysburg at the American Vatican," *American Catholic Studies* 127, no. 1 (2016): 103–113.

Paul P. Mariani, "The Four Catholic Bishops of Shanghai: 'Underground' and 'Patriotic' Church Competition and Sino-Vatican Relations in Reform-Era China," *Journal of Church and State* 58, no. 1 (2016): 38–56.

James P. McCartin, "The Church and Gay Liberation: The Case of John McNeill," *U.S. Catholic Historian* 34, no. 1 (2016): 125–141.

Andrea C. Mosterman, "'I Thought They Were Worthy': A Dutch Reformed Church Minister and His Congregation Debate African American Membership in the Church," *Early American Studies* 14, no. 3 (2016): 610–616.

Catherine R. Osborne, et al., "Forum: Writing Catholic History after the Sexual Abuse Crisis," *American Catholic Studies* 127, no. 2 (2016): 1–26.

Alexander Pavuk, "Catholic Birth Control? Father John O'Brien, Rhythm, and Progressive American Catholicism in 1930s Contraception Discourse," *U.S. Catholic Historian* 34, no. 1 (2016): 53–76.

Alexander Pavuk, "Evolution and Voices of Progressive Catholicism in the Age of the Scopes Trial," *Religion & American Culture* 26, no. 1 (2016): 101–137.

Lori Rogers-Stokes, "Making Sense of the Shepard Conversion Narratives," *New England Quarterly* 89, no. 1 (2016): 109–138.

Robert Daniel Rubin, "Establish No Religion: Brevard Hand's Civil-Libertarian Turn," *Journal of Church and State* 58, no. 1 (2016): 98–116.

Thomas Rzeznik, "The Church and the AIDS Crisis in New York City," *U.S. Catholic Historian* 34, no. 1 (2016): 143–165.

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John Saillant, "'This Week Black Paul Preach'd': Fragment and Method in Early African American Studies," *Early American Studies* 14, no. 1 (2016): 48–81.

David Setran, "'Declension Comes Home': Cotton Mather, Male Youth Rebellion, and the Hope of Providential Affliction in Puritan New England," *Religion & American Culture* 26, no. 1 (2016): 31–73.

Kristy L. Slominski, "Cardinal Gibbons as a Symbol for Early Sex Education," *U.S. Catholic Historian* 34, no. 1 (2016): 1–25.

Stephen W. Stathis and Daniel Canfield Strizek, "Ella Elvira Hobart Gibson: Nineteenth-Century Teacher, Lecturer, Author, Poet, Feminist, Spiritualist, Free Thinker, and America's First Woman Military Chaplain," *Journal of Church and State* 58, no. 1 (2016): 1–37.

Randal J. Stephens, "'Where else did they copy their styles but from church groups?': Rock 'n' Roll and Pentecostalism in the 1950s South," *Church History* 85, no. 1 (2016): 97–131.

Tara Thompson Strauch, Jennifer Dorsey, and Spencer W. McBride, "Forum on Christian Minorities in the Early American Republic," *Church History* 85, no. 1 (2016): 132–158.

Daniel K. Williams, "From Anti-Contraceptive Campaigns to Fetal Rights: The Pro-Life Movement's Attempt to Separate Itself from the Politics of Birth Control," *U.S. Catholic Historian* 34, no. 1 (2016): 77–102.

Cushwa Center Lecture, Thomas Sugrue

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grandparents uncomfortable? Catholics, he suggested, have also become more like other Americans over this period, in a growing discomfort with institutional authority, a development explored in another of its aspects in Leslie Woodcock Tentler's book on American Catholicism and contraception.

Sugrue's fourth major theme of Catholic history as exemplified in the Cushwa series is its tendency to challenge the well-worn binary left vs. right, liberal vs. conservative framework of American political history. Again, he pointed to an example of interest to him: the relationship of Catholics to socialism during the 20th century. Strong Catholic support for Joseph McCarthy and prayers for the conversion of Russia, Sugrue argued, can obscure, historiographically, forms of Catholic antisocialism not allied with the political right, as studies by Mary Lethart Wingerd and James T. Fisher show. He also noted the strong and somewhat underexplored relationship between Catholics and the Democratic Party, especially the Catholic role in the New Deal coalition, highlighting subsidiarity and the gendered nature of many New Deal provisions as areas where Catholic interests and influence shaped societal and legal settlements.

Following his summary of lessons drawn from the series, Sugrue then turned to themes he hopes Catholic historians will develop, building on these achievements for an "American Catholic history 2.0."

First, Sugrue called for a better-developed understanding of Catholics in the world. Because the "transnational turn" in American history grew stronger after most of the books in the series were written, Sugrue pointed out, it's not surprising that most of them don't move in that direction. He called for more development of transnational histories within Catholic history, pointing out a few examples from recent American historiography that follow economic and intellectual currents back and forth across the oceans. He was particularly intrigued by the possibilities for integrating American Catholicism into political histories of postwar Europe and Latin America, mentioning as potential subjects the role of Catholics in American Cold War activism abroad; in Christian Democratic politics and the reconstruction of European democracy; and the relationship of American Catholics to decidedly undemocratic regimes such as Franco's Spain or the dictatorships of Latin America.

Second, Sugrue called for a "rich, multidimensional history" of sexuality, including subjects like marriage, masculinity and femininity, and the body, including both theology and everyday practices. He pointed out that such histories would intersect with some of the most fruitful subfields of history today:

gender and sexuality, medicine, public health, and law, along with history of science and psychology. He particularly called for a history of Catholics and homosexuality, suggesting that such a history was already "lurking in the shadows" in the background of major books on sexuality in American history, but needs drawing out into the foreground.

Third, Sugrue noted some lacunae in the area of "Catholics and capitalism." While existing Catholic historiography has covered some of this territory well, particularly in the elucidation of Catholic critiques of capitalism during the labor era, he argued that we know less about the ways in which those teachings were transmitted, "or not transmitted," to the faithful. He called for histories of how ordinary Catholics came to grips with the transformation of American capitalism during the 20th century, as they went from a predominantly blue-collar, labor-union group to the American religious denomination with the highest average income by the 1970s. How did they manage this transition practically, emotionally, and theologically? He mentioned a history of Catholic business schools as one possibility for investigating this development.

Finally, Sugrue called for new histories of American Catholics after the 1960s. Sugrue pointed out that the Cushwa series, because of when its entries were written, reflects the "center of gravity" for American history in those years: the period from the 1880s up through the mid-20th century. But he argued that the period from the 1970s forward is central to understanding modern America, and has been understudied. He mentioned the deindustrialization and depopulation of Catholic areas of the urban north and efforts to respond to those developments by Catholic activists seeking to save "fragile" Catholic areas. He also mentioned the need for more specific work on how parishes adapted to the Second Vatican Council. Finally, he noted that studies are needed on the Catholic role in dissent (in the anti-war movement especially) and in immigration debates from the 1980s and beyond.

Having pointed to areas where Catholic history could develop, Sugrue then concluded with a return to his opening metaphor. He pointed out that since Catholic history had demonstrably exited its "ghetto," it was time for American historians to exit theirs and to take account of the work done on approximately 20 to 25 percent of the population. He called on historians to recognize, through studying Catholic history, that "modern America would not have become the place that it is without the role played by Catholics."

You can watch Thomas J. Sugrue's Cushwa Center lecture in its entirety at: cushwa.nd.edu/news/66935-video-of-the-2016-cushwa-center-lecture-by-tom-sugrue-now-online.

Seminar in American Religion, Mark Noll

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embracing the evangelical message spread by revivals. Schweiger highlighted Noll's argument that the revivals exposed slaves for the first time to a Gospel freed from the constraints imposed by European Christendom. She extended this point, explaining how Christianity made inroads in slave communities because of religious syncretism as well as songs, oral testimonies, and related forms of personal evangelism. "Christianity thrived in the New World because culture is more than books," she argued, and so historians of American religion should borrow insights from medievalists and anthropologists who have taken into account the importance of both orality and literacy.

Schweiger concluded her remarks by highlighting the importance of Noll's Reformed perspective. "This disciplined and careful book," she suggested, "is an artfully disguised howl of rage from a wounded lover who grieves how the American project has damaged his beloved Church and its spouse."

Noll then thanked both respondents and briefly addressed their remarks. He agreed with Schweiger's assessment of his book's scope and limitations, and noted that slaves, preachers, and lay believers approached and understood the Bible in a variety of ways. He then challenged aspects of McConville's description of 18th-century religiosity, arguing that secularization did not replace religion, but rather that secularization and religion marched side-by-side. For instance, colonial natural philosophers continued to profess faith that God determined earthly events, even as they searched for the natural causes of earthquakes. George Whitefield similarly shifted his perspective over time, invoking the Book of Judges' Curse of Meroz against those who turned from Christ in a 1744 sermon but then invoking it against those who failed to come to England's aid against the French in 1754.

The second half of the seminar opened with a discussion of slave conversions to Protestantism. Rev. Gilbert Washington (St. Paul Bethel Missionary Baptist Church, South Bend) asked the panelists to speak more about what slaves believed before and after their conversions. McConville noted that some slaves had previously been Catholic or Muslim, while Noll stated that slaves were converted not to a religion steeped in Christendom, but rather to a faith seen as "transformative for the individual and constitutive of a local believing community." Schweiger added that African indigenous beliefs often combined with Protestantism to create new variants of Christian belief and practice. While few primary sources survive, she continued, it appears that slave converts downplayed original sin and emphasized the Exodus narrative of liberation.

Tom Kselman (Notre Dame) questioned whether the book served as a critique of the Bible's public life and a defense of individuals' right to privately interpret scripture. Noll responded that it became harder over time for Protestants to square their own views on scripture with what ministers told them the Bible meant. Freedom of conscience grew as a result of colonial

evangelical revivals as well as patriot leaders' complaints about parliamentary tyranny, which convinced many ordinary Americans that no one should rule over them in any sphere of life. In the 19th century, Noll explained, Protestant leaders responded by creating an informal religious establishment through voluntary societies that sought to steer believers toward orthodoxy. Noll added that he believes society has often over-relied on elites to interpret the Bible.

Peter Thuesen (Indiana University-Purdue University Indianapolis) next pressed McConville on his view of secularization and wondered whether Americans' treatment of the Bible as a proof text showed that empiricism influenced a substantial portion of the colonial population. McConville replied that the Enlightenment remains poorly defined and that only a small, albeit influential, group of colonial leaders read the scriptures in an empirical manner.

Nelson Weaver (St. Paul Bethel Missionary Baptist Church) asked for more background on the King James Version. Noll noted that it remains the most popular Bible among modern readers, and that the story of its creation sheds light on the 17th century's political and economic order. Royal printers could only print the King James Version, but within 100 years its popularity was based on its merits rather than its monopoly. American Catholic and Jewish leaders alike would similarly praise the King James Version, even as they worked on new translations tailored to the needs of their respective faith communities.

The conversation then turned to the Old Testament, with Darryl Hart (Hillsdale College) wondering why colonials placed so much emphasis on this section of the Bible and Stephen Warner (University of Illinois at Chicago) questioning whether this focus made it easier for American Jews to find acceptance in society. Noll explained the Old Testament's prominence by pointing to covenant theology, in which the New Testament was seen as building upon the earlier Jewish covenant, as well as the belief that Israel served as a precursor to the American republican polity. Noll and McConville agreed that the Old Testament's focus on law appealed to most American readers who were debating how to govern and create new republican institutions. Popular familiarity with and focus on the Old Testament, Noll added, helped ease Jews' entrance into society well into the 19th century.

John Van Engen (Notre Dame) asked Noll to reflect upon how he had crafted the book's narrative and why he had focused on the Bible's public dimensions. Noll explained that he was trying to tell the backstories of both 19th-century biblicism in general and the specific antebellum claim that the Bible alone sanctioned slavery.

John McGreevy (Notre Dame) asked what separated McConville's view of secularization from Noll's, and whether the Revolution had a major influence on U.S. biblicist culture. Noll answered that while he believed Enlightenment and evangelical thought became deeply intertwined, McConville believed that

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modern historians see more secularization in colonial society than was actually present. McConville noted that he did agree with Noll's account of how Protestants used voluntary societies to create an informal Christendom in the 19th century. Noll then addressed the importance of the Revolution, arguing that it stripped away many of the support systems, such as the Anglican Church, that had once helped readers interpret the Bible.

Phil Gleason (Notre Dame, emeritus) questioned whether Noll's work contradicted John Higham's argument that U.S. Protestants came to develop a self-conscious group identity for themselves only in the antebellum period. Noll replied that Higham may have placed the date 15 years too late. Anti-Catholicism and popular opposition to the French fostered colonials' identification with Protestantism, he explained, but then between the 1780s and 1820s this shared attachment faded away as religious and political debates raged between Protestants. The common school movement's focus on nonsectarian Bible reading, which fueled conflicts between Catholics and Protestants, helped to foster a self-conscious Protestant identity in the United States beginning around 1830.

Tim Gloege (independent scholar) asked whether the history of the Bible in America follows a cyclical pattern, in which hope that all persons can find a common understanding of scripture repeatedly gives way to dissent, followed by elite attempts to control scriptural meaning that pave the way for more dissent. Noll responded that this framework could provide a way of telling the global history of the Bible, but that he preferred to see history more as a spiral, where elements of the story repeat themselves, but no two periods of time are exactly alike.

Robert Elder (Valparaiso University) asked how church discipline fit within Noll's narrative. Noll replied that politics, social norms, and theology all helped to shape popular understandings of proper discipline. Schweiger added that discipline did not receive sustained attention in Noll's book because the work is focused on how individuals, rather than communities, interpreted the Bible.

Don Westblade (Hillsdale College) asked Noll to speculate on how popular engagement with the Bible may change now that more people are encountering scripture through digital

media. Noll noted that the effects of the Internet are still unclear, but that in the past radio and television both increased access to the Bible even as they provided new opportunities to abuse scripture. Schweiger cautioned against what she called technological determinism, arguing that older forms of engagement do not disappear when new forms are created and that people, not machines, are ultimately in control of how they choose to think and behave. Catherine Osborne (Notre Dame) added that technology allows readers to access several different translations of the Bible at the same time, but also makes it easier for them to encounter passages out of context.

Margaret Abruzzo (University of Alabama) then questioned how colonials approached the Bible through the liturgy and related religious practices. Noll responded that although many colonial Protestants considered themselves anti-liturgical, their worship still followed a set formula and featured liturgical objects such as Bible cushions. He called for more research on worship, meditation, and other practices related to use of the Bible.

Jared Burkholder (Grace College) next asked about how the Bible affected relationships between Native American converts and Euro-American Protestants. Noll acknowledged that while only fragmentary evidence survives, such as marginal comments written in Algonquian Bibles by Native readers, these sources suggest that Native Americans approached the Bible in ways that Euro-American missionaries such as John Eliot did not expect or fully understand.

Father Bill Miscamble (Notre Dame) then asked Schweiger to elaborate upon her description of the book as a "howl of rage" and Noll to respond to this characterization. Schweiger stated that Noll's books double as jeremiads, and that this quality makes them insightful and powerful. Noll said that he preferred to view the book as a "squeak of irritation," one informed at once by his belief in the priesthood of all believers and the perspicuity of scripture, and by his determination to show how some persons have abused the gift of the Bible.

Kathleen Sprows Cummings concluded the seminar by thanking Noll for his generosity, his support of the Cushwa Center and service on its Advisory Board, and his efforts to break down barriers separating Catholic and Protestant histories and to approach the study of American religion from a broader perspective.

Missionary Sisters, Colin Barr

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about 1,000 women religious lived in the whole of Ireland during the 1850s, by 1925 almost 4,400 sisters were laboring in Philadelphia alone, serving in Catholic schools, orphanages, and other social institutions. And while not all of these Philadelphia sisters were of Irish birth or descent, the Irish

had still left an indelible mark on the city's Catholic culture.

Barr next described three avenues for studying missionary sisters' place within the Irish Catholic diaspora. He first examined how groups of sisters preserved their distinctively Irish identities, then discussed how sisters were recruited for and worked in missionary settings, and finally analyzed the familial and political connections that sustained the Irish "Cullenite network."

He explained how Irishness remained a real and “enduring,” rather than simply nostalgic, part of missionary sisters’ collective identities. Many groups of sisters, Barr noted, maintained their Hiberno-Roman spirit by recruiting women directly from Ireland well into the 20th century. Non-Irish groups often underwent the “greening” process after arriving in mission territory because they recruited women from Ireland as well as local women who were predominantly of Irish descent. The communal practices and precedents established by these Irish sisters and recruits ensured that succeeding generations of sisters continued to think and act along Hibernian lines.

Since Irish sisters remained in high demand across the English-speaking world, bishops were often forced to compete, barter, and “beg” for these missionaries. Barr, who suggested that the “economic model is sometimes a useful one,” likened missionary sisters to a “scarce resource” subject to the laws of supply and demand. High demand meant that sisters could select from a variety of possible missionary postings and extract considerable concessions and favors for their religious community from interested bishops.

Barr explained that sisters were attracted to missionary life by “the promise of hardship and service” and “the alluring prospect of saving souls.” The sisters certainly met with their fair share of hardship: in Mumbai, for instance, one sister wrote of her loneliness amidst the constant rain, while in Newfoundland another sister wrote of temperatures so low that even her socks froze. Barr noted that missionary sisters viewed these challenges as positive, and that many of them had been first drawn to missionary life by reading the heroic accounts found in the *Annals of the Propagation of the Faith*.

Barr offered a case study of the Assumption Sisters of Grahamstown, Australia, to illustrate the “global nature of the export market for Irish women religious” as well as the nature of their recruitment, labor, and subsequent “greening.” The first group of Assumption Sisters departed from Paris, France, and sailed on the same boat that was carrying Irish Sisters of Mercy—and the French bishop who escorted them—to New Zealand. After these French and Belgian Assumption Sisters disembarked in Australia, they worked in both a fee-based and a free school for girls. The French sisters soon left, but one Belgian sister remained, and she began recruiting women from Ireland as well as from the local Irish immigrant community. By the 1930s, the Assumption Sisters in Australia had grown enough in number and prosperity to open a new, highly acclaimed boarding school back in County Down, Ireland.

Ireland’s spiritual empire fostered not only a shared worldview and identity, but also a global Cullenite network of family members and friends. Barr noted that many of Cullen’s nieces and cousins rose to leadership positions within Irish women’s religious communities, including the Sisters of Mercy and the Dominicans. Cullen, along with one of his relatives, Archbishop

(later Cardinal) Patrick Moran of Sydney, Australia, deliberately directed sisters to areas of need throughout Greater Ireland. Bishops who were on close terms with Cullen and Moran could often secure the services of Irish missionary sisters, while less well-connected bishops were forced to look beyond Ireland to fill their recruitment needs.

Barr concluded his discussion of Hiberno-Roman identity, missionary labor and recruitment, and the Cullenite network with a case study of St. Brigid’s Missionary College in Callan, County Kilkenny, Ireland.

Irish Sisters of Mercy, including some relatives of Cullen and Moran, founded and supervised the school, which trained young and mostly poor women who aspired to be religious sisters, yet who could not afford the dowry required of choir sisters in Ireland. St. Brigid’s provided these students with social mobility, Barr explained, since sponsoring bishops and religious congregations paid students’ dowry fees and recruited them for missionary postings located throughout Greater Ireland.

Barr explained how the school’s records can be cross-referenced with census documents to provide a social history of Greater Ireland. During the first three decades of St. Brigid’s existence, from 1884 to 1914, at least 566 women passed through its doors and out into the Cullenite missionary network. One of the students at St. Brigid’s in 1909, for instance, was James Joyce’s sister, Margaret, who left the school after nine months to travel to New Zealand’s South Island and spend the rest of her life teaching music as a Sister of Mercy.

Students at St. Brigid’s were considered aspirants rather than postulants because they did not take vows or join a particular religious community until after they completed their studies and were recruited for missionary work, Barr continued. Courses at the school generally prepared the prospective sisters for work as teachers or nurses, and religious liturgies at St. Brigid’s helped to instill Hiberno-Roman Catholic sensibilities within them. The school maintained its place in the Irish Catholic diaspora until 1953, when it stopped accepting students for the foreign missions.

Barr ended his lecture by reiterating his “call to action” for researchers. The sisters who founded and oversaw St. Brigid’s enjoyed “relaxed, confident” interactions with priests and bishops, he explained, and they often took “bids” from competing dioceses to see which bishop would agree to the most favorable terms and concessions. But despite the school’s global recruitment network, its role in providing more than a thousand young women with social mobility and religious formation in the Hiberno-Roman tradition, and the agency displayed by its founders, today St. Brigid’s remains largely unknown among scholars. “What else are we missing,” Barr asked, “in terms of understanding how Irish Catholicism everywhere came to be, was established, and endured?”



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