



AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 41 | NUMBER 1

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

THE LIVED HISTORY OF VATICAN II CONFERENCE

April 24-26, 2014

Notre Dame Conference Center

PUBLIC LECTURE

June 6, 2014 | 7:00 p.m.

“Thinking with Rome: Space, Place, and Emotion in the Making of the First World Religion”

Simon Ditchfield, University of York

Notre Dame Rome Center

Via Ostilia, Rome, Italy

ROME SEMINAR

June 6-20, 2014

“American Catholicism in a World Made Small: Transnational Approaches to U.S. Catholic History”

Notre Dame Rome Center

Via Ostilia, Rome, Italy

CUSHWA CENTER LECTURE

September 17, 2014

John McGreevy, University of Notre Dame

Location and Time: TBA

PUBLIC LECTURE

September 26, 2014

Ron Hansen, Santa Clara University

Location and Time: TBA

SEMINAR IN AMERICAN RELIGION

September 27, 2014 | 9:00 a.m.

Sister Thom and Catholic Mysticism in Modern America

Paula M. Kane, University of Pittsburgh

Commentators:

Ron Hansen, Santa Clara University

Mary Ellen Konieczny,

University of Notre Dame

Notre Dame Conference Center

HIBERNIAN LECTURE

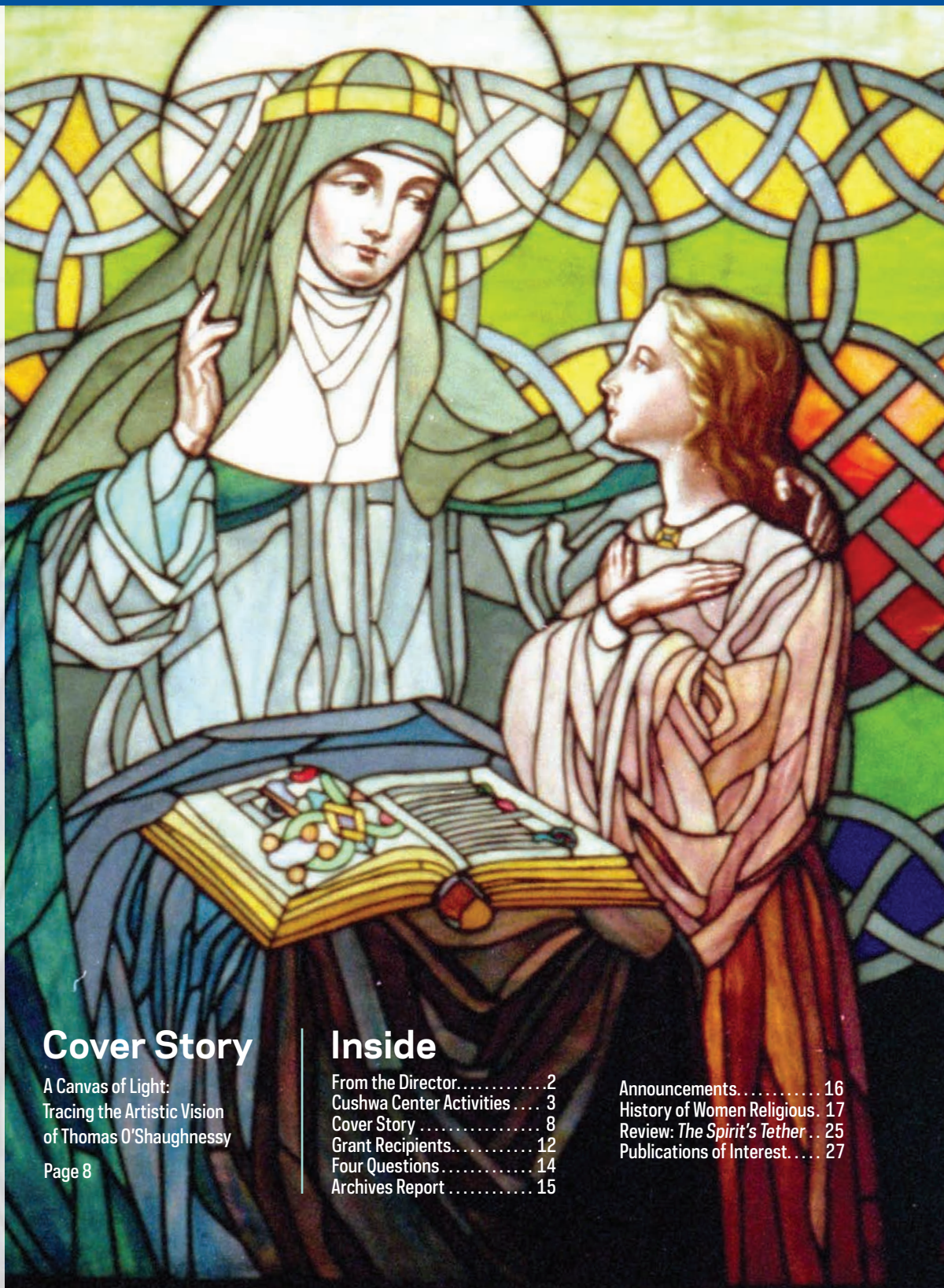
October 3, 2014

Mícheál O Súilleabháin

University of Limerick

Location and Time: TBA

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



Cover Story

A Canvas of Light:
Tracing the Artistic Vision
of Thomas O'Shaughnessy

Page 8

Inside

From the Director.....	2
Cushwa Center Activities....	3
Cover Story.....	8
Grant Recipients.....	12
Four Questions.....	14
Archives Report.....	15

Announcements.....	16
History of Women Religious..	17
Review: <i>The Spirit's Tether</i> ..	25
Publications of Interest....	27



We here at the Cushwa Center have been eagerly awaiting this spring. While the warmer temperatures are a welcome respite from the cold, we have plenty of additional reasons.

First, we're delighted to roll out the redesign of the *American Catholic Studies Newsletter* with this issue. In addition to a new look, the *Newsletter* includes an expanded section for the History of Women Religious. We've also created a new feature called "Four questions" to hear from scholars about their research on American Catholicism.

Second, our conference on the Lived History of Vatican II takes place April 24–26 at the Notre Dame Conference Center. This conference is the culmination of a three-year research project undertaken by 16 researchers on six continents. Our featured speakers are Joseph A. Komonchak, Jay Dolan, and Stephen Schloesser, SJ. More than

25 scholars will present additional papers that address how Vatican II was understood and experienced in other locations around the globe. The full program and online registration is at cushwa.nd.edu. We hope you are able to join us for this important conference.

We will end the semester in Rome. From June 6–20, the Cushwa Center will present the 2014 Rome Seminar in collaboration with the Italian Studies Program at Notre Dame and the Nanovic Institute for European Studies. The topic of this year's seminar is "American Catholicism in a World Made Small: Transnational Approaches to U.S. Catholic History." The seminar will be led by historians based in the United States and Italy, and will include on-site visits to half a dozen religious archives throughout Rome. Twenty graduate students and faculty from 15 American and European universities will participate in the seminar.

It's very poignant for me to announce that scholarships for seminar participants have been provided by the Peter D'Agostino Research Fund, which we established at the Cushwa Center in memory of our late and much lamented colleague. Peter was my mentor and friend, and I still treasure the advice he gave me about writing American Catholic history. Most notably, I recall him chastising me for not examining material in the Vatican Secret Archives when I was writing my first book. Peter was a champion of "transnational" research long before that word became fashionable in American history, and he provided an enduring model for all of us in his scholarship. Thanks to the fund established in his honor, a new generation of scholars will remember and be grateful to him, joining those of us who were fortunate to learn from him during his lifetime.

This spring does bring one unwelcome development at the Cushwa Center. Longtime staff member Paula Brach will be leaving at the end of May. Paula and I have worked together since August 2002. She has been the heart of the Cushwa Center since then, and we will miss her gracious hospitality. We wish Paula and her husband, Matt, all the best as they relocate to Chicago, and especially as they welcome their first grandchild.

Kathleen Sprows Cummings

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

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



John L. Allen, Jr.

The fall 2013 Cushwa Center Lecture on September 30, featured a presentation by John L. Allen, Jr. Allen spoke on the topic of his new book, *The Global War on Christians: Dispatches from the Front Lines of Anti-Christian Persecution* (Image, 2013).

After thanking the Cushwa Center for giving “different tribes within the Catholic Church a chance to have their voices heard,” Allen proposed that we imagine the Church in global terms. He began with some surprising demographic figures. In 1900, Allen said, Catholics worldwide numbered 266 million, of whom 200 million lived in Europe and North America. In 2000, there were 1.1 billion Catholics worldwide, of whom 740 million lived in the developing world. Experts project that by 2050, three of every four Catholics will live in developing nations. Thus, as the 21st century unfolds, “Mumbai, Jakarta, Manila, and Buenos Aires are destined become new centers of theological interest, pastoral leadership, and momentum in the Church”: precisely what Paris, Louvain, and Milan were in the 15th and 16th centuries. In the midst of this sea change, the United States sits on the peripheries. Of 1.25 billion baptized Catholics, slightly under 6 percent (75 million) live in the United States. This means, according to Allen, that Pope Francis is “not thinking of us” in any significant way as he frames the trajectory of the Church. One does not have to travel outside the U.S. to grasp these shifts. According to the Pew Center, by 2040 Hispanics will make up 40 percent of the U.S. Catholic population; Asians 8–10 percent; and African Americans 3–4 percent. Thus, in less than three decades, whites will lose their majority in the U.S. Church.

Allen centered the remainder of his talk on two key themes Catholic efforts toward “new evangelization” and Catholic struggles to maintain religious freedom. He first defined each in American terms, then suggested how “thinking globally” might change how we see these issues. The term “new evangelization” describes a large-scale effort, now underway, to reignite the missionary fires of the Catholic Church. Allen pointed out that in the U.S., Catholics usually see it in terms of “holding the line against secularism,” which they view as a threat to Catholic distinctiveness. Indeed, U.S. Catholics tend to see the new evangelization as guarding the identities, speech, and practices that made the Church what it is. In global terms, however, Catholics do not view the missionary effort as an ideological battle against secularism. That is because in most parts of the developing world, one can scarcely find a

John L. Allen, Jr. on the Rise of the Global Church and What that Means for U.S. Catholics

true secularist. What one does find is a “flourishing religious marketplace.” Latin America offers a prime example. Once a bastion of Catholicism, its Protestant numbers have grown quickly in recent decades. According to Allen, more Latin Americans have converted from Catholicism to Protestantism in the last 35 years than did so in Europe in the entire century following the Protestant Reformation. Given this stark pastoral reality, the new evangelization in Latin America and elsewhere is less about the need to combat godlessness, and more about the need to make the Church present in peoples’ crises and relevant in their lives.

Allen proceeded to explore the issue of religious freedom, which, in the U.S., Catholics often construe as a “high-stakes tug-of-war over contraception mandates,” or as a church-state battle that pits faith-based institutions against the government. In this view, secular forces are often perceived to be “fighting a metaphorical war against religion.” But in a global perspective, the view looks very different. Here, Allen asserted, we find a “decidedly literal war against religion . . . in which Christians are often the primary victims.” Whereas in the U.S. a threat to religion means “we might get sued,” in the developing world it means “we might get shot.” In support of his point Allen cited a number of studies, including one from the International Society for Human Rights (a secular NGO), which found that 80 percent of religious violence worldwide was directed against Christians. According to the Pew Forum, between 2006 and 2010 Christians faced *de jure* or *de facto* persecution in a total of 139 countries (the U.N. recognizes 193) almost three-quarters of all societies on earth. Perhaps the most “bone-chilling” study, conducted by Gordon-Conwell Theological Seminary’s Center for the Study of Global Christianity, found that an average of 100,000 Christians have been killed every year for the last decade. This means, Allen said, that 11 Christians lose their lives every hour. These figures, and moreover the people behind them, point to what Allen called “the most dramatic and most untold Christian story of our time.”

Emblematic of Christians’ plight is the Church in Iraq, which Allen said had been “gutted” during the last two decades. He recounted how armed Islamic gunmen stormed one Iraqi Catholic Church, killed the priest along with two deacons and 33 other people, and held the church captive for four hours. Allen interviewed a female survivor who was sitting in the choir when the attackers entered. Those sitting to her right and left were

see Cushwa Lecture on page 34

Sarah Osborn's World: The Rise of Evangelical Christianity in Early America



Catherine Cangany, Catherine A. Brekus, Ann D. Braude

On April 27, 2013, the Seminar in American Religion discussed *Sarah Osborn's World: The Rise of Evangelical Christianity in Early America* (Yale, 2013) by Catherine A. Brekus (University of Chicago). Brekus's monograph, winner of the 2013 Aldersgate Prize for Christian Scholarship, recovers the largely forgotten story of Sarah Osborn's life as one of the most charismatic female religious leaders of her time, while also connecting her story to the rising evangelical movement in 18th-century America. Ann D. Braude (Harvard University) and Catherine Cangany (University of Notre Dame) responded to the book.

Cangany began with praise for *Sarah Osborn's World*, noting that it recasts "myths" of declension, feminization, and secularization that still animate scholarship on American religious history. Cangany organized the first part of her comments around this threefold contribution. First, whereas many historians think war a precipitant of religious decline, Brekus shows that Osborn's piety increased during times of war. Second, whereas many historians argue that the church became feminized in the 19th century, Brekus shows that women such as Osborn were central to its life in the 18th. Third, *contra* the argument that piety gave way to capitalism from the 18th century onward, Brekus shows that evangelicalism gained traction among those concerned with growing materialism. Cangany then pointed out the ways that Brekus complicates our understanding of 18th-century religious and social life. Brekus's Osborn, she noted, is both an Old and New Light. She emerges as a transitional figure, one who merged Puritanism with a new, more individualistic and enlightenment-directed, evangelicalism. If Osborn is remarkable in this respect, Cangany continued, she is equally remarkable in what she can tell us about the social and economic life of the 18th century—and particularly life in Newport, Rhode Island, whose fragmentary source base has left it the "least well-understood" port city in early America.

Braude, who praised Brekus as a "gentle but tireless and insistent guide," particularly admired Brekus's ability to blend micro- and macrohistory into a work of historical and methodological significance. Braude was careful to draw out what *Sarah Osborn's World* does and does not do in its contribution to women's history.

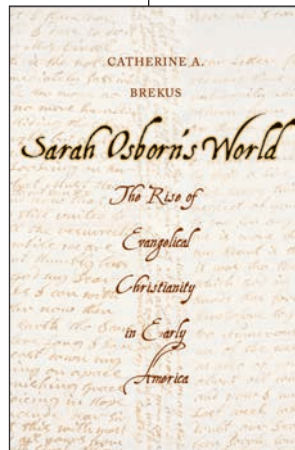
Brekus does not have a subtitle that suggests gender; advance the idea that Osborn was more important than male ministers; or focus on Osborn's reversal of gender roles. Rather, Brekus advances the hope that other historians might start to notice Osborn, who, though she did not advance theologies along the lines of George Whitefield, Jonathan Edwards, and John Wesley, nevertheless engaged such theologies with intimacy and steadfastness. Indeed, Braude suggested that Osborn has power to move more than just historians. In the wake of the Boston Marathon bombings, she noted, we can all relate to an 18th-century woman who struggled to make sense of difficulties, crises, and feelings of helplessness. Braude went on to praise *Sarah Osborn's World* for its capacious

use of Osborn's memoirs: through these texts Brekus evaluates disciplinary conversations; sheds light on the tension between Osborn's public and private lives; and introduces a host of fascinating characters. Braude concluded by saying that it takes a long time to do this kind of writing, and that Brekus has challenged us to write fewer, but more thorough, books.

After thanking the respondents, Brekus spoke briefly about her experience writing the book. She noted that Osborn attracted her precisely because she wrestled with universal questions. As the project progressed, however, it was not always clear how to frame the story. Having already written a book that foregrounds gender (*Strangers and Pilgrims: Female Preaching in America, 1740–1845* [UNC Press, 1998]),

Brekus decided to emphasize Osborn's position at the vanguard of evangelicals in America. She also wanted to use Osborn to examine the emergence of evangelicalism from the bottom up. In this latter connection, she pointed out that while Osborn did not possess the originality of Edwards, Whitefield, or Wesley, people such as her made the success of these men possible.

Thomas Kselman began the discussion by asking whether Osborn was important as a spiritual innovator or as a woman who consciously assimilated existing theological ideas. Brekus replied that Osborn was not an original thinker, but that scholars can learn much from the ways she experienced evangelicalism. Kathleen Cummings then asked about Brekus's decision to call Osborn "Sarah." Brekus answered that her



see Spring Seminar in American Religion on page 34



Emma Anderson, Tracy Neal Leavelle, Tom Tweed

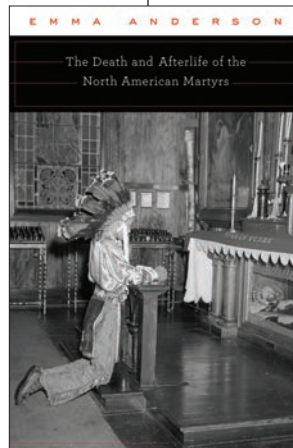
The Death and Afterlife of the North American Martyrs

On November 16, 2013, the Seminar in American Religion discussed *The Death and Afterlife of the North American Martyrs* (Harvard, 2013), by Emma Anderson (University of Ottawa). Anderson's monograph traces the origins and development of the cult surrounding eight Jesuit missionaries who died at the hands of Native Americans in the 1640s. In the process, she reveals how believers and detractors have honored and preserved the memory of the martyrs in this "afterlife," and how their story has been reinterpreted in the popular imagination over the centuries. Responding to the book were Thomas Tweed (University of Notre Dame) and Tracy Neal Leavelle (Creighton University).

Tweed began with praise for Anderson's book, noting its "beautiful prose, respectful analysis of the practices of European missionaries and indigenous peoples, historical and ethnographic methods, and contribution to comparative and transnational studies." He centered his comments on four main questions. First, how should scholars write? Anderson's writing couples the first and third persons and, contrary to the spare style that often defines historical writing, features a "baroque abundance" of adjectives and adverbs. Furthermore, some passages offer so much detail about the long deceased that some might wonder if they are "creative inventions"—a charge, Tweed added, that Anderson anticipates and rebuts. Yet Tweed asked Anderson whether she was ever tempted "to say just a little bit more than the evidence allowed?" Second, Tweed asked what was gained and lost in coupling traditional archival research with ethnographic methods such as interviews. Third, citing a passage where Anderson deems Wendat, Iroquois, and French interpretations of the martyrs as equally "true" (153), Tweed asked in what sense they were all true. Furthermore, what epistemology grounded Anderson's assertion that all were true? Fourth, after expressing admiration for the 400-year time span that Anderson covers, Tweed asked how the account of the martyrs might shift if we thought of it as part of a "broader religious narrative that encompasses French Guyana, the Mississippi Basin, and the Francophone Caribbean." For that matter, he continued, "what if we more fully compared the developments that [Anderson] traces with devotional histories of martyrdom in the 17th-century Spanish-speaking regions of

the [U.S.] Southwest, Atlantic World, Andes, or Pacific Rim of South America?" In seeking to expand Anderson's transnational approach, Tweed indicated how much he admired it.

Leavelle used the book as an opportunity to explore the idea of sacred space. Following Edward T. Linenthal's and David Chidester's *American Sacred Space* (Indiana U., 1995), Leavelle defined sacred space as both "ritual" and "significant space." He further noted that Jean de Brébeuf's skull, which became a sacred relic following his martyrdom as one of the eight Jesuit missionaries, allows worshipers "to move through time." For the skull, Leavelle explained, enables Catholics to remember Brébeuf's death and ponder its implications for a future and eternal life.



Leavelle organized his remaining comments around two themes: the ways that worshipers establish "bridges through time, especially by traveling through space as pilgrims," and "the lingering effects of colonization." Recalling a dramatic ceremony held at the martyrs' shrine in Midland, Ontario, in the face of increasing Cold War tensions, Leavelle noted that the job of Indians was to serve as "props to tell someone else's story," in this case, the story of Canadian resistance to communist Russia. The prime villain was a "bloodthirsty Iroquois medicine man" who was on the side of torch-bearing communists who surrounded the audience. In this reenactment, Leavelle suggested, "time was transcended" and "spectators were forced to choose sides." Pilgrims could collapse time in this way, Leavelle suggested, because the martyrs exist "outside the normal boundaries of time," in what Anderson calls "devotional time." Then, noting that sacred space is often "contested," Leavelle recalled a story in Anderson's book about a Mohawk woman who visited the martyrs' shrine in Auriesville, New York, and challenged its depiction of Indians as vicious. While the Mohawk woman spoke in terms of "historical time," the shrine director appealed to "devotional time" and the "eternal unchanging truth" that motivated the martyrs' mission. Thus, communication was impossible. Leavelle concluded by praising Anderson's combination of archival research, interviews, and participant observation, the "clarity and vitality" of her prose, and her attention to the "shifting contexts of the martyrs' afterlives."

see Fall Seminar in American Religion on page 35

The Irish Way: Becoming American in a Multiethnic City



James R. Barrett

Last fall's Hibernian Lecture, held on November 1, featured a presentation by James R. Barrett, who spoke on the topic of his recent book, *The Irish Way: Becoming American in a Multiethnic City* (Penguin, 2012). Barrett's monograph chronicles how a new urban American identity was forged in the streets, saloons, and churches of the nation's cities during the 19th century—a process deeply shaped, Barrett argues, by the Irish.

After thanking the Cushwa Center for the opportunity to present, Barrett told the story of a first-generation Chinese couple who moved to Chicago in the early 20th century, opened a business, and learned the local language. The language they learned, however, was not English but Polish. Barrett used this example to suggest two guiding themes. First, the paths that immigrants' lives took in U.S. cities during the late 19th and early 20th centuries depended a great deal on where they settled. Second, becoming "American" was complex and contested, in part because cities contained multiple ethnic communities that spoke different languages and engaged American life in their own particular ways.

The story of Irish Americanization, Barrett pointed out, is a large one. Between 1840 and 1890, approximately three million Irish immigrants settled in the U.S. By the end of the 19th century, first- and second-generation Irish numbered about five million. Because most settled in urban areas, multiethnic interactions in American cities "developed a strong Hibernian cast." Yet even as Irish traditions shaped urban communities, these communities in turn shaped the ethnic identities of millions of second- and third-generation Irish Catholics. Barrett developed this latter point, paying special attention to the role of street life in immigrants' views of themselves. In the process, he applied his Old World/New World framework to the question of why the Irish evolved a "defensive and combative" culture a hallmark of Irish identity even today.

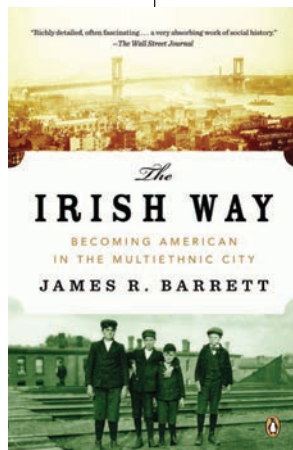
To some extent, Barrett suggested, Irish immigrants derived their "fighting" reputation from hardships back home. The first generation had lived through the great Potato Famine (1845–1852), which left some 20 percent to 25 percent of the Irish population dead in its wake. Considered an act of genocide by

some historians, the famine became one of "several chips" on Irish shoulders. New World factors further intensified Irish combativeness. Following the famine, for example, was a period of nativism that put immigrants on the defensive and threw them back onto their own ethnic communities. Thus, being Irish in America was to some extent an act of looking backward and finding support in one's own experiences and traditions.

But, as Barrett pointed out, immigrants also forged Irish-American identities through New World adaptation. They did so in two main ways. First, immigrants developed "extensive networks" through parishes and political organizations, which enabled members of later generations to network, find jobs, and attain political power. Irish priests and nuns were "greatly underappreciated agents of Americanization" as they welcomed immigrants into the church and gave them access to other members of the local community. Nor were these religious an isolated minority within the church. By 1920, Barrett said, around two-thirds of bishops and cardinals were of Irish or Irish-American heritage. In the workplace, too, foremen and superintendents were often Irish Catholics who looked out for their own. These lower-level bosses gave voice to the complaints of poor Irish laborers, chiefly through their involvement in the progressive Irish American labor movement a tradition, Barrett noted, "not . . . well recognized" among scholars. Personal connections might also bring apprenticeships or patronage jobs within growing political machines.

Second, Irish immigrants formed identities outside of work, through the Vaudeville stage and on city streets. In this connection, Barrett highlighted the importance of Irish-American "social athletic clubs." These clubs were paradoxical. On the one hand, they were well-respected organizations that sponsored sports and social activities, helped the poor, and advanced American patriotism. On the other hand, their members often engaged in racial violence and even formed gangs. In part, Barrett explained, the clubs' violent nature stemmed from the ways that Irish immigrants interacted with cities. Growing up, second- and third-generation Irish Americans played in city streets and learned to think of urban space in terms of discrete ethnic territories.

see *Hibernian Lecture* on page 35





AN INTERNATIONAL CONFERENCE

April 24-26, 2014

University of Notre Dame

About the Conference

Scholarship on Catholicism in the 1960s and 1970s has focused on the Second Vatican Council and its theology, politics, and proceedings. But understanding what happened to the world's most populous faith in a time of widespread global change requires an examination of how actual Catholics embraced, resisted, and interpreted change and continuity in the church.

This conference will examine the comparative, international, lived history of Catholicism in the Vatican II era. Presenters will share close-grained studies of the ways in which particular dioceses and other Catholic organizations instituted the decrees of the Second Vatican Council within their specific contexts, and how changes took place in various social, political, and cultural contexts.

Research to be presented at this conference breaks new ground in the study of religion and modernity, the relationship between local and global realities, and the international impact of the Second Vatican Council.

Featured Speakers

Joseph A. Komonchak
The Catholic University of America
(emeritus)
The Council and the Churches

Stephen Schloesser, S.J.
Loyola University Chicago
"Dancing on the Edge of the Volcano":
Biopolitics and What Happened after
Vatican II

Jay Dolan
University of Notre Dame (emeritus)
John XXIII and Vatican II: Memories
from the Past

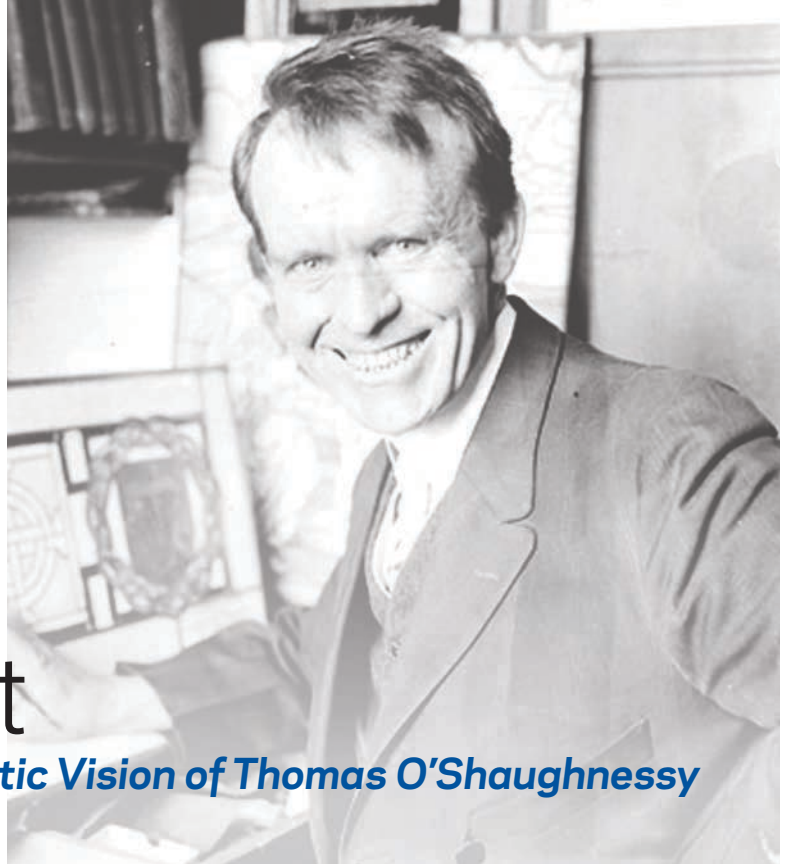


For registration, complete program,
and additional conference details:

cushwa.nd.edu

A Canvas of Light

Tracing the Artistic Vision of Thomas O'Shaughnessy



Chicago History Museum; photo by Chicago Daily News

On May 10, 2013, the granddaughters of artist Thomas Augustin O'Shaughnessy embraced each other with emotion as the archives van pulled away from a hotel in Glenview, Illinois, for its return trip to South Bend. After a year of long-distance discussions and a personal visit to Notre Dame, the family had agreed that the best way to honor the life and legacy of "Gus" O'Shaughnessy (1870–1956) was to make his papers available to scholars by providing access through the Hesburgh Archives. As young women, Kate, Meg, Brigid, and their sister, Beth (1956–2000), recognized the pride their late father, Joseph, took in caring for the small collection in their Wilmette home. It's a poignant reminder that before they became "rare, unique, and uncommon research materials" at Notre Dame, these historical documents were cherished family heirlooms.

I joined the O'Shaughnessy sisters and their mother on a Sunday afternoon during the week they spent together organizing the donation. Voices from the past found in news clippings and correspondence mingled with stories about the legendary Chicago artist. In 1995, a *Chicago Tribune* feature attempted to sum up the genius of Thomas O'Shaughnessy with the headline, "He did windows," but his career was far more complex.

An enthusiastic supporter of the City Beautiful Movement, he organized the first Columbus Day celebration in 1911, which the *Tribune* characterized as "an expression of our new civic consciousness." At the same time he served as a member of the city's Art Commission, O'Shaughnessy worked to acknowledge the legacy of Father Jacques Marquette, reconnecting Chicago with its Jesuit roots. A lover of history, the artist featured President Abraham Lincoln in one of his 40 windows for the Cathedral of the Immaculate Conception in Springfield, the capital of Illinois, in 1928. He won the artistic competition for the first International Eucharistic Congress in Chicago in 1926 and was deeply involved in the 1933 World's Fair.

Above: Artist Thomas A. O'Shaughnessy at his desk in 1914.

Page 9: Window in Madonna della Strada Chapel, Loyola University Chicago.

To understand the man and his body of work it is helpful to remember how much he challenged traditional Catholic notions of art. A century ago, when Irish Catholic congregations in Chicago and in major cities across the nation favored Gothic-style churches as signs of respectability, Thomas O'Shaughnessy transformed the mother parish of the Chicago Irish into the best-known example of Celtic Revival Art in America. Unlike the Honan Chapel at University College Cork (1916) whose Celtic ornament and decoration were part of its original design, Old St. Patrick's dated from 1856 and its interior had been completed in stages, as finances permitted. Its main altar, for example, crafted by Sebastian Buscher, featured a towering statue of St. Patrick as well as numerous angels. As in so many Catholic parishes of limited means, the wooden altar was painted white to give the illusion of marble.

Never located in a fashionable residential neighborhood, by 1912 the Romanesque structure at Adams and Desplaines streets was surrounded by manufacturing buildings and warehouses. Had St. Patrick's been a Protestant congregation or a Jewish synagogue, it would have been demolished, but in Chicago, the Catholic connection to sacred space defied economics. O'Shaughnessy breathed new life into the city's oldest public building over the next decade, creating luminous windows of colored opalescent glass and intricate Celtic stencils on the walls and ceiling.

In a radical break with the conventions of his day, O'Shaughnessy looked to Ireland's past for inspiration. Later in life he would claim that during a 1905–1906 trip to Europe he was one of the last people allowed to sketch directly from the *Book of Kells* at Trinity College, Dublin. Whether myth or fact, his 1913 canopy over the main altar, composed of more than 50,000 pieces of "translucent mosaic enamel glass," bears a striking resemblance to the Four Evangelists in the ancient illuminated manuscript. During a lecture to the American Institute of Graphic Arts in New York in 1917, Dr. James J. Walsh ascribed the dramatic change that had taken place in St. Patrick's "dingy interior," to "the influence of the *Book of Kells* all over the walls."

Born in Newhall, Missouri, on April 14, 1870, to James O'Shaughnessy, a Famine immigrant, and his Irish-American wife, Catherine Mulholland, young Thomas attributed his interest in Celtic art to the influence of Sister Ledwina at the Loretto Academy in Kansas City. But as Timothy Barton notes, it may have been his family's visit to the 1893 Columbian Exposition in Chicago that fired his imagination and his determination to establish himself as an artist. On display at the White City were reproductions of the Ardagh Chalice, the Bell of St. Patrick, and the Cross of Cong fabricated by Edmond Johnson. It is also possible that O'Shaughnessy was influenced by Louis Sullivan's Transportation Building with its colorful interlace ornament.

What makes O'Shaughnessy's artistic career so intriguing is that he first achieved success as an illustrator; by 1902 his drawings were being exhibited in Chicago along with those of his fellow cartoonist, John T. McCutcheon. In the 1890s before photographs became commonplace in daily newspapers, sketch artists provided readers with detailed views of urban life. Through the years while doing research on Jane Addams, I've come across O'Shaughnessy's distinctive signature on cartoons and illustrations, but few, if any, found their way into his collection. Perhaps he was too busy as a newspaper illustrator to save his work. Or he may have considered them ephemera and unremarkable. After all, his contemporary, Finley Peter Dunne (1867–1936) did not include his Chicago "Mr. Dooley" pieces in his collected works, and they were all but forgotten until Charles Fanning rediscovered them in the early 1970s.

O'Shaughnessy's most famous sketch appeared in the *Chicago Daily News* on December 31, 1903. As one of the first journalists to arrive in the aftermath of the fire at the Iroquois Theater on Randolph Street, he provided a rare eyewitness account of the tragedy. During a performance of *Mr. Bluebeard*, scenery in the modern "fire-proof" theater shot "tongues of flame" into the audience, killing more than 600 people, mostly women and children. In contrast to other coverage showing firefighters carrying bodies, O'Shaughnessy's sketch is extraordinary for its sacramental dimension: in deft strokes he captured Police Chief Francis O'Neill holding a lantern as Bishop Peter Muldoon anointed victims.

There's plenty of work to be done by scholars interested in tracing the artistic vision of Thomas O'Shaughnessy that began in earnest at Old St. Patrick's and continued for more than 40 years. We know from contemporary sources that the large bronze Celtic cross affixed to the Chicago church in 1912 signaled his intention to reimagine this sacred space as "the first example in America of the renaissance of Irish art in sculpture, in painting and in translucent mosaics." But as it turned out, his commission also became personal when the 46-year-old O'Shaughnessy fell in love with the pastor's 25-year-old niece, Brigid McGuire, managing editor of the weekly Irish paper, *The Citizen*. According to one

account, Thomas couldn't forget the blue of her eyes and incorporated the color into his design for the windows. Tragically, Brigid O'Shaughnessy died in the flu epidemic of 1919, less than three years after their marriage.

It should come as no surprise to historians that Catholic parishes such as St. Patrick's did not document O'Shaughnessy's commissions (or payment thereof), nor did the artist leave records from his studios at 108 N. State Street or 224 W. Superior Street. In editing a book on Old Saint Patrick's in 1997, I was grateful to find articles about the church in the files of the Chicago's Catholic diocesan paper, *The New World*, but the various pastors received more ink than the artist.

One of the paradoxes of American Catholic history is that the church environment that so profoundly shaped the daily experience of ordinary people, generation after generation, remains largely a backdrop. This is curious because for the Irish in Ireland as well as immigrants to the United States, "brick-and-mortar" Catholicism after the Great Famine was a subject of great interest, and newspapers routinely published crucial information about architects, building materials, and dimensions. It is a cause for celebration that the increasing digitization of newspapers as part of the Catholic Research Resources Alliance (CRRA), and the Catholic Portal (www.catholicresearch.net) will enable researchers to reconstruct the way in which Catholics used their churches to put their imprint on the urban landscape throughout the 19th century and well into the 20th.

Present-day worshipers at St. Patrick's continue to marvel that O'Shaughnessy's windows remain luminescent at night, bathing the church with brilliant light. According to one newspaper account published in the 1940s, he mixed fine quartz sand from Ottawa, Illinois, with metallic oxides, fabricating the windows in Kokomo, Indiana. While it may be impossible to document the "medieval pot-metal process of staining glass" that O'Shaughnessy revived a century ago, researchers may have more luck tracing the patent he secured in 1926 to make refractory glass.

When it came to subject matter for his windows in St. Patrick's, O'Shaughnessy subverted the old adage, "No Irish Need Apply." Not a single window recalls the Immaculate Conception, the Nativity of Christ, the Feast of Cana, or the Crucifixion and Death and Resurrection of Jesus. Instead, the artist honors St. Patrick and Brigid (two windows each) and saints who were hardly household names among the American Irish: Finbar, Colman, Sennan, Columbanus, Attracta, Columbkille, Brendan, Carthage, and Comgall. There is even a window dedicated to Brian Boru, the first high king of Ireland.

O'Shaughnessy's depiction of St. Brigid is extraordinary on several levels. First and foremost, the artist has restored Ireland's patron saint to her preeminent role as educator. Brigid, known as



Laurie Pegler



Joan A. Radtke



Joan A. Radtke



3

“St. Mary of the Gaels,” was born c. 140 the daughter of a slave, but Brigid learned to read and write and founded a monastery. In a full-length window at St. Patrick’s she is seated at a desk with a quill in hand, creating what appears to be an illuminated manuscript. Behind her, perhaps for inspiration, is an angel. O’Shaughnessy didn’t stop there, portraying Brigid in a second window as teacher, a reminder of the role women have played in the transmission of Irish identity, religion, and culture.

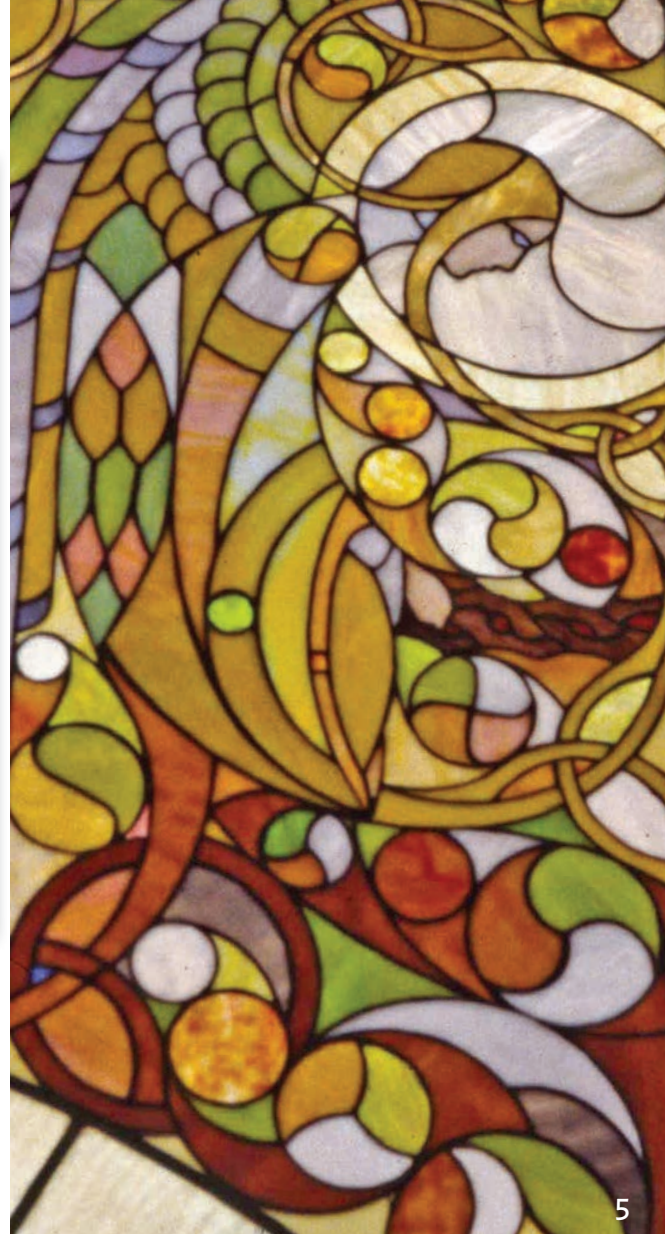
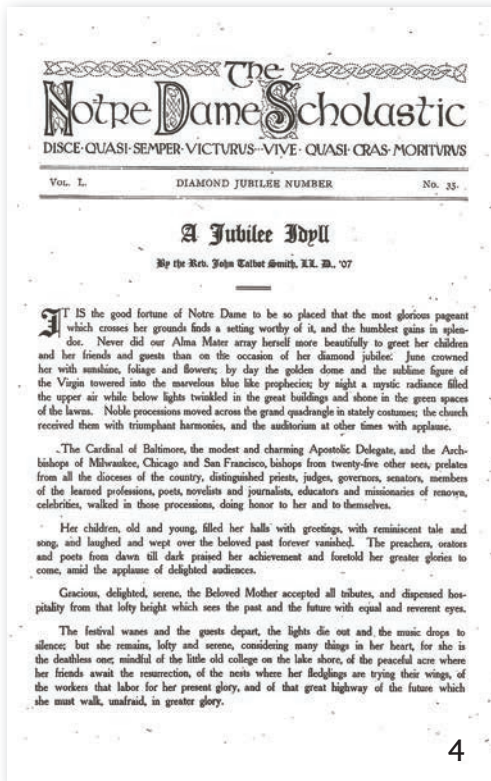
At the time O’Shaughnessy was growing up, the name Brigid had fallen into disfavor among Irish Americans, a reaction to the stereotype of Bridget the domestic. A familiar figure of fun on the stage, the Bridget caricature took on ominous tones during the height of the 1880s Land League campaign in Ireland. *Puck* cartoons were especially vicious, tracing the evolution of Bridget the cook from a “shanty” in Ireland to her tyranny in the kitchen of middle-class households in America. In “The Irish declaration of independence that we are all familiar with,” Bridget raises a muscled arm to the woman of the house as dinner burns in the oven, a pot boils over, and shards of crockery lay between them.

Behind these stereotypes was a deeper reality: Irish immigrant women regarded domestic work as a crucial first step on the road to upward social mobility. Moreover, they became links in chain migration, using their earnings to pay for the passage of brothers and sisters to America and to send remittances to care for aging parents in Ireland. Many families refused to christen their daughters with a “maid’s” name, and counseled female Bridgets from Ireland to use their middle names instead as they searched for employment. Whether O’Shaughnessy consciously set about to reverse the stereotype of Bridget in his windows at St. Patrick’s is unclear, but at the time of their installation, Irish-American women in

Chicago had become educators in significant numbers, both as Catholic sisters and as teachers in the public schools.

One of O’Shaughnessy’s greatest friends and admirers was the Rev. John W. Cavanaugh, CSC, president of the University of Notre Dame from 1905 to 1919. Among the cherished documents in the O’Shaughnessy collection is a September 17, 1917 letter from the president, thanking the artist for redesigning the cover of *Scholastic* magazine and enclosing a check for \$25, “desolated that I cannot make it \$2500.00.” It was no doubt a sentiment shared by Brigid and Thomas O’Shaughnessy whose first child, Mary Attracta, had been born on July 3. As an artist who apparently lived from commission to commission, O’Shaughnessy needed patrons, and Father Cavanaugh promised to help by “talk[ing] to every priest that I meet, if there is any possibility of getting him interested.” In an editorial note in the 1917 diamond jubilee issue of the *Scholastic*, Notre Dame’s president expressed hope that “some wealthy lover of things Catholic, Irish and beautiful might endow a chair at the University in order that Mr. O’Shaughnessy might be with us always and become the founder of a new school of art.”

The fact that O’Shaughnessy continued his career without major financial and institutional support may explain in part why he did not become better known, but what about his determination to create stained glass windows for Catholic churches? There is no question that he could execute secular installations such as his windows for the Elks Temple in New Orleans (c. 1910) and the 1914 window for the Henry O. Shepard public school, financed by members of the Old-Time Printers’ Association of Chicago. But he seems to have regarded himself primarily as a Catholic artist whose vision of liturgical art was far ahead of his time.



A classic example is the Great Faith Window he created for St. Patrick's, 25 feet in height, composed of more than 250,000 pieces of art glass. Its unusual Art Nouveau angels and female figures reflect the influence of O'Shaughnessy's mentor and friend, Alphonse Mucha, but what renders this installation even more remarkable is its very modern subject matter. The first American memorial to Terence MacSwiney, it honors the Lord Mayor of Cork who died after a 74-day hunger strike in London's Brixton prison on Oct. 25, 1920. Controversial in its day, the Faith window depicts MacSwiney as a martyr for Ireland, rising out of the flames of purgatory as his soul makes its way to heaven between "the fires of trial and persecution." We know virtually nothing about O'Shaughnessy's political views or how they evolved over time, but he has left a haunting reminder in vivid shades of opalescent glass that the struggle for justice has deep religious roots.

Through his long career, O'Shaughnessy never hesitated to destroy a stained glass window and begin again if its quality was imperfect. As Barbara O'Shaughnessy tells the tale, she and her husband, Joe, were newly married when they received a panicked call from the Rev. James J. Mertz, SJ. The Jesuit had all but given up hope of ever seeing the small windows "Gus" promised for the lower level of Madonna Della Strada chapel on Loyola University's Lake Shore Campus in Chicago. The solution? Joe regularly invited his father over for dinner—with the caveat that he had "better bring a window for Father Mertz!"

Ellen Skerrett is the Chicago-based historian/researcher for volumes 2 and 3 of *The Selected Papers of Jane Addams*, ed. Mary Lynn Bryan. She has written widely about the Chicago Irish and featured Thomas A. O'Shaughnessy in her 2005 Hibernian Lecture at the University of Notre Dame, "Creating Sacred Space and Reclaiming Irish Music and Art in Chicago."

- 1) *St. Brigid window, St. Patrick's Church, Chicago.*
- 2) *Detail of the Terence MacSwiney Memorial Triptych, also known as the "Faith, Hope & Charity" windows, in St. Patrick's Church, Chicago.*
- 3) *Interior view of St. Patrick's Church, Chicago, taken on St. Patrick's Day, 1928, with the choir outside the sanctuary railing.*
- 4) *The 1917 design O'Shaughnessy created for Notre Dame Scholastic magazine.*
- 5) *Detail of an angel in the MacSwiney Triptych, St. Patrick's Church, Chicago.*

2014 Grants & Awards

RESEARCH TRAVEL GRANTS

Grants to help defray travel and lodging costs are made to scholars of any academic discipline who are engaged in projects that require use of the Catholic Americana collections in the library and archives at the University of Notre Dame. The following scholars received awards for 2014:

Jeffrey Appelhans
University of Delaware

“Catholic Persuasion: Power and Prestige in Early American Civil Life”



Rebecca Berru-Davis
Rocky Mountain College

“Women Artists of the Early 20th Century Liturgical Movement in the United States: Sacred Art in Transition (1932–1962)”



Gianni Borgo
Catholic University of Milan

“Rev. Luigi Sturzo’s Exile in U.S.A. (1940–1946) and the Idea of Christian Democracy”



Erick Hedrick-Moser
St. Louis University

“Political and Mystical Intersections in the Letters from Jacques Maritain to Reginald Garrigou-Lagrange and Thomas Merton”



Robert Hurteau
Loyola Marymount University

“The Road to Medellín and Puebla Began at Vatican II: A Profile of Archbishop Marcos McGrath”



Thomas Jackson
University of North Carolina Greensboro (*on leave 2013–14*)
Writing Fellow, Virginia Foundation for the Humanities

“Magnificent Militancy: The African-American Revolution of 1963 and the Politics of Coalition”



Suzanne Krebsbach
University of South Carolina

“Black Catholics in Charleston: Identity and Community”

John Osman

The Catholic University of America

“A Manual of Prayers for the Use of the Catholic Laity: A Neglected Catechetical Text of the Third Plenary Council of Baltimore”

**Kristen Shedd**

Oklahoma State University

“The Decline of Moral and Political Authority in Cold War America”

**Kurt Piehler**

Florida State University

“Religious History of the American GI in World War II”

**Jessica Whitish**

University of Louisville

“Catholic Sisters in the Second Wave: Sister Lucy Freibert and Women Religious at the Intersection of Faith and Feminism”

**Molly Pyle**

Independent Scholar

“A History of the Leadership Conference of Women Religious”

**Juri Rebkowetz**

Ludwig-Maximilians-Universität, Munich, Germany

“German and Scandinavian Immigrants to Minnesota and Wisconsin during the Second Half of the 19th Century: Contacts, Conflicts and Cooperation”

**HIBERNIAN AWARDS**

Funded by an endowment from the Ancient Order of Hibernians, this annual award provides travel funds to support the scholarly study of the Irish in America.

Thomas Carney

University of Baltimore

“A Long Journey Home: From Connacht to the Mahoning Valley”

**Robert Schmuhl**

University of Notre Dame

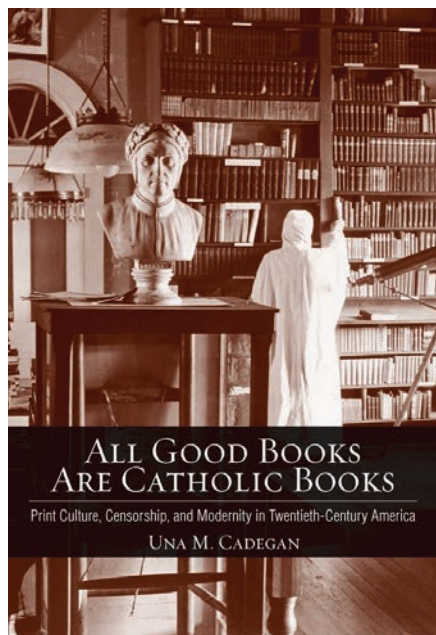
“The ‘Exiled Children’ and Easter 1916: America and Irish Independence”



Read interviews with the Cushwa Center's 2013 grant recipients online at cushwa.nd.edu/news/37934

All Good Books Are Catholic Books

by Una Cadegan



You're examining the period between World War I and the end of Vatican II. What's most distinctive about the relationship between the Catholic Church and literary culture during this time period?

The role of "modernism." The Vatican had condemned a set of ideas called "Modernism" in 1907. A distinct but related set of ideas called "modernism" was the central literary current of the era. Catholics working in theology were very wary of anything that could be called "modernist"; Catholics working in literature had to somehow come to grips with it.

Did the development of the Catholic Church's stance toward literature help lead the way for the Church to adapt its stance toward other social, cultural, economic changes—or did it lag behind or happen simultaneously?

One advantage of thinking about "print culture" or "literary culture" rather than "literature" is that a greater variety of actors

The eighth volume in the Cushwa Center Studies of Catholicism in Twentieth-Century America series was published in September 2013. Una Cadegan, associate professor of history at the University of Dayton, is the author of *All Good Books Are Catholic Books: Print Culture, Censorship, and Modernity in Twentieth-Century America* (Cornell University Press). Heather Grennan Gary asked Cadegan to share some highlights of her project.

come into view. There is always the risk in doing Catholic history that "the Catholic Church" is seen as synonymous with the Vatican, or the teaching authority of the church. The Vatican is pretty much never irrelevant when you're trying to understand something Catholic, of course, but how people in other roles responded to its actions and teaching is part of what makes cultural history distinctive. In this case, U.S. Catholics saw reading as a key part of "Catholic Action," that widespread, diffuse 20th-century movement to involve Catholic laity as collaborators with the hierarchy in the mission of "bringing all things to Christ." They believed that developing good taste in reading—not necessarily highbrow, but challenging, substantive, intellectually and artistically engaging—was crucial to the development of the American Catholic community.

Most of the developments I describe were simultaneous with, and intertwined with, other aspects of 20th-century U.S. Catholic history. They reflect the developing relationship between Catholicism and U.S. capitalism and consumer culture, as well as the emergence of a generation of almost entirely native-born Catholics who sought to differentiate themselves from the immigrant experience of their parents and grandparents.

What was it about American literary culture in particular during this time that influenced the Catholic Church's position on literary culture as a whole? How did it differ from, say, European or South American literary culture?

I focus primarily on Catholics involved in the work of literary and popular culture.

Bishops and the Vatican play a role here, undoubtedly, but I am most interested in how writers, readers, publishers, editors, reviewers, critics, teachers, booksellers dealt with a sometimes conflicting set of ideas. They believed themselves to be part of a tradition that had produced much of the world's great art, but that seemed to be standing in opposition to much of what the modern world thought art was. They believed that writers had an obligation to protect the integrity of Catholic doctrine, but they also believed that writers and other artists had to be free to explore the full range of human experience.

U.S. Catholics involved in literary work often saw European and South American Catholic writers as having an advantage in that they lived in cultures that were largely Catholic, and could write from and to that experience, instead of against it, as U.S. writers believed they had to do. They lamented the absence of "great American Catholic authors" for much of the century, at the same time as a "Catholic revival" was going on in Europe and other parts of the Catholic world. Part of what I am trying to show in this book is that what was going on in the U.S. was equally crucial, but requires us to ask slightly different questions.

Is there something that you find particularly relevant from your research for the relationship between the Church and literary culture today?

Literature and thinking about literature have been separated almost entirely from other aspects of Catholic history—theological, philosophical, political, economic. I think there is a great deal to be gained from bringing them back into closer contact.

Read the extended interview with Cadegan online at cushwa.nd.edu/news/42477

University of Notre Dame Archives

New Collections in 2013

In March of 2013 Clifford Brooks donated one linear foot of holy cards, pamphlets, articles, constitutions, ephemera, and snapshots having to do with the **Dominican Sisters of the Perpetual Rosary in America** (the Blue Nuns and their Blue Chapel), with some unrelated holy cards and printed material of general interest. The collection includes artwork, illustrations, and cards by **Mary of the Compassion, O.P.**

In April 2013 we received the papers of the **Rev. Nelson J. Callahan**, who by way of his last will donated them in honor of his father, Nelson J. Callahan of the Notre Dame class of 1923. Fr. Callahan was known for his book *A Case for Due Process in the Church: Father Eugene O'Callaghan, American Pioneer of Dissent* (1971) and for his edition of *The Diary of Richard L. Burtzell, Priest of New York: the Early Years, 1865–1868* (1976). His papers amount to 22.5 linear feet and include, in addition to his personal papers, documents pertaining to **Church affairs in the Diocese of Cleveland and the Archdiocese of New York, photocopies of Richard Lalor Burtzell's diary** (1865–1912) and related material, and **research papers regarding Rev. Eugene O'Callaghan**, author of the "Jus" letters published by James McMaster in the *New York Freeman's Journal* (1868–1869). The letters concerned the status of the clergy: O'Callaghan criticized the arbitrary use of power by bishops and called for the reform of canon law. The Callahan collection also includes printed material and photographs related to his research and hundreds of audiotapes with recordings of liturgies, homilies, and talks by prominent Catholic speakers at meetings of the **Cleveland First Friday Club**, dating from the period after the Second Vatican Council.

In May we received the papers of **Thomas A. O'Shaughnessy** (1870–1956) from his three granddaughters, Kate, Meg, and Brigid. The collection contains drawings, correspondence, poems, and other documents representing his work as an artist in various media, but especially as the creator of the stained glass windows in Old St. Patrick's Church, Chicago. The collection (five linear feet) also includes photographs of O'Shaughnessy and his stained glass windows and other works of art. (See Ellen Skerrett's article in this issue.)

Also in May we received 109 reel-to-reel audiotapes with recordings of presentations and proceedings at **The Liturgical Conference**. They had been sent to Fr. Godfrey Diekmann, O.S.B., in 1990 and placed in the archives of Saint John's Abbey, Collegeville. Since we are the repository for The Liturgical Conference, the archivist at Saint John's considered it appropriate to send them to us.

In June and July the **Rev. Richard P. McBrien** sent us his papers (74 linear feet) concerning the Catholic Church, especially changes after the Second Vatican Council; consisting of files on his syndicated columns (1966–2012), correspondence (1972–2011), lectures (1965–2011), television and radio interviews and appearances (1971–2005), audio and video recordings, articles (1963–2006), articles by others, book contributions, books, encyclopedia articles, book reviews, courses, interviews, and alphabetical research files.

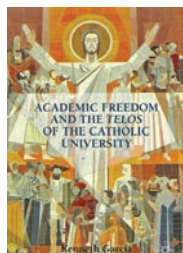
The **North American Forum on the Catechumenate** donated its records in July. For 30 years (1983–2013) the Forum offered institutes to teach parish and diocesan leaders how to implement the Rite of Christian Initiation of Adults. The collection amounts to 28 linear feet and includes board manuals and annual reports, with material distributed at board of directors' meetings, 1983–2013; steering committee and executive committee files, 1983–2001; resource packets and manuals; files on institutes, trends, convocations, special events, and consultations; historical files; dissertations on initiation; and *CARA Report 2000-2013*. It also contains videos, photographs, books, and magazines. But the most remarkable component came in the form of 75 gigabytes of digital data (80,533 files in 8,728 folders) providing a comprehensive picture of the organization.

In July and August J. William Gorski gave us photocopies of articles (1975–1985) by **Lawrence Chominski** from *The Citizen*, Hamtramck, Michigan, on the history of Detroit's Polonia; related articles by **Allan R. Treppa**, **James J. Tye**, and others; articles by **Richard Kubinski** compiled by Gorski from the English Section of the *Polish Daily News*, Detroit; and a compact disc containing ***The Polish Eaglet, 1981–2010*** (Journal of the Polish Genealogical Society of Michigan).

Wm. Kevin Cawley, Ph.D.

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

Friends of the Cushwa Center



Kenneth Garcia, associate director of the Institute for Scholarship in the Liberal Arts at Notre Dame, won the College Theology Society's 2013 Best Book Award for his work, *Academic Freedom and the Telos of the Catholic University* (Palgrave MacMillan, 2012). Garcia's book explores the concept of academic freedom as it originated in early 19th-century Germany and as it has evolved in public

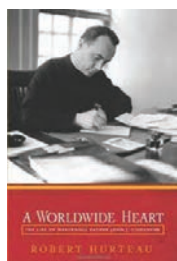
and Catholic universities in the United States. In particular, he is interested in scholars' rights to explore the theological dimension of their fields.

Patrick Hayes, archivist of the Redemptorists of the Baltimore Province, produced three finding aids for the Redemptorist General Archives (AGR) in Rome as part of a project funded by the 2013 Peter D'Agostino Research Travel Grant. The AGR finding aids highlight material related to The Redemptorists of the Baltimore Province and to the Redemptorists Denver Province. They are available at www.redemptorists.net/province-archives.cfm.



Suellen Hoy's article "Sideline Suffragists" appeared in the Summer 2013 issue of *Chicago History* (4–27). More than 20 photographs and 14 archival artifacts help tell the story of Chicago's teachers and trade unionists—mostly second-generation, Catholic, Irish Americans—a group, Hoy writes, that was "almost always portrayed in histories of women as against suffrage. But

that was not the case in Chicago, where women workers were fairly well organized and often militant." Hoy profiles the work of Catharine Goggin and Margaret Haley, two early leaders of the Chicago Teachers' Federation, and Agnes Nestor, president of the Chicago Women's Trade Union League, among others.

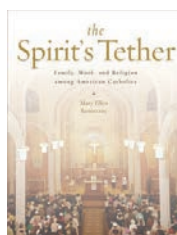


Robert Hurteau's book, *A Worldwide Heart: The Life of Maryknoll Father John J. Considine*, was published by Orbis Books in June 2013. This book offers the first critical assessment of Considine's life and contributions. As the first director of the bishops' Latin American Bureau, Considine played a key role in promoting U.S. mission to Latin America in the 1960s and was an early proponent of world Christianity and racial justice.

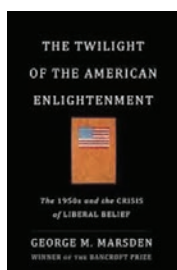
Hurteau, director of the Center for Religion and Spirituality at Loyola Marymount University in Los Angeles, received a Research Travel Grant from the Cushwa Center for his current research on Marcos McGrath, CSC, Archbishop of Panama from 1969–1994. See page 12 for the full list of Cushwa Center grant recipients.



Simon C. Kim's new book, *Memory and Honor: Cultural and Generational Ministry with Korean American Communities*, was published in May 2013 by the Liturgical Press. Kim, who holds the E. Chambers Endowed Professorship in Theology at Our Lady of Holy Cross College in New Orleans, was a faculty fellow at the Cushwa Center in 2011–12.



Mary Ellen Konieczny, assistant professor of sociology at the University of Notre Dame and former faculty fellow at the Cushwa Center (2011–12), is the author of *The Spirit's Tether: Family Work and Religion Among American Catholics*. It was published in September 2013 by Oxford University Press and is reviewed in this issue.



George M. Marsden's new book, *The Twilight of the American Enlightenment: The 1950s and the Crisis of Liberal Belief*, was published in February 2014 by Basic Books. In it, Marsden examines how Americans looked to the country's secular, liberal elites for guidance after World War II, and how these intellectuals proved unable to articulate a coherent common cause by which America could chart its course. Their

failure helped pave the way for a Christian revival rooted in the Protestant values of the founders.

Damien Burke, assistant archivist of the Irish Jesuit Archives in Dublin, writes that the Irish Jesuit Archives is now online at www.jesuitarchives.ie.

Heidi Christein, archivist of the Archdiocese of Detroit, writes that they have relocated to the grounds of Sacred Heart Major Seminary in Detroit, about five miles north of their previous location at the Chancery Offices.

The archives are open to researchers Monday through Friday, by appointment only. Appointments can be made by phone, (313) 237-5846, or email, archives@aod.org.

Included among the collections are papers of the bishops and archbishops of Detroit, manuscript materials from various offices of the Central Services of the Archdiocese, collections from each parish, and some individual priest collections. They also have records from Catholic institutions and organizations in the Archdiocese. Please contact the staff for information on specific collections.

**Have a new publication, a new position, or other updates?
Share your news! Email us at cushwa.1@nd.edu.**



Photos from the Ninth Triennial Conference at St. Catherine University in St. Paul, Minnesota. 1) Carolyn Osick and Anne Patrick; 2) Caroline Bowden, Jane Kelly, and Mary Beth Fraser Connolly; 3) Marian Mollin and Amanda Bresie; 4) Elissa Cutter, Melanie Carroll, Bren Ortega Murphy, Maxine Kollasch, and Gemma Betros; 5) Ann Harrington and Teresita Kambeitz.

HISTORY of Women Religious

in this issue:

Ninth Triennial Conference Recap	18
Publications of Interest	20
News and Events	22
Call for Papers	24

Ninth Triennial Conference Recap

The Ninth Triennial Conference of the History of Women Religious drew more than 100 historians, archivists, students, and others to St. Catherine University in St. Paul, Minnesota, from June 23–26, 2013. The conference featured 21 sessions and more than 50 presenters.

Karen Kennelly, CSJ, conference coordinator of HWR since the organization's founding in 1988, appointed an ad hoc committee to oversee the Conference on the History of Women Religious until 2016. The committee, chaired by Kathleen Sprows Cummings (University of Notre Dame), includes Carol Coburn (Avila University), Maggie McGuinness (LaSalle University), and Mary Oates, CSJ (Regis College, emeritus).

The committee has determined the Tenth Triennial Conference on the History of Women Religious will take place June 26–29, 2016 at Santa Clara University, where longtime HWR member Michael Engh, SJ, is president. Liz Smyth (University of Toronto) has been appointed program chair.

Those interested in helping with the conference in any way are encouraged to contact Smyth or one of the members of the ad hoc committee.



The organization presented its Distinguished Book Award to **Anne M. Butler** for her 2012 book, *Across God's Frontiers: Catholic Sisters in the American West, 1850–1920*. Butler was unable to attend the conference and accepted the award via video call.



Caroline Bowden received HWR's Distinguished Historian Award. Bowden is principal investigator and research fellow for *Who Were the Nuns?*, a prosopographical study of the English convents in exile in the 17th and 18th centuries. The project, based at Queen Mary University of London, included building a database of the 22 convents that were founded on the continent and around 4,000 women were professed when it was illegal to establish a convent in England. The convents became significant cultural centers, fostering the education of Catholic girls, making collections of books, commissioning works of art, and maintaining substantial buildings. In spite of wars and natural disasters, sources revealing much about the importance of the members of these convents have survived. The project website is at wwtn.history.qmul.ac.uk.



Karen Kennelly, CSJ, received The American Catholic Historical Association's Distinguished Achievement Award for Service to Catholic Studies at the organization's January 2014 meeting in Washington, D.C. The award recognizes an individual who has substantially assisted the work of Catholic history through promotion, publication, instruction, and dissemination. Kennelly's work on the "Women & Spirit: Catholic Sisters in America" exhibit and her dedication to the History of Women Religious since the organization's inception were highlighted in the presentation of her award.



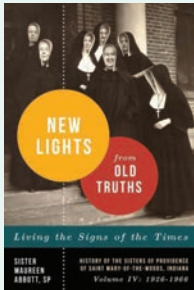
1) Deidre Raftery, Catherine KilBride, Sarah Curtis, Kara French

2) Joseph Mannard, Christine Anderson, Betty Ann McNeil, Ed Brett

3) Carmen Mangion, Tom Rzeznik, Christine Athans



Publications



The latest volume in the Sisters of Providence History Series was published in November 2013. *New Lights from Old Truths: Living the Signs of the Times* by **Sister Maureen Abbott, SP**, provides a history of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, from 1926–1966.

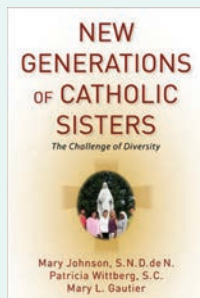
Amanda Bresie's article "To Make All Your People Saints': Mother Katherine's Schools in Rural Louisiana" appears in volume 24 of *Catholic Southwest: A Journal of History and Culture*. Her review of James M. Woods' book, *A History of the Catholic Church in the American South, 1513–1900*, appears in the same issue.

The Role of the Nun in Nineteenth-Century America by **Mary Ewens, OP**, is now available on Amazon. Ewens studied church laws of the past and their influence on the present, and analyzed sisters' roles in 19th-century American society. The goal of the book is to help religious communities understand their rules and roles to better discern future directions.



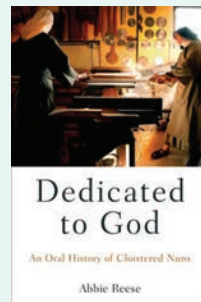
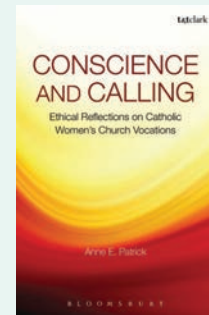
Kristine Ashton Gunnell, research scholar at UCLA's Center for the Study of Women, wrote *Daughters of Charity: Women, Religious Mission, and Hospital Care in Los Angeles, 1856–1927*, which was published by the DePaul University Vincentian Studies Institute in December 2013 (ISBN: 978-1-936696-06-2). Visit tinyurl.com/GunnellBook for ordering information.

Mary Johnson, SNDdeN, Patricia Wittberg, SC, and Mary L. Gautier's book, *New Generations of Catholic Sisters: The Challenge of Diversity*, is available on Google Books and Amazon as an ebook. Oxford University Press will publish a hardcover version in May.

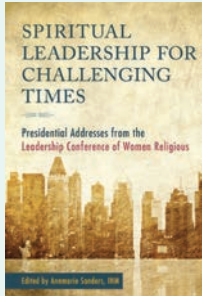


Donna Maria Moses, OP, presented a talk titled "European Influences on Dominican Congregations Founded in the United States" at the first International Congress on the History of the Dominican Order in Mexico City from April 23–26, 2013. She compiled spreadsheets with separate pages for friars, nuns, sisters, schools, academies, medical institutions, priories, parishes, and colleges. These resources are available at the McGreal Center for Dominican Historical Studies at Dominican University in River Forest, Illinois.

Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations by **Anne E. Patrick, SNJM**, was published by Bloomsbury in August 2013. Intended as a follow-up to *Liberating Conscience: Feminist Explorations in Catholic Moral Theology* (Bloomsbury, 1997), this volume probes the meaning and ethical implications of the powerful symbol of vocation from the vantage of contemporary Catholic women, with particular attention to the experiences of women religious.



Dedicated to God: An Oral History of Cloistered Nuns by **Abbie Reese** was published by Oxford University Press in January and is part of the Oxford Oral History Series. It chronicles the Poor Clare Colettine Order, a cloistered contemplative order at the Corpus Christi Monastery in Rockford, Illinois. The author was allowed to conduct oral history interviews with about a dozen nuns and take photographs within the enclosure. Reese developed close relationships with her subjects over the course of the six-year project.



Orbis Books published *Spiritual Leadership for Challenging Times: Presidential Addresses from the Leadership Conference of Women Religious*, edited by **Annmarie Sanders**. The book received a starred review from Library Journal. The 10 LCWR presidents whose addresses are included are: **Joan Chittister, OSB; Therese Kane, RSM; Nadine Foley, OP; Doris Goettemoeller, RSM; Nancy Schreck, OSF; Mary Ann Zollmann, BVM; Marlene Weisenbeck, FSPA; and Pat Farrell, OSF**; as well as the late **Margaret Cafferty, PBVM** and **Mary Whited, CPPS**.

The documentary *Women & Spirit: Catholic Sisters in America* has aired on at least 27 NBC affiliates in 18 states. The film was made available to the stations from September 15, 2013 until March 15, 2014. Visit www.womenandspirit.org/broadcast.html for more information, including a list of stations that broadcast the film.

In January **Victoria van Hyning** became book reviews editor for History of Women Religious of Britain and Ireland (H-WRBI). She has been an H-WRBI member since 2010, and recently submitted her PhD dissertation, *Cloistered Voices: English Nuns in Exile, 1550-1800*. To recommend a book for review, contact her at vanhyning.victoria@gmail.com. If you are interested in reviewing books, please provide your contact information and research interests.



Front: Magdalen Stengler, Rosa Bruno-Jofré, Colleen Gray, Jackie Gresko.
Back: Maryse Cloutier-Gélinas, Veronica Stienburg, Michelle Panag, Elizabeth Smyth, Margaret Sanche, Beth McGahan, Teresita Kambeitz, Heidi MacDonald.

Upcoming Events of Interest

THE CENTER FOR SPIRITUALITY SEMINAR

"Catholic Religious Life in a New Millennium"
A seminar with
Sandra M. Schneiders, IHM
July 13-19, 2014

*Saint Mary's College
Notre Dame, Indiana*

Additional presenters include
**Susan Ross, Keith J. Egan,
Cornelius Hubbuch, CFX,
Elizabeth Bowyer, SND, and
Robert Pelton, CSC.**

Contact Kathy Guthrie at
kguthrie@saintmarys.edu or visit
www.saintmarys.edu/spirituality/
religious-life-seminar or
(574) 284-4636, for details.

H-WRBI 2014 CONFERENCE

"Nuns' Literacies:
Medieval to Modern"
August 28-30, 2014

*University of Glasgow
Scotland, UK*

Sponsored by Religious Studies in
Scotland Network and Theology
and Religious Studies at the
University of Glasgow.

Visit [www.history.ac.uk/
history-women-religious/annual-
conference](http://www.history.ac.uk/history-women-religious/annual-conference) for more information.

TENTH TRIENNIAL CONFERENCE OF THE HISTORY OF WOMEN RELIGIOUS

June 26-29, 2016

*Santa Clara University
Santa Clara, California*

Contact program chair Liz Smyth
at liz.smyth@sgs.utoronto.ca to
help with conference planning.



*Top: Beth McGahan, Kathleen
Sprows Cummings, Carol Coburn,
Margaret McGuinness, Mary Oates*

*Right: Susanne Malchau Dietz,
James Carroll, Mary Ewens,
Else-Britt Nilsen, Karen Kennelly*



Cushwa Center Director Receives Global Collaboration Initiative Grant for Catholic Sisters and Vatican II Project

Notre Dame International (NDI) has awarded a \$20,000 grant to Kathleen Sprows Cummings, director of the Cushwa Center and associate professor in the Department of American Studies at the University of Notre Dame, for her project, “From Daughters of the Church to Citizens of the World: A Transnational Study of Catholic Sisters and the Second Vatican Council.” A team of 15 scholars will participate in the project, which will culminate in a symposium at Notre Dame’s Global Gateway in London in late spring 2015.

“There has never been more interest in Catholic nuns as a subject than there is now,” Cummings said. “We are delighted that, through this symposium, the University of Notre Dame is taking a leadership role in scholarly examination of a way of life that has indelibly shaped this nation and the church in this country and throughout the world.”

In addition to Cummings, co-investigators of the project include **Alana Harris**, a fellow at Lincoln College, University of Oxford, and **Carmen Mangion**, a lecturer in modern history at Birkbeck, University of London. All three historians have significant scholarly projects underway that consider women religious in the era of the Council. They will be joined by 12 scholars from various disciplines for plenary sessions and workshops designed to facilitate future collaboration among participants and to situate the study of Catholic sisters more consciously in a transnational framework. The symposium, which will be sponsored by the Cushwa Center, will also feature a public lecture delivered by a major scholar in the field.

The grant is one of nine being awarded through NDI’s new Global Collaboration Initiative (GCI). “Notre Dame International sees such collaborations as a key element of a premier research university, and we are pleased to support these nine stellar projects in the initial round of the GCI,” said Robert E. Norton, NDI’s associate vice president for academic affairs and research.

This project will expand the Cushwa Center’s transnational focus, which is already highlighted in two other upcoming events: “The Lived History of Vatican II,” a conference on April 24–27 that will examine the reception of Vatican II by Catholics around the globe, and the 2014 Rome Seminar, “American Catholicism in a World Made Small: Transnational Approaches to U.S. Catholic History,” June 6–20 at Notre Dame’s Global Gateway in Rome.

The London symposium also extends the Cushwa Center’s longstanding, informal affiliation with the Conference on the History of Women Religious, a scholarly organization founded in 1989 through a Cushwa consultation. CHWR recently approached the Cushwa Center with a proposal to merge its activities formally with that of the center. Cummings is presently the chair of an ad-hoc committee charged with finding a permanent home for the Conference and building its international profile.

“By virtue of their multinational structures and missionary organizations, women’s religious congregations offer a particularly fruitful way to present the Catholic church as an actor on a global stage,” Cummings said.

See the Call for Papers on the following page.

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In Memoriam

Sister Kaye Ashe, OP died on Feb. 15, 2014. Ashe was a founding member of the History of Women Religious Conference and of Mary’s Pence. She received her Ph.D. in Modern European History and French at the University of Fribourg, Switzerland. From 1969 to 1986, Ashe taught and administered various programs at Dominican University (Rosary College); from 1986–1994 she served as prioress of her congregation, the Sinsinawa Dominicans. She later moved to Berkeley, California, teaching at St. Mary’s College of California from 1996 to 2006. A respected writer, lecturer, and leader, Ashe was the author of *Today’s Woman, Tomorrow’s Church* (1983), and *Feminization of the Church?* (1997).



THE NUN IN THE WORLD: A Transnational Study of Catholic Sisters and the Second Vatican Council

University of Notre Dame, London Centre | 7-9 May 2015

This symposium aims to unite three burgeoning areas of scholarship in religious history: the examination of the “lived history” of the Second Vatican Council; an analysis of the Roman Catholic Church as a transnational actor in global history; and efforts to develop a comprehensive understanding of Catholic women’s religious institutes through the lens of the history of gender and voluntarism during one of the most transformative moments in their collective history. At the Council, religious communities were urged to seek renewal by examining the original charisms of their founders and by subjecting their life and ministry to prayerful scrutiny. This search for renewal prompted most communities to implement a variety of structural changes and to reconceptualize their mission within a church now open and receptive to “the joys and the hopes, the griefs and the anxieties” of the age.

A crucial element of this symposium is its dual focus on the local and the transnational. By virtue of their multinational structures and missionary organizations, women’s religious congregations offer a particularly fruitful way to present the Roman Catholic Church as a networked global organization transcending (or challenging) the post-war nation state. Participants are encouraged to think about relationships between daughter houses, sister houses and motherhouses, especially when they crossed national boundaries. Situating the work of women religious, both apostolic and contemplative, within Catholic Social Teaching as well as the secular fields of philanthropy and social work, we hope to re-contextualize the prayer lives, charitable activities, and social activism of Catholic sisters within national histories of citizenship and civil society.

Scholars are invited to submit proposals for papers that explore communities of women religious from a variety of disciplines and approaches, including history, literary studies, religious studies, gender studies, sociology or media studies. We are seeking papers that move beyond ideological assumptions about women’s religious institutes that artificially divide women religious into unhelpful “progressive” and “traditional” categories. We encourage papers that consider the complexities inherent in the transformations that followed (and, indeed, sometimes preceded) the Council, encompassing shifts that were visible, intellectual, professional, social and authoritative. The intent is to develop a more comprehensive understanding of how women religious made sense of the changes in religious life, and how local and global circumstances shaped the lives of women religious within and across congregations.

Some bursaries are available to defray the cost of conference fees of those who submit successful proposals and are without institutional funding. Preference for these funds will be given to postgraduates. Please indicate on your abstract if you wish to be considered for these bursaries.

Abstracts Due

Please send an abstract of approximately 250 words with a biographical background of 50-100 words to Kathleen Sprows Cummings at cushwa.1@nd.edu by 15 May 2014.

Applicants will be contacted by 15 August 2014.

Symposium Organisers

Kathleen Sprows Cummings,
*Cushwa Center for the Study
of American Catholicism,
University of Notre Dame*

Alana Harris
*Lincoln College,
University of Oxford*

Carmen M. Mangion
Birkbeck University of London

Funding

Funding for this symposium is provided by the Global Collaboration Initiative at the University of Notre Dame.

More Information

Visit cushwa.nd.edu

The Spirit's Tether: Family, Work, and Religion among American Catholics

Mary Ellen Konieczny (Oxford University Press, 2013)

Review by Patricia Wittberg

Recent years have seen a spate of books and articles bemoaning our bifurcation into opposing ideological camps whose members find it difficult to understand each other, or even to admit that the other side's adherents are "real" Americans. Regrettably, according to Mary Ellen Konieczny, the same spirit has infiltrated American Catholicism. Her goal in *The Spirit's Tether: Family, Work, and Religion among American Catholics* is to understand how polarization among American Catholics over the neuralgic issues of family, sexuality, and the role of women is "supported, shaped, and intensified" by the parish settings in which they choose to worship (3). In so doing, she hopes to help foster the "Common Ground" called for by the late Cardinal Bernadin, to whom the book is dedicated.

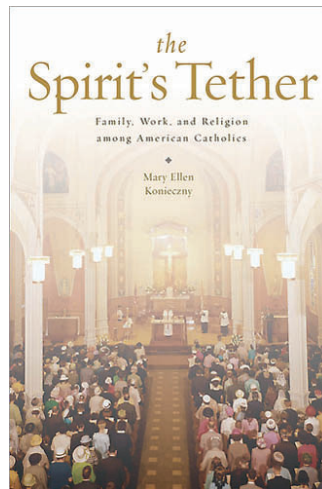
The book is an extended case study and a theoretical reflection on two large Midwestern parishes whose congregations are similar in socio-economic status and stage of family formation. Both are located in ethnically diverse and gentrifying urban neighborhoods, although their own ethnic composition does not completely reflect this larger diversity. Where the two parishes differ is in their religious orientation and practice: Our Lady of the Assumption parish enacts its neo-traditional theology in a "high" style of worship, both in the way the Mass is celebrated and in its revival of private confession and pre-Vatican devotions such as novenas and the rosary. The dominant metaphor for this congregation, Konieczny states, is the Church as a sacred family, and its teaching emphases on ecclesial doctrines of sexual morality reflect this metaphor. St. Brigitta, in contrast, expresses its progressive theological orientation in "low church" liturgies, pushing the boundaries of official practice by lay preaching during Mass and general absolution in communal penance services. The dominant metaphor for this congregation is the Church as a community of equals, and primary teaching emphasis is on themes of social justice.

The book draws on 20 months of ethnographic fieldwork conducted between 2000 and 2002, together with 38 open-ended interviews (19 in each parish) with staff, lay leaders, and parishioners the staff recommended. As part of the fieldwork, Konieczny regularly attended the family Mass at each parish as well as small faith-sharing/discussion groups and other events. The result is a

richly detailed picture of life and worship in two very different congregations, each reflecting one of the two poles around which moral and ideological debates cluster in the American Church today.

Konieczny identifies two parish-level processes that support this polarization: congregational metaphors as enacted in worship and the construction of each parish member's religious identity through their participation in parish life and ritual. The first part of the book describes these processes. Chapter One describes the worship styles and metaphors at each parish. Assumption's central metaphor of the Church as a sacred family is reflected in the congregation's image of Mary as the model of motherhood, and of St. Joseph and the local priests as models of the Fatherhood of God. The call to be a sacred family is mirrored in the architecture of the church building, and in the reverential ritual practices of the worshipers. At St. Brigitta, on the other hand, the family Mass is held in the gymnasium, modified with a movable altar, chairs, and seasonal decorations. Reflecting the metaphor of the Church as a community of equals, the worshipers participate in a dialog homily and in numerous faith-sharing groups. In contrast to Assumption's atmosphere of Divine transcendence, St. Brigitta's worship emphasizes the sacred in the ordinary.

Chapter Two discusses the second process by which religious polarization is sustained: the role of each parish's worship and other activities in shaping its members' identity and sense of belonging. This chapter draws more on Konieczny's 38 interviews than on her observations of the parish liturgies. In these interviews, she finds a recurring theme: members who found their former experience of Catholicism to be lacking in some way made the deliberate choice to attend a parish that addressed this lack. Their subsequent experiences in these parishes built up a distinct "community of memory" through which they viewed their Catholic identity. Both congregations also defined this identity, at least in part, in opposition to other groups within the Church. Assumption parishioners compared themselves to "less devout" Catholics elsewhere: "For post-Vatican II Catholics at Assumption, most churches are fraught with uncertainty, blandness, religious illiteracy, and an experience of parish life that is more social than religious" (80). In contrast, the parishioners at St. Brigitta constructed communities of



memory that reflected their earlier struggles with Church teaching, and their current dissatisfaction with many of its institutional and hierarchical aspects.

The second part of the book consists of three chapters that explore how the congregational metaphors and the identity construction discussed in Part One shape and sustain the parishioners' attitudes toward marriage, children, and work. The metaphor of the sacred family leads the priests and parishioners at Assumption to focus on following Church teachings on abortion and contraception, on actively shielding their children from a corrupt and corrupting world, and on valorizing the work of stay-at-home mothers. Couples at St. Brigitta, on the other hand, told of finding God in their romance and courtship rather than in family life after marriage, and they were reluctant to discuss topics such as abortion and contraception. While they agreed with the parishioners at Assumption that the larger culture advocated values and practices that were undesirable, they were more confident that their children's instinctive spirituality would, with parental guidance, be able to resist these blandishments. They also considered adolescent rebellion and rejection of Church practice to be a natural developmental stage that they hoped their children would outgrow in time, as they themselves had. Unlike Assumption mothers, St. Brigitta mothers were more likely to list a professional identity (teacher, social worker, lawyer) first, even if they were currently "on leave" from actually practicing it.

Konieczny notes that neither parish's approach to marriage, family, and work was without contradictions. She documents the ambivalence that Assumption's stay-at-home mothers felt about having left the paid labor force, and the tension that the parish's working mothers felt in a religious environment that privileged their maternal role over careers that were personally fulfilling or economically necessary. In contrast, she notes that there were relatively few supports at St. Brigitta for women who made the choice to leave the labor force to care for their children full-time. Religious meanings of motherhood per se were mostly absent from discourse at St. Brigitta; even Mary was celebrated more for her care for others (e.g. St. Elizabeth) or for her connection to the poor, rather than for "her daily tasks as the mother of a child" (224).

It is perhaps unfair to fault the book for the aspects of Catholic parish life that it did not discuss. Any parish is far more varied in the way(s) it enflashes and expresses Catholicism than a single book could possibly cover. So the following may be more suggestions for future researchers than a critique of any lack in the present work, and are offered in that spirit.

First, the ideological frames that structure any identity are developed in myriad social settings. One's identity as a particular kind of Catholic may be formed and sustained in other venues than Sunday liturgies, devotions, and small discussion/faith-sharing

groups. Konieczny notes that there were more than 60 different groups or organizations at St. Brigitta in which members could participate, but she provides examples of religious identity formation and congregational metaphor development only in the context of Sunday liturgy and small faith-sharing groups. A key involvement setting that has been omitted is parental interactions in the parish schools, assuming that such schools exist in the two parishes. If such schools do not exist, then religious education classes might be places of Catholic identity construction, both for the students and for the volunteer teachers. Other opportunities for identity construction might be parish sports leagues, young adult groups, or even the parish festival planning committee. Konieczny mentions that Assumption parishioners disparaged such social activities, so it is unclear how many are offered there. But if they do not exist, this difference itself is worthy of note. Konieczny also mentions that the other Sunday Masses at each parish were quite different from the family Masses she regularly observed: how did these differences impact Catholic identity formation and ideological frames at each parish?

Group identity is also formed through boundary marking and conflict across boundaries. Members of both parishes defined themselves by their opposition to other, less satisfactory forms of Catholicism. But the "other" at Assumption was seen as being Catholics at other parishes, while the "other" at St. Brigitta's was the institutional Church and its hierarchy. Boundary construction against the former may be more successful than the latter in reinforcing group identity over the long term, since children at St. Brigitta's may begin to wonder why they should be part of the Church at all. Konieczny provides some evidence that this defection is already occurring as the children at St. Brigitta's reach young adulthood (e.g. p. 174). A further examination of the differential success of each strategy would be a fascinating topic for future research.

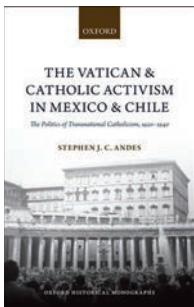
In the end, the success of any "Community of Memory" is the extent to which it can be transmitted to subsequent generations. Studies of American Millennials have found a steady increase in the percentage claiming no religious affiliation, and non-Hispanic Catholic Millennials do not differ from their age peers in this regard. If Assumption's model of the Church as a sacred family does not adequately address the tensions its women parishioners feel in combining a career and family, if St. Brigitta's locating of the sacred in the ordinary fails to address its female members' need for religious meaning in the daily work of motherhood, then "the gap between experience and religion may at times become so large that Catholicism recedes from most of life" (239). The poles of Catholic identity that Konieczny so ably describes in this book need to engage in a true dialog, exploring their respective strengths and weaknesses in a search for common ground. Her research is a valuable initial step in this direction.



Emma Anderson

The Death and Afterlife of the North American Martyrs (Harvard, 2013).

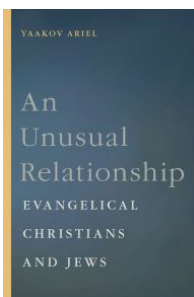
In the 1640s eight Jesuit missionaries in North America met their deaths at the hands of native antagonists. With their canonization in 1930, these men, known to the devout as the North American martyrs, would become the continent's first official Catholic saints. Anderson untangles the complexities of these acts of violence and their ever-changing legacy across the centuries. In the process, she reveals the ways in which both believers and detractors have honored and preserved the memory of the martyrs in this "afterlife," and how their powerful story has been continually reinterpreted in the collective imagination over the centuries. As rival shrines rose to honor the martyrs on either side of the U.S.-Canadian border, these figures united and divided natives and non-natives, francophones and anglophones, Protestants and Catholics, Canadians and Americans—forging a legacy as controversial as it is enduring.



Stephen J. C. Andes

The Vatican and Catholic Activism in Mexico and Chile: The Politics of Transnational Catholicism, 1920–1940 (Oxford, 2014).

As in Europe, secular nation building in Latin America challenged the traditional authority of the Roman Catholic Church in the early 20th century. In response, Catholic social and political movements sought to contest state-led secularization and provide an answer to the complex set of problems associated with urbanization, industrialization, and poverty. In the process, they also struggled with each other to define the proper role of the Church in the public sphere. This study utilizes recently opened files at the Vatican pertaining to Mexico's post-revolutionary church-state conflict known as the Cristero Rebellion (1926–1929). The author employs a transnational framework, enabling a better understanding of the supranational relationship between Latin American Catholic activists and the Vatican. Andes seeks to answer how diverse national visions of Catholicism responded to papal attempts to centralize authority and universalize church practices worldwide.



Yaakov Ariel

An Unusual Relationship: Evangelical Christians and Jews (NYU, 2013).

It is generally accepted that Jews and evangelical Christians have little in common. Yet, as Ariel shows, special alliances developed between the two groups in the 19th and 20th centuries. Evangelicals viewed Jews as both the rightful heirs of Israel and as a group

who failed to recognize their true savior. Consequently, they set out to evangelize Jews and to facilitate their return to Palestine. Their double-edged perception caused unprecedented

political, cultural, and theological meeting points that have revolutionized Christian-Jewish relationships. This volume offers an analysis of the roots, manifestations, and consequences of evangelical interest in the Jews, and the alternatives they provide to conventional historical Christian-Jewish interactions.

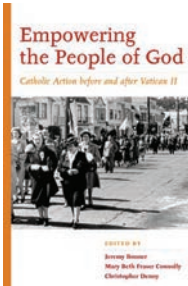
Empire, Religion and Revolution in Early Virginia, 1607–1786
James B. Bell



James B. Bell

Empire, Religion and Revolution in Early Virginia, 1607–1786 (Palgrave MacMillan, 2013).

This book is a chronicle of England's contrasting imperial civil and ecclesiastical policies for its first two colonies, Ireland and Virginia. The settlement of Virginia contrasted sharply with England's experience in Ireland. It was not an undertaking of the state but a commercial enterprise delegated by James I to the merchant adventurers of the Virginia Company of London. It was the Company's obligation to recruit settlers, provide governance, administration, laws, and religious worship in accordance with the English Church. The novelty of governing a sparsely settled, distant colony proved financially difficult for the Virginia Company. After its charter was revoked in 1624 the province became a royal jurisdiction. Gradually the governor and legislature implemented statutes for the conduct of civil, ecclesiastical, trade, and commercial affairs. Between 1680 and 1713, London officials applied new imperial policies that became the formula for the administration of the province until the Declaration of Independence.



Jeremy Bonner, Mary Beth Fraser Connolly, and Christopher Denny (eds.)

Empowering the People of God: Catholic Action Before and After Vatican II (Fordham, 2013).

The early 1960s were a heady time for Catholic laypeople. Pope Pius XII's assurance "You do not belong to the Church. You are the Church" emboldened the laity to challenge Church authority in new ways. *Empowering the People of God* offers a fresh look at the Catholic laity and its relationship with the hierarchy in the period immediately preceding the Second Vatican Council and in the turbulent era that followed. This collection of essays explores a diverse assortment of manifestations of Catholic action, ranging from genteel reform to radical activism, and an equally wide variety of locales, apostolates, and movements.

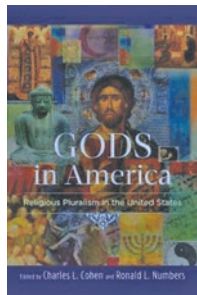


Candy Gunther Brown

The Healing Gods: Complementary and Alternative Medicine in Christian America (Oxford, 2013).

The Healing Gods explores how and why complementary and alternative medicine entered the American medical mainstream and won cultural acceptance, even among evangelical and other theologically conservative Christians, despite its ties to

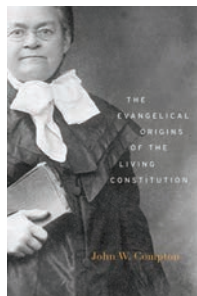
non-Christian religions and the lack of scientific evidence of its efficacy and safety. Before the 1960s, most of the practices Brown considers—yoga, chiropractic, acupuncture, Reiki, Therapeutic Touch, meditation, martial arts, homeopathy, anticancer diets—were dismissed as medically and religiously questionable. She argues that these once-suspect health practices gained approval as they were recategorized as science. Holistic health care raises ethical and legal questions of informed consent, consumer protection, and religious establishment at the center of biomedical ethics, tort law, and constitutional law. Brown delves into issues of personal autonomy, self-determination, religious equality, and religious voluntarism.



Charles L. Cohen and Ronald L. Numbers (eds.)
Gods in America: Religious Pluralism in the United States (Oxford, 2013).

Religion in the United States is deeply woven into the fabric of civil and cultural life, particularly compared to its role in the world's other leading powers. At the same time, since the 1600s religion in the U.S. has never meant a single denominational

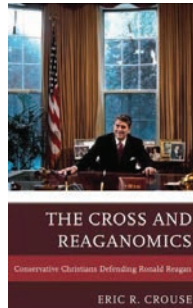
or confessional tradition, and the variety of American religious experience has only become more diverse over the past 50 years. *Gods in America* brings together scholars from a variety of disciplines to explain the historical roots of these phenomena and assess their impact on modern American society.



John W. Compton
The Evangelical Origins of the Living Constitution (Harvard, 2014).

The New Deal is often said to represent a sea change in American constitutional history, overturning a century of precedent to permit an expanded federal government, increased regulation of the economy, and eroded property protections.

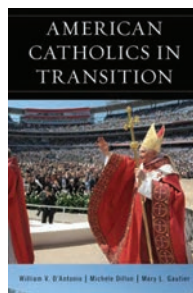
Compton offers a surprising revision of this familiar account, showing that 19th-century evangelical Protestants, not New Deal reformers, paved the way for key constitutional developments of the 20th century. Following the religious revivals of the early 1800s, evangelicals embarked on a crusade to eradicate immorality from national life by destroying the property that made it possible. Antebellum judges usually resisted their overtures. But after the Civil War, they increasingly acquiesced on moral grounds. In the early 20th century, Oliver Wendell Holmes and others used this acquiescence to show that ideas of property rights and federalism were fluid and subject to modification by democratic majorities. The result was a progressive constitutional regime—rooted in evangelical Protestantism—that held sway through the 20th century.



Eric R. Crouse
The Cross and Reaganomics: Conservative Christians Defending Ronald Reagan (Lexington, 2013).

Crouse offers important insights on why Reaganomics was a major reason conservative Christians supported Reagan at the polls. He argues that conservative Christians were among the strongest champions of limited government, free enterprise (particularly small business), and anti-communism. A surprising

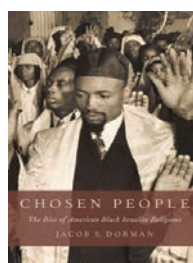
number of conservative Christian leaders discussed the works of major conservative economists. Conservative Christians embraced and tapped into the traditional American values of individual opportunity, personal responsibility, and human freedom—all themes they believed were front and center in Reaganomics. Although American pluralism prevented any plan to Christianize the nation through politics, conservative Christians did witness political and cultural gains in the sphere of economics.



William V. D'Antonio, Michele Dillon, and Mary L. Gautier
American Catholics in Transition (Rowman & Littlefield, 2013).

American Catholics in Transition reports on five surveys carried out at six-year intervals over a period of 25 years, from 1987 to 2011. The surveys are national probability samples of American Catholics, age 18 and older, now including four

generations of Catholics. Over these 25 years, the authors find major changes in Catholics' attitudes and behavior as well as enduring trends in the explanation of Catholic identity. Generational change helps explain many of the differences. Millennial Catholics continue to remain committed to and active in the Church, but there are some interesting patterns of difference within this generation. Hispanic Catholics are more likely than their non-Hispanic peers to emphasize social justice issues such as immigration reform and concern for the poor. And while Hispanic millennial women are the most committed to the Church, non-Hispanic millennial women are the least committed to Catholicism. The authors also point to dramatic changes in and across generations and gender, especially regarding Catholic identity, commitment, parish life, and church authority.



Jacob S. Dorman
Chosen People: The Rise of American Black Israelite Religions (Oxford, 2013).

Jacob S. Dorman offers new insights into the rise of Black Israelite religions in America, faiths ranging from Judaism to Islam to Rastafarianism, all of which believe that the ancient Hebrew Israelites were Black and that contemporary

African Americans are their descendants. Dorman traces the

influence of Israelite practices and philosophies in the Holiness Christianity movement of the 1890s and the emergence of the Pentecostal movement in 1906. Drawing on interviews, newspapers, and archival sources, Dorman provides a vivid portrait of Black Israelites, showing them to be a transnational movement that fought racism and its erasure of people of color from European-derived religions. *Chosen People* argues for a new way of understanding cultural formation, not in terms of genealogical metaphors of “survivals,” or syncretism, but as a “polycultural” cutting and pasting from a transnational array of ideas, books, rituals, and social networks.



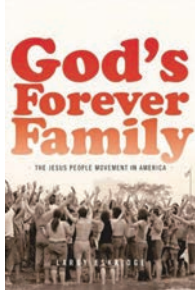
Sally Dwyer-McNulty

Common Threads: A Cultural History of Clothing in American Catholicism (North Carolina, 2014).

An illustrated cultural history of the apparel worn by American Catholics, *Common Threads* reveals the transnational origins and homegrown significance of clothing in developing identity, unity, and a sense of respectability for a group that had long struggled for its footing in a Protestant-dominated society. Focusing

on those who wore the most visually distinct clothes—priests, women religious, and schoolchildren—Dwyer-McNulty tracks and analyzes changes in Catholic clothing from the 1830s through the 20th century and into the present.

Drawing on insights from the study of material culture and lived religion, Dwyer-McNulty demonstrates how the visual lexicon of clothing in Catholicism can indicate gender ideology, age, and class. Indeed, clothing itself has become a kind of Catholic language, whether expressing shared devotional experiences or entwined with debates about education, authority, and the place of religion in American society.



Larry Eskridge

God's Forever Family: The Jesus People Movement in America (Oxford, 2013).

The Jesus People movement was a unique combination of the hippie counterculture and evangelical Christianity. It first appeared in the famed “Summer of Love” of 1967, in San Francisco’s Haight-Ashbury district, and spread throughout

Southern California and beyond, to cities like Seattle, Atlanta, and Milwaukee. Within a few years, however, the movement disappeared and was largely forgotten by everyone but those who had filled its ranks. Eskridge argues that the Jesus People movement was one of the most important American religious movements of the second half of the 20th century. Not only do such new and burgeoning evangelical groups as Calvary Chapel and the Vineyard trace back to the Jesus People, but the movement paved the way for the huge Contemporary Christian Music industry and the rise of praise music in the nation’s churches. More significantly, it revolutionized evangelicals’ relationship with youth and popular culture.



Gastón Espinosa

Latino Pentecostals in America: Faith and Politics in Action (Harvard, 2014).

Every year an estimated 600,000 U.S. Latinos convert from Catholicism to Protestantism. Today, 12.5 million Latinos self-identify as Protestant—a population larger than all U.S. Jews and Muslims combined. Spearheading this spiritual transformation is the

Pentecostal movement and Assemblies of God (AG), which is the destination for one of four converts. Espinosa uncovers the roots of this remarkable turn and the Latino AG’s growing leadership nationwide. In the process, he describes the uphill struggles for indigenous leadership, racial equality, women in ministry, social and political activism, and immigration reform. His analysis of their independent political views and voting patterns from 1996 to 2012 challenges the stereotypes that they are all apolitical, right-wing, or politically marginal.



Robert C. Fuller

The Body of Faith: A Biological History of Religion in America (Chicago, 2013).

The postmodern view that human experience is constructed by language and culture has informed historical narratives for decades. Yet emerging information about the biological body now makes it possible to supplement traditional scholarly models with insights about the

bodily sources of human thought and experience. *The Body of Faith* shows that the body’s genetically evolved systems—pain responses, sexual passion, and emotions like shame and fear—have persistently shaped the ways that Americans forge relationships with nature, to society, and to God. Fuller suggests that our understanding of that role of the biological body in religion enriches how we explain dramatic episodes in American religious life. The first new work to appear in the Chicago History of American Religion series in decades, *The Body of Faith* offers an interdisciplinary framework for explaining the richness, diversity, and endless creativity of American religious life.

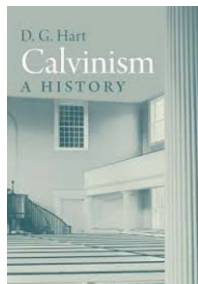


Craig Harline

Conversion: Two Family Stories from the Reformation and Modern America (Yale, 2013).

Harline explores the effects of religious conversion on family relationships, showing how the challenges of the Reformation can offer insight to families facing similarly divisive situations today. Harline begins with the story of Jacob Rolandus, the son of a Dutch Reformed preacher, who converted to Catholicism in 1654 and ran away from home, causing his family to disown him. In the companion story, American Michael Sunbloom leaves his family’s religion in 1973 to convert to Mormonism, similarly upsetting his distraught parents. The modern twist to Michael’s

story is his realization that he is gay, causing him to leave his new church, and upsetting his parents again—but this time the family reconciles. Recounting these stories in short, alternating chapters, Harline underscores the parallel aspects of the two families. Despite different outcomes and forms, their situations involve nearly identical dynamics; and their experiences are transformed into immediately recognizable terms.



D. G. Hart
Calvinism: A History (Yale, 2013).

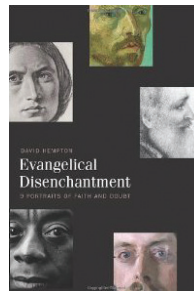
This briskly told history of Reformed Protestantism takes these churches through their entire 500-year history—from 16th-century Zurich and Geneva to modern locations as far flung as Seoul and São Paulo. Hart explores the social and political developments that enabled Calvinism to establish a global presence. His approach features significant episodes in the institutional history of Calvinism that are responsible for its contemporary profile. He traces the political and religious circumstances that first created space for Reformed churches in Europe and later contributed to Calvinism’s expansion around the world. He discusses the effects of the American and French revolutions on ecclesiastical establishments and 19th- and 20th-century communions. Raising questions about secularization, religious freedom, privatization of faith, and the place of religion in public life, this book will appeal to readers with interests in the history of religion, and in the role of religion in political and social life today.



J. Russell Hawkins and Phillip Luke Sinitiere (eds.)
Christians and the Color Line: Race and Religion after Divided by Faith (Oxford, 2013).

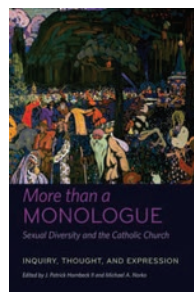
U.S. congregations currently show a strong interest in overcoming the deep racial divisions that exist within American Protestantism. In one recent poll, for instance, nearly 70 percent of church leaders expressed a strong desire for their congregations to become racially and culturally diverse. To date, reality has eluded this professed desire as fewer than 10 percent of American Protestant churches have actually achieved multiracial status.

The contributors to this volume use Michael Emerson and Christian Smith’s groundbreaking study *Divided by Faith* (Oxford, 2000) as a starting point to acknowledge important historical, sociological, and theological causations for racial divisions in Christian communities. Collectively, these scholars also offer steps that Christians of all races might take to usher in a new era of cross-racial engagement.



David Hempton
Evangelical Disenchantment: Nine Portraits of Faith and Doubt (Yale, 2013).

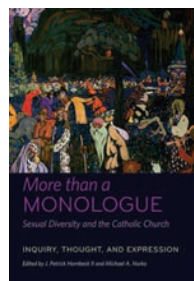
Hempton looks at evangelicalism through the lens of well-known individuals who once embraced the evangelical tradition but later repudiated it. The author recounts the faith journeys of nine artists, social reformers, and public intellectuals of the 19th and 20th centuries, including George Eliot, Elizabeth Cady Stanton, Vincent van Gogh, and James Baldwin. Within their individual stories, Hempton finds not only clues to the development of these particular men and women but also myriad insights into the strengths and weaknesses of one of the fastest-growing religious traditions in the modern world. Examining his subjects’ letters, essays, speeches, novels, apologies, and paintings, Hempton seeks to understand the factors that shaped their religious beliefs, and how their negotiations of faith informed their public and private lives. Hempton’s moving portraits highlight common themes and reveal insights into the evangelical movement and its relations to the wider culture.



Christine Firer Hinze and J. Patrick Hornbeck II (eds.)
More than a Monologue: Sexual Diversity and the Catholic Church: Voices of Our Times (Fordham, 2014).

The first of two volumes that explore sexual diversity and the Catholic Church, *Voices of Our Times* gathers the testimonies and reflections of Catholic and former Catholic lesbian, gay, bisexual, transgender, and queer persons, their friends, family members, and those who teach and accompany them. Drawn from a series of conferences held in 2011 and offering a spectrum of professional, generational, and personal perspectives, these essays suggest the breadth and complexity of Catholic experiences of and engagements with sexual diversity. Each writer carefully attends to how experiencing sexuality and speaking about sexual diversity are embodied in and shaped by particular practices—familial, interpersonal, professional, ecclesial, cultural, and political.

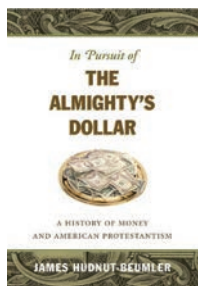
Along with its companion volume, *Voices of Our Times* allows readers inside and outside the Catholic community to engage in a complex, difficult, and needed conversation.



J. Patrick Hornbeck II and Michael A. Norko (eds.)
More than a Monologue: Sexual Diversity and the Catholic Church: Inquiry, Thought, and Expression (Fordham, 2014).

This volume, like its companion, *Voices of Our Times*, collects essays drawn from a series of conferences held in 2011 by two Catholic universities and two nondenominational divinity schools. The conferences aimed

to raise awareness and advance informed, compassionate, and dialogical conversation about issues of sexual diversity within the Catholic community as well as in the broader civic worlds. This volume explores dimensions of ministry, ethics, theology, and law related to a range of concerns by lesbian, gay, bisexual, transgender, and queer (LGBTQ) persons, including Catholic teaching, its reception among the faithful, and the Catholic Church's role in world societies. Essays on ministry explore various perspectives not frequently heard within the church. Marriage equality and treatment of LGBTQ individuals by and within the Roman Catholic Church are considered from the vantage points of law, ethics, and theology. Themes of language and discourse are explored in analyses of the place of sexual diversity in church history, thought, and authority.

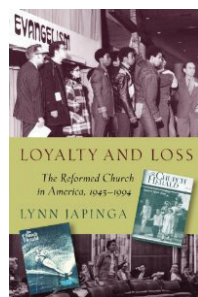


James Hudnut-Beumler

In Pursuit of the Almighty's Dollar: A History of Money and American Protestantism (North Carolina, 2014).

James Hudnut-Beumler examines how churches have raised and spent money from colonial times to the present and considers what these practices say about religion and American culture.

In adapting to the constitutional separation of church and state, Protestants forged a model that came to be followed in one way or another by virtually all religious organizations in the country. Clergy repeatedly invoked God, ecclesiastical tradition, and scriptural evidence to promote giving to the churches they served. Hudnut-Beumler contends that paying for earthly good works done in the name of God has proved highly compatible with American ideas of enterprise, materialism, and individualism. The financial choices Protestants have made throughout history—how money was given, expended, or even withheld—have reflected changing conceptions of what the religious enterprise is all about.

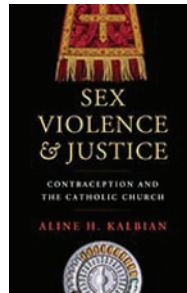


Lynn Japinga

Loyalty and Loss: the Reformed Church in America, 1945-1994 (Eerdmans, 2013).

Offering a meticulously researched yet also deeply personal history of the Reformed Church in America (RCA) throughout much of the 20th century, *Loyalty and Loss* will be of intense interest to the members of the RCA, reminding them of where they have come from, of the bonds that have held them together, and of the many conflicts and challenges that they have together faced and ultimately surmounted.

For those outside the RCA, the questions of identity raised by this book may sound very familiar, especially, perhaps, in its account of the church's recent struggle to reconcile the persistently ecumenical spirit of many of its members with the desire of others within the denomination to preserve a real or imagined conservative exclusivity. Others may find the conflicts within the RCA reflective of their own experiences, especially as they relate to denominational mergers, abortion, the Vietnam War, and women's ordination.

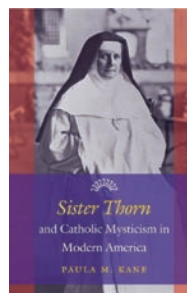


Aline H. Kalbian

Sex, Violence, and Justice: Contraception and the Catholic Church (Georgetown, 2014).

In 1968, Pope Paul VI published *Humanae vitae*, the encyclical that reaffirmed the Catholic Church's continued opposition to artificial contraception. Kalbian outlines the church's position against artificial contraception as principally rooted in three biblical commandments. She also shows

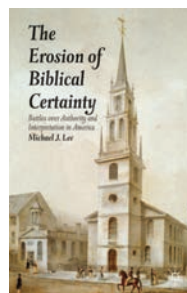
how discourses about sexuality, in the church and in culture, are often tied to discourses of violence, harm, and social injustice. As Kalbian explores and contrasts the Catholic Church's stance toward condoms and HIV/AIDS, emergency contraception in cases of rape, and contraception and population control, she underscores how contraception is not just a private decision, but a deeply social, cultural, and political one, with profound global implications. Kalbian concludes that even the most tradition-bound communities rely on justificatory schemes that are fluid and diverse.



Paula M. Kane

Sister Thorn and Catholic Mysticism in Modern America (North Carolina, 2013).

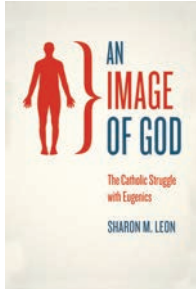
One day in 1917, while cooking dinner, Margaret Reilly felt a sharp pain over her heart and claimed to see a crucifix emerging in blood on her skin. Four years later, Reilly entered the convent of the Sisters of the Good Shepherd in Peekskill, New York, where, known as Sister Mary of the Crown of Thorns, she spent most of her life gravely ill and possibly exhibiting Christ's wounds. In this portrait of Sister Thorn, Kane scrutinizes the responses to this American stigmatic's experiences and illustrates the surprising presence of mystical phenomena in 20th-century American Catholicism. Drawing on accounts by clerical authorities, ordinary Catholics, doctors, and journalists—as well as on medicine, anthropology, and gender studies—Kane explores American Catholic mysticism and reveals how the years following World War I mark the beginning of a transition among Catholics from a devotional, Old World piety to a newly confident role in American society.



Michael J. Lee

The Erosion of Biblical Certainty: Battles over Authority and Interpretation in America (Palgrave MacMillan, 2013).

This book argues that in America, the road to skepticism was unintentionally paved by the scriptures' most able and ardent defenders. From the 18th to the first half of the 19th century, theologically conservative Americans defended the Bible from attacks. However, the Bible's defenders altered their conceptions of revelation to preserve their faith in light of changing standards of plausibility. In doing so, they gradually yet radically undermined their traditional understanding Holy Writ by stripping it of its supernatural nature.

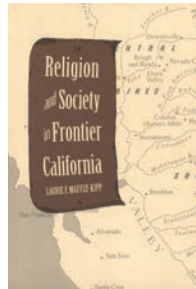


Sharon M. Leon

An Image of God: The Catholic Struggle with Eugenics (Chicago, 2013).

During the first half of the 20th century, supporters of the eugenics movement offered an image of a racially transformed America by curtailing the reproduction of “unfit” members of society. Through institutionalization, compulsory sterilization, the restriction of immigration

and marriages, and other methods, eugenicists promised to improve the population—a policy agenda that was embraced by many leading intellectuals and public figures. But Catholic activists and thinkers across the United States opposed many of these measures, asserting that “every man, even a lunatic, is an image of God, not a mere animal.”

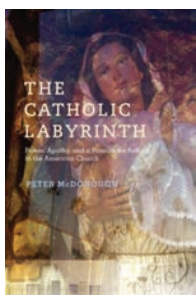


Laurie F. Maffly-Kipp

Religion and Society in Frontier California (Yale, 2013).

The chaotic and reputedly immoral society of the California mining frontier during the gold rush period greatly worried Protestant evangelicals from the Northeast, and they soon sent missionaries westward to transplant their religious institutions, beliefs, and practices in the area. This book tells the story of that

enterprise, showing how it developed, why it failed, and what patterns of religious adherence evolved in the West in place of evangelical Protestantism. Maffly-Kipp argues that despite its alleged immorality, the California Gold Rush was actually one of the most morally significant events of the 19th century, for it challenged and brought into conflict the cherished values of antebellum American culture: a commitment to spiritual and social progress; a concern with self-discipline, moral character, and proper gender roles; and a thirst for wealth fostered by the spirit of free enterprise.

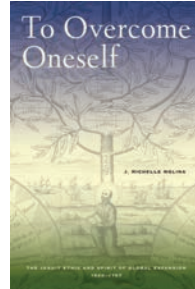


Peter McDonough

The Catholic Labyrinth: Power, Apathy, and a Passion for Reform in the American Church (Oxford, 2013).

McDonough draws on behind-the-scenes documentation and personal interviews to explore how retrenchment and resistance to clericalism have played out in American Catholicism. He argues that despite growing support for optional celibacy among priests, the ordination

of women, and similar changes, immigration and a lingering reaction against the upheavals of the '60s have helped sustain traditionalism among “Catholics in the pews.” So have the polemics of Catholic neoconservatives. These demographic and cultural factors have reinforced a culture of deference. At the same time, managerial improvements show promise of incremental change. *The Catholic Labyrinth* captures the church at a historical crossroads as advocates for change struggle to reconcile religious mores with the challenges of modernity.

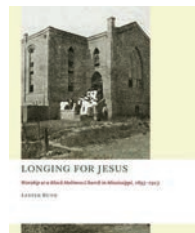


J. Michelle Molina

To Overcome Oneself: The Jesuit Ethic and Spirit of Global Expansion, 1520–1767 (California, 2013).

To Overcome Oneself offers a retelling of the emergence of the Western concept of “modern self,” demonstrating how the struggle to forge a self was enmeshed in early modern Catholic missionary expansion. Examining the practices of Catholics in Europe and New Spain from

the 1520s through the 1760s, the book treats Jesuit techniques of self-formation, namely spiritual exercises and confessional practices, and the relationships between spiritual directors and their subjects. Catholics on both sides of the Atlantic were folded into a dynamic that shaped new concepts of self and, in the process, fueled the global Catholic missionary movement. Molina historicizes Jesuit meditation and narrative self-reflection as modes of self-formation that would ultimately contribute to a new understanding of religion as something private and personal, thereby overturning long-held concepts of personhood, time, space, and social reality.

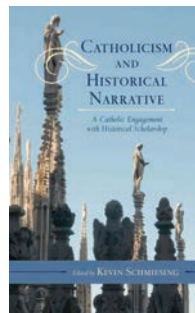


Lester Ruth

Longing for Jesus: Worship at a Black Holiness Church in Mississippi, 1895–1913 (Eerdmans, 2013).

Longing for Jesus vividly portrays a prominent African-American holiness church in Jackson, Mississippi, in the early 20th century. Its rich selection of primary documents presents readers with a vibrant

snapshot of this dynamic church and its pastor, Charles Price Jones, caught between factors that threatened the existence of the congregation itself: Jim Crow racism, conflicting visions for the church, appropriate Christian piety, and social aspirations. In the midst of conflicts inside and outside, the church fought to create a space where it could worship as it saw fit.



Kevin Schmiesing (ed.)

Catholicism and Historical Narrative: A Catholic Engagement with Historical Scholarship (Rowman & Littlefield, 2014).

In this volume, contributors explore the way stories are constructed and show how a focus on Catholic figures and concerns challenges common understandings of important historical episodes and eras. Schmiesing has gathered a distinguished group of scholars who, in various ways, call

into question conventional storylines by highlighting previously neglected Catholic ideas and individuals. Built on ample evidence, each essay is the result of research in fields ranging from historical research on Puritan New England and the antebellum South to the history of abortion to the 20th-century papacy.

Steven M. Avella, "Catholicism on the Pacific: Building a Regional Scaffolding," *U.S. Catholic Historian* 31, no. 2 (Spring 2013): 1–24.

Rebecca M. Berru-Davis, "E. Charlton Fortune: Precursor to the Renaissance of Religious Art in the San Francisco Bay Area," *U.S. Catholic Historian* 31, no. 2 (Spring 2013): 95–118.

Matthew Bowman, "Antirevivalism and Its Discontents: Liberal Evangelicalism, the American City, and the Sunday School, 1900–1929," *Religion and American Culture* 23, no. 2 (Summer 2013): 262–290.

Elizabeth A. Clark, "From Italy to Harvard: George LaPiana and Catholic Modernism," *Church History* 83, no. 1 (March 2014): 145–153.

Frank J. Coppa, "Pope Pius XII: From the Diplomacy of Impartiality to the Silence of the Holocaust," *Journal of Church and State* 55, no. 2 (Spring 2013): 286–306.

Carl C. Creason, "United, Yet Divided: An Analysis of Bishops Martin John Spalding and John Baptist Purcell during the Civil War Era," *American Catholic Studies* 124, no. 2 (Summer 2013): 49–69.

Daniel C. Dillard, "'The Delicious Sense of Foreignness': American Transcendentalism in the Atlantic," *American Nineteenth Century History* 14, no. 2 (April 2013): 209–231.

Michael E. Engh, SJ, "'Japanese Trimmings on Our American Catholicity': Contested Ministry to Japanese Immigrants in Los Angeles, 1912–1925," *U.S. Catholic Historian* 31, no. 2 (Spring 2013): 75–93.

Orestes P. Hastings and D. Michael Lindsay, "Rethinking Religious Gender Differences: The Case of Elite Women," *Sociology of Religion* 74, no. 4 (Winter 2013): 471–495.

Anita Talsma Gaul, "John Ireland, St. Eloi Parish, and the Dream of an American Catholic Church," *American Catholic Studies* 124, no. 3 (Fall 2013): 21–43.

Theo Gavrielides, "Clergy Child Sexual Abuse and the Restorative Justice Dialogue," *Journal of Church and State* 55, no. 4 (Autumn 2013): 617–639.

Philip Gleason, "From Vienna to South Bend: A Refugee Professor's Story," *American Catholic Studies* 124, no. 2 (Summer 2013): 71–85.

Timothy E. W. Gloege, "Faith Healing, Medical Regulation, and Public Religion in Progressive Era Chicago," *Religion and American Culture* 23, no. 2 (Summer 2013): 185–231.

Timothy E. W. Gloege, "The Trouble with *Christian History*: Thomas Prince's 'Great Awakening,'" *Church History* 82, no. 1 (March 2013): 125–165.

Kristine Ashton Gunnell, "The Daughters of Charity as Cultural Intermediaries: Women, Religion, and Race in Early 20th-Century Los Angeles," *U.S. Catholic Historian* 31, no. 2 (Spring 2013): 25–49.

Joseph Kip Kosek, "'Just a Bunch of Agitators': Kneel-Ins and the Desegregation of Southern Churches," *Religion and American Culture* 23, no. 2 (Summer 2013): 232–261.

Timothy Matovina, "Priests, Prelates, and Pastoral Ministry among Ethnic Mexicans: San Antonio, 1840–1940," *American Catholic Studies* 124, no. 2 (Summer 2013): 1–20.

Sarah Miller-Davenport, "'Their Blood Shall Not Be Shed in Vain': American Evangelical Missionaries and the Search for God and Country in Post-World War II Asia," *Journal of American History* 99, no. 4 (March 2013): 1109–1132.

William P. Miskinis, "From 'Jacobinical Clamor' to the 'One True Church': The Conversion of Stephen Cleveland Blyth and Political Discourse in the Early Republic," *American Catholic Studies* 124, no. 1 (Spring 2013): 43–63.

Paul G. Monson, "Monastic Evangelization?: The Sacramental Vision of America's Early Benedictine Monks," *American Catholic Studies* 124, no. 3 (Fall 2013): 45–59.

Amy Morris, "Geomythology on the Colonial Frontier: Edward Taylor, Cotton Mather, and the Claverack Giant," *William and Mary Quarterly*, 3rd ser., 70, no. 4 (October 2013): 701–724.

Sarah K. Nytroe, "An American Catholic Culture of Death and Dying, 1900–1955," *American Catholic Studies* 124, no. 2 (Summer 2013): 21–48.

Benjamin E. Park, "Early Mormon Patriarchy and the Paradoxes of Democratic Religiosity in Jacksonian America," *American Nineteenth Century History* 14, no. 2 (April 2013): 183–208.

Daniel Ritchie, "Radical Orthodoxy: Irish Covenanters and American Slavery, circa 1830–1865," *Church History* 82, no. 4 (December 2013): 812–847.

Nathan S. Rives, "'Is This Not a Paradox?': Public Morality and the Unitarian Defense of State-Supported Religion in Massachusetts, 1806–1833," *New England Quarterly* 86, no. 2 (June 2013): 232–265.

Philip Schwadel, "Changes in Americans' Strength of Religious Affiliation, 1974–2010," *Sociology of Religion* 74, no. 1 (Spring 2013): 107–128.

Todd Scribner, "'Pilgrims of the Night': The American Catholic Church Responds to the Post-World War II Displaced Persons Crisis," *American Catholic Studies* 124, no. 3 (Fall 2013): 1–20.

Jamila Jamison Sinlao, "'To the Ends of the Earth': Catholic Women Religious in 19th-Century San Francisco," *U.S. Catholic Historian* 31, no. 2 (Spring 2013): 25–49.

Brian Starks, "Exploring Religious Self-Identification among U.S. Catholics: Traditionals, Moderates, and Liberals," *Sociology of Religion* 74, no. 3 (Autumn 2013): 314–342.

Adam Tate, "South Carolina Catholics and the Know Nothing Challenge: The Charleston Elections of 1855," *Catholic Social Science Review* 18 (2013): 105–118.

Abram C. Van Engen, "Origins and Last Farewells: Bible Wars, Textual Form, and the Making of American History," *New England Quarterly* 86, no. 4 (December 2013): 543–592.

Cushwa Center Lecture

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gunned down. She avoided death by pulling their bodies over her and lying still through the ordeal. She now lives in Rome and is trying to help fellow Christians get out of Iraq, where she is convinced Christianity has no future. This woman's story, Allen said, communicates "what a real threat to religious freedom looks like." He predicted that addressing the issue of religious freedom would become "a signature social goal of the Church in the coming century." Already, he noted, Francis has spoken on the need to defend persecuted Christians across the world, and challenged people to pray for them. Francis wants Catholics to "own the idea" that when one part of Christ's body suffers, all suffer with it. Acknowledging the "challenging" and "intimidating" nature of his topic, Allen encouraged listeners to respond with "persistence, fidelity, creativity, imagination, and a new spirit of unity." He also noted the value of a good sense of humor, and suggested that tackling tough problems "with a twinkle in our eye" is a "winning strategy."

Following the lecture, members of the audience asked several brief questions. The first concerned the future of just war thinking in the Church. Allen replied that he thinks just war ideology is dying a slow death. Benedict and Francis both denounced violence of all sorts. Allen reported that in the week prior to his talk, when a similar question was asked at a press conference with two Church officials, they agreed that just war thinking was superseded during the papacy of John Paul II. The new framework requires that military action originate from an international community rather than a single state; and that it plans to protect oppressed minorities. Thereafter, questions ranged from Francis's appointments in the Vatican and North America, to the empowerment of the laity in the global Church, to Francis's views on the role of women in the Church. On this latter point, Allen pointed out that Francis is a "moderate centrist" who believes women should ascend to leadership positions. Yet he stops short of opening the door to female ordination. Allen suggested that Francis might appoint women to various non-sacramental leadership roles, such as the Pontifical Council for the Laity or Vatican Press Office. Discussion concluded with a question on what Notre Dame could do on behalf of persecuted Christians. Allen replied that students and faculty ought to "create a culture of consciousness" regarding the problem. Persecuted Christians have a sense that "we don't care" about them, which in turn can create a "profound psychological barrier" that causes them to give up hope. He also urged Christians everywhere to abandon the idea of themselves as persecutors. "We're not living on the pages of a Dan Brown novel, where we're dispensing mad assassins." Rather, he said, "we're the ones against whom mad assassins are being dispatched." Allen exhorted Christians to adjust their vision not out of "confessional self-interest," but because "peoples' lives are at stake."

Spring 2013 Seminar in American Religion

continued from page 4

protagonist often saw herself as Sarah, as when she wrote in her diaries or imagined herself standing before God. But she also explained that in less intimate parts of the narrative, "Osborn" seemed more appropriate. Thus, she switched between the two names. Mark Noll asked about Osborn's use of scripture, particularly whether it reflected a Puritan dependence on clergy, an enlightenment empowerment of the individual, or both. Brekus responded that while the Bible was deeply woven into Osborn's vocabulary, she often wrote her own story over the scriptures. The result was that individual authority, so often conceived as a 19th-century development, was clearly present in how she read the Bible and used it to make sense of her own experience.

Conversation then turned to Osborn's relationship with her son Samuel. Leslie Tentler expressed shock over Osborn's response to Samuel's death. Why, she asked, did Osborn reduce Samuel to an inanimate instrument used by God during such a painful moment of her life? Brekus responded that this chapter had been the most difficult to write. At the heart of this particular experience was a tension between Osborn's role as a mother and her position as a child of God. The experience of being a mother was the deepest emotional experience of her life, but she knew that her most profound experience ought to be as a Christian. This dilemma, Brekus suggested, caused her to feel guilt and ultimately to distance herself from her son. Thus, while she mourned for him, her Christianity restricted her ability to express this grief and thus made it more painful.

After engaging a question on why Osborn felt compelled to write so much, and affirming Martin Marty's suggestion that Osborn, like St. Augustine, conceived her diaries as a very long prayer, Brekus answered a question by Darryl Hart. Hart asked why we should call Osborn "evangelical" and not "Puritan." Brekus replied that while Osborn was deeply influenced by Puritanism, she clearly participated in an emerging evangelicalism, as evidenced by her humanitarian interest, faith in her assurance of salvation, and use of intense experiential language. Brekus stressed, however, that it would be wrong to think that Osborn was fully "Puritan" or "evangelical." Still, on a scale of beliefs, she placed more emphasis on individual experience than on covenanted community.

Discussion then moved through a range of topics, including Osborn's relationship with her husband and past understandings of domestic space. On this latter point, Brekus pointed out that people did not view homes as "private" during the 18th century as they do today. Osborne was no exception, though she clearly understood her home as a religious space separate from the church. To think otherwise, Brekus said, would be to risk setting herself up as a religious authority as Anne Hutchinson had done. As conversation drew to a close, it again centered on the intersection of past and present. In reflecting on what questions she brought to the project, Brekus recalled that living with Osborn required her to think about life from the latter's perspective. While Brekus shared a few of Osborn's questions, others, such as her view of suffering, were quite surprising.

Fall 2013 Seminar in American Religion

continued from page 5

After thanking the respondents, Anderson opened her comments with the suggestion that one's topic might determine style. Given that she was writing on such an "emotional," "visual," and "sensual" subject as martyrdom, Anderson felt that bare prose would be "distasteful and even disrespectful." She acknowledged however, that style is a personal choice, and that authors are free to write about their topics in whatever ways they choose. On the question of boundaries between fiction and nonfiction, Anderson related that she served as historical consultant for a novel, Joseph Boyden's *The Orenda*, as she wrote her own book. She found the experience helped bring the boundary between the two genres into sharp relief. In response to Tweed's question about authorial voice, Anderson suggested that it is possible to be both in and outside one's narrative. Doing so here meant moving beyond hagiography and focusing on how eight long-distant murders "have been used like hammers against native peoples." Indeed, she signaled her non-hagiographic approach by interpreting Indian and European interpretations of the martyrs as equally true. Anderson, a historian by training, noted that while interviewing people pushed her beyond her comfort zone, it was a profoundly rewarding experience.

Samuel Thomas opened the discussion by asking about the role of clericalism in the martyrs' canonization. Anderson replied that clericalism reached its high point during the 1640s, and was not a major factor through the 18th and 19th centuries. During the early 20th century, "American nationalist forces" convinced advocates that Isaac Jogues, the most well known of the eight missionaries, should not stand alone, and that all eight men should be canonized. Conversation then turned to a comparative analysis of 17th century- and early Christian martyrdom, and to how the colonial experience shaped the missionaries' decisions to become martyrs. On this latter point, Anderson thought Indians' refusal to convert led the eight men to believe they must "fecundate the soil" with their blood in order to effect native salvation.

Thomas Kselman asked whether Anderson saw her book as a "work of advocacy rather than ethnography or history." Anderson responded that she intended it as both, that she wished as a historian to "renarrate" the martyrs' deaths in ways that prompt readers to consider not only white Christian martyrs but also Indians who lay alongside them. After turning to questions on comparative French-English martyrdoms, Anderson's experience in working with modern native communities, and what it was like to finish the book as Kateri Tekakwitha was being canonized, discussion returned to the question of advocacy. Kselman agreed that regardless of one's degree of Catholic conviction, the book makes a convincing case that privileging missionaries at the expense of Indians has had "bad effects." The session ended with a question by Rachel Wheeler on the distinctiveness of Jesuit sources. Anderson replied by affirming the richness of the *Jesuit Relations*, which often create their own counternarratives.

Hibernian Lecture

continued from page 6

As these children came of age, "play groups" became gangs who terrorized members of rival ethnic groups. (To cross into a gang's territory, as the African American writer Langston Hughes discovered on a walk through the city in the summer of 1918, was to risk one's life.) Gang members, in turn, joined their neighborhoods' social athletic clubs, which allowed them to cultivate two critical elements of Irish American identity: participation in American social life and pronounced territorialism. As Barrett emphasized, the "Irish think they own the streets" during this time, a perception that "brought them into conflict" with other groups and cemented their reputation as fighters. As he also stressed, their bellicose reputation owed as much to American developments such as street life and social athletic clubs as it did to experiences in Ireland. Barrett concluded with the observation that immigrants shaped Irish American culture in many ways, some of which prompted serious engagement with questions of ethnicity and race.

Following Barrett's presentation, a number of audience members asked questions. In response to one question on whether the Irish American experience differed further west, Barrett said that in San Francisco, for example, immigrants ascended the social ladder more quickly than they did in the east, but participated in many of the same institutions. They dominated the trade union in San Francisco, which meant that many of the same social and political mechanisms applied. Another question arose as to the changes in Chicago's political machine since the heyday of Irish immigration. Barrett replied that from the 1930s onward, the machine changed in response to changes in urban society. As newer immigrants naturalized and gained voting rights, the political system became more "sophisticated, diverse, and pluralistic." At present, Barrett asserted, Chicago's system is still a machine, though it operates in more "subtle" ways. Annie Coleman asked a final question on the role of sports in Irish American communities. Barrett said that boxing and baseball were particularly important to the Irish, because they produced Irish American heroes. To those newly arrived in America, it appeared that boxers and baseball players could "take care of themselves," an idea that empowered young Irish immigrants and led them to join local teams in ever greater numbers.

