

American Catholic Studies

NEWSLETTER

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Cover: Pope Francis with religious from Bolivia, Argentina, and Paraguay during his general audience on January 18, 2023, in the Vatican's Paul VI Hall. Photo by Alberto Pizzoli via Getty Images.

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Jay Dolan, Pope Francis, and Catholic Modernity in the Americas



David Lantigua

The Cushwa Center’s first year with co-directors has been an exciting one. The fall semester of 2023 was a great success, not least because of our tremendous staff and several excellent events. I am very grateful to be serving in this role alongside Darren Dochuk, whose scholarship and leadership inspire and expand the conversations long facilitated by the Cushwa Center. One of the unique qualities of Cushwa is that these conversations have originated and evolved out of many years of dialogue marked by various friendships and occasions of fellowship. To be part of such discussions about American Catholicism, and American religion more broadly, is truly a privilege.

Renaming our semiannual marquee event, the Jay P. Dolan Seminar in American Religion, honors our founder and continues the conversations he initiated five decades ago. For this note, I take up a point of conversation running through Jay Dolan’s timely work, *In Search of an American Catholicism: A History of Religion and Culture in Tension* (Oxford 2002). Published soon after the attacks of 9/11, and in the midst of the Boston Globe “Spotlight” team’s reporting on clergy sex abuse, Dolan’s history provided an important intervention on the question of religion in American culture. These two earth-shattering events led many individuals to conclude that clerical abuse and terrorism were inextricably bound up with organized religion and belief in a one true God. New Atheism literature capitalized on this grieving and justly angered ethos of American culture in the 2000s. Today, a rapid disaffiliation of Americans from Christianity is occurring among the nones and the “nonverts,” to use Stephen Bullivant’s apt term considered this spring at our Dolan Seminar in American Religion.

Whereas familiar tropes in the United States often present religion and science, or faith and reason, or church and state in irreconcilable conflict, Dolan’s book took up the theme of tension between cultures as a fruitful alternative. Tension can be met with dialogue and mutual enrichment rather than mere opposition and parochialism. Dolan’s vintage style of

continued on next page

The University of Notre Dame’s 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 understanding of the historical role and contemporary expressions of the Catholic religious tradition in the United States.

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Jay P. Dolan at the Cushwa Center's Hibernian Lecture in 2015

social history deployed the category of cultural tradition in order to explore the evolving relationship between U.S. democratic culture and Roman Catholicism, the future of which remained uncertain. He distilled the point of cultural tension succinctly for the Catholic Church after the Second Vatican Council: “the dialogue between Catholic and American cultures has been and continues to be a *dialogue between Catholicism and modernity*.”

After navigating the two-hundred-year historical tension between modern American democratic values and Roman Catholicism, Dolan concluded his book with a postscript on the sex abuse crisis, prompting him to confront the limitations of dialogue. This cultural turn introduces a useful frame for not only analyzing the tension between church and world, but also addressing conflict within the church and beyond it. Dolan rightly observed that the arrogance, self-protectiveness, and lack of accountability of clerical culture fostered and sustained secrecy, complicity, and deceit among church leaders. The uncertain future of American Catholicism and its credibility, he wagered, rested on whether church leaders could embrace a more democratic model of church governance and drop outdated vestiges of papal monarchy and ultramontaniam.

Dolan's postscript was indeed prescient when we consider Roman Catholicism after the election of Pope Francis in 2013. The first pope from the global South has targeted clericalism as a major obstacle to church reform. Francis frequently cautions against "spiritual worldliness," a term used by 20th-century French Jesuit theologian Henri de Lubac. Spiritual worldliness, according to de Lubac, is something "infinitely more disastrous" than any moral laxity in the church. Relatedly, Francis has made efforts to overturn clerical culture by decentralizing church governance and empowering the people of God from the pews and the periphery to renew the faith. Although not a democratic (or Gallican or *Der Synodale Weg*) model of church governance, synodality for Pope Francis deprivileges the monarchical model of leadership outlined by Dolan. Like the Amazon synod in 2019, the 2024 synod on synodality in Rome will raise tensions concerning church leadership, for example, on the subject of women deacons and married clergy.

Pope Francis also focuses on culture to navigate crises in the church and world. Yet his perspective from the global South is not determined by the culture-wars narrative of traditionalism versus progressivism or conservatism versus liberalism. For Francis, the perduring conflict of modernity, beginning with European colonial expansion, is between cultural imperialism and cultural pluralism. Sociologist Robert Bellah identified a similar kind of conflict in the American context between a dominant Protestant (in the radical congregationalist sense) monoculture and genuine cultural diversity. Bellah believed that religion, especially the Black church and Catholicism, were necessary for preserving robust pluralism through the values of solidarity and the common good against the deified market and hyper-individualism. More than a sociological problem, Francis approaches the global technocratic monoculture of today as an anthropological crisis afflicting vulnerable humans and the planet.

Cushwa's fiftieth anniversary conference in April 2025, titled *Catholic Modernity in the Americas: Land, Culture, Politics*, will widen the conversation about the dialogue between religion and the modern world so important to Dolan. (See the call for papers at page 32.) We believe this enduring theme can bring together familiar conversation partners and new ones in the age of Pope Francis. Nevertheless, as Dolan reminds us all, this renewed conversation cannot ignore the tensions and conflicts, both historical and contemporary, that accompany, and sometimes haunt, a Catholic modernity.



David Lantigua

William W. and Anna Jean Cushwa Co-Director

Fall 2023 at the Cushwa Center

BY KATHERINE MASCARI AND MICHAEL SKAGGS

Panel: “Confronting the Climate Crisis Across the Disciplines”

On the evening of Wednesday, September 13, the Cushwa Center commenced its fall 2023 programming with an interdisciplinary panel moderated by Darren Dochuk. The panel, titled “Confronting the Climate Crisis Across the Disciplines,” convened as part of Notre Dame Energy Week and featured University faculty members Emily Grubert (Keough School), Bruce Huber (Law), and Roy Scranton (English).

In his opening remarks, Dochuk shared brief reflections on his new role as Cushwa Center co-director alongside David Lantigua, and their efforts to build on the “remarkable foundation of scholarship and engagement” laid by previous directors including Kathleen Sprows Cummings. While continuing to focus attention on cultural, theological, and historical dimensions of American Catholicism, Dochuk said, the Cushwa Center would aim to extend the center’s reach into fields such as energy and environment, as well as new hemispheric and global contexts.

From the papacy to national bishops’ conferences and various lay initiatives, Dochuk said, Catholics are no strangers to engaging pressing environmental concerns. It therefore seems “both natural and important” that the Cushwa Center bring together experts in law, the humanities, and the social sciences to facilitate dialogue that emphasizes real-world outcomes.

Following brief introductions, Dochuk invited the panelists to describe how their attention to concerns over climate has developed throughout their careers. Bruce Huber began by describing how his work in energy, water, and property law encouraged his long-time observation of U.S. energy systems. Over time, his research has gravitated toward the ways in which public land management can better adapt to climate realities. He hopes to further explore questions of meaning, principle, and philosophy as they bear on “grandiose questions of law,” particularly at a Catholic university where normative questions are taken seriously.

Reflecting on her upbringing in an “energy family,” Emily Grubert described how her father’s work



Cushwa’s faculty panel during ND Energy Week

as a petroleum engineer influenced her awareness of the energy and climate crises. Trained in both engineering and sociology, in her work Grubert focuses on energy questions from a policy perspective. She noted the rapid pace of policy-making, and described it as both “challenging and rewarding” to bring existing knowledge to bear on the future of energy practices.

As a literary scholar and the founding director of the Notre Dame Environmental Humanities Initiative, in his work Roy Scranton examines questions of meaning, narrative, and ethics as he “witnesses” the climate crisis and encourages his students to also bear witness. This two-fold witness entails a commitment to observing and understanding the changing climate while considering how to effectively speak and write about it. He recounted a variety of experiences that led to his current work, including a period of military service in Iraq. This along with alarming scientific reports and dramatic natural disasters sparked his interest in thinking and writing not only about the changes necessary to address the climate crisis, but also about developing an ethical framework for living amid impending catastrophe.

In light of the Christian character of the University, Dochuk asked panelists whether and how religion has entered into their teaching and writing. Huber expressed his gratitude for how the interplay between climate concerns and religious traditions is readily examined at Notre Dame, and praised Dochuk’s *Anointed with Oil: How Christianity and Crude Made Modern America* (Basic, 2019) for exploring the role of Christianity in the origins of the American oil industry. (*Anointed with Oil* was featured for discussion at the Cushwa Center’s Seminar in American Religion in spring 2021). He called attention to the biblical text as one important tool among many available and valued at Notre Dame for making sense of our shared situation. As we find ourselves “in climate exile,” Huber described the biblical cry of the prophets as “the cry to be governed well.” This cry has

become our own as we seek to converge on necessary policy developments that have been lacking for the last half-century.

Roy Scranton reflected on the value of the sense of mystery present in religious traditions, as embracing this mystery might “help guide us through catastrophe in an ethical way.” As Job questions God about his situation, God’s response calls him to consider the limitations of his human knowledge, which requires acknowledging God’s ultimate control of the universe. This “terrifying and beautiful” reality does not excuse the human from behaving ethically toward other beings, but relieves the desire for complete knowledge and control.

Dochuk also invited panelists to reflect on the opportunities and challenges present at Notre Dame for grappling across disciplines with the theological and philosophical questions raised by the climate crisis. Grubert described the unusual openness to normativity she has found while working at Notre Dame, and the advantages that openness offers for engaging ethical questions with attention to “non-financial values” that demand consideration. Agreeing that justice is a desirable outcome, she explained, helps facilitate conversations that are attentive to the people affected at each stage of policy change and implementation. In regard to challenges, she noted the ongoing need for the University community to be unified in their concern and attentiveness to the climate crisis. Bruce Huber took up and expanded this point as he emphasized the need for institutional support for interdisciplinary collaboration. As students and researchers are formed to think in various distinct ways about climate and energy concerns, they should also be capable of “thinking clearly across disciplines.”

The panel concluded with a period of question-and-answer, during which Neil Arner (Notre Dame) asked panelists about possibilities for reconfiguring and reimagining the University space to better address climate concerns. Adding to his earlier comments, Huber described the institutional pri-

oritization of narrow expertise among researchers that fails to encourage interdisciplinary work. He acknowledged that there is no easy way to challenge this structure, and that doing so would require collective action across institutions of higher education. Additionally, Grubert called for more robust efforts to experiment with new technologies and practices in the university setting. Because of their geographical and financial stability, universities are uniquely positioned to be at the forefront of experimentation with geothermal and other technologies that often pose too high a risk for commercial enterprises. Universities have the capacity to insulate students and faculty from potential failures, but also to demonstrate promising technological successes, backing up their hopeful speech with “steel in the ground.”

The final question from Clement Harrold (Notre Dame) addressed the intersection of human rights concerns and accessing cleaner forms of energy. Grubert’s response situated the question within the current state of energy practices, highlighting the deeply unethical nature of current systems and noting that any approach involves tradeoffs and undesired outcomes. With this in mind, she emphasized the responsibility of the United States to set higher standards for accessing efficient energy sources, requiring conversations in which leaders ask “what we’re willing to do and what we’ll demand.” These conversations are aided by the recognition that we are not starting from an ethically neutral position, but are aiming to be better.

Hibernian Lecture: Julie Morrissy

On Friday, September 29, Julie Morrissy (Maynooth University) delivered the Cushwa Center’s annual Hibernian Lecture to a standing-room-only audience in McKenna Hall. Darren Dochuk opened the event with a welcome and introduction, thanking the Ladies Ancient Order of Hibernians and the Ancient Order of Hibernians for their continued support of the study of Irish American history both within and beyond the Cushwa Center. Julie Morrissy echoed this gratitude before beginning her lecture, titled “Revolutionary Traces: Radical Women,



Julie Morrissy delivers the 2023 Hibernian Lecture

Commemoration, and Public Space.” Morrissy has undertaken a yearslong exploration of women in public spaces in Dublin and throughout Ireland, she explained, in order to better understand the connections between gender inequality in Irish society and the ways in which social capital and power circulate through state-funded acts of remembrance.

Morrissy’s presentation began on Moore Street in Dublin, a central setting for the events and subsequent memorialization of the Easter Rising of 1916—not least for the surrenders delivered there to British officials. The first of these surrenders, in fact, was delivered by Elizabeth O’Farrell, whose role remains uncommemorated on Moore Street today even as multiple plates honor the male signatories of the 1916 Proclamation. Despite her pivotal role in the revolution, O’Farrell’s case exemplifies the marginalization of women in public memory that “borders on the habitual,” Morrissy said. She highlighted numerous additional examples of the failure to adequately represent Irish women in and for public memory, both in and beyond Dublin. While recent efforts have aimed at highlighting the role of revolutionary women through postage stamps and park dedications, the large networks of activist women of the period remain underrecognized.

Morrissy highlighted the role of “feminist recovery work” that aims to depict Irish history

and society more inclusively. In light of the upcoming referenda on gender inequality in the Irish Constitution, she said, attention to representation in public spaces helps us to better understand how power circulates in daily life and impacts broader social structures.

As the floor opened for question-and-answer, Rose Luminiello (Notre Dame) asked Morrissy about her engagement with public policymakers on inclusive commemoration. Morrissy pointed to the positive outcomes of the Decade of Centenaries project funded by the Irish government, as it has brought commemoration issues to the fore while also providing new platforms and audiences for this work. In response to a question from Darren Dochuk about scholarly collaboration, Morrissy reflected on the ways in which her podcast and other work has connected her with Irish historians, artists, and writers along with members of the communities she researches. Gráinne McEvoy (Keough-Naughton Institute) asked about the impact of the successful campaign to make St. Brigid's Day a public holiday in Ireland, and its considerable use of visual art. Morrissy responded with ambivalence, noting that while gestures and movements are good, they should be paired with significant structural change that addresses injustices women have faced throughout Ireland's history.

Seminar in American Religion: Lerone A. Martin's *The Gospel of J. Edgar Hoover*

On the morning of Saturday, October 7, visitors and members of the local community gathered for the fall Seminar in American Religion, which convenes each semester at Notre Dame to discuss a recent significant publication. The seminar welcomed Lerone A. Martin, the Martin Luther King, Jr. Centennial Professor and Associate Professor of Religious Studies at Stanford University, to reflect on his book *The Gospel of J. Edgar Hoover: How the FBI Aided and Abetted the Rise of White Christian Nationalism* (Princeton University Press, 2023). Commenting on the book were Kristin Kobes Du Mez, professor of history at Calvin University, and Notre Dame's Darren Dochuk.

After an introduction from Cushwa co-director David Lantigua, Du Mez (author of *Jesus and John Wayne: How White Evangelicals Corrupted a Faith and Fractured a Nation*, 2020) spoke to the book's numerous strengths. She noted Martin's comprehensive archival research, which bolsters rather than hinders his piercing eloquence and verve in *The Gospel of J. Edgar Hoover*. Citing the high level of public interest in the influence of predominantly white evangelicalism in American politics in recent years, Du Mez praised the book for accomplishing what historiography can do best: clarifying the much older origins of seemingly contemporary trends or movements.

In Martin's convincing telling, white Christian nationalism did not suddenly assert itself in January 2021, come out of hiding with the election of Donald Trump in 2016, or find a public voice with the election of Ronald Reagan, to give any number of more recent examples. Instead, with Hoover's dominance over the FBI starting in the 1930s, the director and white evangelicals found in each other a useful ally. Hoover offered evangelicals a degree of influence and power at the national level that would otherwise have been inaccessible. Evangelicals offered Hoover a religious imprimatur for his authoritarian leadership of the FBI and far-reaching power to shape the public's perception of what was required to be a patriotic American in the mid-20th century.

Yet, as Du Mez noted, while evangelicals are a critical piece of the story, they did not stand alone. Mainline Protestants and Roman Catholics also took part in this complex interplay of state power and religious influence. (Here, one might also recall two-thirds of Will Herberg's titular Protestants, Catholics, and Jews and the role of religion in public life at midcentury.) This is a key clarification, as Martin does not discuss white *evangelical* nationalism but, rather, white *Christian* nationalism—a tangle of ideas and ideology expressed by many non-evangelical Christians as well as their evangelical counterparts. By dint of sheer numbers and proportional influence, however, evangelicals dominated this coalition in support of Hoover; because of this, Du Mez said, Martin's book offers a model for how to un-



Lerone A. Martin

derstand and contextualize the influence white evangelicals long have had over American public and political life.

Darren Dochuk, who was previously Martin's colleague at the Danforth Center at Washington University in St. Louis, followed Du Mez. He similarly noted a number of the book's strengths, including extending Du Mez's praise for Martin's depth of research. Dochuk called special attention to the use of the Freedom of Information Act (FOIA)—an uncommon technique for historians, not least due to its difficulty and the requirement of great endurance and patience—and ultimately the suing of the Federal Bureau of Investigation for additional records. In Dochuk's telling, Martin's perseverance pays off in spades: because Martin's book is so enormously well sourced, "there is no second-guessing here." Dochuk also commended Martin's work alongside that of Du Mez and others for their ongoing exposition of a "surging white Christian nationalist impulse" in some quarters of American religion.

In inviting Martin to reflect on his work, Dochuk raised a number of questions that themselves suggest useful avenues for graduate students and other scholars to pursue. What, for instance, are some of the challenges of writing the history of

institutions that are so dominated by single individuals (such as the FBI and Hoover) without falling into biography? Given the widely varying theologies upon which different Christian traditions draw, what were the different reasons these groups felt compelled to support the FBI? And if scholars use Martin's book as a model, how have other federal agencies tapped into American religion to bolster their own reach and power? Here, Dochuk also observed how *The Gospel of J. Edgar Hoover* calls into question Herberg's seminal description of midcentury American religion being upheld by displays of Protestantism, Catholicism, and Judaism: Hoover's white nationalism was most certainly Christian, and most certainly not Jewish. Dochuk asked how an implicit anti-Semitism, both in the groups supporting the FBI and within the FBI itself, challenges our understanding of contemporary religion. Dochuk also asked, in the interest of future research, about those not represented in this book. Were there sizable groups of white evangelicals who repudiated Hoover and the FBI's increasingly pervasive power? Or what about non-white evangelicals—how did their theology and their race interact in their own perception of federal power?

Finally, Dochuk asked about Martin's writing process, including a significant shift in tone from draft to book manuscript, which entailed a significant strengthening of the authority in Martin's prose. For scholars approaching complex, highly nuanced subjects, how can they both understand themselves as authoritative and convey that forthrightly in their writing? And how did Martin begin grappling with the fact that his source material was hidden behind the barriers of the federal government, rather than being easily accessible in a traditional archive?

In his author response, Martin agreed that the field would benefit from additional work on the peculiar anti-statism espoused by Hoover who, as FBI director, could use his authority as the near embodiment of federal law enforcement to shape a vision of American society. He also expressed the value of a deeper understanding of populism, including when inflected by Christianity.

In response to Dochuk's question of the "religious sensibility" of the FBI, Martin pointed to the real exigencies of the Cold War combined with pervasive suspicion of all things described as "communist," which resulted in Hoover's belief that the survival of the United States depended on a revival of what he imagined to be the nation's (white, Christian) religious underpinnings. Martin also showed an appreciation for those within white evangelicalism who had pushed back against the strengthening religious-governmental alliance with the FBI, citing letters published by *Christianity Today* critical of Hoover's own tepid embrace of religion for himself, as well as the insufficient energy devoted to contemporary crises like the bombings of Black churches.

Martin also offered a fascinating glimpse into the process of working with government records that must be released through complex legal mechanisms. He described seeking information from the FBI on the National Association of Evangelicals, concerning which he was told to contact the National Archives, who offered a timeline of 18 months to complete security redaction. That redaction actually took three years. Similarly, government records released by one agency for academic use can also be restricted by another agency and blocked behind yet more legal processes. In Martin's case, only a lawsuit against the FBI taken up by an attorney on a *pro bono* basis delivered the information Martin sought. He advised graduate students facing similar dilemmas to contact law schools at their own or other universities for assistance via legal clinics.

The question-and-answer session with seminar attendees was unsurprisingly lively and robust. Peter Thuesen (IUPUI) asked about change over time within Christian ecumenism: if anti-communism united Protestants and Catholics in support of the state in the era of Martin's book, what unites those traditions today? Martin pointed to more divisive issues in our own day, including abortion, marriage, and global trends in the rise of non-Christian religions as unifiers for various Christian communities. Thomas Harvell-DeGolier (Notre Dame) asked whether religion

plays a role in the national security state, which Martin affirmed: in matters such as moral policing, adjudicating citizenship, and determining the "goodness" of a given religious practice, the state remains deeply influenced by the religious priorities of specific religious traditions.

John McGreevy (Notre Dame) asked whether there is a difference between Cold War patriotism and white Christian nationalism, as the two seem so intertwined in Martin's book. Martin explained that Cold War patriotism gave Hoover the tools he needed to operationalize white Christian nationalism, which itself predates the outbreak of the Cold War. Susanna De Stradis (Mississippi State University) asked whether Hoover's relationship with Catholicism in particular changed over time, especially as the American Church itself underwent massive shifts in the 1960s and 1970s. Martin described a cautious distancing from the Church by Hoover, especially with the rise of outspoken and highly visible activists like the Berrigan brothers. With the fracturing of American Catholicism largely along American political lines, Hoover lost some trust in the institution itself, even while remaining close with individual Catholics.

During the seminar's coffee break, David Lantigua shared that starting in 2024 the Cushwa Center's storied Seminar in American Religion would be renamed to honor the center's founding director, Jay P. Dolan, who died in May 2023 at age 87. As the event concluded, Lantigua encouraged participants to join the spring 2024 Jay P. Dolan Seminar in American Religion to discuss Stephen Bullivant's *Nonverts: The Making of Ex-Christian America*.

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Katherine Mascari (Notre Dame '22 M.A.) is a graduate student in the Master of Theological Studies program at the University of Notre Dame, where she also serves as a graduate research assistant for the Cushwa Center.

Michael Skaggs (Notre Dame '17 Ph.D.) is a historian of American religion living in South Bend. He serves the Chaplaincy Innovation Lab at Brandeis University as director of programs.

The welcome ceremony for World Youth Day in Lisbon, Portugal, on August 3, 2023. Photo by Mick Haupt.



‘Fair-sized knolls’ in a Secular Field

A Role for Catholic Religious Life

BY PATRICIA WITTBERG, S.C.

Stephen Bullivant’s *Nonverts* is one of the latest in a series of recent books and reports documenting the decline of religious affiliation in North America, especially among young adults.¹ As he notes, “Across all US cradle Catholics born since 1970, a ‘Catholic upbringing’ has produced twice as many nones [21%] as it has weekly Mass-going Catholics [10%].”² In addition to explicit nones, even more young adults are Catholic in name only, rarely attending religious observances and knowing or believing little of the tenets of their putative faith. Nationally, the number of baptisms in the United States has declined by 57% between 1970 and 2020, and the number of Catholic marriages by 78%.³

While the exodus of young Americans from Catholicism has been offset by an influx of Catholic immigrants from Latin America, Africa, and Asia, this may be only a temporary reprieve. Evidence shows that the children and grandchildren of today's immigrants are quickly assimilating to secular American culture, just as previous generations of Italian, Polish, or Irish immigrants did.⁴ And the countries these immigrants have come from are less Catholic than they once were. A recent survey by the Latin American and Caribbean Episcopal Council has found that the number of annual baptisms, confirmations, and Catholic marriages in their dioceses has fallen. The bishops noted that this seemed to indicate that there was a widespread weakening of Catholic affiliation there.⁵ Secular studies confirm this: a survey by *Latinobarómetro* found that the percentage of Argentines identifying as Catholic fell from 76% in 2010 to 49% in 2020.⁶

This decline, researchers say, is due to several factors. For one thing, it is now more acceptable—even normal—to be a religious “none” today.⁷ In fact, in many social milieus, expressing any overt religiosity would be considered deviant. Religious persons are seen as dogmatically rigid, hypocritical, repressive, and intolerant—all values that are diametrically opposed to the values young adults have been socialized to hold dear. Sex scandals in both Catholicism and several Protestant denominations have led to a widespread distrust of institutional religion: one study⁸ found that less than a quarter of those who have left Christian churches have any confidence at all in religious institutions, with former Catholics expressing the least confidence (21%). Additionally, the stereotype of religion in the United States has become conflated with media depictions of Protestant evangelicalism: heavily supportive of Donald Trump, repressive of women, and rejecting scientific findings on evolution and climate change. That many religious denominations and individuals do not correspond to this stereotype is irrelevant. To quote an early sociologist,⁹ if people believe something is true they will behave as if it is and, in this case, they will prefer to be identified as a “none” rather than to be suspected of being religious.

Religious Orders: Signs in Service

What does this mean for the future of the Catholic Church in North America? And what does it mean for the future of religious orders?¹⁰ I have argued elsewhere¹¹ that religious orders have performed several essential services for Catholicism throughout its history. For one thing, every religious tradition contains adherents who differ in their ability and desire to follow its teachings. Some are content with the bare minimum of observance; others desire much more. Some excel in the highest of their faith's spiritual practices (ecstatic prayer, prophecy, mendicant preaching), others do not. If “religious virtuosi” do not have an outlet for their fervor in their own faith tradition, they will go elsewhere. The lack of religious orders in most Protestant denominations is precisely the reason that the virtuosi within their ranks have periodically split off into stricter sectarian groups: Methodists splitting from Anglicans, Wesleyan Holiness churches from Methodists, and so on. By keeping its religious virtuosi in religious orders, Catholicism has usually, but not always, avoided this fate.

A second essential role that religious orders have historically played is to serve as spiritual laboratories, adapting the Church's rituals and practices in response to emerging needs in the larger society.¹² Thus, the 12th-century mendicant orders helped the Church adapt to the revival of cities and a new merchant class. They comprised most of the faculty of the new medieval universities, and developed a theology legitimating money-making, profit, and interest—practices that had

been considered sinful in previous centuries. They also added new elements to popular devotion: Saint Thomas Aquinas wrote poems and hymns (*Pange Lingua, Adoro Te Devote, Lauda Sion*) that are still sung today; Saint Francis, it is said, erected the first nativity scene. Medieval nuns were instrumental in increasing popular acceptance of the Real Presence of Christ in the Eucharist. In the 16th century, Saint Ignatius and the Jesuits developed the idea of the religious retreat using the Spiritual Exercises. Seventeenth-century women religious in England and France pioneered the ministry of educating young girls, which had previously been considered an unsuitable work for their sex. In the 18th and 19th centuries, religious orders created or popularized devotional practices such as Forty Hours, parish missions, and novenas to the Sacred Heart or particular saints, and also established hospitals and schools for immigrants and the urban poor.

... religious orders are necessary to Catholicism, not merely to staff schools and hospitals as they did 50 or 60 years ago but, more importantly, to lead the Church in responding to the unique and particular spiritual hungers of each generation ...

A third service that religious orders have performed for the Church is evangelization, both of non-Christian peoples in far-distant lands and also among uncatechized populations in their own countries. Early Irish monasteries sent missionaries to catechize Northern Europe; Jesuits and Franciscans sent their members to convert the inhabitants of the newly discovered Americas. As recently as 1992, almost 90% of U.S. Catholic missionaries ministering overseas were members of male and female religious orders.

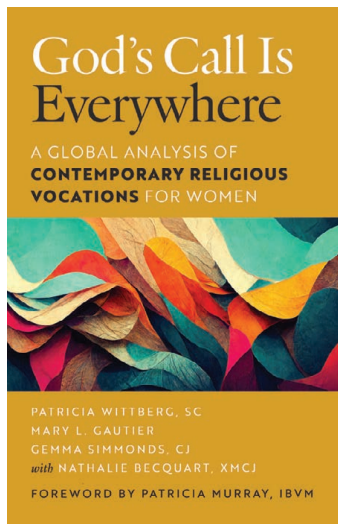
I would argue that religious orders are necessary to Catholicism, not merely to staff schools and hospitals as they did 50 or 60 years ago but, more importantly, to lead the Church in responding to the unique and particular spiritual hungers of each generation in our societies today. Otherwise, we will lose young adults to other spiritual beliefs and practices. For example, the places in the United States and Canada where formal religious adherence is weakest (primarily in Washington, Oregon, and northern California in the United States, and in British Columbia in Canada) are precisely the locations where quasi-religious beliefs and practices—from astrology and crystals to new religions like Heaven's Gate and the Peoples Temple—draw the most adherents.¹³ In the pluralist religious market of the United States, the Church needs its religious orders to model how the timeless call of Jesus can speak to young adults today.

But throughout the Northern Hemisphere, and in many parts of the Southern Hemisphere as well, religious orders are shrinking and the few remaining members are aging. From a peak of over 180,000 in 1965, the number of sisters in the United States has dwindled to less than 45,000 and their median age is in the mid to late 70s.¹⁴ Religious orders in Canada, Ireland, and Western Europe have experienced similar, or even larger, declines. In Mexico, the number of young women entering religious orders is decreasing, and the median age of sisters there is 62.¹⁵ Religious orders of men are also declining.¹⁶ On the other hand, several Asian countries have seen an increase in the number of entrants to religious orders, although there is evidence that this may be slowing down more recently.¹⁷ In Africa, the number of women's religious orders has almost tripled, as has the total number of sisters in them. In Latin America, the number of women religious in Honduras, El Salvador, and Guatemala has more than doubled.¹⁸ Many religious priests and sisters from these

countries now engage in “reverse mission,” coming to parishes in the United States, Canada, and Western Europe to fill the ministries once held by the native-born clergy and sisters here. But few young adults in North America and Europe join these newly-arrived orders after they come, in sharp contrast to the large numbers of Americans and Canadians who joined the religious orders sent from Europe in the 19th century.¹⁹

Today’s Religious: Desires, Hopes, and Challenges

If the Catholic Church is to remain a large and influential presence in an increasingly secular North America and Europe, it must offer the younger generations here the lifestyles and worldviews that speak to their deepest spiritual hungers, hungers that are still present in the hearts of even the most secularized nones. A thriving population of women’s and men’s religious orders is, I believe, essential for this to happen.



Over the past ten years, researchers at the Center for Applied Research in the Apostolate (CARA) at Georgetown University have produced several books on religious orders and the young adults who enter them, both in the United States and in other countries around the world. The earliest of these, *New Generations of Catholic Sisters*,²⁰ compared women who entered religious life in the United States between 1965 and 1980 with women who entered between 1993 and 2008. *Pathways to Religious Life*²¹ looked at the familial, educational, parish and volunteer experiences that lead young men and women to enter religious orders. This book also described some of the emerging trends in religious vocations in the United States: the lay associate programs in established orders as well as the many newly forming religious communities springing up (and often quickly dissolving) here. *Migration for Mission*²² looked specifically at international sisters coming to live and minister

in the United States, whether by joining a U.S.-based order or by being sent as their order’s “reverse missionaries” to revitalize a secularized American Church. *New Faces, New Possibilities*²³ also focused primarily on women’s religious orders in the United States, but looked at the implications of their growing ethnic and cultural diversity—especially the evolution of the orders’ leadership/governance and the challenges of living in a multi-ethnic community. Most recently, *God’s Call is Everywhere*²⁴ broadened its focus beyond the United States, comparing studies of women entering religious life since 2000 in this country with those entering in Australia, Canada, France, Ireland, and the United Kingdom. The book also contains additional chapters covering women religious in Mexico, India, and Kenya.

What have these studies found? There were several common themes in the answers of the women entering religious life across all countries and at all ages. Universally, the sisters cited a call from God as their main reason for entering. Also important was a desire for spiritual growth and community living, even though the researchers noted that “while community life is one of the primary ideals, it can also present one of the primary challenges.”²⁵ Common living, common prayer, and common ministry were especially important for the youngest sisters,²⁶ but they were also aware of the challenges posed by living and ministering in culturally and generationally diverse communities.²⁷

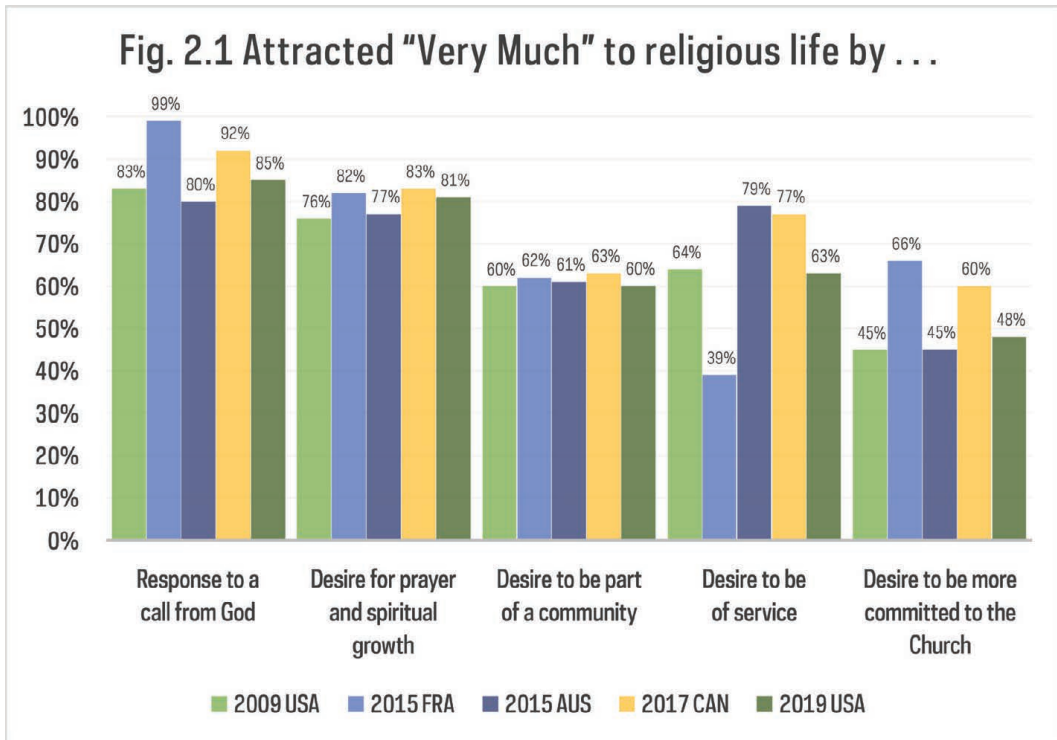


Table 2.1 from *God’s Call is Everywhere* (p. 20)

The universal themes of a call from God, a desire for spiritual growth, and the attraction of community life were, however, filtered through the specific cultural, economic, and demographic circumstances that the women encountered, both in their chosen order and in the larger society.²⁸ In North America, Australia, Western Europe, and (to a certain extent) Mexico, there are few new entrants to religious institutes, and the median age of the members in most institutes is in the upper 70s or higher. This causes an age gap in the orders that have only one or two young members. In other orders, the complete absence of any new members at all can affect the way their members view the future of their own order and of religious life as a whole. This has implications for the amount of effort the sisters may be willing to devote to inviting women to join them and/or forming them once there.

Another factor influencing whether a young woman will respond to God’s call is the ethnic composition or class structure of her larger society. Divisions in the larger society may be replicated in religious life. If so, whole categories of women may be deterred from entering an order where most of the members are of a different race, ethnic group, or social class than their own. If a woman does enter such an institute, ethnic and class distinctions may make it difficult for her to remain in her vocation, especially if these distinctions operate at an unconscious or unacknowledged level in the receiving community.

Class and ethnicity may also be correlated to the amount of education available to women in a society. In countries where higher education is available to women, a postsecondary education may come to be expected of all entrants, thus screening out those whose class status has precluded this. At the same time, the women who do have more education will have more professional opportunities available to them in the larger society, and may be less interested in entering a religious order. Those who do enter may chafe at formation programs that do not take into account their prior educational or professional experience. On the other hand, in countries where education is less available, women may be motivated to enter a religious order in order to obtain an education rather than from a divine call.

In addition to shaping whether and how a woman will respond to God's call, the specific situations in her society will also influence the kinds of obstacles which may discourage her. Across all of the countries studied in *God's Call is Everywhere* except for Kenya, the women surveyed or interviewed cited the negative impact of secularism on religious vocations, saying that it increases materialism and individualism among the young. Poor theological catechesis and inadequate formation in prayer were other obstacles the sisters mentioned, as was the incessant bombardment of electronic stimuli. The sisters felt that the ability to be silent in prayer was essential to religious life, but they said this was extremely difficult to do. Another frequently cited obstacle was negative media depictions of sisters: that sisters are obsolete, aging, and dying out (United States), that they are cloistered and walled away from the real world (France and Mexico), or that they are morally compromised by scandals in their ministries (Ireland). At the same time, new entrants cite positive (even if highly fictionalized) media depictions of sisters as a factor that drew them to enter—but one that causes a different set of problems when they encounter less-than-perfect sisters in daily living.

Weighing Options

Prior to the mid-20th century in North America and Western Europe, and still today in some African, Asian, and Latin American societies, young Catholics grew up in a culture where their religion was omnipresent. They went to schools run by religious priests and sisters, and the young women and men who entered religious life or the priesthood were esteemed by their families and culture. But such all-encompassing Catholic socialization is rare today in Western countries, and in some societies may not occur at all. Far from being culturally valued, entering a religious order may be stigmatized, especially in countries where the dynamics of a previously dominant Catholic culture have been called into serious question by the scandal of abuse. As the researchers of the United Kingdom and Ireland study noted, "In Ireland, which was formerly considered a 'Catholic country' where the prevailing culture was deeply embedded in the majority Catholic faith, it is no longer possible to assume that young people have any effective connection with the Church or with religious at all."²⁹ The CARA studies all show that men and women with a Catholic background, both in the family and at school, are more likely to consider a religious vocation than those who grew up in more secular or even antireligious environments. Such environments offer few opportunities to meet sisters and get to know them or even to see them at all. This difficulty was cited by sisters in the United States, the United Kingdom, Ireland, and France.

I stated at the beginning of this essay that I believe various forms of religious life have been necessary to Catholicism in the past: providing a valued outlet for those who desire to do or be more for their

faith and also leading the Church's response to the spiritual hungers and cultural discontinuities particular to each generation and each society. What worries me is that the development of ideological divisions within the Church, replicating the "Big Sort"³⁰ we see in the larger American society, may prevent religious orders from fulfilling the valuable role they once had in Catholicism. Religion can come to be identified with one pole of the culture war, so that organizations, media outlets, or political groups are increasingly ignorant of, or even hostile to, religious worldviews and perspectives. Valuable collaboration between religious and other nonprofit organizations may never happen; positive stories about religion may never be told, government policies may be formulated without input from religion (or input from only one ideological pole of religion).

I fear that Catholicism itself is becoming polarized, with one side seeing itself as the only true exemplar of faith and practice and denigrating any different way of "being Catholic." A recent study of priests and bishops, conducted by The Catholic Project at The Catholic University of America, found that none of the priests ordained after 2020 identified themselves as theologically liberal or progressive.³¹ In many dioceses, Catholic social teaching has been dropped from the recommended curriculum for Catholic schools and religious education programs. The Australian study in *God's Call is Everywhere* noted that such ideological and theological polarization seemed to occur more among religious orders in the United States than in their own country.³² Such polarization will "turn off" those who desire a different way to live Catholicism. Whole groups of young adults may then never consider being religious, let alone entering a religious order. And the Church in this country—and other countries—will suffer as a result.

What can be done to avoid the diminishment and collapse of Catholicism in the face of the inexorable tide of secular culture? Are religious orders also doomed to extinction as their recruitment sources dry up? Or can the orders once more fulfill their historical role of leading Catholicism to respond compellingly to the hungers and discontinuities of today's cultures?

At the end of his book, Bullivant cites Rod Dreher's *The Benedict Option* as one answer to these questions. As Bullivant and Dreher see it, this "involves a conscious seeking out of like-minded Christians, and the forming of mutually supportive networks in which being and practicing a serious version of Christianity is the norm."³³ The difficulty, however, is saying exactly what "a serious version of Christianity" *is*. And is there only one version that should be prescribed for everyone? A "Benedict Option" conceived in this manner will be unappealing to the majority of young adults in our society. Catholicism or Christianity will then remain, as Bullivant puts it, "a medium town on a fair-sized knoll"³⁴ or, worse still, an encapsulated village in the societal boondocks—ignored, ridiculed, or forgotten.

There could be many versions of the Benedict Option: our faith is wide and deep enough for all of them.

This is where, I believe, Catholic religious orders could play an essential role. Catholicism is too wide and deep a religious tradition ever to be reduced to a single "serious version." There is indeed a place for "a medium town on a fair-sized knoll" that practices the Catholicism remembered and romanticized from the Catholic neighborhoods of the 1950s. Several religious orders are already helping this version to thrive in its niche. But there are other hungers and discontinuities in our North American and Western European societies today: the need for contemplation and prayer in

the midst of omnipresent and intrusive electronic media, caring for the earth as Pope Francis called for in *Laudato Si'* and *Laudate Deum*, the plight of the waves of immigrants and asylum seekers, the burgeoning numbers of homeless persons in our country (which have increased 12% just in the past year), and the “tribalization” of red and blue Americans who increasingly see each other as enemies beyond redemption. There could be many versions of the Benedict Option: our faith is wide and deep enough for all of them. Why not have a religious *field* of ten, or one hundred, or one thousand medium-sized towns on fair-sized knolls, each linked to the others in friendly and mutual admiration, learning from each other and encouraging each other to grow? New and existing religious orders could—and should—be the pioneers to establish them, and the focal points around which they can all grow and thrive. If Catholic religious life succeeds in doing so, we will see a “New Awakening” in our country. It has happened many times before in the past 2,000 years. Religious orders—with a wide variety of charisms and ministries—can help it happen again.

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NOTES

- 1 An extensive (but not exhaustive) list of these can be found in Patricia Wittberg, S.C., "The Role of Small Christian Communities for Catholic Young Adults: Differences by Gender and Ethnicity." In Thomas P. Gaunt, S.J., ed. *Faith and Spiritual Life of Young Adult Catholics in a Rising Hispanic Church*, Liturgical Press, 2022, pp. 39–41.
- 2 Bullivant, Stephen, *Nonverts: The Making of Ex-Christian America*. Oxford University Press, 2022, pp. 187–188, 244n17.
- 3 "Socioeconomic Factors Relating to Parish Growth and Decline." *The CARA Report*, vol. 29, no. 3, Winter 2024, p. 9.
- 4 Patricia Wittberg, S.C., *Catholic Cultures: How Parishes Can Respond to the Changing Face of Catholicism*. Liturgical Press, 2016, pp. 43–45. See also Patricia Wittberg, S.C., "The Role of Small Christian Communities for Catholic Young Adults: Differences by Gender and Ethnicity." *Op. cit.*, p. 43.
- 5 Luke Coppen, "Study: Sacraments in decline in Latin America." *The Pillar*, October 21, 2023.
- 6 As reported in the *Washington Post*, Dec. 15, 2023.
- 7 An argument made by Joel Thiessen and Sarah Wilkins-LaFlamme in *None of the Above: Non-Religious Identity in the US and Canada*. New York University Press, 2020, pp. 9–10.
- 8 Jim Davis, Michael Graham, and Ryan Burge, *The Great Dechurching*. Zondervan, 2023, p. 73.
- 9 W. I. Thomas first articulated the theorem named after him: "If men [sic] define situations as real, they are real in their consequences." See [wikipedia.org/wiki/Thomas_theorem](https://www.wikipedia.org/wiki/Thomas_theorem).
- 10 I realize that "religious order" is only one of several canonical types of vowed religious: there are also pontifical and diocesan religious congregations, apostolic societies, secular institutes, public and private associations of the faithful, papal prelatures, etc. For the sake of simplicity, I am using the term "religious order" to refer to all these groups.
- 11 Roger Finke and Patricia Wittberg, S.C., "Organizational Revival from Within: Explaining Revivalism and Reform in the Roman Catholic Church." *Journal for the Scientific Study of Religion*, vol. 39, no. 2 (2000), pp. 154–170.
- 12 See Patricia Wittberg, S.C., Mary L. Gautier, Gemma Simmonds, C.J., and Nathalie Becquart, X.M.C.J., *God's Call is Everywhere: A Global Analysis of Contemporary Religious Vocations for Women*. Liturgical Press 2023, pp. 3–4 for the examples in this and the following paragraph.
- 13 Tara Isabella Burton, "Rational Magic," *The New Atlantis*, Number 72, Spring 2023, pp. 3–17.
- 14 Mary L. Gautier, "Population Trends Among Religious Institutes Since 1970." In Thomas P. Gaunt, S.J., ed. *Pathways to Religious Life*, Oxford University Press, 2018, pp. 16–17.
- 15 Luis Fernando Falco, "Women's Religious Life Vocations in Mexico: Elements for Further Reflection." In *God's Call is Everywhere*, *op. cit.* p. 143–144.
- 16 Mary L. Gautier, "Population Trends Among Religious Institutes Since 1970." *Op. cit.*, pp. 25–32.
- 17 See Sister Patricia Murray, I.B.V.M., foreword to *God's Call is Everywhere*, *op. cit.*, p. xiii.
- 18 Patricia Wittberg, S.C., and Thu T. Do, L.H.C., "International Religious Institutes in the United States." In Thomas P. Gaunt, S.J., and Thu T. Do, L.H.C., *New Faces, New Possibilities: Cultural Diversity and Structural Change in Institutes of Women Religious*. Liturgical Press, 2022, pp. 54–55.
- 19 "International Religious Institutes in the United States," *op. cit.*, pp. 69–71.
- 20 Mary Johnson, S.N.D. de N., Patricia Wittberg, S.C., and Mary L. Gautier, *New Generations of Catholic Sisters; The Challenge of Diversity*. Oxford University Press, 2014.
- 21 Thomas P. Gaunt, S.J., ed. *Pathways to Religious Life*. Oxford University Press, 2018.
- 22 Mary Johnson, S.N.D. de N., Mary L. Gautier, Patricia Wittberg, S.C., and Thu T. Do, L.H.C., *Migration for Mission: International Catholic Sisters in the United States*. Oxford University Press, 2019.
- 23 Thomas P. Gaunt, S.J., and Thu T. Do, L.H.C., *New Faces, New Possibilities: Cultural Diversity and Structural Change in Institutes of Women Religious*. Liturgical Press, 2022.
- 24 Patricia Wittberg, S.C., Mary L. Gautier, Gemma Simmonds, C.J., and Nathalie Becquart, X.M.C.J., *God's Call is Everywhere: A Global Analysis of Contemporary Religious Vocations for Women*. Liturgical Press, 2023.
- 25 Quoted in *God's Call is Everywhere*, p. 67.
- 26 *New Generations*, pp. 114–117.
- 27 *New Faces, New Possibilities*, pp. 76–78.
- 28 The information in this and the next 3 paragraphs is a summary of *God's Call is Everywhere*, pp. 203–206.
- 29 Quoted in *God's Call is Everywhere*, p. 82.
- 30 Bill Bishop, *The Big Sort: Why the Clustering of Like-Minded America is Tearing Us Apart*. Houghton Mifflin, 2008.
- 31 Luke Coppen, "Study: Liberal US priests facing 'progressive' extinction." *The Pillar*, November 7, 2023. Also summarized in *The CARA Report*, vol. 29, no. 3, p. 11.
- 32 *God's Call is Everywhere*, p. 76.
- 33 *Nonverts*, pp. 212–213.
- 34 *Nonverts*, p. 218.

In Memoriam: J. Philip Gleason (1927–2024)



Philip Gleason as the featured author at the Cushwa Center's Seminar in American Religion in March 1996 on his book *Contending with Modernity*

When University of Notre Dame historian J. Philip Gleason received the Distinguished Scholarship Award from the American Catholic Historical Association (ACHA) in 2019, he was cited “for the breadth and depth of his contribution to the study of the American past, for his prominence in the field of American Catholic history and beyond, for his extraordinary generosity as a scholar, (and) for the generations of students he has mentored and influenced.”

One of those students, Rev. Steven M. Avella, a Marquette University historian, offered similar praise from his perspective as a doctoral candidate under Gleason's tutelage, writing in a published essay: “Gleason the scholar was as formidable an intellectual presence as one would find on any major university campus . . . As I look back on my graduate education at Notre Dame . . . I have come to realize more and more how truly generous and kind he was. He did not fling back dissertation chapters scribbled with caustic comments. There were no stormy confrontations over the scope or spin of research, nor even milder moments of exasperation when we intruded on his work time or called him at home . . . We all experienced from him a consistent patience, generosity, and an unflagging encouragement.”

Gleason, a Notre Dame alumnus and much-admired professor in the University's history department for 47 years, died on January 17, 2024, in Evanston, Illinois. He was 96.

John McGreevy, the Charles and Jill Fischer Provost of Notre Dame and Francis A. McAnaney Professor of History, was a student of Gleason's.

"Phil Gleason," McGreevy said, "was one of the great figures in the Department of History's history: a genuinely distinguished historian of American intellectual and religious life who graced the department with his presence for close to 50 years, and an equally generous colleague and friend."

A native of Wilmington, Ohio, Gleason earned his bachelor's degree from the University of Dayton. He then worked briefly for the U.S. Air Force and as an eighth-grade teacher before coming to Notre Dame as a graduate student, earning master's and doctoral degrees in history in 1955 and 1960, respectively.

Gleason joined the Notre Dame history faculty in 1959 and chaired the department from 1971 to 1974. He was the author of numerous journal articles and books, including what the ACHA called his "magnum opus," *Contending with Modernity: Catholic Higher Education in the 20th Century*. Other books included *The Conservative Reformers: German-American Catholics and the Social Order* and *Keeping the Faith: American Catholicism Past and Present*. He chaired the Catholic Commission on Intellectual and Cultural Affairs from 1986 to 1988, and Notre Dame's history department presents an award in his name, the Philip Gleason Prize for the best published article by a graduate student.

As department chair, Gleason actively supported the work of his colleagues, including the creation by Professor Jay Dolan of Notre Dame's Cushwa Center for the Study of American Catholicism, whose programming Gleason enriched by his regular participation through the years.

In addition to his ACHA honor, Gleason received an honorary degree from Dayton, as well as its Marianist Award, honorary degrees from Marquette and Loyola University in Chicago, and the Theodore M. Hesburgh, C.S.C., Award from the Association of Catholic Colleges and Universities.

Notre Dame has since 1883 annually presented the Laetare Medal to a Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the Church, and enriched the heritage of humanity." Past recipients include President John F. Kennedy, Catholic Worker founder Dorothy Day, Speaker of the House Tip O'Neill, actresses Irene Dunne and Helen Hayes, jazz musician Dave Brubeck, and actor and activist Martin Sheen. It is Notre Dame's highest honor and considered the most prestigious award accorded American Catholics.

The Laetare Medal has rarely been given to a member of the Notre Dame community. In 1999, Gleason was one of the exceptions. The citation honoring him read in part: "As the magisterial historian of American Catholic higher education, you have set a rigorous standard of faith-inspired scholarship; as an interpreter of American ethnicity, immigration, intellectual, and social history, you have won the praise of historians through Europe and the U.S.; for your insights into the assimilation of diverse peoples into a truly national community, (and) as a professor and alumnus of our University, you have earned and enjoyed the love of your students and colleagues and classmates."

Gleason is survived by his wife, Maureen; four children, each a graduate of Notre Dame, Ann (Rick Regan), Dan (Susan Ansell Gleason), Margaret (Pat Loftus), and Philip (Renee Monson); and five grandchildren.

A Mass of Christian burial was celebrated on January 25 at Notre Dame's Basilica of the Sacred Heart, followed by burial at Cedar Grove Cemetery.

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In Memoriam: Karen Kennelly, C.S.J. (1933–2023)



Sister Karen Kennelly, C.S.J.

Sister Karen Kennelly, C.S.J., a celebrated scholar, college president, and longtime coordinator of the Conference on the History of Women Religious (CHWR), died on December 15, 2023, in St. Paul, Minnesota. She was 90 years old.

Kennelly was born on August 4, 1933, in Graceville, Minnesota, to Walter and Clara (Eastman) Kennelly. She entered the Sisters of St. Joseph of Carondelet in 1951 and earned degrees from the College of St. Catherine (B.A., 1956), the Catholic University of America (M.A., 1958), and the University of California, Berkeley (Ph.D., 1962). She began her career teaching at the College of St. Catherine, eventually becoming chair of the history department and then academic dean of the college. Starting in 1979, she took up various leadership roles for her religious community and its educational institutions. From 1989 to 2000, she served a distinguished tenure as president of Mount Saint Mary's College in Los Angeles.

In addition to teaching and administration, Kennelly contributed to scholarship through writing and editing. Her authored works include *The Religious Formation Conference, 1954–2004* (Good Ground Press, 2009), and *Speaking the Language of Love: Sisters of St. Joseph of Carondelet in Japan* (Sisters of St. Joseph of Carondelet Congregation Center, 2009). She edited *American Catholic Women: A Historical Exploration* (Macmillan, 1989) and, with Paula Kane and James Kenneally, *Gender Identities in American Catholicism* (Orbis, 2001). As part of her work with CHWR, until 2011 she served as editor of *History of Women Religious News and Notes* (archives.nd.edu/hwr).

“I first met Sister Karen Kennelly in the late 1960s,” said Mary J. Oates, C.S.J., Research Professor Emerita of Economics at Regis College and one of the original organizers of CHWR along with Kennelly. “I recall our many conversations about why scholars, with few exceptions, still gave only passing mention to the critical roles played by women, religious and lay, in the long history of the Church in America. Karen aimed to change that shameful situation. And her perspectives were always broad. Her generous assistance has benefited hundreds of historians and archivists over the past half century.”

In the 2000s, Kennelly served on the Jubilee History Committee of the Leadership Conference of Women Religious (LCWR), which sponsored the traveling exhibit “Women and Spirit: Catholic Sisters in America.” The celebrated exhibit toured the United States from 2009 to 2012 and formed the basis for a one-hour documentary of the same name, released in 2011.



Program committee members for CHWR 1989. From left: Christine Athans, B.V.M.; Barbara Misner, S.C.S.C.; Mary Oates, C.S.J.; Karen Kennelly, C.S.J.; Rosemary Rader, O.S.B.

As Kennelly retired from coordinating CHWR in the early 2010s, the conference came under the stewardship of the University of Notre Dame's Cushwa Center for the Study of American Catholicism and its then-director, Kathleen Sprows Cummings. In 2016, the CHWR conferred its Lifetime Achievement Award on Kennelly, citing her more than quarter century of service in support of the study of the history of Catholic women, both religious and lay. Notre Dame will host the thirteenth triennial CHWR in June 2025 (see the call for papers on page 34).

A funeral Mass was celebrated on January 12, 2024, at Our Lady of the Presentation Chapel in St. Paul, followed by burial at Resurrection Cemetery in Mendota Heights.

"On one of her early visits to Boston, she asked especially to visit the Fisherman's Memorial in Gloucester," Oates recalled. "Its inscription from Psalm 107, 'They that go down to the sea in ships, that do business in great waters,' will always bring Karen to mind. Thank you, dear friend."

Cushwa Center Announces Research Funding Recipients for 2024

In 2024, the Cushwa Center is providing funding to 31 scholars for a variety of research projects. Funds will support research at the University of Notre Dame Archives and at other archives in a variety of U.S. cities, including Denver, New York, San Francisco, and Scranton as well as outside the United States, in Paris, Rome, Dublin, Barcelona, and Juárez, Mexico.

Learn more about Cushwa's research funding programs at cushwa.nd.edu.

The next application deadline is December 31, 2024.

Mother Theodore Guerin Research Travel Grants

This program supports scholars whose research projects seek to feature Catholic women more prominently in modern history. Grants are made to scholars seeking to visit any repository in or outside the United States, or traveling to conduct oral history interviews, especially of women religious.

Rebecca Berru Davis

Saint Catherine University

“Artist-Activist Sister Karen M. Bocalero and the Emergence of Self Help Graphics for the Latinx Community of East Los Angeles: A Post-Vatican Expression of Franciscan Catholicism”



K.T. Brizek

University of Illinois Chicago

“The Third Hour: Hélène Iswolsky and American Catholicism”



Melissa Coles

University of Notre Dame

“The Relationship between Indigenous Grandmothers and Saint Anne at Lac Ste. Anne, Alberta”

Tyler Davis

St. Mary's University of San Antonio, Texas

“Bonds of Liberation: Catholic Women Theologians in the Making of an Ecumenical Theology of Liberation”



Gabrielle Guillerm

Red Cloud Indian School

“Truth and Healing at Maḥpíya Lúta (Red Cloud)”

Ella Hadacek
University of Notre Dame

“A carnage of [her] social relations’: British and American Women’s Conversion to Catholicism, 1840–1930”



Karen Hanrahan
University College London

“Narrative ‘navigatio’ of nuns and former nuns: Exploring stories of transgression and transcendence through life history”



Brenna Moore
Fordham University

“A Charism of Relationships: The International History of the Little Sisters of the Assumption”

Hayley Roy
Emory University

“‘Wild’ Sisters: Volunteer Nurses in German Overseas Colonies”



Melissa Ursin
University of San Francisco

“From Novitiate to Classroom: A Case Study of the Formation of Catholic Teaching Sisters”

Maria Patricia Williams
Independent Scholar

“Extending Mother Cabrini’s Global Network of Secondary Schools 1918–1930”



Alberto Wilson
Texas Christian University

“Pan American City: Neoliberalism at the U.S.-Mexico Border and Ciudad Juárez’s Working Poor”

The Cyprian Davis, O.S.B., Prize

Established in 2020 in partnership with the American Catholic Historical Association, this prize recognizes outstanding research on the Black Catholic experience.

Miguel A. Valerio
Washington University in St. Louis

“Architects of Their World: The Artistic and Ritualistic Spaces of Afro-Brazilian Brotherhoods”



Peter R. D’Agostino Research Travel Grants

Offered in conjunction with Italian Studies at Notre Dame and designed to facilitate the study of the American past from an international perspective, these grants support research in Roman archives for projects on U.S. Catholic history.

Erica Moretti

Fashion Institute of Technology

“Across the Colonial Sea: Family Reunification, Vatican Humanitarianism, and the End of Empire (1940–1950)”



Robert A. Ventresca

King’s University College at Western University (Canada)

“American Catholics, Papal Humanitarianism and Displaced Children after World War Two and the Holocaust”

Research Travel Grants

Research Travel Grants assist scholars who wish to visit the University Archives and other collections at Notre Dame for research relating to the study of Catholics in America.

Lydia Biggs

Syracuse University

“Ursulines on the Frontier: Race, Indigeneity, and Gender in French Louisiana”



Raúl Burgos

Pontificia Universidad Católica de Valparaíso

“Towards a Pan-American Catholic Alliance: U.S. and Latin American Catholics in the Mid-Twentieth Century”

Dana Freiburger

Independent Scholar

“What Hath God Taught? – Teaching Telegraphy at Notre Dame”



Michael Gioia

Columbia University

“Trans-Atlantic Separations: Catholic Arguments for Religious Disestablishment in France and the United States”

Eilish Gregory

Durham University (United Kingdom)

“The Transnational Nursing and Spiritual Activities of the Little Company of Mary in Chicago, 1893–1941”



Patrick J. Hayes

Redemptorist Archives

“Early American Redemptoristica at Notre Dame, 1832–1850”

Elizabeth A. Huddleston

National Institute for Newman Studies

“A Story of Well-Defined Purpose’: Josephine Hope-Scott Ward’s Social Criticism of Modernism”



Mark Lambert

Des Moines University

“A Horror of Moral Beauty: Leprosy, Catholicism, and Native Hawaiian Health”

Sarah Luginbill

Trinity University

“Supplying the Sacred: Portable Mass Kits, American Catholics, and World War I”



Sunny Jane Morton

Independent Scholar

“Finding Nuns and Sisters: A Guide to Women Religious and Their Records”

Brian Mueller

University of Wisconsin-Milwaukee

“Walking With God: Solidarity & Accompaniment in the Central America Peace Movement”



Teresa Marie Rodriguez

University of Oklahoma

“The Cristero Youth: Childhood in Northern Mexico in the 1920s”

Emily Y. Tran

University of Wisconsin-Madison

“American Reckonings: Confronting and Repressing the Racist Past and Present, 1968–1998”



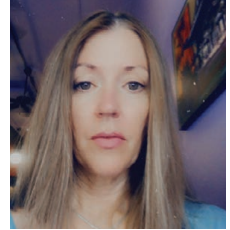
Hibernian Research Awards

Funded by an endowment from the Ancient Order of Hibernians and Ladies Ancient Order of Hibernians, Hibernian Research Awards support the scholarly study of Irish and Irish American history.

Zara Rose Browne

University of Nevada, Reno

“‘If That Place Could Talk . . .’ Murphy Village: Marriage, Legality, and Identity in an Irish Traveller Catholic Community”



Wendy Felese

Montana State University Billings

“Ourselves Alone: Falls Road and the Shankill in the Wake of Brexit”



Giovan Battista Fidanza

University of Rome Tor Vergata

“The Irish church of St. Isidore in Rome as a means of representing a great tradition: the rhetorical efficacy of the main eighteenth-century pictorial decorations”

St. Louis Catholic Archives Visiting Researcher Grant

The **Center for Research on Global Catholicism** (CRGC) supports scholarship on the ways and means by which Catholicism migrated across time and space to become a global religion, entangled with imperial ambitions, in excess of official intentions, mobilized by material objects, affective relationships, politics, theologies, epidemics, and more. The CRGC has partnered with Catholic archives in St. Louis to form the St. Louis Catholic Archives Collective (SCAC), which is dedicated to increasing the visibility and accessibility of participating archival institutions, particularly those that illuminate the histories of women religious.

The Visiting Researcher Grant defrays costs connected with conducting research at participating archives. Archival holdings consist of correspondence, administration records, diaries, ministry records, regular bulletins and publications, souvenir booklets, photographs, newspapers, scrapbooks, audio-visual materials, maps, and artifacts dating from the early 18th century to the present. Not only do the materials illuminate the histories of the Saint Louis archdiocese, individual congregations, parishes, and other Catholic institutions, but they also provide glimpses into local, national, and world histories viewed through the lens of Catholic experiences.

Grants will be issued in amounts up to \$3,000 each to two applicants per year. Apply by **May 1, 2024**, for summer–fall research and by **August 15, 2024**, for winter–spring research.

For complete details and to apply, visit: stlouiscatholicarchivescollective.com

Friends of Cushwa News and Notes

THE BOLAND CENTER FOR THE STUDY OF LABOR AND RELIGION is pleased to announce the publication of *The Americanization of Lay Catholics on Organized Labor: The American Catholic Labor Schools* by Paul Lubieniecki, published in 2023 by Edwin Mellen Press (Lewiston, New York). The book illuminates labor education in the American Catholic Church. Through a Church-vetted program of specialized labor education, the laity became an integral component in the growth and development of American organized labor in the late 19th and 20th centuries. Utilizing social encyclicals, the laity and clergy educated workers about their rights and created a cadre of labor leaders and an activist Catholic laity.

HALEY E. BOWEN defended her University of Michigan dissertation, “Breaching the Cloister: Convents, Laywomen, and the State in the Early Modern French Empire,” in August 2023. In September, she joined Northwestern University as assistant professor of early modern Europe and the world.

NAN CANO, I.H.M., shares that the records of the Immaculate Heart Community—covering its founding in Spain in 1848 through its evolution from canonical institute to ecumenical lay community in 1970—are now available at the University of Southern California in Los Angeles. The Special Collections library holds both print and oral history files. The oral history section is available online, while print material may be requested for in-person research. More information and a finding aid for the collection are available at oac.cdlib.org.

THE CENTER FOR RESEARCH ON GLOBAL CATHOLICISM AT SAINT LOUIS UNIVERSITY has launched its inaugural Seminar Fellowship Program for 2024–25. The program brings together ten scholars whose research engages the theme “New Directions in Research on Global Catholicism: Mobilities, Migrations, Circulations.” They are Cloe Cavero de Carondelet (Princeton Univer-

sity), Matthew Elia (SLU), Gabrielle Guillerm (Mahpiya Luta), Michael Iyanaga (William & Mary), Stephanie Kirk (Washington University in St. Louis), Carlos Ruiz Martinez (University of Iowa), Thomas Morin (SLU), Darby Ratliff (SLU), Miguel A. Valerio (Washington University in St. Louis), and Stephanie Wong (Villanova University).

MARY FRANCES COADY (independent scholar) published *Caryll Houselander: A Biography* with Orbis Books in September 2023. Coady received a Research Travel Grant from the Cushwa Center in 2020 in support of research for the book.

ELESHA J. COFFMAN’s *Turning Points in American Church History: How Pivotal Events Shaped a Nation and a Faith*, with a foreword by Mark A. Noll, was published in January 2024 by Baker Academic.

MARIELE COURTOIS (Benedictine College), a member of the AI Research Group for the Centre for Digital Culture of the Dicastery for Culture and Education of the Holy See, is a contributing author to the new book *Encountering Artificial Intelligence: Ethical and Anthropological Investigations* (Pickwick, 2023). The full text is available open access via jmt.scholasticahq.com.

MATTHEW J. CRESSLER (independent scholar) shares that *Bad Catholics, Good Trouble* (BC/GT) launched in fall 2023. Created by Cressler and featuring artwork by Marcus Jimenez and web design by Megan Goodwin, BC/GT is an educational webcomic series that brings to life true stories of Catholic injustice and the ordinary people of faith who did extraordinary things to confront white supremacy and colonial violence in their communities. BC/GT #1, “An Exception to the Rule,” tells the story of Sister Angelica Schultz, O.S.F., who was hit in the head by a brick while marching for civil rights in Chicago in 1966. It is co-authored by Cressler and Judith and Jennifer Daubenmi-

er, Sister Angelica's niece and grandniece. BC/GT #2, set to debut in April 2024, follows the life of Judge Arthur C. McFarland who, along with other student activists, brought the Black revolution to Notre Dame's campus in 1968. The website, which includes teaching, learning, and spiritual materials, is an excellent resource for classrooms, parish groups and book clubs. Learn more at badcatholics-comics.org.

BENJAMIN DAHLKE (Katholische Universität Eichstätt–Ingolstadt) has published *Katholische Theologie in den USA* (Herder 2024), tracing the development of Catholic theology in the United States beginning in 1945.

DANIEL GORMAN JR. (University of Rochester) successfully defended his dissertation, “Phantom Luminaries: Frederick Willis, Spiritualism, and Paranormal Investigators in the Age of Disruption.”

CRAWFORD GRIBBEN (Queen's University Belfast) has published *J. N. Darby and the Roots of Dispensationalism* with Oxford University Press (2024). The book describes the work of John Nelson Darby, who in the late 1820s abandoned his career as a priest in the Church of Ireland to become one of the principal leaders of a small but rapidly growing religious movement that became known as the “Plymouth Brethren.”

SERGIO M. GONZÁLEZ (Marquette University) has published *Strangers No Longer: Latino Belonging and Faith in Twentieth-Century Wisconsin* with University of Illinois Press.

BRIAN HEFFERNAN (KU Leuven) shares that Vefie Poels' *Red Pope: A Biography of Cardinal Willem van Rossum, C.S.R. (1854–1932)*, translated by Heffernan into English from the original Dutch, has recently been published open access by Radboud University Press. Van Rossum was the prefect of Propaganda Fide from 1918 to 1932 and an important strategist behind the Holy See's missionary policy at the time.

PAULA M. KANE (University of Pittsburgh) delivered the 15th annual Pope Benedict XVI lecture at Saint Vincent College in Latrobe, Pennsylvania, on the topic “Can Data Predict the Future of the American Catholic Church?” Video of the lecture, which was delivered on September 27, 2023, can be found at the Saint Vincent Archabbey YouTube channel.

ULRICH L. LEHNER (University of Notre Dame) has published *Inszenierte Keuschheit: Sexualdelikte in der Gesellschaft Jesu im 17. und 18. Jahrhundert (Staged Chastity: Sexual Offenses in the Society of Jesus in the Seventeenth and Eighteenth Centuries)* with De Gruyter in 2024 as part of the publisher's Frühe Neuzeit series. Lehner's study, carried out with support from Notre Dame's Nanovic Institute for European Studies, investigates sexual offenses that were committed in the early modern Jesuit order against school pupils, students, confessants, and other Jesuits. It reveals patterns of sexual violence that were only prosecuted by the heads of the order in extreme cases. The full text, released in early 2024, is available open access via degruyter.com.

MARGARET M. MCGUINNESS (La Salle University emeritus) has published *Katharine Drexel and the Sisters Who Shared Her Vision* with Paulist Press. McGuinness received one of the Cushwa Center's inaugural Mother Theodore Guerin Research Travel Grants in 2018 in support of research for the book.

ERNEST MORRELL, NICOLE STELLE GARNETT, and **RICHARD W. GARNETT** (University of Notre Dame) edited *The Case for Parental Choice: God, Family, and Educational Liberty*, published by Notre Dame Press in March 2023 as part of its Catholic Schools and the Common Good series. The volume is a collection of the works of John E. Coons (University of California, Berkeley, emeritus).

PAUL T. MURRAY (Siena College emeritus), has published “Jack Nelson: Fighting for Racial Justice in Louisiana” in the Fall 2023 issue of the *U.S. Catholic Historian*.

THE OXFORD HISTORY OF BRITISH AND IRISH CATHOLICISM, a collaboration of seven editors and more than 90 contributors, was published in October 2023. The series consists of five volumes: *Endings and New Beginnings, 1530–1640*, edited by James E. Kelly (Durham University) and John McCafferty (University College Dublin); *Uncertainty and Change, 1641–1745*, edited by John Morrill (University of Cambridge) and Liam Temple (Durham University); *Relief, Revolution, and Revival, 1746–1829*, edited by Liam Chambers (Mary Immaculate College); *Building Identity, 1830–1913*, edited by Carmen M. Mangion (Birkbeck, University of London) and Susan O’Brien (University of Cambridge); and *Recapturing the Apostolate of the Laity, 1914–2021*, edited by Alana Harris (King’s College London). Contributors include Colin Barr, Cormac Begadon, Matteo Binasco, Shaun Blanchard, Caroline Bowden, Stephen Bullivant, Hilary M. Carey, Liam Chambers, Judith Champ, Mícheál Mac Craith, Mary E. Daly, Peter Doyle, Katy Gibbons, Christopher P. Gillett, Jaime Goodrich, Alana Harris, Kate Jordan, James E. Kelly, James Kelly, Carmen M. Mangion, Ciarán McCabe, V. Alan McClelland, Jane McDermid, Bronagh Ann McShane, Julia Meszaros, Susannah Brietz Monta, James H. Murphy, Stephen G. Parker, Andrew Pierce, Oliver P. Rafferty, Deirdre Raftery, Salvador Ryan, Maurice Whitehead, John Wolffe, and Bennett Zon.

DEIRDRE RAFTERY’s new book, *Irish Nuns and Education in the Anglophone World: a Transnational History*, has been published by Palgrave Macmillan. Chapters examine recruitment to religious life in Ireland, the process of “questing for vocations,” journeying out of the country in the 19th and 20th centuries to make new foundations, and the process of expanding in several parts of the globe. The book draws on dozens of archival collections in the United States, Australia, Canada, India, Italy, France, Ireland, England, and Singapore. Raftery, who is full professor of the history of education at University College Dublin, carried out some of the research

for the book with the support of a Hibernian Research Award from the Cushwa Center.

DANIELA ROSSINI, a member of the Cushwa Center’s Rome Advisory Committee, published an essay, “The Activity and Influence of the American Red Cross in Italy during and after World War One, 1917–1919,” in a special issue of *European Review of History* on “Voluntary Organisations, the Red Cross, and the Features of Humanitarian Reconstruction in Western Europe after the World Wars, Part 1 – After World War 1.”

A book by **MONSIGNOR THOMAS J. SHELLEY**, who died in 2022 at age 85, has been published posthumously by Catholic University of America Press. *John Tracy Ellis: An American Catholic Reformer* traces the life and work of the priest and celebrated church historian whose landmark 1955 essay, “American Catholics and the Intellectual Life,” challenged U.S. Catholics and their schools to foster a more serious intellectual life in keeping with midcentury American Catholicism’s demographic and cultural ascendancy.



Call for Papers · Cushwa Center 50th Anniversary Conference

Catholic Modernity in the Americas

Land, Culture, Politics

University of Notre Dame · April 10–12, 2025

Over the past half-century, a broad array of scholars have explored Catholicism's relationship to modernity, recasting along the way crucial parts of the story from the Reformation to Pope Francis. Today nearly half of the world's 1.37 billion Catholics inhabit the Americas. Scholarly and demographic trends alike invite deepening our consideration of Catholic modernity not simply as a product of European culture, but rather as a global reality shaped and constituted by the Church's former peripheries—not least South and North America.

This conference will examine Catholic modernity in a hemispheric frame through fine-grained historical and empirical analysis, while also taking up Charles Taylor’s question of “A Catholic Modernity?” (1996) with a view to pressing contemporary concerns including climate change, wealth inequality, and political polarization.

How have Catholics and other Christians in the Americas expanded, challenged, and reformulated modern configurations of land, culture, and politics? How have their communities imagined and negotiated being in the modern world, but not of it? Between Europe, Africa, and the Americas, the complex history of modernity (in the West) emerges amid religious entanglements with colonialism, slavery, liberal capitalism, and political revolution. Over the course of five centuries of missions and migration, an American story of Catholic modernity proceeds by way of dramatic institutional growth and decline; intra- and inter-ecclesial controversies; crises and reforms; cultural ascendancy and marginalization; and moments of intellectual, artistic, and theological genius.

With an eye to exchange across academic disciplines and faith traditions, conference panels will consider a variety of subtopics, including:

Land

economy · indigeneity · migration · nation, race, and ethnicity · agrarian reform
environment and climate · built environment and urban history · food sovereignty

Culture

the arts and architecture · education · family, gender, and sexuality · popular devotions
pluralism · science, technology, and medicine · disenchantment and re-enchantment

Politics

democracy, populism, and authoritarianism · (neo)colonialism, empire, and decolonization
self-determination and human rights · social organizing and labor movements

Commemorating the founding in 1975 of the Cushwa Center for the Study of American Catholicism, this conference welcomes proposals for individual papers and multi-paper panels from all disciplines in the humanities and social sciences. Funds are available to assist graduate students and early career scholars in attending. Proposals should be submitted by **September 15, 2024**.



Learn more and submit a proposal at: cushwa.nd.edu/cma2025

Image: Indigenous women and children in front of the mission church of Santa Teresita de Kavanayén in Venezuela's Gran Sabana, c. 1955. Pictorial Parade via Getty Images.



Call for Papers

LIVES AND ARCHIVES

University of Notre Dame · June 22–25, 2025

Thirteenth Triennial Conference on the History of Women Religious

The committee for the Conference on the History of Women Religious (CHWR) invites proposals for papers and panels that address the conference theme, “Lives and Archives,” from scholars in the fields of history, theology, sociology, literature, anthropology, gender studies, visual and creative arts, material culture, religious studies, and communications.

The CHWR was founded in 1988 to assist historians in discovering the historical record of vowed Catholic women and to integrate their stories into larger narratives. Today scholars continue to research and write about these women's lives, including their commitment to justice, human dignity, care for creation, health care, education, and contemplation. We invite scholars, archivists, and researchers to consider the lives and/or archives of women religious. How can women religious, the archivists who preserve their records, and the researchers who study their lives continue to collaborate as bearers of this vital memory? How should the voices of women religious be recorded and archived? What approaches do scholars take when writing histories of women religious? How can congregations prepare for the future of their archival records? What are the opportunities and challenges when writing biographies of women religious? What gaps still exist in the recorded history of the lives and work of women religious? Papers are invited that consider these and other areas of interest related to the broad theme of "lives and archives" of women religious.

Paper Proposals

The committee invites proposals for individual papers, multi-paper panels, and "1,000 Words in a Picture" papers. Funds are available to assist graduate students, early career scholars, and contingent faculty in attending. Proposals should be submitted by **August 15, 2024**.

Award Nominations

The CHWR administers three awards recognizing contributions to the field, presented at the conference: a Distinguished Book Award, Distinguished Scholar Award, and Lifetime Achievement Award. Nominations should be submitted by **February 1, 2025**.

Learn more and submit proposals and nominations at cushwa.nd.edu/chwr2025

The Conference Committee

- ◆ **Christopher Allison**, Dominican University
- ◆ **Molly Gower**, Saint Mary's College
- ◆ **Annie Killian, O.P.**, Ohio Dominican University
- ◆ **Deirdre Raftery**, University College Dublin
- ◆ **Jacqueline Willy Romero**, Lanier Technical College

Image: Sister Corita Kent stands before her work at Immaculate Heart College, Los Angeles, 1957.
© 2024 Corita Art Center, corita.org, licensed by Artists Rights Society (ARS), New York.

But What Does an Archivist Do?

BY WM. KEVIN CAWLEY

What do you do for a living? People ask, and if one answers “archivist,” some say, “Oh, you design buildings.” Others revise the question: “But what does an archivist do?” (They’re thinking: Receive dusty old record books. Put them on the shelf. All done.)

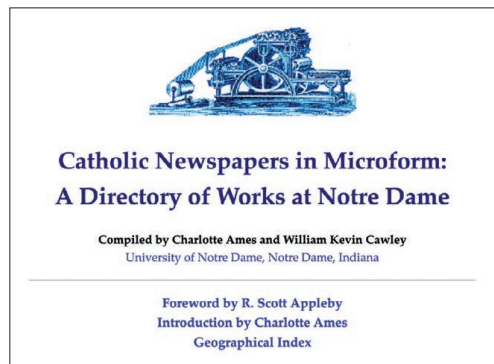
In the 1980s, I overheard my aunts and uncles telling one another what their adult children did for a living. “Mary works with computers.” “Bill works with computers, too.” “What a coincidence! Our kids both work with computers also.” My parents identified me as an archivist. But what does an archivist do? “Works with computers.”

Archivists keep records of the past for the benefit of the future. If you’re imagining old phonograph records, I won’t contradict you. Archivists preserve evidence in any medium, in all media, including phonograph records—and tape recordings, videotape, film, manuscripts, publications, photographs, lapel pins, posters, t-shirts, digital data, you name it. For archivists new inventions mean new challenges for preservation and new opportunities for making archives intelligible to researchers.

Archivists of the past had to adjust to such inventions as paper, ink, and the printing press. In any given century archivists use current technology to make records available. To preserve the institutional memory of Notre Dame in the 19th century, archivists saved account ledgers and handwritten letters, devotional objects and early photographs, campus periodicals and bulletins containing course descriptions. They also took responsibility for our American Catholic heritage, saving the correspondence of early bishops.

Meanwhile inventors came up with new challenges. The typewriter made it possible to transcribe handwritten documents and make them more readable. Photography meant a great increase in visual documentation and the need to preserve it. The telegraph provided telegrams to be kept or discarded. The phonograph created a need for appropriate techniques of storage for preservation. The telephone offered opportunities for interaction with distant researchers. Radio rapidly developed from wireless telegraphy to a revolutionary broadcast medium and a challenge for anyone who saw the wisdom of preserving broadcasts.

Early in the 20th century, Notre Dame archivists described records using techniques of their time. They compiled an archival calendar, a finding aid containing detailed English abstracts of the contents of letters originally written in various languages. They used typewriters and photostats to build a card file with a sequence in chronological order and an alphabetical sequence containing author and subject cards. In doing so, they looked to the future, to the historians, journalists, social scientists, and genealogists who might actually need to find pertinent records. They also used typewriters to make inventories of record groups and collections. They wrote paragraphs describing the contents of their archives to help researchers



Screenshot of archives.nd.edu/cathnews, a directory of microform Catholic newspapers at Notre Dame, published by Charlotte Ames in 1997 with a foreword by R. Scott Appleby.

make sense of these inventories of folder headings—to understand the thinking behind the original order of the files and use the filing system to find documents supporting their research interests.

Later in the 20th century, Notre Dame archivists added microfilm to their Catholic collections and preserved university records on the medium. Archivists used new technology as it developed. Photocopy machines produced multiple copies of the same records, a challenge for records management: sometimes archivists need to know what not to preserve.

Early in the 1980s, the archives acquired an IBM 5280 computer with terminals in several locations in the archives. The archivists began to computerize their finding aids. They wrote computer programs in DE/RPG, the awful native language of the IBM 5280, but soon had access to networked campus mainframes and early personal computers from Kaypro, IBM, and Apple. They wrote programs in COBOL, Basic, C, Icon, Perl, and Python. They built a database of finding aids. To support research, they answered questions by phone, supplied photocopies, and frequently fired up their fax machine. When they acquired a scanner they began to digitize documents.

In the early 1990s, thanks to a federal grant, Notre Dame archivists and librarians cooperated to add brief descriptions of archival collections to the library’s online catalog. At the end of this project in 1993, the archives published a book-length guide to collections and launched its first website, making computerized finding aids available to the world at large. They also made the family papers of General William Tecumseh Sherman and the records of the Diocese of Louisiana and the Floridas available on the internet. When the archival profession developed EAD, Encoded Archival Description, an XML document type, the archivists at Notre Dame encoded all of their finding aids, updating them as EAD itself developed and changed.

In the 21st century, the Notre Dame archivists digitized many of their collections and made them available online. They digitized campus publications going back to the 19th century. They established a virtual reading room to support remote archival research and adopted ArchivesSpace, software developed by other archivists and a new way of making archival holdings known. They also dealt with the huge quantity of born-digital records and began to use Preservica, software designed for archival preservation of digital data.

For its 2024 annual meeting, the Society of American Archivists is planning presentations on “artificial intelligence and its impacts and opportunities” and “the future of archival work.”

In a future column I hope to report on interviews with Notre Dame’s current archivists, to find out how they use technology in their daily efforts. I trust I’ll find them two-faced, paying attention to the past they preserve and the future they anticipate. And I expect to discover that they all work with computers.

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Wm. Kevin Cawley retired in 2019 from his role as senior archivist and curator of manuscripts at the Archives of the University of Notre Dame, after 36 years of service. He serves as chair of the Catholic Research Resources Alliance’s Digital Access Committee.

The Mexican Catholic Sixties

A Conversation
with

Jaime Pensado

Love and Despair: How Catholic Activism Shaped Politics and the Counterculture in Modern Mexico is Jaime Pensado's latest book, published in June 2023 by University of California Press. Pensado, who teaches history at the University of Notre Dame, recently corresponded with Julia G. Young (Catholic University of America) about what prompted the book, the rich ground it covers, Pensado's "maximalist" approach to sources including film and interviews, and where his research may take him next.



Julia Young



Jaime Pensado

JULIA YOUNG: Your first book, *Rebel Mexico: Student Unrest and Authoritarian Political Culture During the Long Sixties* (2013), was about student politics and youth culture in Mexico. In *Love and Despair*, you examine the ways that a variety of Mexican Catholic individuals, movements, and organizations responded to the social turmoil of the sixties in Mexico. What caused you to turn your gaze to Catholic culture, and what drove your curiosity on the topic?

JAIME PENSADO: When I was doing research for *Rebel Mexico*, I began to realize that a lot of the Catholic responses to youth turmoil of the sixties were just not included in the scholarship. At first, what really surprised me was the overwhelming support that Mexican President Gustavo Díaz Ordaz received from conservative Catholics for his repression of students, even in the aftermath of the Tlatelolco Massacre of 1968. This sentiment was reflected in the media, particularly newspaper and magazine editorials, and in letters that the president received, which I found in the Mexican National Archives, and it really came from a conservative Catholic perspective. A significant proportion of the Mexican public felt that the students had lost respect for authority. People used this moralistic language, complaining that the students had insulted the president in such a way that it was degrading to the nation. Voters perceived that, thanks to Díaz Ordaz, the student movement had ended, and Mexico could now celebrate the Olympic games of 1968.

At the same time, I was looking at the archival sources and I realized that the Mexican government tended to lump together all these different Catholic movements as though they were all the same. And the secular Left shared the same sentiment. In fact, both the state and the Left described the Catholic perspective as monolithic and completely reactionary, without any real

agency—and without any description of how Catholics made sense of things that happened in the sixties or how they participated in a variety of movements on the right and the left.

So I started asking questions about Mexican Catholic perspectives in the sixties, but I knew I couldn't write about it in the first book—it was too complicated a story and there were too many different perspectives. I began putting sources aside in order to return to them later.

JY: How did the project develop, then, after you published *Rebel Mexico* and returned to the topic of Mexican Catholic culture full-time?

JP: Initially, I had wanted to write about the Catholic conservative movement. The first article I published after *Rebel Mexico*, on the Movimiento Universitario de Renovadora Orientación (MURO), really investigated the ultra-conservative movement and the way it was trying to make sense of the radicalism of the sixties, not only in the aftermath of the Cuban Revolution but also in the aftermath of Vatican II. Then I wrote an article on the radical left-wing Catholic youth group Movimiento Estudiantil Profesional (MEP), so I had two articles getting at the Right and the Left, and they both have to do with what I know best—student movements and youth activism in the sixties.

Increasingly, though, I realized that Catholics were more complicated, and that even those categories (Right and Left) were too simplistic. My research began to tell me that we can't write about the global sixties if we don't take into consideration Catholic movements, which were incredibly complex and which needed to be evaluated on their own terms. And to do that, we need to look at the spaces that they created, not only in response to politics, but also culture, spirituality, and modernity. So I would say that looking at Catholic movements helped me better understand the complexity of the sixties.

Rebel Mexico

Student Unrest and Authoritarian
Political Culture During the Long Sixties

JAIME M. PENSADO



JY: When you and I were graduate students studying Mexican history, we read very little about Catholicism in Mexico during the 20th century. Since then, we've seen a striking change in the sense that more and more historians of Mexico—in both Mexico and the United States—are working on that topic. Why do you think Catholicism got left out of prevailing narratives of 20th-century Mexico for so long?

JP: I think it's no accident! In Mexico after the Revolution, there was a very clear separation between Church and state, and the state was promoting the idea of a secular Mexican identity (*mexicanidad*). The state was also involved in the production of knowledge, incorporating artists and intellectuals. Diego Rivera was a member of the Communist party, but he was also an agent of the state. And the same was true with historians. Historians working in the History Department at the Colegio de Mexico were all coming from a leftist perspective, and so the language that emerged from that narrative was secular. Scholars questioned the authoritarianism of the state, but within the boundaries of the Revolution, and so the role of the Church and Catholicism was left out.

In the 1970s, a new generation of historians, such as Alicia Sedano and Jean Meyer, wanted to create a revisionist history of the Mexican Revolution, in which Catholicism was included. Yet this happened in a way that didn't quite change the national story. If you look at history textbooks in Mexico, even most of the important books on Mexican history written in the United States, the Church is present only in the colonial period and during the Cristero rebellion, but disappears after 1940. That is not accurate, but we didn't really know what happened with Catholics and the Church between the 1940s and 1970s. We knew a little bit in terms of a left wing of the Church that becomes sympathetic in terms of liberation theology, but we don't really know about how various representatives of the Church made sense of the changes that were happening in the 1960s.

JY: In your work to fill that gap in historical knowledge and to capture the varieties of Catholic movements and perspectives of the sixties, you consulted a tremendous number of archival sources (from archives and libraries in nine countries), analyzed more than 80 films, and conducted 27 oral interviews. Could you talk a little bit about your research process? Why did this project involve so many types of historical sources, in so many places?

JP: I'm kind of a maximalist. I love finding materials. I did this with my first book—I wanted to say, here are many windows into materials that we can explore. In addition, I'm less interested in institutional history, or history from above. I was more interested in learning what was brewing from below, politically and counterculturally.

Ultimately what I argue in the book is that the real changes that you see in Mexico, if you look at the 1940s to the 1970s, are cultural. Mexico did not become more democratic politically speaking during that period. It did not overcome its high poverty index. But it did become more democratic culturally speaking, and it became more secularized, especially with regard to gender, sexuality, and consumption. But how do we tell that story? It requires a variety of sources. The typical archival sources can tell us about descriptive changes, but other kinds of sources are very important too.

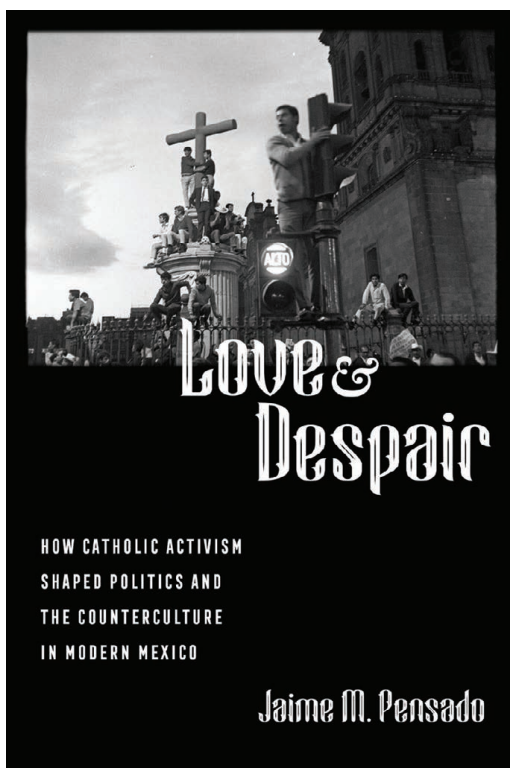
I've always loved films. Historians have not really taken advantage of these as sources. And I wanted to do that. And you can really see the changes in Mexico if you look at films from the early 50s to the early 70s. You really get to see a different Mexico. A lot of the films that I ended up watching talked about Catholicism—not as a marginal thing, but as a central part of the nation's identity. And I watched many films that have not received attention from historians. If we look at all the scholarship on Mexican films, it's always the same well-regarded celebratory films that come out of the tradition of *mexicani-*

dad and were made by leftist film directors. But what about all these commercial films, B movies, that people actually went to see? I wanted to see what they were saying about Catholicism. I don't care if they're not amazing films. The film director found a need to tell a story and found an audience.

I was also surprised that not many historians have taken advantage of magazines written for a Catholic readership, like *Señal*, which was a national weekly magazine, or *La Nación*, the weekly magazine by the PAN, which has a lot to say about the authoritarianism of the PRI, and in so doing they are writing to an audience that identifies with the PAN but also with the Catholic nation. Or in another case, Vicente Leñero—the most important Catholic novelist in the second half of the 20th century—became director of *Claudia*, a feminist magazine, and ironically under his leadership the magazine becomes even more feminist, so that's surprising. And then there was the Jesuit Enrique Maza, who was the founder of *Proceso*, the most important left-wing journal of the 1970s. What does that say about Catholic Mexico? It says that Catholics were present everywhere, and we shouldn't be surprised. Yet these Catholics were not only marginalized in the scholarship but also even in the spaces that they created. They had to be creative and savvy to reclaim their identity and their voices as influential figures of the sixties.

JY: Speaking of recovering the voices of Catholic actors who were marginalized, you also conducted a number of interviews for this book. Could you talk a bit about the interviews you included? How did you find your subjects, and what was their response when you found them?

JP: The interviews I did ended up shaping my research profoundly. One was with Jesús García, a Jesuit priest who passed away a few years ago. He was socially committed and lived in one of the worst neighborhoods in Mexico City, and he really told me the history of 1960s Mexico from the perspective of the Church and Catholics.



After giving me a crash course on Mexican history, he told me I had to talk to other people. He connected me to Manuel Velázquez, leader of the Mexican Social Secretariat, and Miguel Concha, the Dominican who led the human rights movement from the Centro Universitario Cultural, the Dominican student center adjacent to the campus of the UNAM (the National Autonomous University of Mexico).

Then they started identifying other people for me to interview. One of these was Jorge Bermeo, one of the leaders of the Corporación de Estudiantes Mexicanos (CEM), a youth group for Catholic students. The founders of CEM still met once a month, and they invited me for a couple of those dinners. I think they let me in because they felt that finally someone was going to tell their story—although I remember there was one guy in that group who was always very concerned that I was some kind of infiltrator. But in general, most of them wanted to share their story—because they felt like it hadn't been told. They've been so left out of national narratives and archives that when you knock on the door they're like, *finally!* And several of them have since died, so their stories were really important to capture.

JY: Your book is full of fascinating and surprising characters: Catholic writers and journalists, priest *jipitecas* (a term coined for Mexican hippies), anticommunists, ultra-conservatives, feminists, filmmakers—a real constellation of Mexican Catholics who responded to modernity, politics, and cultural change in a variety of ways. What did you come across in the book that was most surprising to you?

JP: I was surprised by how much Catholics, and especially priests, engaged in the bohemian culture of the era. They were really involved in

questions related to sexuality and gender—things that concerned Mexico’s youth in the 1960s. They also created spaces to discuss ideas that were controversial at times—ideas about the pill, about sex outside marriage. They didn’t shy away from these issues, but really wanted to have a conversation about them, and in so doing they shaped the story. The best example of this in *Love and Despair* is the bohemian priest Enrique Marroquin. He was present at the Festival Rock y Ruedas de Avándaro, which was Mexico’s Woodstock. He was a writer for the Mexican edition of Rolling Stone Magazine, *Piedra Rodante*. He was everywhere! And he would go on to publish the best account of *la onda* (the sixties counterculture), *La Contracultura como Protesta* (1975).

JY: Turning towards the present moment, can *Love and Despair* tell us anything about contemporary Catholic culture in Mexico? Is there still a strong “left” Catholic culture in Mexico, for example, or has it largely disappeared? How do your interviewees relate to the Catholic Church today?

JP: One way that this movement evolved beyond the sixties is the Zapatista movement of 1994. In the case of bohemian priest Enrique Marroquin, he eventually got active in Christian Base Communities in the 1980s, and a lot of other leftist priests did the same thing. No one really writes about Christian Base Communities in Chiapas, but they were created in the 1980s and 1990s and were very active there. Most people assume that the Zapatista movement only emerged from the leadership of Subcomandante Marcos, as if it wasn’t impacted by Catholicism at all.

Some of my interviewees still remained in the Church, and others left it altogether. People within the Church continue to fight about whether it can change, and how. I allude briefly

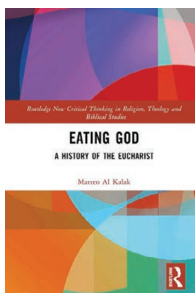
in the book to Vicente Leñero, who was critical of those who leave the Church for more radical paths and remained convinced that change can happen from within. This is what divides Catholic intellectuals as well as Catholic priests. Some remain very active within the apparatus of the Church, and others say that nothing can happen within hierarchical structures of the Church, and so they leave.

JY: Was there anything in the book you wished you could have written more about?

JP: I really don’t know how historians who do Catholic history are going to read this book. It’s a different kind of a book—it’s not your typical revisionist Catholic book. It’s almost an experimental book because of the variety of sources and the variety of stories that I tell. I don’t know if people are going to welcome it, necessarily. My readers on the left are going to wonder why I am paying attention to Catholicism, and say it’s because I found God. But are the Catholic historians going to think I’m only interested in the sixties, youth, and not really telling a story of the Church? I wonder.

JY: Well, I think people are already responding very positively to the book and finding much to engage with. So I don’t think that will be an issue. If it’s not too early, can I ask if you have any thoughts on your third project?

JP: I’m thinking of working more on film in Latin America in the sixties and writing a book about how youth has been discussed and portrayed across Latin America. So I’m looking at some interesting films and have been reading about cinematic movements in Latin America. Stay tuned!



Matteo Al Kalak

Eating God: A History of the Eucharist

ROUTLEDGE 2023

Eating God examines the history of the Eucharist as a means for understanding transformations in society from the late Middle Ages onwards. After an introduction on

the sacrament from its origins to the Protestant Reformation, this book considers how it changed the customs and habits of society, on not only behavioral and imaginative levels, but also artistic and figurative levels. The author focuses on Counter-Reformation Italy as a laboratory for the whole of Christendom subject to Rome, and reflects on how, even today, the transformations of the modern age are relevant and influence contemporary debate.

From Jesus to J-Setting / Religious and Sexual Fluidity among Young Black People



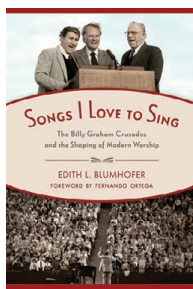
Sandra Lynn Barnes

From Jesus to J-Setting: Religious and Sexual Fluidity among Young Black People

GEORGIA 2023

From Jesus to J-Setting details the experiences of Black people with diverse sexual identities from ages 18 to 30 years old. The work

examines how the intersection of racial, sexual, gender, and religious identities influences self-expression and lifestyle modalities in this understudied, often hidden population, by exploring how racial, sexual, and religious dynamics play out. Voices in the book illuminate a continuum of decisions—from more traditional (i.e., Black church participation) to nontraditional (i.e., dancing known as J-setting and spirituality)—and the corresponding beliefs, values, and experiences that emerge under the ever-present specter of racism, homophobia, heterosexism, and for many, ageism.



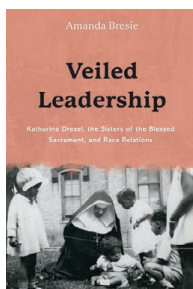
Edith L. Blumhofer

Songs I Love to Sing: The Billy Graham Crusades and the Shaping of Modern Worship

EERDMANS 2023

How did “How Great Thou Art,” an obscure Swedish hymn, get covered by Elvis? How did “Just As I Am” save Johnny Cash? How did

dc Talk sanctify ‘90s pop rock? In short: the Billy Graham crusades. Music animated these evangelistic extravaganzas, all of it carefully orchestrated by the “chord of three”: celebrated preacher Billy Graham, Gospel Music Hall of Fame baritone George Beverly Shea, and choral conductor and emcee Clifford Barrows. The crusade songbook took root in churches, spreading beyond evangelical soil into mainline Protestant and Catholic congregations. In *Songs I Love to Sing*, the late historian Edith L. Blumhofer narrates the “biographies” of some of the most beloved songs in modern hymnody.



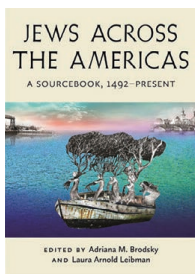
Amanda Bresic

Veiled Leadership: Katharine Drexel, the Sisters of the Blessed Sacrament, and Race Relations

CUA 2023

On the rainy morning of October 1, 2000, Pope John Paul II canonized Mother Katharine Drexel. Born into a wealthy Philadel-

phia family, Drexel bucked society and formed the Sisters of the Blessed Sacrament for Indians and Colored People. The often repeated stories of a riches to rags holy woman miss the true significance of what Mother Katharine and the Sisters of the Blessed Sacrament attempted. *Veiled Leadership* examines the lives of Mother Katharine and her congregation within the context of larger constructs of gender, race, religion, reform, and national identity. It explores what happens when a non-dominant culture tries to impose its views and morals on other non-dominant cultures.

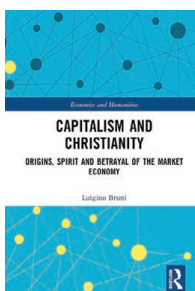


**Adriana M. Brodsky
and Laura Arnold
Leibman (eds.)**

Jews Across the Americas: A Sourcebook, 1492–Present
NYU 2023

Jews Across the Americas captures the historical diversity and cultural breadth of American Jews across

Latin America, the Caribbean, Canada, and the United States. Featuring primary documents as well as scholarly interpretations, the sourcebook builds upon new developments in Jewish studies, engaging with transnationalism, race, sexuality, and gender, and highlighting the lived experiences of those often left out of Jewish history. Featuring a far-reaching range of historical sources, the entries teach readers how to understand everything from wills and advertisements to sermons, and how to interpret photographs, domestic architecture, and comics.



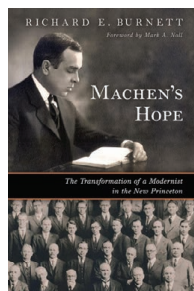
Luigino Bruni

Capitalism and Christianity: Origins, Spirit and Betrayal of the Market Economy

ROUTLEDGE 2023

Drawing on debates about the religious nature and origins of contemporary European capitalism, this book argues for a distinction

between a Northern/Protestant and a Southern/Catholic spirit of capitalism. Going back much further than Max Weber's "Protestant ethic" arguments, it looks at the early centuries of Christianity from the gospels to Augustine and follows the story through the Middle Ages to modernity. The book highlights the key features that demonstrate that the Catholic spirit of capitalism is, in fact, different from the Anglo-Saxon spirit. This book will be of interest to readers in the history of economic thought, history of capitalism, economic ethics and religious history.



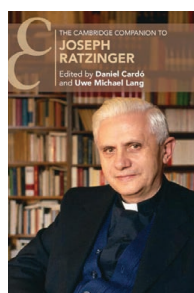
Richard E. Burnett

Machen's Hope: The Transformation of a Modernist in the New Princeton

EERDMANS 2024

In this new biography, Richard E. Burnett examines the whole of J. Gresham Machen's life and career, from his early years at Princeton

to his experience in the First World War to his founding of Westminster Theological Seminary. Burnett pays special attention to topics that have received little attention, like Machen's crisis of faith and his support for historical criticism of Scripture. Incorporating all of Machen's major works as well as his previously unpublished private correspondence, Burnett crafts a nuanced narrative of Machen's intellectual journey from enthusiastic modernist to stalwart conservative.



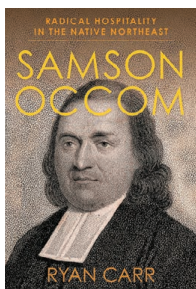
**Daniel Cardó and Uwe
Michael Lang (eds.)**

The Cambridge Companion to Joseph Ratzinger

CAMBRIDGE 2023

Among the most important modern Catholic thinkers, Joseph Ratzinger, later Pope Benedict XVI, fundamentally shaped Christian

theology in the 20th and early 21st centuries. His collaborations and debates with figures such as Henri de Lubac, Karl Rahner, and Hans Urs von Balthasar reflect the key role he has played in the development of Christian life and doctrine. With contributions from an international team of scholars, *The Cambridge Companion to Joseph Ratzinger* surveys the major themes and topics that Ratzinger explored and highlights aspects of the ideas he developed across a wide variety of intellectual and religious currents.

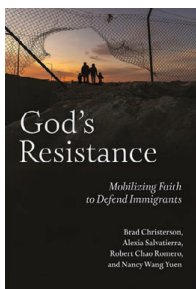


Ryan Carr

Samson Occom: Radical Hospitality in the Native Northeast

COLUMBIA 2023

The Mohegan-Brothertown minister Samson Occom was a prominent political and religious leader of the Indigenous peoples of present-day New York and New England. Ryan Carr argues that Occom’s writings were deeply rooted in Indigenous traditions of hospitality, diplomacy, and openness to strangers. From Occom’s point of view, evangelical Christianity was not a foreign culture; it was a new opportunity to practice his people’s ancestral customs. Carr demonstrates Occom’s originality as a religious thinker, showing how his commitment to Native sovereignty shaped his reading of the Bible. The book offers new ways to understand the relations of Northeast Native traditions to Christianity, colonialism, and Indigenous self-determination.

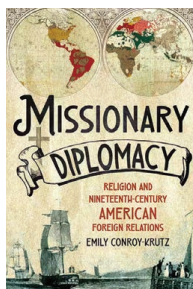


Brad Christerson, Alexia Salvatierra, Robert Chao Romero, Nancy Wang Yuen

God's Resistance: Mobilizing Faith to Defend Immigrants

NYU 2023

God's Resistance chronicles the work of faith-based activists who have mobilized to counter the effects of mass detention and deportation. Focusing on Southern California, home to a large undocumented population, the authors examine which strategies have been most effective, as well as the obstacles that faith presents to organizing effectively. The authors show how faith-based organizations have a distinctive set of advantages to leverage in social movements that are often overlooked and underappreciated by secular activist organizations. In-depth interviews with over 40 activists, leaders of congregations, lay participants, and immigrants allow us to hear at first hand the challenges and occasional triumphs of this work.



Emily Conroy-Krutz

Missionary Diplomacy: Religion and Nineteenth-Century American Foreign Relations

CORNELL 2024

Missionary Diplomacy illuminates the crucial place of religion in 19th-century American diplomacy. From the 1810s through the 1920s, Protestant missionaries positioned themselves as key experts in the development of American relations in Asia, Africa, the Pacific, and the Middle East. Missionaries served as consuls, translators, and occasional trouble-makers who forced the State Department to take actions it otherwise would have avoided. Yet as decades passed, more Americans began to question the propriety of missionaries’ power.



Ralph H. Craig III

Dancing in My Dreams: A Spiritual Biography of Tina Turner

EERDMANS 2023

When Tina Turner reclaimed her throne as the queen of rock ‘n’ roll in the 1980s, she attributed her comeback to one thing: the wisdom and power she found in Buddhism. Her spiritual transformation is often overshadowed by the rags-to-riches arc of her life story. But in this new biography, Ralph H. Craig III traces Tina’s journey from the Black Baptist church to Buddhism and situates her life at the vanguard of large-scale movements in religion and pop culture. Paying special attention to the diverse metaphysical beliefs that shape her spiritual life, Craig sheds light on how popular culture has been used as a vehicle for authentic religious teaching.

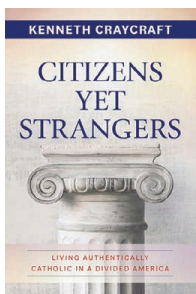


Royal G. Cravens III

Yes Gawd! How Faith Shapes LGBT Identity and Politics in the United States

TEMPLE 2024

Yes Gawd! explores the effects of religious belief and practice on political behavior among the LGBT community. Royal Cravens shows how faith impacts the politics of LGBT people. He details how the queer community creates, defines, and experiences spirituality and spiritual affirmation as well as the consequences this has for their identity, socialization, and political development. The book describes how religion acts as a catalyst for and facilitator in the political development of LGBT people in the United States.

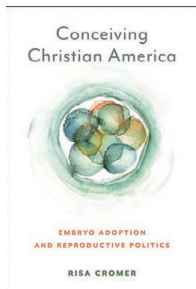


Kenneth Craycraft

Citizens Yet Strangers: Living Authentically Catholic in a Divided America

OUR SUNDAY VISITOR
2024

Citizens Yet Strangers resets the framework of how Catholics engage with politics. Kenneth Craycraft argues that American Catholics have been more influenced by classical liberal political theory (of both the “conservative” and “liberal” variety) than by historic Catholic moral theology. Most Catholics’ policy positions are directed by their party affiliation, not by Catholic moral thought. Craycraft explains how Catholic theology transcends partisan politics and challenges Catholics to move away from the individualist liberal impulses of American political identity, whether on the left or the right. Avoiding common clichés about faith and public action, this book dives deeper into the very way we orient our moral and political lives.

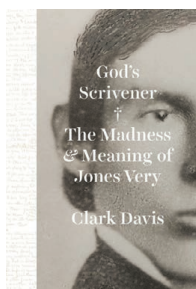


Risa Cromer

Conceiving Christian America: Embryo Adoption and Reproductive Politics

NYU 2023

In 1997, a group of white pro-life evangelical Christians in the United States created the nation’s first embryo adoption program. While a small part of U.S. fertility services, embryo adoption has played an outsized role in conservative politics, from high-profile battles over public investment in human embryonic stem cell research to the overturning of *Roe v. Wade*. Based on six years of ethnographic research with embryonic adoption staff and participants, Risa Cromer uncovers how embryo adoption advances ambitious political goals for expanding the influence of conservative Christian values and power.

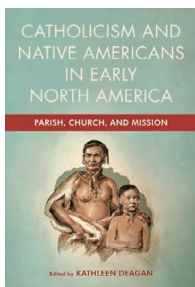


Clark Davis

God's Scrivener: The Madness and Meaning of Jones Very

CHICAGO 2023

In September 1838, a 25-year-old tutor and divinity student at Harvard named Jones Very stood before his beginning Greek class and proclaimed himself “the second coming.” Befriended by the major figures of the Transcendentalist movement, Very strove to convert, among others, Elizabeth and Sophia Peabody, Bronson Alcott, Nathaniel Hawthorne, and Ralph Waldo Emerson. His message was simple: by renouncing the individual will, anyone can become a “son of God” and thereby usher in a millennialist heaven on earth. Clark Davis’s biography shows how Very embodied both the full radicalism of Emersonian ideals and the trap of isolation and emptiness that awaited those who sought complete transcendence.



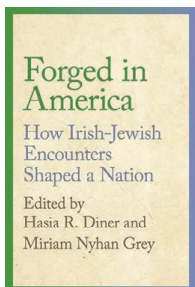
Kathleen Deagan (ed.)

Catholicism and Native Americans in Early North America: Parish, Church, and Mission

NOTRE DAME 2024

Catholicism and Native Americans in Early North America explores the ways in which the Church negotiated the founding of a Catholic

society in colonial America, beginning in St. Augustine, Florida, in 1565. The contributors explore missionaries’ accommodations to Catholic practice in the process of conversion; the ways in which social and racial differentiation were played out in the treatment of the dead; Native literacy and the production of religious texts; the impacts of differing conversion philosophies among various religious orders; and the historical and theological backgrounds of Catholicism in 16th- and 17th-century America.



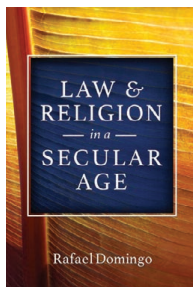
Hasia R. Diner and Miriam Nyhan Grey (eds.)

Forged in America: How Irish-Jewish Encounters Shaped a Nation

NYU 2023

The story of America is the story of unlikely groups of immigrants brought together by their shared

outsider status. Urban American life took much of its shape from the arrival of Irish and Jewish immigrants in the 19th and 20th centuries, and *Forged in America* is the story of how Irish America and Jewish America collided, cooperated, and collaborated in the cities where they made their homes, all the while shaping American identity and nationhood as we know it. Bringing together leading scholars in their fields, this volume sheds light on the underexplored histories of Irish and Jewish collaboration.



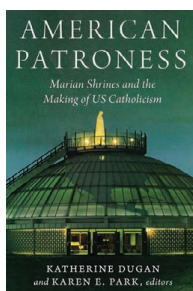
Rafael Domingo

Law and Religion in a Secular Age

CUA 2023

Law and Religion in a Secular Age seeks to restore the connection between spirituality and justice, religion and law, theology and jurisprudence, and natural law and

positive law by building a new bridge suitable for pluralistic societies in the secular age. The author argues for a multidimensional view of reality that includes legal, political, moral, and spiritual dimensions of human nature and society. Building on this multidimensional theory of reality, the author explores the core differences and the essential interconnections between law, morality, religion, and spirituality and some of the legal implications of these connections.

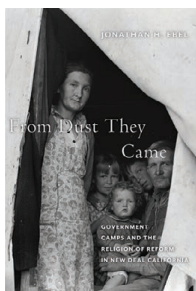


Katherine Dugan and Karen E. Park (eds.)

American Patroness: Marian Shrines and the Making of US Catholicism

FORDHAM 2024

American Patroness is a collection of 12 essays that examine the historical and contemporary roles of Marian shrines in U.S. Catholicism. The essays use historical, ethnographic, and comparative methods to explore how Catholics have used Marian devotion to make an imprint on the physical and religious landscape of the United States. Using the dynamic malleability of Marian shrines as a starting place for studying U.S. Catholicism, each chapter reconsiders the American religious landscape from the perspective of a single shrine to Mary and asks: What does this shrine reveal about U.S. Catholicism and about American religion?

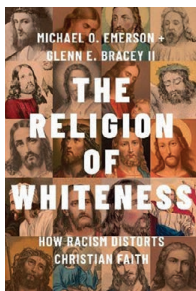


Jonathan H. Ebel

From Dust They Came: Government Camps and the Religion of Reform in New Deal California

NYU 2023

In the midst of the Great Depression, hundreds of thousands of families left the Great Plains and the Southwest to look for work in California's rich agricultural valleys. Reform-minded New Deal officials built a series of camps to provide them with shelter and community. *From Dust They Came* tells the story of the religious dynamics in and around migratory farm labor camps. Though the ideas of virtuous citizenship put forward by the camp administrators were framed as secular, they rested on a foundation of Protestantism. But many of the migrants were themselves conservative or charismatic Protestants who had other ideas for how their religion intended them to be.

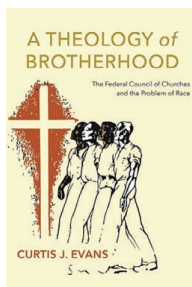


Michael O. Emerson and Glenn E. Bracey II

The Religion of Whiteness: How Racism Distorts Christian Faith

OXFORD 2024

In recent years, it has become reasonable to wonder which of the adjectives in the phrase "White Christian Nationalism" takes precedence. In this book, Michael O. Emerson and Glenn E. Bracey II respond definitively: the answer is "white." The majority of white Christians in America, they argue, are believers in a "Religion of Whiteness" that shapes their faith, their politics, and more. The Religion of Whiteness, they argue, raises the perpetuation of racial inequality to a level of spiritual commitment that rivals followers' commitment to Christianity itself. This religion has its own unique beliefs, practices, sacred symbols, and organizations.

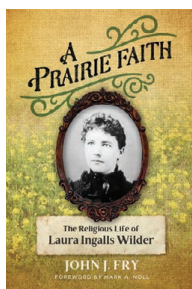


Curtis J. Evans

A Theology of Brotherhood: The Federal Council of Churches and the Problem of Race

NYU 2024

A Theology of Brotherhood explores how the Federal Council of Churches acted as a crucial conduit and organizational force for the dissemination of "progressive" views on race in the first half of the 20th century. Drawing on years of archival research, Curtis J. Evans shows that the council's theological approach to race, and in particular its anti-lynching campaign, were responsible for meaningful progress in some white Protestant churches on racial issues. The book highlights the contributions that their religious vision made in expanding and propagating a civic nationalist tradition that was grounded in a "universal brotherhood" and belief in the equality of all human beings.

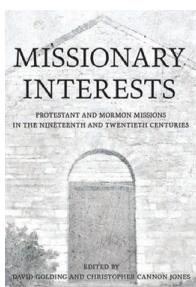


John J. Fry

A Prairie Faith: The Religious Life of Laura Ingalls Wilder

EERDMANS 2024

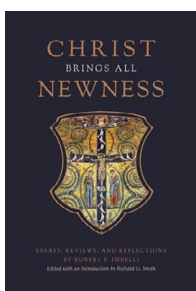
The beloved *Little House* books by Laura Ingalls Wilder have sold over 60 million copies since their publication in the first half of the 20th century. Even her unpublished memoir, *Pioneer Girl*, which tells the true story behind the children's books, was widely embraced upon its release in 2014. Despite Wilder's enduring popularity, few fans know much about her Christian beliefs and practice. John J. Fry shines a light on Wilder's quiet faith in this unique biography. Fry surveys the *Little House* books, *Pioneer Girl*, and Wilder's lesser-known writings, revealing how her down-to-earth faith and Christian morality influenced her life and work.



**David Golding
and Christopher
Cannon Jones (eds.)**

Missionary Interests: Protestant and Mormon Missions of the Nineteenth and Twentieth Centuries
CORNELL 2024

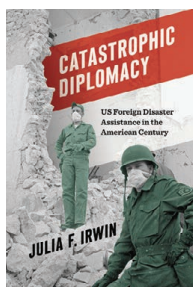
In *Missionary Interests*, David Golding and Christopher Cannon Jones bring together works about Protestant and Mormon missionaries in the 19th and 20th centuries, charting new directions for the historical study of these zealous evangelists for their faith. Despite their sectarian differences, both groups of missionaries shared notions of dividing the world categorically along the lines of race, status, and relative exoticism, and both employed humanitarian outreach with designs to proselytize. Taken together, the chapters in *Missionary Interests* dismantle easy characterizations of missions and conversion and offer an overlooked juxtaposition between Mormon and Protestant missionary efforts in the 19th and 20th centuries.



Robert P. Imbelli

Christ Brings All Newness: Essays, Reviews, and Reflections
WORD ON FIRE
ACADEMIC 2024

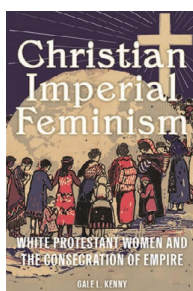
This representative collection of the writings of Father Robert Imbelli sounds the depths of the newness of Jesus Christ and the radical transformation to which Christ calls believers. These essays, reviews, and reflections explore the Christian faith's rich liturgical, artistic, literary, and theological traditions across the centuries. At a time when Catholic theology often risks being reduced to sociology and Christian discipleship diluted to mere moralism, the author proposes a vibrant and profound mystagogic theology. In such theology, the mystery of Christ is not only notional but real, not only described but evoked. Imbelli offers a theology and vision of the Christian faith at once intellectually stimulating and deeply affective.



Julia F. Irwin

Catastrophic Diplomacy: US Foreign Disaster Assistance in the American Century
UNC 2024

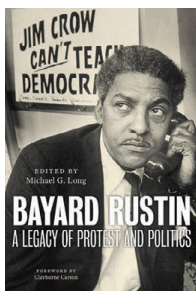
Catastrophic Diplomacy offers a sweeping history of U.S. foreign disaster assistance, highlighting its centrality to 20th-century U.S. foreign relations. Spanning over 70 years, from the dawn of the 20th century, it examines how the U.S. government, U.S. military, and their partners in the American voluntary sector responded to major catastrophes around the world. Focusing on responses to sudden disasters caused by earthquakes, tropical storms, and floods—crises commonly known as “natural disasters”—historian Julia F. Irwin highlights the complex and messy politics of emergency humanitarian relief.



Gale L. Kenny

Christian Imperial Feminism: White Protestant Women and the Consecration of Empire
NYU 2024

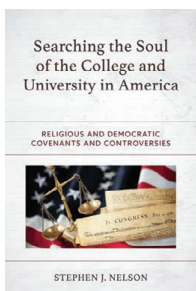
Amidst the global instability of the early 20th century, white Christian American women embraced the idea of an “empire of Christ” that was racially diverse, but which they believed they were uniquely qualified to manage. America’s burgeoning power, which combined with women’s rising roles within the church, led to white Protestant women adopting a feminism rooted in religion and imperialism. Gale L. Kenny examines this Christian imperial feminism from the women’s missionary movement to create a Christian world order. She shows that this Christian imperial feminism marked a break from an earlier Protestant worldview that focused on moral and racial purity and in which interactions among races were inconceivable.



Michael G. Long (ed.)

Bayard Rustin: A Legacy of Protest and Politics
 NYU 2023

While we can all recall images of Martin Luther King Jr. giving his “I Have a Dream” speech in front of a massive crowd at Lincoln Memorial, few of us remember the man who organized this watershed nonviolent protest in eight short weeks: Bayard Rustin. As a world-traveling pacifist, Rustin brought Gandhi’s protest techniques to the forefront of U.S. civil rights demonstrations, helped build the Southern Christian Leadership Conference, led the fight for economic justice, and played a deeply influential role in the life of Dr. King. With essays from a range of esteemed writers, this volume draws a full picture of Bayard Rustin.

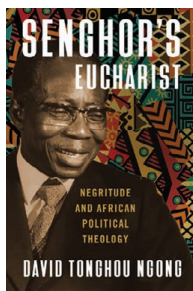


Stephen J. Nelson

Searching the Soul of the College and University in America: Religious and Democratic Covenants and Controversies

ROWMAN & LITTLEFIELD
 2023

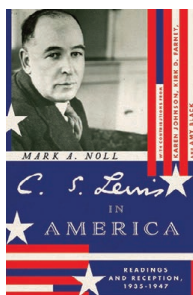
This is a story of religious and democratic covenants and controversies in the foundations of the American nation and in the soul of its colleges and universities. Critically overlapping and entangled democratic beliefs and convictions distinctly define the American body politic and are in the foundation of the nation and its colleges and universities. In that story, an unmistakable feature and idea is that the religion of the republic in America is intertwined with and parallel to a symbiotic religion of the academy in its colleges and universities.



David Tonghou Ngong

Senghor's Eucharist: Negritude and African Political Theology
 BAYLOR 2023

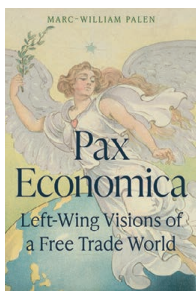
In his collection of poems *Black Hosts*, Léopold Senghor, the first president of Senegal, offers the suffering and death of Africans, rather than that of Christ, as a site for the healing of a fractured and antagonistic world. David Tonghou Ngong argues that by connecting the suffering of Africans to the central figure of the Christian faith, Jesus Christ, Senghor suggests that at the heart of Western Christianity lies a disturbing betrayal—the refusal of communion, to eat together, as dramatized in the Eucharist. Ngong argues that Senghor urges us to recognize that the life of Africans is necessarily connected to the life of the world.



Mark A. Noll

C. S. Lewis in America: Readings and Reception, 1935-1947
 IVP ACADEMIC

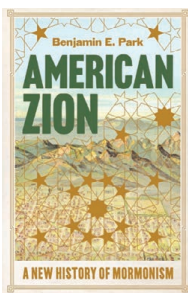
Perhaps no other literary figure has transformed the American religious landscape in recent history as much as C. S. Lewis. Even before the international publication and incredible success of his fictional works such as *The Chronicles of Narnia* or apologetic works like *Mere Christianity*, Lewis was already being read “across the pond” in America. But who exactly was reading his work? And how was he received? With fresh research and analysis, this volume by Mark A. Noll considers the surprising reception of Lewis among Roman Catholic, mainline Protestant, and evangelical readers to see how early readings of the Oxford don shaped his later influence.



Marc-William Palen

Pax Economica: Left-Wing Visions of a Free Trade World
PRINCETON 2024

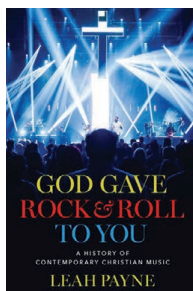
Today free trade is often associated with right-wing free marketeers. In *Pax Economica*, historian Marc-William Palen shows that free trade and globalization in fact have roots in 19th-century left-wing politics. In this counterhistory of an idea, Palen explores how, beginning in the 1840s, left-wing globalists became the leaders of the peace and anti-imperialist movements of their age. By the early 20th century, an unlikely alliance of liberal radicals, socialist internationalists, feminists, and Christians envisioned free trade as essential for a prosperous and peaceful world order. Palen reveals how, for some of its most radical adherents, free trade represented a hard-nosed critique of imperialism, militarism, and war.



Benjamin E. Park

American Zion: A New History of Mormonism
LIVERIGHT 2024

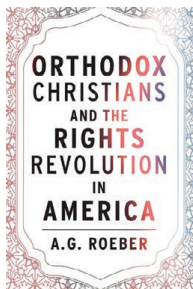
Drawing on sources that have become available only in the last two decades, Benjamin E. Park presents a fresh account of the Latter-Day Saints: from flight to Utah Territory in 1847 to the public renunciation of polygamy in 1890; from the Mormon leadership's forging of an alliance with the Republican Party in the wake of the New Deal to the "Mormon moment" of 2012, which saw the premiere of *The Book of Mormon* musical and the presidential candidacy of Mitt Romney. In the 20th century, Park shows, Mormons began to move ever closer to the center of American life, shaping culture, politics, and law along the way.



Leah Payne

God Gave Rock and Roll to You: A History of Contemporary Christian Music
OXFORD 2024

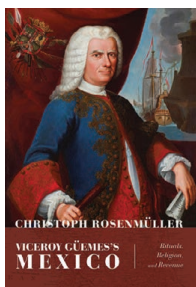
In this book, Leah Payne traces the history and trajectory of Contemporary Christian music in America and, in the process, demonstrates how the industry, its artists, and its fans shaped—and continue to shape—conservative, (mostly) white, Protestant evangelicalism. For many outside observers, evangelical pop stars, interpretive dancers, puppeteers, mimes, and bodybuilders are silly expressions of kitsch. Drawing on in-depth interviews with CCM journalists, publishers, producers, and artists, as well as archives, sales and marketing data, fan magazines, and merchandise, Payne argues that these cultural products were sources of power, meaning, and political activism.



A. G. Roeber

Orthodox Christians and the Rights Revolution in America
FORDHAM 2024

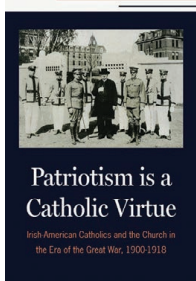
From the civil rights movement of the 1950s to the "culture wars" of North America, commentators have identified the partisans bent on pursuing different "rights" claims. How Orthodox Christians in North America have navigated the "rights revolution," however, remains largely unknown. From the disagreements over the rights of the First Peoples of Alaska to arguments about the rights of transgender persons, Orthodox Christians have engaged an Anglo American legal and constitutional rights tradition, but they see rights claims through the lens of an inherited focus on the dignity of the human person.



Christoph Rosenmüller

Viceroy Güemes's Mexico: Rituals, Religion, and Revenue
NEW MEXICO 2024

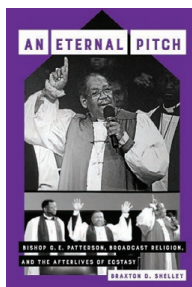
This book examines the career of Juan Francisco Güemes y Horcasitas, viceroy of New Spain from 1746 to 1755. It provides an account of how the colonial reform process most commonly known as the Bourbon Reforms did not commence with the arrival of the *visitador general* to New Spain in 1765. Rather, Güemes, ennobled as the conde de Revillagigedo in 1749, pushed through substantial reforms in the late 1740s and early 1750s, most notably the secularization of the *doctrinas* (turning parishes administering to Natives over to diocesan priests) and the state takeover of the administration of the alcabala tax in Mexico City.



Thomas J. Rowland

Patriotism is a Catholic Virtue: Irish-American Catholics and the Church in the Era of the Great War, 1900-1918
CUA 2023

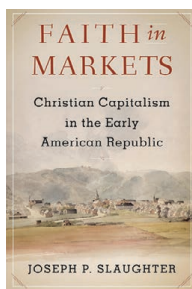
Among the myriad political, social, cultural, and economic issues confronting Irish American Catholics in the first two decades of the 20th century, none stand out as prominently as the unabated burden of combatting scurrilous attacks upon them by nativist forces, the task of proving themselves as loyal American citizens, and navigating the perilous waves in advancing the course of directing Irish American nationalism and the cause of Ireland's freedom. *Patriotism is a Catholic Virtue* explains the impact the institutional Church played in affecting the course of action Irish American Catholics took regarding these three crucial missions.



Braxton D. Shelley

An Eternal Pitch: Bishop G. E. Patterson, Broadcast Religion, and the Afterlives of Ecstasy
CALIFORNIA 2023

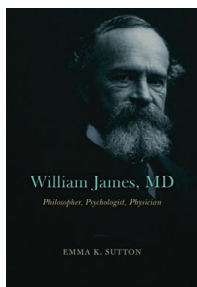
An Eternal Pitch examines the homiletic life and afterlife of Bishop G. E. Patterson, the dynamic spiritual leader of the Church of God in Christ from 2000 to 2007. Although Patterson died in 2007, his voice remains a staple of radio and television broadcast, and his sermons have taken on a life of their own online, where myriad YouTube, Facebook, Instagram, and TikTok users enact innovative forms of religious broadcasting. Their preoccupation with Patterson's "Afterliveness" punctuates the significance of Patterson's preoccupation with musical repetition: across the decades of his ministry, a set of musical gestures recur as sonic channels, bringing an individual sermon into contact with scripture's eternal transmission.



Joseph P. Slaughter

Faith in Markets: Christian Capitalism in the Early American Republic
COLUMBIA 2023

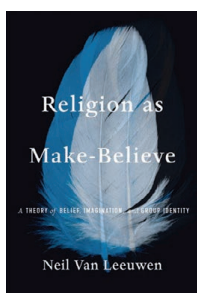
In the first half of the 19th century, the United States saw both a series of Protestant religious revivals and the dramatic expansion of the marketplace. Although today conservative Protestantism is associated with laissez-faire capitalism, many of the 19th-century believers who experienced these transformations offered different, competing visions of the link between commerce and Christianity. Joseph P. Slaughter offers a new account of the interplay between religion and capitalism in American history by telling the stories of Protestant entrepreneurs who established businesses to serve as agents of cultural and economic reform.



Emma K. Sutton

William James, MD: Philosopher, Psychologist, Physician
CHICAGO 2023

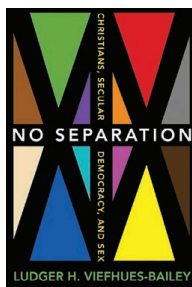
Most chronicles of William James's life have portrayed a distressed young man who then endured a psychological or spiritual crisis to emerge as a mature thinker who threw off his pallor of mental sickness for good. In contrast, Emma K. Sutton draws on his personal correspondence, unpublished notebooks, and diaries to show that James considered himself a genuine invalid to the end of his days. Sutton makes a compelling case that his philosophizing was not an abstract occupation but an impassioned response to his own life experiences and challenges. To ignore the medical James is to misread James altogether.



Neil Van Leeuwen

Religion as Make-Believe: A Theory of Belief, Imagination, and Group Identity
HARVARD 2023

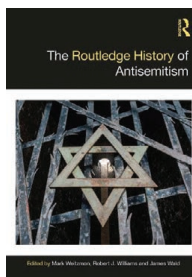
Neil Van Leeuwen contends that our brains do not process religious beliefs like they do beliefs concerning mundane reality; instead, religious beliefs function like the imaginings that guide make-believe play. Van Leeuwen argues that religious belief—which he terms religious “credence”—is best understood as a form of imagination that people use to define the identity of their group and express the values they hold sacred. Drawing on psychological, linguistic, and anthropological evidence, Van Leeuwen posits that religious communities consult two “maps,” a factual-belief map that represents ordinary objects and events and a religious-credence map that accords these objects and events imagined sacred and supernatural significance.



Ludger H. Viefhues-Bailey

No Separation: Christians, Secular Democracy, and Sex
COLUMBIA 2023

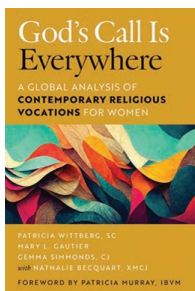
Through a potent mix of authoritarianism, heterosexism, xenophobia, and ethnoracial nationalism, powerful illiberal Christian movements have upended liberal democracies in countries that were once seen as paradigms of secular governance. Ludger H. Viefhues-Bailey offers new insight into the foundations of these movements, demonstrating how they emerge from the contradictions at the intersection of secularism and democracy. *No Separation* examines recent conflicts that link national identity, religion, and sexuality. In each case, illiberal Christianities portray popular sovereignty as threatened at the same time as they display an obsessive concern with the politics of sex and reproduction.



Mark Weitzman, Robert J. Williams, James Wald (eds.)

The Routledge History of Antisemitism
ROUTLEDGE 2023

Recent events have shown that antisemitism is not just a matter of historical interest or of concern only to Jews. Antisemitism has become a major issue confronting and challenging our world. This volume—with an international range of contributions across 40 chapters—starts with explorations of antisemitism in its many different shapes across time and then proceeds to a geographical perspective, covering a broad scope of experiences across different countries and regions. The final section discusses the manifestations of antisemitism in its varied cultural and social forms.

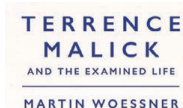


**Patricia Wittberg, S.C.,
Mary L. Gautier,
Gemma Simmonds,
C.J., with Nathalie
Becquart, X.M.C.J.**

*God's Call Is Everywhere: A
Global Analysis of Contem-
porary Vocations for Women*

LITURGICAL PRESS 2023

Religious life is vitally necessary to the Catholic Church today. But it will exist in new and varied forms that speak to the spiritual hungers of different societies, ethnic cultures, and generations. *God's Call Is Everywhere* is a comparative analysis of research in six countries investigating women who have entered vowed religious life in Catholicism in the 21st century. The data include survey responses from institute leaders, formation directors, and the women themselves, conducted in the United States, Canada, Australia, and France, along with focus groups and interviews in Ireland, the United Kingdom, and France.

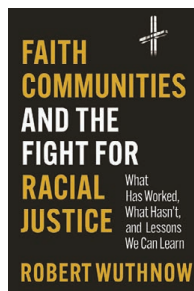


Martin Woessner

*Terrence Malick and
the Examined Life*

PENN 2024

Terrence Malick is one of American cinema's most celebrated filmmakers. Utilizing newly available archival sources to offer original interpretations of Malick's canonical films, Martin Woessner illuminates his early education in philosophy at Harvard and Oxford as well as his cinematic apprenticeship at the American Film Institute to show how a young student searching for personal meaning became a famous director of Hollywood films. Woessner presents an interdisciplinary exploration of the many texts, thinkers, and traditions that made this transformation possible. Situating Malick's filmmaking within recent intellectual and cultural history, Woessner highlights its lasting contributions to both American cinema and the life of the mind.

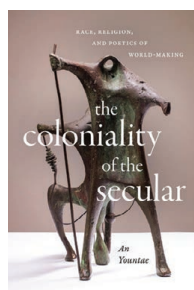


Robert Wuthnow

*Faith Communities and the
Fight for Racial Justice: What
Has Worked, What Hasn't,
and Lessons We Can Learn*

PRINCETON 2023

Have progressive religious organizations been missing in action in recent struggles for racial justice? In *Faith Communities and the Fight for Racial Justice*, Robert Wuthnow shows that contrary to activists' accusations of complacency, Black and white faith leaders have fought steadily for racial and social justice since the end of the civil rights movement of the 1950s and 1960s. Wuthnow introduces us to the communities, congregations, and faith-based coalitions that have worked on fair housing, school desegregation, affirmative action, criminal justice, and other issues over many years. Often overshadowed by the Religious Right, these progressive faith-based racial justice advocates kept up the fight even as media attention shifted elsewhere.

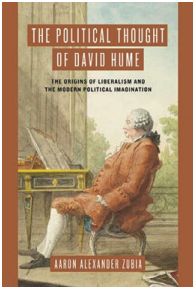


An Yountae

*The Coloniality of the
Secular: Race, Religion, and
Poetics of World-Making*

DUKE 2024

In *The Coloniality of the Secular*, An Yountae investigates the collusive ties between the modern concepts of the secular, religion, race, and coloniality in the Americas. An maps the intersections of revolutionary non-Western thought with religious ideas to show how decoloniality redefines the sacred as an integral part of its liberation vision. He examines numerous thinkers' rejection of colonial religions and interrogates the narrow conception of religion that confines it within colonial power structures. By examining how decolonial theory incorporates the sacred into its vision of liberation, An invites readers to rethink the transformative power of decoloniality and religion to build a hopeful future.



Aaron Alexander Zubia

The Political Thought of David Hume: The Origins of Liberalism and the Modern Political Imagination

NOTRE DAME 2024

The 18th-century Scottish philosopher David Hume has had an outsized impact on the political thinkers who came after him,

from the 19th-century British Utilitarians to modern

American social contract theorists. In this new work, Aaron Alexander Zubia examines the forces that shaped Hume's thinking within the broad context of intellectual history, with particular focus on the ancient Greek philosopher Epicurus and the skeptical tradition. Zubia argues that through Hume's influence, Epicureanism—which elevates utility over moral truth—became the foundation of liberal political philosophy, which continues to dominate and limit political discourse today.

.....
Book descriptions in this section originated with the publishers. They have been edited for clarity and style.

ANTONIO ALONSO, “On the Host in the Modern World,” *Religion and American Culture: A Journal of Interpretation* 33, no. 1 (Winter 2023): 115–44.

EMMA ANDERSON, “The First Philosophes: The Impact of Indigenous Thought upon Christianity and Modernity,” *U.S. Catholic Historian* 41, no. 3 (Summer 2023): 1–31.

ASCH PANEL ON MARK A. NOLL, *America's Book: The Rise and Decline of a Bible Civilization, 1794–1911*, *Church History* 92, no. 2 (June 2023): 382–403.

BENJAMIN BAKER, “‘The Year of Jubilee is Come’: Black Millerites and the Politics of Christian Apocalypticism,” *Church History* 92, no. 1 (March 2023): 68–98.

MICHAEL BAYSA, “Printing, Publics, and Pudding: Charles Chauncy's Universal Salvation and the Material Transformation of New England Orthodoxy,” *Church History* 92, no. 2 (June 2023): 291–311.

DANIEL BOTTINO and **HANNAH PETERSON**, “‘I Hope I Have a Treasure in Heaven, Because My Heart Is There’: Salvation and Damnation in the Conversion Narrative of Patience Boston,” *Early American Studies: An Interdisciplinary Journal* 21, no. 3 (Summer 2023): 380–427.

KEN CHITWOOD, “Halāl Habichuelas: Food, Belonging, and the Conundrums of Being a Puerto Rican Muslim,” *Journal of the American Academy of Religion* 90, no. 4 (December 2022): 916–36.

ELESHA J. COFFMAN, “Margaret Mead versus Christian Nationalism,” *Journal of Church and State* 65, no. 2 (Spring 2023): 245–66.

JAMIL W. DRAKE, “‘Fit to Be a Midwife’: Protestantism, Moral Character, and the State Supervision of Black Lay Midwives, 1931–1946,” *Religion and American Culture: A Journal of Interpretation* 33, no. 1 (Winter 2023): 75–114.

BRADY EARLEY, “Sacred Ground: Enslaved African Americans and the US Religious Freedom Paradigm,” *Journal of Church and State* 65, no. 3 (Summer 2023): 331–42.

FORUM ON THE CHALLENGE OF PEACE, *American Catholic Studies* 134, no. 3 (Fall 2023): 27–45.

DANIEL N. GULLOTTA, “Jews for Jackson: Isaac Harby, Southern Politics during the Election of 1824, and the Rise of Jacksonian Democracy,” *Early American Studies: An Interdisciplinary Journal* 21, no. 2 (Spring 2023): 303–25.

PATRICK J. HAYES, “Scrapbook Historiography: The American Catholic Historical Society's Early History, 1884–1904,” *American Catholic Studies* 134, no. 3 (Fall 2023): 47–64.

CORY D. HIGDON, “‘A sweete cup hath rendered many of us wanton and too active’: The Perils and Promises of Liberty in the Providence Plantations, 1636–1656,” *The New England Quarterly* 96, no. 2 (June 2023): 121–59.

JIM HILTON, “Better Intoned Than Read: Sound and Matter in God’s Trombones,” *Journal of American Studies* 57, no. 3 (July 2023): 344–70.

ANDREW R. HOLMES and **STUART MATTHIESON**, “Dwight L. Moody in Southern Ireland: Modern Evangelical Revivalism, the Protestant Minority, and the Conversion of Catholic Ireland,” *Journal of Religious History* 47, no. 2 (June 2023): 274–94.

MAZIE HOUGH, “‘There Is Nothing So Sacred as Human Life’: Infanticide and the State in Maine, 1877–1917,” *Journal of the Gilded Age and Progressive Era* 22, no. 2 (April 2023): 163–83.

J. T. JAMIESON, “Home Work: Religious Nationalism and the American Home Missionary Society,” *Early American Studies: An Interdisciplinary Journal* 21, no. 4 (Fall 2023): 629–66.

ANA JELNIKAR, “‘A Holy Experiment’: Medical Mission Sisters or how Women Religious within the Catholic Church became Doctors,” *Journal of Religious History* 47, no. 3 (September 2023): 405–38.

JANIECE JOHNSON and **QUINCY D. NEWELL**, “‘Not Only to the Gentiles, but Also to the African’: Samuel Chambers and Scripture,” *Church History* 92, no. 2 (June 2023): 357–81.

THOMAS S. KIDD, “Nothingarians: The Fear of the Unchurched in Early National America,” *Journal of the Early Republic* 43, no. 2 (Summer 2023): 269–99.

DAVID C. KIRKPATRICK, “The Latin American Bullring: US Evangelicals and the Reception of Anti-Protestant Violence from Cold War Colombia,” *Journal of American Studies* 57, no. 4 (October 2023): 513–39.

LAURA M. KRULL and **CLAIRE CHIPMAN GILLILAND**, “‘You Know, the Church Has Never Agreed on Everything’: Analyzing the Prophetic and Pragmatic Voice in Clergy Sermons,” *Sociology of Religion* 84, no. 3 (Autumn 2023): 324–48.

AUSTIN COLBY GUY LEE, “‘Bring Your Straight Friends’: Anti-Gay Religious Stigma and Black and White LGBT-Affirming Church Members,” *Sociology of Religion* 84, no. 2 (Summer 2023): 144–63.

DANA LLOYD, “Haaland v. Brackeen and the Logic of Discovery,” *U.S. Catholic Historian* 41, no. 3 (Summer 2023): 95–115.

EZEKIEL LOSEKE, “Martin Van Buren, National Parties, and the Return of the Working Man’s Guilds,” *Catholic Social Science Review* 28 (2023): 81–94.

COLLEEN MCDANNELL, “‘I Confided in My Mother and She Called the Archdiocese’: Parents and Clergy Sex Abuse,” *Church History* 92, no. 1 (March 2023): 122–44.

AMY MCDOWELL and **PACE T. WARD**, “‘The Tables Are Turning’: The Evangelical Defense of Anti-LGBTQ+ Religious Liberty,” *Sociology of Religion* 84, no. 4 (Winter 2023): 406–25.

MARCUS MOBERG, “Understanding Religious-Organizational Marketization: The Case of the United States Mainline,” *Journal of the American Academy of Religion* 90, no. 4 (December 2022): 815–35.

PAUL G. MONSON, “Subtle Subversion: The Sioux Catholic Congress and the Preservation of the Lakota Tiospaye,” *U.S. Catholic Historian* 41, no. 3 (Summer 2023): 73–93.

BRENNA MOORE, “Rethinking Catholic Intellectual History,” *Catholic Historical Review* 109, no. 2 (Spring 2023): vi–268.

CATHERINE O’DONNELL, “‘A Dreadful Wolf Loose in the Fold of Christ’: St. Peter’s Parish, Manhattan, 1806,” *American Catholic Studies* 134, no. 3 (Fall 2023): 1–26.

MADELEINE CLAIRE OLSON, “Bracero-Priests: The Vatican’s Response to Mexican Migration, 1942–1964,” *Catholic Historical Review* 109, no. 2 (Spring 2023): 351–77.

FERNANDA H. PERRONE, “Interval Before Marriage or Preparation for a Career? The Dual Mission of Catholic Junior Colleges in Washington, D.C.,” *American Catholic Studies* 134, no. 2 (Summer 2023): 1–26.

SUSAN BIGELOW REYNOLDS, “‘I Will Surely Have You Deported’: Undocumenting Clergy Sexual Abuse in an Immigrant Community,” *Religion and American Culture: A Journal of Interpretation* 33, no. 1 (Winter 2023): 1–34.

BRYAN C. RINFLEISCH and **MARTHA G. BELIVEAU**, “The History and Uncomfortable Legacy of St. Patrick’s Mission Indian School, Anadarko, Oklahoma, 1892–1966,” *U.S. Catholic Historian* 41, no. 3 (Summer 2023): 49–71.

BRETT G. ROBERTS, “Reparations for Truth: Native Americans and the Catholic Church,” *Catholic Social Science Review* 28 (2023): 95–119.

JOSEPH ROSO, “The Churches They Are a Changin’: Processes of Change in Worship Services,” *Sociology of Religion* 84, no. 2 (Summer 2023): 190–221.

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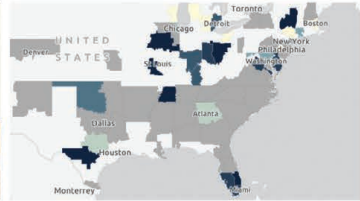
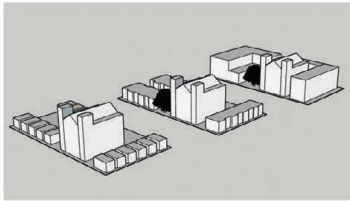
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Thursday, **September 26, 2024** · 4:30 p.m. · 215-16 **McKenna Hall**



Hasia R. Diner
New York University



*With the support of the **Ancient Order of Hibernians** and **Ladies Ancient Order of Hibernians**, since 1978 the Cushwa Center has supported the study of the Irish experience in Ireland and America. Each fall, the center hosts the Hibernian Lecture at the University of Notre Dame.*



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Immigrant children at Ellis Island, New York, circa 1908.



Jay P. Dolan Seminar in American Religion

Fall
2024

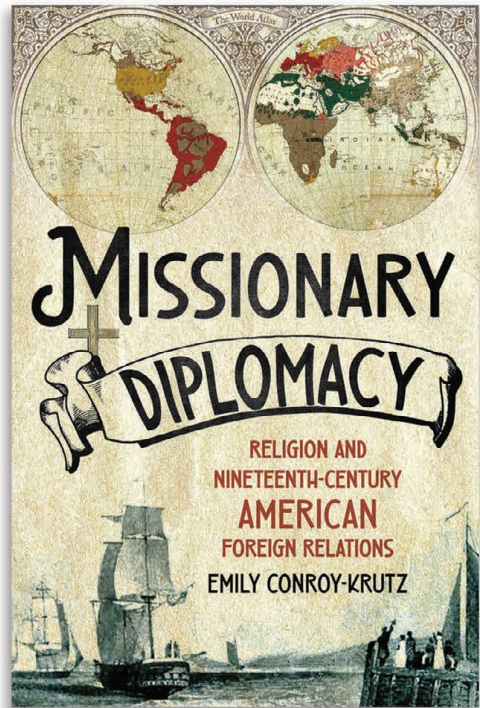
At the Cushwa Center's fall seminar, Emily Conroy-Krutz will discuss her book *Missionary Diplomacy: Religion and Nineteenth-Century American Foreign Relations* (Cornell, 2024). Heather Curtis and Amy S. Greenberg will offer opening commentaries.

Saturday

October 5, 2024

9 a.m.

205-7 **McKenna Hall**



Emily Conroy-Krutz
Michigan State University



Heather Curtis
Tufts University



Amy S. Greenberg
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