

AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 43 | NUMBER 1 | SPRING 2016

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

CUSHWA CENTER LECTURE

April 28, 2016 (rescheduled)

"Beyond the Catholic Ghetto: Integrating Catholicism and Modern American History"

Thomas J. Sugrue, New York University

HIBERNIAN LECTURE

September 9, 2016

"Shoulder & Shovelwork: Dead Poets and Eschatologies"

Thomas Lynch, poet & writer

QUESTING FOR GOD: A SYMPOSIUM HONORING ELIZABETH A. JOHNSON, C.S.J.

September 22, 2016

Wm. Kevin Cawley,
University of Notre Dame Archives

Mary Catherine Hillert, O.P.,
University of Notre Dame

Heidi Schlumpf, author of
Questing for God (Liturgical Press, 2016)

Elizabeth A. Johnson, Fordham University

SEMINAR IN AMERICAN RELIGION

November 5, 2016

History and Presence
Robert A. Orsi, Northwestern University

Commentators:

R. Scott Appleby, University of Notre Dame

Mary Dunn, St. Louis University

CUSHWA CENTER LECTURE, SCREENING, & DISCUSSION

December 2, 2016

Brooklyn
Colm Tóibín, author

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



Rediscovering Vatican II: Frederick Franck's Drawings from the Second Vatican Council

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History of Women Religious

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I love celebrating anniversaries. As a child I had a knack for recalling particular dates and making extravagant pronouncements. (*I started kindergarten five years ago today! On this date in 1978 we all came down with chicken pox!* You get the idea). The past year has provided ample opportunity for me to indulge my love of anniversaries in more productive ways. Readers have heard plenty about our ongoing celebration of Cushwa's 40th, so I'll focus instead on another recent milestone: the 50th anniversary of the close of the Second Vatican Council.

Fiftieth anniversaries are especially momentous because they represent the last chance to commemorate an event that still looms large in *living* memory. By the time the 75th anniversary rolls around, Vatican II will have passed into *historic* memory. We marked this occasion in grand fashion at the Cushwa Center, beginning with "Outsider at the Vatican," an exhibit of Frederick Franck's artwork depicting the Council. The image on the cover, *Byzantine Mass; Patriarch Maximos IX of the Melchites, 13 November 1964*, is one of the nearly 70 pieces that appeared in the exhibit. I'm grateful to Catherine Osborne for overseeing this exhibit from its inception to its conclusion; her insight, creativity, and hard work led to its success. She negotiated international shipping and insurance costs, prepared wall text and an exhibit guide, coordinated with the Notre Dame Center for Arts and Culture, and helped promote the exhibit in the local community and across campus. At the exhibit opening, Catherine gave an illuminating and moving gallery talk that helped guests understand and interpret not only the sketches but also the Council itself. She also wrote this issue's lead article, "Rediscovering Vatican II: Frederick Franck's Drawings from the Second Vatican Council," which starts on page 8 and tells more about the artist, his work, and this exhibit.

The Cushwa Center also marked the 50th anniversary of the Council's close by sponsoring an event that took place almost a stone's throw from St. Peter's Basilica. On October 19 at Notre Dame's Rome Global Gateway, Alberto Melloni, director of Fondazione per le Scienze Religiose Giovanni XXIII in Bologna, delivered a lecture titled "Il Vaticano II: Linguaggio di una riforma o riforma di un linguaggio?" Melloni is one of Italy's foremost scholars of religion and a renowned expert on Vatican II. I was honored to introduce him—in Italian! The way I obsessed about that—very short—introduction, one might have thought I was giving the actual lecture myself.

Commemorating the 50th anniversary has certainly led me in new directions as a scholar. I have enjoyed participating in the Vatican II Studies Group at the American Academy of Religion meetings for the last five years. Had I not been reflecting on the significance of the anniversary, I might have missed a tidbit around which I have since organized a chapter of my book on U.S. causes for canonization: John Neumann, C.S.S.R., appears as a footnote in paragraph 50 of *Lumen Gentium*. Stay tuned for the whole story.

I'm sad to see this anniversary pass, but we are already gearing up for another one! Next year marks the centenary of St. Frances Xavier Cabrini's death, and the Cushwa Center is organizing a symposium on April 6–8, 2017, to highlight her influence and the work of Catholic sisters as global missionaries. See page 22 for details.

Kathleen Sprows Cummings

Kathleen Sprows Cummings
Director

Shane Ulbrich
Assistant Director

Heather Grennan Gary
Communications and Outreach Specialist

Peter Hlabse
Administrative Coordinator

Luca Codignola-Bo
Senior Fellow

Catherine R. Osborne
Postdoctoral Fellow

Matteo Binasco
Postdoctoral Fellow

Andrew Mach
Graduate Assistant

**Cushwa Center for the Study
of American Catholicism**

University of Notre Dame
407 Geddes Hall
Notre Dame, Indiana 46556-5611

Email cushwa@nd.edu

Website cushwa.nd.edu

Facebook facebook.com/cushwacenter

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

The Cushwa Center for the Study of American Catholicism

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



Gillian O'Brien

The fall 2015 Hibernian Lecture, held on September 11 in the McKenna Hall Auditorium, featured a presentation by Gillian O'Brien on the deadly underworld of late 19th-century Irish Chicago. O'Brien's lecture, cosponsored by the Keough-Naughton Institute for Irish Studies, was based on her book *Blood Runs Green: The Murder That Transfixed Gilded Age Chicago*, published in 2015 by the University of Chicago Press. The book examines the murder of Chicago physician and Irish nationalist Patrick Cronin in May 1889, placing the doctor's death and ensuing legal developments in the context of Gilded Age urbanization and the transatlantic campaign to secure Irish Home Rule. O'Brien is a history department faculty member at Liverpool John Moores University in England and past recipient of the Cushwa Center's Hibernian Research Award.

O'Brien's presentation was the first in a series of events during the 2015-16 academic year designed to celebrate the Cushwa Center's 40th anniversary and honor the scholarly contributions of each of its three past directors. This lecture's focus paid tribute to founding director Jay P. Dolan, who oversaw the Center from 1975 to 1994 and was in attendance for the presentation along with his wife, Patricia.

After an introduction by current Cushwa Center Director Kathleen Sprows Cummings, O'Brien spoke about how Dolan's embrace of social history revolutionized the study of Irish-American immigration and religion. She described how Dolan's research on parish life in the Midwest had aided her own scholarship, and noted that she assigns Dolan's book *The Irish Americans* as required reading for students in Liverpool.

Humbled and "more than a little daunted" to have been asked to present a lecture in Dolan's honor, O'Brien began her narrative by describing how, during fellowship research at Chicago's Newberry Library, she happened upon newspaper articles from 1889 discussing the Cronin murder. Intrigued, yet knowing nothing about the case, she searched for a book on the murder—only to realize that while six works were published for popular audiences in the crime's immediate aftermath, no scholarly studies of the case had been completed in the intervening 120 years.

"As I read more about it," O'Brien recounted, "it struck me that there were a number of ways in which this was more than simply a murder case." Revisiting the Cronin case, she argued, offers a new avenue for exploring four key developments in Victorian society.

Hibernian Lecture Kicks Off Cushwa Center's 40th Anniversary Celebration With a Gilded Age Murder Mystery

First, the Cronin story illuminates how Chicagoans triumphantly rose from the ashes of the Great Fire of 1871, transforming their city into a "place of opportunity, of hope, and of expectation." Cronin and his contemporaries lived during the period when the balance of power in Irish America shifted from East Coast cities toward Chicago, O'Brien explained, making the rebuilt metropolis into a center for Irish revolutionary activities and organizations such as Clan na Gael. Clan members cultivated a close relationship with Irish-born Chicago Archbishop Patrick Feehan during the 1880s, while local chapters of the Clan, referred to as "camps," sprang up across the city.

The Cronin murder and its legal aftermath also coincided with a British judicial inquiry into allegations that Irish Home Rule champion Charles Stewart Parnell had supported the 1882 assassination of two British officials in Dublin's Phoenix Park. News of the Chicago physician's death thus reverberated well beyond the Midwestern United States and carried the potential, along with coverage of the Parnell Commission, to shape public opinion on both sides of the Atlantic concerning Irish revolutionary violence.

Third, coverage of Cronin's murder in U.S. newspapers quickly became exaggerated and contradictory. The case "occurred around the time that newspapers were taking on sensational crime and wanting to write about it," O'Brien observed, adding that this coverage often made cases into "more than they really were." Even so, she continued, the Cronin murder was by all accounts a "special murder." Unlike most murders in Gilded Age Chicago, which usually stemmed from either drunkenness or domestic abuse and thus were quickly solved by the police, Cronin's death featured a mix of conspiracy and corruption.

O'Brien identified these "layers of corruption" as the Cronin case's fourth significant feature. Chicago judicial and police officials came under fierce criticism for their incompetence as well as for, in the case of detective Daniel Coughlin, their alleged involvement in the murder.

Having outlined the historical importance of the case, O'Brien next profiled Cronin and his chief antagonist, Alexander Sullivan. Both men were members of Clan na Gael, an ostensibly secret organization committed to advancing Irish freedom through political agitation and violence. Clan na Gael grew out of the Fenian movement, O'Brien continued, living up to

see *Hibernian* on page 36

Jason C. Bivins' *Spirits Rejoice! Jazz and American Religion*



Spirits Rejoice! author Jason C. Bivins (left), Cushwa Center director Kathleen Sprows Cummings, and commentators Hugh Page and Stephen Schloesser, S.J., at the fall Seminar in American Religion.

On October 31, 2015, the Seminar in American Religion discussed Jason C. Bivins' *Spirits Rejoice! Jazz and American Religion* (Oxford University Press, 2015). Bivins is a professor of religious studies at North Carolina State University. *Spirits Rejoice*, his third monograph, challenges standard divisions between religion and the secular while examining jazz, race, and religious expression in U.S. history.

Cushwa Center Director Kathleen Sprows Cummings opened the session, noting that Bivins' book discusses a topic that had gone underexplored in past seminars: the arts in relation to U.S. religion. She next introduced seminar commentators Stephen Schloesser, S.J., professor of history at Loyola University Chicago, and Hugh R. Page, Jr., dean of First Year Studies and professor of theology and Africana studies at Notre Dame.

Schloesser began his remarks by admitting that *Spirits Rejoice* had "enormously challenged and at times confirmed" his own categories of religion. He praised the book's discussion of improvisation, defining it as the "hybrid between melodies that you know and then the opening up into abstraction" and relating this interplay between "form and formlessness" to his own training as an organist. He further drew attention to Bivins' "strong claim" that jazz, in and of itself, "is a religious experience."

Schloesser then commented on several characteristics of jazz and improvisation. Improvisation combines memory with innovation, and the result can be neither categorized nor explained fully through language. Schloesser noted that this abstraction pushes people toward the incomprehensible, leaving them at times feeling alone and fearful amidst infinity. These observations reveal time to be "provisional" since the present moment never exists—it is already past.

With this view of improvisation in mind, Schloesser concluded his remarks by posing four questions about *Spirits Rejoice*. First, drawing on Bivins' earlier book *Religion of Fear* as well as theological works such as Rudolf Otto's *The Idea of the Holy*, he asked whether jazz provoked fear—either fear of infinity or fear of the Lord in an Old Testament sense. Second, he wondered what insights could have been gained if Bivins had narrated the history of jazz in chronological order rather than through the thematic format employed in *Spirits Rejoice*. Next, Schloesser questioned whether the book overemphasized jazz's

spontaneity and creativity at the expense of tradition. Finally, he wondered whether Bivins had overgeneralized jazz musicians' tendency to resist social conformity.

Page started his commentary by underscoring the book's analysis, which he viewed as a call to reflect more deeply on how to conceptualize and categorize religious expressions, especially among marginalized populations. Drawing on his experiences as an Episcopal priest, blues musician, and theology professor, Page described his own comments on *Spirits Rejoice* as "riffs for a jam session, offered with gratitude from a fellow traveler in the world of music and of academe."

Page narrated two personal stories meant to highlight themes found in *Spirits Rejoice*. He recalled a particular concert that he had played with his band when he suddenly found himself overcome, nearly to the point of tears. In that moment, Page recounted, he experienced an "expression of the ultimate," a transcendent moment that he would never be able to fully explain to members of either the clergy or academy. He next described how he and his wife, while recently co-teaching an undergraduate class on Africana expressive cultures, had led their students through a guided meditation on a song performed by John Coltrane. They had followed this exercise by showing students the website for Saint John Coltrane African Orthodox Church in San Francisco. The students' confused reactions, Page explained, exposed the limitations of current academic definitions and disciplines and the need to pay greater attention to living traditions such as jazz—underscoring Bivins' view that there is a "different way of being in the world."

Bivins' book provides readers with a different way of viewing religion and jazz, Page continued, but what should scholars now do to build upon the book's insights? How can researchers "leverage these possibilities," he wondered, especially given many academic departments' and churches' resistance to certain kinds of research on religion? Page expressed hope that *Spirits Rejoice* would spark a conversation about how best to bring expressive religious cultures into academic settings without stifling their most distinctive features in the process.

After thanking both commentators, Bivins reflected on his motivations for writing the book. He described how he had

see Seminar on page 36



Hosffman Ospino, Edward Hahnenberg, Kathleen Sprows Cummings, Christian Smith, Dora Tobar, and Timothy Matovina at the American Catholic Studies Symposium.

On October 7, 2015, the Cushwa Center hosted the American Catholic Studies Symposium, titled “Hispanic Catholics in 21st-Century Parish Life.” The conversation considered the findings of the recent National Study of Catholic Parishes with Hispanic Ministry, designed and led by the Boston College School of Theology and Ministry in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University.

This event was part of a series celebrating the Cushwa Center’s 40th anniversary and paid tribute to Timothy Matovina’s scholarship and leadership in American Catholic studies, especially in the field of Latino Catholicism. Matovina, who attended the symposium, directed the Cushwa Center from 2002-2012 and is currently co-director of the Institute for Latino Studies and professor of theology at the University of Notre Dame.

Keynote speaker Hosffman Ospino, assistant professor of Hispanic ministry at the Boston College School of Theology and Ministry and principal investigator for the study, delivered remarks on the study’s findings. Three respondents each focused on a section of his remarks. Edward Hahnenberg holds the Jack and Mary Jane Breen Chair in Catholic Systematic Theology at John Carroll University; Christian Smith is the William R. Kenan, Jr. Professor of Sociology and director of the Center for the Study of Religion and Society at the University of Notre Dame; and Dora Tobar is director of the Diocese of Lafayette-Indiana’s Pastoral Office for Family Life and Hispanic Ministry.

Ospino began with words of thanks for the opportunity to discuss the study and to honor Matovina. “Professor Matovina’s passion for Hispanic Catholic life and his contributions through research, publications, and service are invaluable,” Ospino said. In particular, he praised Matovina’s book *Latino Catholicism: Transformation in America’s Largest Church* (Princeton, 2011) as “a jewel, bound to become a classic,” and thanked Matovina for his friendship and mentorship.

Ospino introduced his remarks about the study by stating that if Hispanic theology aims to remain relevant and faithful to its principles, “it must pay attention to where Hispanics are and where Hispanics actualize their faith.” He acknowledged that over the past 40 years researchers of Latino Catholicism in

American Catholic Studies Symposium Focuses on Experience of Hispanic Catholics in U.S. Parishes

the United States have focused on frameworks such as lived reality, culture, gender, social location, and suffering, and these have been fruitful areas of discussion. However, the role of the parish in the experience of U.S. Hispanic Catholics has been largely overlooked, and this study aimed to fill that void. The findings show that an estimated 7 million Hispanic Catholics in the United States—about 20 percent of the Hispanic Catholic population in the United States—attend Mass on a weekly basis. Another 20 to 30 percent attend less regularly but are still connected to parish life.

“Parishes are not the only locus where the Hispanic Catholic experience unfolds, yet parish life remains a strong referent for communal life and faith among Hispanic Catholics in this country,” Ospino said, calling the parish “the most tangible context that brings together many facets of this group’s religious experience.”

Ospino said the many questions raised by the study’s findings can be distilled into one main question: “What kind of church are we building as Catholicism in the United States becomes increasingly shaped by Hispanics?” The ecclesiological implications for how the contemporary U.S. Catholic experience is being reshaped, Ospino said, are particularly fascinating.

In light of the study’s findings, Ospino articulated three areas for potential growth: first, what he called “a historical turn,” or an opportunity to uncover, recover, and rewrite aspects of American Catholic history so that it is more accurately inclusive. Second, an “ecclesiological turn” has already been decades in the making, Ospino said, but needs further development. This turn will allow new theological categories to be created and existing categories to be refined through careful observation and analysis of the parish experience of Hispanic Catholics. Finally Ospino spoke of a “pastoral turn,”

The Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry can be found online at: bit.ly/1vLRt3y. A symposium video is available at cushwa.nd.edu/news/61890

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Luca Codignola-Bo Named Senior Fellow at the Cushwa Center



Luca Codignola-Bo

Luca Codignola-Bo has joined the University of Notre Dame's Cushwa Center for the Study of American Catholicism as its first senior fellow. He joins the Cushwa Center's postdoctoral fellow, Matteo Binasco, at the Rome Global Gateway, where he will oversee colloquia, seminars, and conference planning on a new project entitled "North Atlantic Catholic Communities in Rome, 1622-1939."

A historian of the early modern era, Codignola-Bo is former professor of Early North American History at Università di Genova (Italy), where he served on the faculty for 25 years. His career also includes four years as head of the Institute of History of Mediterranean Europe of Italy's National Research Council and recent affiliations with University of Toronto, Université Laval, and Saint Mary's University (Halifax). The author of 10 books and editor of more than a dozen volumes, Codignola-Bo's recent publications include *Little Do We Know: History and Historians of the North Atlantic, 1492-2010* (edited by Binasco, his former student, and published in 2011); and the six-volume *Calendar of Documents Relating to North America (Canada and the United States) in the Archives of the Sacred Congregation "de Propaganda Fide" in Rome 1622-1846* (2012).

"I have long followed the activities of the Cushwa Center from afar, and found it a vibrant community with interests spanning from the early days of Catholicism in North America to the more current issues being debated within the U.S. Catholic Church and their worldwide ramifications," Codignola-Bo said.

Cushwa Center director Kathleen Sprows Cummings has previously collaborated with Codignola-Bo, most significantly

on the Center's 2014 Rome Seminar, "American Catholicism in a World Made Small: Transnational Approaches to U.S. Catholic History."

"Luca has been an invaluable partner in helping the Cushwa Center develop projects in Rome," Cummings said. "I anticipate his new role as senior fellow will lead to more opportunities for Cushwa and for Notre Dame, in Rome and throughout Italy."

Cummings, Codignola-Bo, and Binasco will convene a meeting of Rome-based scholars this March to work on the North Atlantic Catholic Communities in Rome project, which is now in the planning stages and is scheduled to culminate in an international conference in 2017. The project aims to identify, preserve, and disseminate Catholic archival records related to North Atlantic religious communities that worked in and from Rome—communities that have been at the margins of mainstream historiography. Through identifying and preserving the Church's archival heritage across the English-speaking world, the project will serve as a basis to illuminate the truly global nature of Catholic history and mission.

Codignola-Bo began conducting research related to the Catholic Church in North America in Roman archives in 1975 and continued to do so throughout his career. Over the years several other Italian scholars joined his pursuit. He has collaborated most frequently with Giovanni Pizzorusso (Università di Chieti), Matteo Sanfilippo (Università della Tuscia), and, in recent years, Matteo Binasco. "We have produced hundreds, if not thousands, of pages on our findings," Codignola-Bo said. "My sense is that these results are as yet to be shared by North American scholars. Through the Cushwa Center—and the Notre Dame community in general—I wish to make the results of the research that has been carried out in the Roman archives the past 40 years or so better known."

Collaboration with Notre Dame's Center for Digital Scholarship Produces Online Exhibit

Hundreds of people visited the Cushwa Center-sponsored exhibit "Outsider at the Vatican: Frederick Franck's Drawings from the Second Vatican Council" during its run at the Notre Dame Center for Arts & Culture last fall. Those who missed it, though, still have a chance to see it at online.

"We quickly realized that new tools would make it possible to maintain a version of the exhibit online indefinitely," said Catherine R. Osborne, curator of the exhibit. She approached the Center for Digital Scholarship at the University of Notre Dame to find out about options for translating the exhibit for an online audience. There, digital projects librarian Alex Papsen and postdoctoral fellow Melissa Dinsman introduced Osborne to Honeycomb, a new proprietary tool to create

digital exhibits. The three uploaded all the images and text that were on display at the gallery, making "Outsider at the Vatican" one of the first Honeycomb-produced digital exhibits.

Although the online exhibit faithfully represents everything from the physical exhibit, it is not yet complete. Osborne, Papsen, and Dinsman are currently working to find, scan, and annotate as many other Vatican II drawings by Franck as they can. Osborne estimates that there may be as many as 300 more. "As this digital collection expands, it will become an ever more valuable tool for teaching and scholarship on Franck and the Second Vatican Council," she said.

Visit the online exhibit at <http://ntrda.me/22x71FR>.

New Hesburgh Research Travel Grant Program Launched

The Cushwa Center is pleased to announce the establishment of the Rev. Theodore M. Hesburgh, C.S.C., Research Travel Grant program, a three-year initiative created to support research projects that consider and incorporate the legacy of Father Hesburgh, former president of the University of Notre Dame.

This new funding opportunity is open to scholars of any academic discipline. The grant will help defray transportation and lodging costs for scholars traveling to the Notre Dame Archives to examine materials pertaining to Hesburgh. The grants will be awarded each April and October through 2018.

“The Cushwa Center has a longstanding tradition of providing financial support to scholars who are conducting research into the Catholic history of the United States,” said Kathleen Sprows Cummings, director of the Center. “Through the creation of the Hesburgh Research Travel Grants, we are looking forward to making new connections with scholars of education, peace studies, political science, policy studies, theology, and other fields.

“Thanks to this new funding opportunity, Father Ted continues

to act as a catalyst and a connector, drawing people from different disciplines and perspectives together to advance our understanding of the world.”

Hesburgh, who died last February at the age of 97, served as Notre Dame’s president from 1952 to 1987. Both during his time in office and afterward, he was an influential figure in American public life, civil and human rights, humanitarianism, international affairs, higher education administration, Catholicism, and Catholic intellectual life. His contributions in these arenas and beyond connect with a broad range of narratives in American social, religious, and political history, as well as ongoing discussions in public policy, philosophy of education, peace studies, and theology. The University of Notre Dame Archives house several collections of primary source material that document Hesburgh’s life and work.

Prospective applicants can visit cushwa.nd.edu/grant-opportunities/hesburgh for more information and application details.

Orbis Books published *A Realist’s Church: Essays in Honor of Joseph A. Komonchak*, edited by **Christopher D. Denny**, **Patrick J. Hayes**, and **Nicholas K. Rademacher**, with a foreword by **Cardinal Luis Tagle**. Contributors include **Peter J. Bernardi, S.J.**, **William T. Ditewig**, **Robert M. Doran, S.J.**, **Dennis M. Doyle**, **Massimo Faggioli**, **Vefie Poels**, **Ormond Rush**, **Stephen Schloesser, S.J.**, **Georgia Masters Keightley**, **Neil Ormerod**, **Ann Riggs**, and a response from **Joseph A. Komonchak**.

Massimo Faggioli will join Villanova University’s Department of Theology and Religious Studies in the fall. He will leave the University of St. Thomas in Saint Paul, Minnesota, and is being promoted from associate professor to full professor.

David Horn shares that the papers of **Emmet Larkin**, long-time historian at the University of Chicago, were donated to the John J. Burns Library of Boston College by Dianne Larkin. They are now open for research.

Larkin, who died in 2012, researched and published extensively on the history of the Roman Catholic Church in Ireland, primarily from 1850 to 1900. His papers contain research copies of documents from archives in Ireland, London, and Rome, as well as drafts and copies of his books, articles, reviews, chapters in books, and presentations. The papers include Larkin’s correspondence with the leading scholars in Irish Studies from 1960 to 2010. He played a leading role in the American Conference for Irish Studies. A finding aid to the collection is available online at hdl.handle.net/2345/3936. For more information, email David Horn at horndc@bc.edu.

Former Cushwa Center graduate assistant **Joshua Kerckmar** accepted a position at Unity College in Maine. Kerckmar, currently a postdoctoral teaching fellow in the Lilly Fellows Program at Valparaiso University, will be an assistant professor in environmental humanities starting this fall.

John Schlimm’s memoir *Five Years in Heaven: The Unlikely Friendship that Answered Life’s Greatest Questions*, chronicles his friendship with an 87-year-old Benedictine nun, Sister Augustine. It was published by IMAGE books in 2015.

The Radical Kindness of Monsignor John Sheridan, a film by **Jeremy Culver**, documents **John Sheridan’s** work as a priest, interfaith leader, religious broadcaster, author, columnist, poet, retreat facilitator, and his 45 years as parish priest at Our Lady of Malibu Catholic Church. Parishioner **Martin Sheen** narrates the film.

Dennis Wodzinski’s article, “The Soul in Stained Glass: Nick Parrendo,” was published in the Fall 2015 issue (volume 25) of *Gathered Fragments*.

The Canadian Catholic Historical Association has published a special volume (volume 81) of its journal *Historical Studies*. The issue, devoted to the history of the Irish Catholic community of Halifax, Nova Scotia, is entitled *Irish Catholic Halifax: From the Napoleonic Wars to the Great War*. Edited by **Mark G. McGowan** and **Michael E. Vance**, the volume contains contributions by a number of scholars, including **Colin Barr**, **Bruce S. Elliott**, **S. Karly Kehoe**, **Peter Ludlow**, **Terrence Murphy**, and others.

2016 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 collection in the library and archives at the University of Notre Dame. The following scholars received awards for 2016:

Stephen Andes

Louisiana State University
“Catholic Vagabond: The Transnational Life and Times of Sofia del Valle”



Julie Chamberlain

George Washington University
“Cultivating Compassion in a Global Age: Religious Icons, U.S. Politics, and the American Moral Imagination, 1970–present”



Mikael Dumont

Université de Montréal
“The Social Role of Celebration in the French Rural Communities of North America, 18th–19th Centuries”



Alexandria Griffin

Arizona State University
“Gender, Race, and Celibacy in 19th-Century American Religion”



Stephen Koeth, C.S.C.

Columbia University
“American Catholicism, Suburbanization, and Postwar Political Realignment”



Stephanie Makin

University of Pittsburgh
“Unexpected Alliance: Catholics, Cold War, Creation of the West, 1945–1960”



Michelle Nickerson

Loyola University Chicago
“The Camden 28: Catholic Left Opposition to the Vietnam War”



Kenneth Parker

St. Louis University
“Francis Kenrick and 19th-Century Debates on Papal Authority”

Benjamin Peters

University of Saint Joseph

“From Camp Simon to the Challenge of Peace: The Life and Work of Gordon Zahn”

**Jason Steidl**

Fordham University

“Chicano Activism in the Catholic Church in the 1960s and 1970s: PADRES and MACC”



THE PETER R. D'AGOSTINO RESEARCH TRAVEL GRANT

Presented in conjunction with Italian Studies at Notre Dame, this competitive award supports research in Roman archives for a significant publication project on U.S. Catholic history. It is in honor of the late Peter D'Agostino, author of *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (North Carolina, 2004) and a tireless promoter of the need for transatlantic research in American Catholic studies.

John Joseph Shanley

University of Notre Dame

“English People, British State: Political Culture in Maryland, 1688–1763”



2016 HIBERNIAN RESEARCH 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. The following scholars received awards for 2016:

Muiris MacGiollabhui

University of California, Santa Cruz

“Carrying the Green Bough: An Atlantic History of United Irishmen, 1795–1830”

**Patrick McGrath**

Rutgers University

“Catholics Incorporated: Labor, Capital, and Class Power in Catholic America, 1863–1919”

**Deirdre Ní Chonghaile**

Independent Scholar

“Rev. Daniel J. Murphy and Sean-Nos Song in Pennsylvania, 1884–1935”



Learn more about the Cushwa Center's grant programs and recipients online at cushwa.nd.edu/grant-opportunities

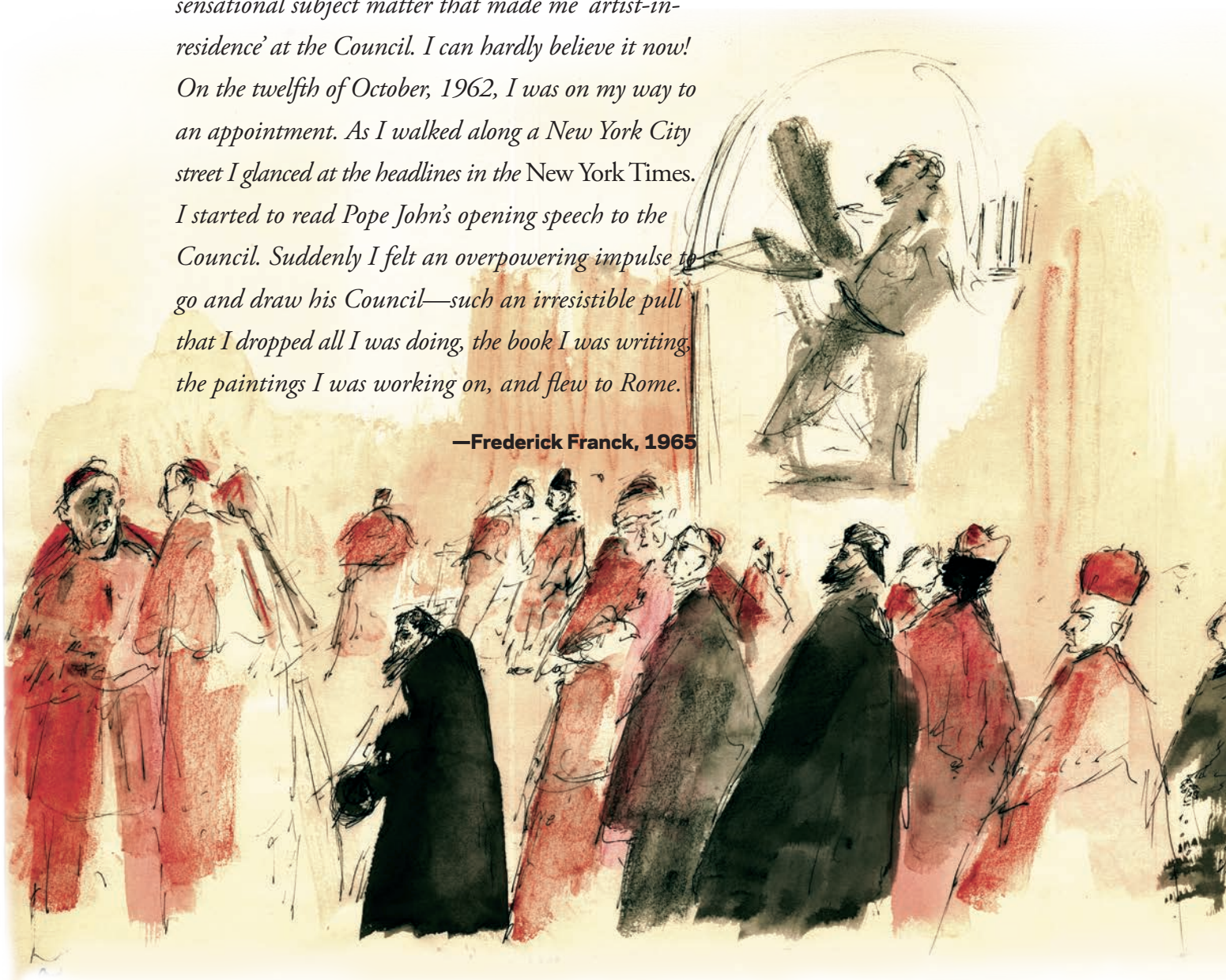
Rediscovering Vatican II:

Frederick Franck's Drawings from the Second Vatican Council

By Catherine R. Osborne

It was not a whim. It was not an artist's search for sensational subject matter that made me 'artist-in-residence' at the Council. I can hardly believe it now! On the twelfth of October, 1962, I was on my way to an appointment. As I walked along a New York City street I glanced at the headlines in the New York Times. I started to read Pope John's opening speech to the Council. Suddenly I felt an overpowering impulse to go and draw his Council—such an irresistible pull that I dropped all I was doing, the book I was writing, the paintings I was working on, and flew to Rome.

—Frederick Franck, 1965



Cardinals Ottaviani, Siri, Rugambwa, Spellman, Marian and Ukrainian Bishops Walking into the Council at 9 am, 1963. Pencil, ink, and chalk on paper. Image courtesy of Pacem in Terris: the Frederick Franck Museum.

Several years ago I was quickly paging through archival photos at the University of Notre Dame when I opened a new file and, caught by the liveliness of the sketch at the top of the pile, paused. The drawing that had interrupted my frantic effort to finish this box by the end of the day was a pen-and-ink drawing of a middle-aged man in a Roman collar. The artist had a fine eye: The nose and ears were caught in sharp, biting detail, and the subject's gaze was layered, mysterious, arresting. I flipped back the folder to look at its title: "Frederick Franck."

Who? I'd never heard of him, but a quick search turned up a few biographical details. Born in the Netherlands in 1909, Franck grew up agnostic in a vibrant Catholic town. He emigrated to the United States in 1939 and became an American citizen in 1945. Although an artist by nature, he trained and practiced as a dental surgeon, a profession that gave him the opportunity to work with Dr. Albert Schweitzer at his namesake hospital in Lambarene (Gabon, Africa) from 1958 to 1961. In the wake of that experience he published several books (the first of an ultimate 35) and began to live as a full-time artist. In the mid-1960s Franck, with his wife, Claske, transformed the ruin of a watermill across the river from his home in Warwick, New York, into a "transreligious oasis," which he named Pacem in Terris after Pope John XXIII's 1963 encyclical. The old mill and the grounds of the house, filled with the sculpture he referred to as "icons," are now open to the public from late spring through early fall. Franck's work is in the permanent collections of the Museum of Modern Art, the Whitney Museum of American Art, the Fogg Art Museum, the Tokyo National Museum, and the Cathedral of St. John the Divine.

Franck's interest in John XXIII began to explain why the Notre Dame archives had three folders of photostats, all labeled as sketches he made at Vatican II. But I wanted to know more about his story. I sent a short message through the form on the Pacem in Terris website, only to receive a reply from Claske Franck thanking me for my interest, but apologizing: Her husband had died the previous year. We had a brief, cordial correspondence, but my dissertation research was turning in other directions. I filed a few photocopies at the back of a cabinet, and there they sat until last year, when I began organizing the exhibit "Outsider at the Vatican: Frederick Franck's Drawings from the Second Vatican Council." It was through the exhibit that I came to understand Franck's project as an invaluable, if now almost forgotten, entry point into the study of Vatican II.

A Man of Good Will

What did Franck, an agnostic with Buddhist leanings, think he was doing, plunging into a Catholic council whose sessions were not even open to many priests? He claimed he wasn't quite sure himself. In the context of the Cold War, he was initially galvanized by newspaper reports of John XXIII's speech at the Council's opening. In the space of a single book, his 1965 memoir *Outsider in the Vatican*, he described his five trips to Rome variously as the rekindling of "an old love affair," the "settling of an account," a "safari into the Vatican," an "adventure," and a "hopeless undertaking." But it is clear that, far from being hope-less, his project was in fact driven by hope.

2015 was the 50th anniversary not only of the closing of the Council, but of its signature document, *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World. Its famous opening lines invoke a favorite phrase of Pope John XXIII, who had addressed his encyclical *Pacem in Terris* to "people of good will."

1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ...
2. Hence this Second Vatican Council...now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity.

Franck's many drawings of Protestant, Orthodox, and other "observers," as well as his own presence at the Council, remind us that Vatican II was in part about an effort to build relationships with people of good will. A number of people who viewed the exhibit expressed surprise that Franck neither started out as a Catholic nor converted. Yet I came to feel that our surprise about this fact—for I initially shared it too—was missing the lesson these drawings had to offer. The drawings' very existence, signaling the willingness of Franck and of all the observers to upend their lives in order to participate, reminds us that Council participants came to feel that the act of respectful dialogue and

Visit ntrda.me/22x71FR to see the online exhibit of "Outsider at the Vatican: Frederick Franck's Drawings from the Second Vatican Council."

collaboration between Catholics and other “people of good will” was a good in itself. *Gaudium et Spes* is characterized by a commitment to mutual teaching and learning, not to an effort to convert in the technical sense. It suggested that the call to conversion is about something deeper than a visible allegiance to the juridical structures of Catholicism.

Franck’s portraits of observers and his sketches of ecumenical gatherings stress the call to dialogue and the discarding of mutual suspicion. Instead of endlessly recruiting for their own teams, Protestants, Catholics, and Orthodox were to discover that they belonged to humanity itself. One of the keys to the Council’s success was the decision to let people of good will be themselves. And I came to think that, in studying Franck’s drawings, I as a Catholic could see the results of that success. By looking at Franck as a person of good will rather than as a potential “convert,” I could see more easily what John hoped to gain in establishing the conciliar paradigm of collaboration. Franck’s drawings show what is possible when we set out to dialogue in the spirit of good will. He drew observers interacting with each other at Casa Unitas, the house in Rome where many of them lived during the Council; he drew them during conferences; he drew Catholics like Cardinal Augustin Bea and others who showed a special interest in ecumenism. These drawings show us Vatican II not as a game for insiders, but as a hope for something bigger, a Council meant to unite the world against grave risks. “If there is to be a future,” Franck wrote, commenting on the very present risk of nuclear war, “the Spirit will have to be proclaimed in ever greater liberty.... this was the longing and the effort I had felt behind all these utterances of Vatican II, an effort to overcome all conventional and traditional limitations and to transmit a universally valid message that would deepen our meditation on ourselves and our oneness in the Great Mystery of Being.”

The People of the Council

Franck initially arrived in Rome armed only with an introduction to the Dutch-born bishop of remote Surabaya, Indonesia, a distant relation of his wife, Claske. Yet, in one of the moments of serendipity Franck loved to recount, Bishop Jan Klooster proved an invaluable contact early on, arranging a series of portrait sessions with his fellow missionary bishops. As one subject introduced him to the next, Franck gradually expanded his circle. Fifty years later, working with Franck’s drawings plunged me into the everyday experience of the Council: the ordinary bustle of the refectory and the press room; the

exhilarating conferences given by newly prominent *periti* (theologians); the pathos of John XXIII’s death and the pomp of his burial; Protestant observers discovering Rome; Europeans discovering the existence of the “global church”; and above all, the intimacy of the many men, and a few women, who were coming to understand that their years of meetings would change the Church forever—though how, exactly, none of them knew.

As I researched Franck’s subjects and spent more time with their carefully drawn portraits, I began to see the drawings as a collective argument in favor of a focus on the people who wrote the decrees of Vatican II, and not only on the decrees themselves. Franck was an intelligent and highly verbal person, and he did not think the documents of the Council were irrelevant. But they are important, in part, as the record of a group of people’s discovery of their common humanity—which meant that each individual was inherently important.

“As I continued drawing [Cardinal Ottaviani] I began to see him differently. Where I had only seen arrogant rigidity and decrepitude, I saw the human being—until I realized that I was seeing him with a kind of love.”

This quality of Franck’s approach becomes clear when comparing his earlier Council drawings with later ones. Earlier drawings of crowd scenes in Rome, when he knew no one, can be biting. He never withdrew his criticism of bureaucratic maneuvering or of ostentatiousness within the Church, but there is a striking difference in his later drawings, made as he came to know the delegates. Franck’s bishops are eminently human; he delighted in the endless oddities of old men’s ears, noses, jowls, and paunches, but only rarely did his lively sense of humor

get the better of him, tipping his witty drawings into caricature. His favorites are clear: the liberal theologians and bishops who sat for him got sympathetic treatment, showing kindly expressions and compassionate eyes, while more conservative delegates, especially members of the Curia, tended to be drawn with pursed lips and emphasis on their ceremonial attire.

Yet it is even more telling to look at his portraits of those who were not his theological heroes. Looking back on his own development, Franck reflected later about the process of drawing Cardinal Alfredo Ottaviani, considered by many liberals and progressives to be one of the villains of the Council. He wrote:

I saw him as a Grand Inquisitor. He was old and half-blind. One eye was glassy, the other drooped. He had a confusing multiplicity of chins. As I continued drawing him I began to see him differently. Where I had only seen arrogant rigidity and decrepitude, I saw the human being—until I realized that I was seeing him with a kind of love. While seeing/drawing a face, any face, one sees into the very center of human experience—of existence as such: the one ineffable.

Ottaviani's chins are a matter of record, and Franck drew them with gusto. But at the same time he came to see that Ottaviani was not his chins; and it was this emotional insight that drew him away from caricature and into portraiture. In turn, this is the great success of these drawings: to help us understand anew that human beings wrote the Council documents, and that for better or worse the documents are marked by the process of their development in this particular moment, in this particular place, by these particular people. This is what John J. Wright, Bishop of Pittsburgh, meant when he commented in 1964 that "No one has caught the human diversities and divine dimensions of the Vatican Council as has Frederick Franck." At the time, as well as 50 years later, the drawings represent a way of entering, emotionally, intimately, personally, into the life of the Council.

Looking and Love

It might seem obvious to argue that in order to understand a work of art, we have to look at it. Yet despite the visual nature of our culture, studies consistently show that people make snap judgments within seconds of seeing an object. As I took visitors through the exhibit of Franck's drawings, I encouraged them to spend significant time gazing at a particular work or two, a practice that builds off the insight Franck shared about Ottaviani. The act of looking is, traditionally, a way of falling in love. As I worked with the drawings and reread the Council's documents, I came to see Franck's story as a theological claim. It began with his feeling of love for John XXIII, a feeling strongly expressed in his extraordinary portraits of John in his last illness and on his bier. But while that feeling never faded, as Franck drew he very quickly saw that though John remained the Council's guiding spirit, its success did not rise and fall on him alone. Although we often speak about "The Council" as a kind of monolithic singularity, what we know—and what Franck's breadth of subject matter illustrates—is that there was no such thing. The individual delegates made choices, and in their wake and by extension, *we* make choices. Franck also made a choice: to stay in Rome past John's death, and to enter fully into the events and relationships open to him. Thus the drawings conceptualize love as an ongoing act of participation.

To love is not only to feel. It is also not to idolize, in the theological sense, a person or a moment, to yearn for an earlier time, whether Trent or Vatican II. It's to let that feeling transform the way we live. Franck allowed himself to grow in love for the people of the Council, and by leaving us the drawings he made, he has given us a gift: a way to grow in love for them ourselves, and therefore to enter as characters into a living story.

This is why I think these works remain of interest, 50 years after the closing of Vatican II. At the end of Franck's memoir of the Council, this is what he wrote:



[Untitled: Sleeping Delegate] Undated. Pencil, ink, and chalk on paper. Image courtesy of Pacem in Terris: the Frederick Franck Museum.

The Council will begin in earnest only after the last words of the final ceremony have echoed through St. Peter's. Then the Council too must die, to bring forth the new harvest. The great prophet Pope John continues to speak: "When truth reigns, charity is law. The Council now beginning rises in the Church like daybreak. It is now only dawn." ✚

Catherine R. Osborne is a postdoctoral fellow at the Cushwa Center and was the curator of "Outsider at the Vatican: Frederick Franck's Drawings from the Second Vatican Council," an exhibition which ran from August 2–September 30, 2015, at the Notre Dame Center for Arts and Culture. She holds a B.A. in art history from Swarthmore College and a Ph.D. in theology from Fordham University. This essay is adapted from a gallery talk given on September 9, 2015.

Mounting an Exhibition

Frederick Franck donated 128 of his Vatican drawings and two oil paintings to the Catholic Documentation Centre at Radboud University (Nijmegen, The Netherlands) on the 25th anniversary of John XXIII's death. Previously, a benefactor had purchased and donated 84 drawings of the first and second sessions of the Council to St. Louis Abbey. Finally, Franck retained more than 100 Vatican drawings at the time of his death, and these entered the collection of the museum Pacem in Terris in Warwick, New York. These works represent the bulk of Franck's record of Vatican II.

The St. Louis Abbey drawings toured the United States during the mid-1960s, and at least two exhibits—in New York and Holland—were held on the 25th anniversary of Vatican II. However, the drawings had been largely inaccessible to the public for decades.

Our exhibition involved tasks unusual for the Cushwa Center, though familiar to museum curators everywhere. First, we arranged for permission to borrow art from two of the principal collections, graciously granted to us by Lukas Franck (the artist's son) at Pacem in Terris and by Lodewijk Winkeler and Vefie Poels at Nijmegen. Next we were fortunate to find a beautiful gallery at the Notre Dame Center for Arts and Culture, as well as a willing collaborator in its art coordinator, Alex Schaufele.

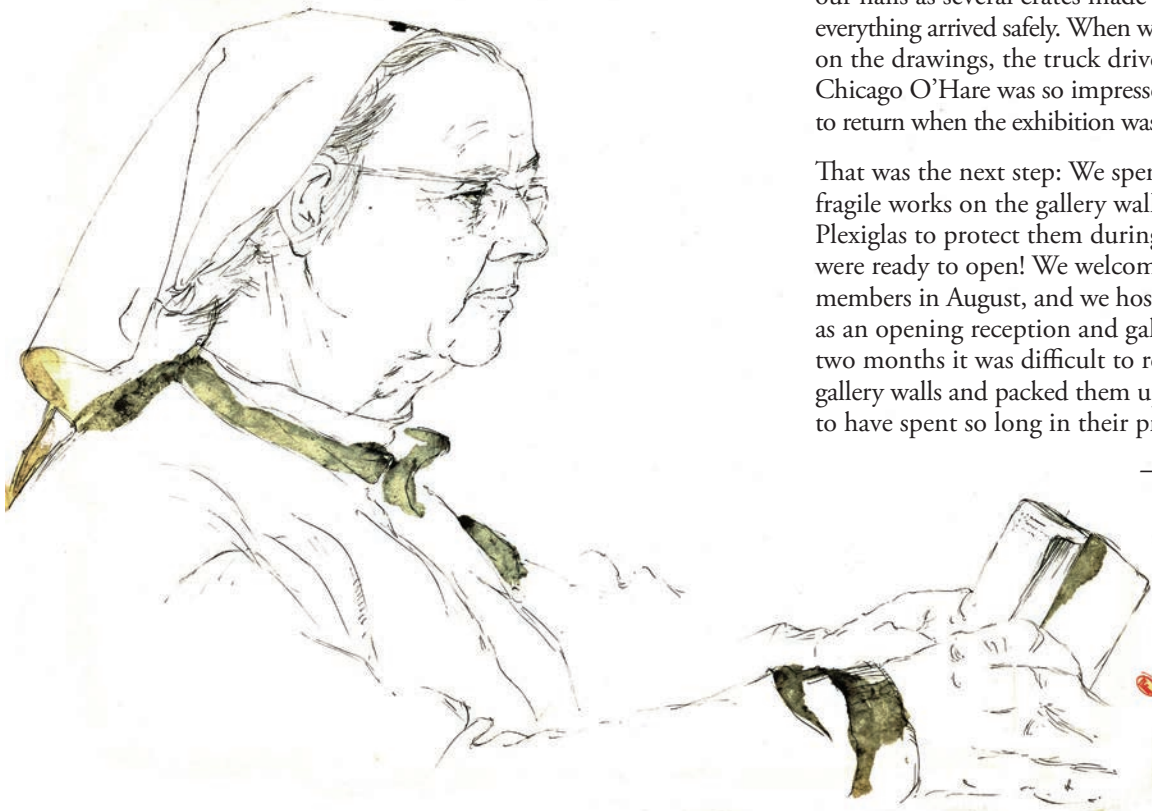


Lukas Franck, son of Frederick Franck, attended the exhibit's opening at the Notre Dame Center for Arts and Culture on September 9, 2015. He is pictured with curator Catherine R. Osborne in front of a portrait of Pope John XXIII painted by his father.

Safely packing and shipping fragile works on paper meant turning to a variety of funding sources. Sponsorship by the Hesburgh Libraries, the Institute for Church Life, the Institute for Scholarship in the Liberal Arts, the Nanovic Institute for European Studies, the Notre Dame Center for Liturgy, the Notre Dame Forum, and the Office of the President underwrote the costs of professional art packing and shipping. We still bit our nails as several crates made their way to South Bend, but everything arrived safely. When we opened the first crate to check on the drawings, the truck driver who'd brought them from Chicago O'Hare was so impressed by the work that he vowed to return when the exhibition was hung and see the whole thing.

That was the next step: We spent three days mounting the fragile works on the gallery walls and covering them with Plexiglas to protect them during the exhibition. Finally, we were ready to open! We welcomed a stream of community members in August, and we hosted groups of students as well as an opening reception and gallery talk in September. After two months it was difficult to remove the drawings from the gallery walls and packed them up again—but we were grateful to have spent so long in their presence.

— By Catherine R. Osborne



Sister Jacoba de Grandchamps, Lod (Lydda) near Tel Aviv, N.D. Pencil, ink, and chalk on paper. Image courtesy of Pacem in Terris: the Frederick Franck Museum.



Sister Mary Luke Tobin, S.L. (center) and Rosemary Goldie (far right, in profile) with other women auditors at Vatican II (Photo: The Loretto Heritage Center Archives)

HISTORY *of Women Religious*

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‘In Memory of Them’: The Women Drafters of *Gaudium et Spes*

by Elaine Catherine MacMillan

Catholic women made Church history during 1965. From January to December that year lay women, both single and vowed religious, worked diligently on the drafting commissions and sub-commissions of *Gaudium et Spes*. References to their participation can be found in footnotes to standard histories and commentaries of Vatican II, and they are also represented in Carmel McEnroy’s book *Guests in Their Own House: The Women of Vatican II*, as well as by their own memoirs and writings. But the stories of these women risk remaining a footnote to Church history if we do not remember them by name or remember what they contributed to the Council. The purpose of this article is to remember three of the women “auditors,” Pilar Bellosillo, Rosemary Goldie, and Mary Luke Tobin, S.L., who participated on the drafting commissions that prepared *Gaudium et Spes* for the last session of the Council. The work of these women on *Gaudium et Spes* also influenced the *Decree on the Apostolate of the Laity*.

Who Were the Women Drafters?

Space does not permit full consideration of all the women who worked as drafters of *Gaudium et Spes*. I’ve chosen Bellosillo, Goldie, and Tobin because these three repeatedly found themselves in the “inner circle” of drafters and translators of the text throughout 1965. Bellosillo, a Spaniard and physician by training, was, at the time of the Council, president (1961–’74) of the World Union of Catholic Women’s Associations (WUCWO) an organization then numbering approximately 36 million Catholic women worldwide. Goldie, an Australian by birth, was the executive secretary of the *Comitato Permanente dei Congressi Internazionali per l’Apostolato dei Laici* (COPECIAL) from 1958–’67. Of the three, Mary Luke Tobin, S.L., remains the best known to Catholics in the United States. Tobin was the superior general of the Sisters of Loretto during the Council and had been recently elected president of the then Conference of Major Religious Superiors of Women’s Institutes of America—now the Leadership Conference of Women Religious.

Strong bonds developed between the women who arrived during the third session of the Council. As 1965 progressed and they were immersed in the work of the Council, these bonds deepened. Goldie and Tobin, for example, spoke highly of each other in interviews granted after the Council. In many ways there were greater affinities between the laywomen Goldie and Bellosillo, and Tobin, a sister, than there were between Tobin and the other sisters at the Council. For this, Tobin credits her community’s

general chapter in 1964. It prepared her for the work of the Council just as Goldie’s work on COPECIAL and Bellosillo’s work with WUCWO had prepared them.

All the women had to have a strong sense of humor. None of these three heard about their formal invitations to the Council through regular channels. Bellosillo’s hairdresser broke the news to her. Tobin was already crossing the Atlantic, mandated to hang out in the halls of the Vatican and learn what she could, when a reporter informed her that she’d been invited. And Goldie, though living and working in Rome, received her invitation shortly before the Vatican made the formal announcement that women would be invited to the third and fourth sessions. Tobin’s irrepressible humor surfaced immediately upon arriving in Rome. When she went to receive her credential to attend conciliar sessions she was told that she could attend “sessions of interest to women.” “Hmmm,” she said, “I’ll go to all of them!” And she did.

The women also needed a sense of humor to weather slights such as clergy who shielded their eyes to avoid having eye contact with them and men who refused to share their coffee bar with them. A coffee bar had to be hastily created for the women after Tobin, at the invitation of two male auditors, took her first coffee break with the men. For the remainder of the Council the women were segregated at their own coffee bar, which they, tongue in cheek, called the “Bar None” to distinguish it from the all male “Bar Jonah” and “Bar Abbas.” Though the Swiss Guard ensured that the women did not breach the bounds of the male coffee bars, some brave men chose spend their coffee time at the “Bar None.”



Mother Suzanne Guillemin, D.C., then-Superioress General of the Daughters of Charity, with other auditors, including Sr. Mary Luke Tobin, S.L.
(Photo: Fotografia Pontificia Giordani/Fotografia Felici, Rome)

Many of the women auditors had been influenced by the Catholic Action movement, which, in the pre-conciliar days, had provided them with a strong sense of their role in the apostolic mission of the Church. They did not let slights such as these daunt or dissuade them. Robert McAfee Brown, a Protestant observer at the Council who was known for his limericks, penned an ode for Tobin that could easily be applied to all the women. “And if the Curia thought that Sister Mary Luke would remain obscurely docile/ It just shows how little they understood her conception of what it means to be an apostle.” These women were not going to squander their opportunity to contribute to the work of the Council.

From Auditors to Drafters

How did these women, who were invited as “auditors” to the Council, end up contributing to the commissions and sub-commissions of *Gaudium et Spes*? The participation of these women on the drafting commissions was not assured by any means. According to Tobin, while some bishops appreciated the presence of women at the Council, most were indifferent and ignored them. Others were openly hostile. Archbishop Ildebrando Antoniutti, Prefect of the Congregation for Religious, exemplified this hostility toward the women.

In *Guests in Their Own House*, McEnroy tells the story of how Antoniutti refused to allow women religious to participate in the drafting of *The Decree on the Adaptation and Renewal of Religious Life*: he told them, “You may try again at the Fourth Vatican Council.”

The women’s key ally with respect to *Gaudium et Spes* was Bernard Haring, the Redemptorist moral theologian. He lived up to his nickname, “Haring the Daring,” when, in his capacity as coordinating secretary for the Central Commission, he personally invited six of the women auditors (Bellosillo, Goldie, Tobin, Marie Monnet, Marie Vendrik, and Suzanne Guillemin, D.C.) to participate in a drafting session

between January 31 and February 6, 1965. All six women showed up, along with 30 council fathers, 49 *periti* and 10 male auditors. Haring’s risk paid off. None of the bishops objected—or dared object—to the presence of the women and, according to Haring, the women made excellent contributions. They were subsequently much sought after for participation on numerous drafting commissions for *Gaudium et Spes* and other conciliar documents. Of the six invited to the January 31 meeting, Goldie, Tobin, and Bellosillo were invited to return the following week (February 8–13, 1965) and meet with members of the Central Sub-commission and the presidents of the sub-commissions. From this point on, these three women were part of the inner circle of the drafting and translating commissions of *Gaudium et Spes* for the remainder of 1965.

Women’s Contributions to *Gaudium et Spes*

Reflecting on the women’s contributions to *Gaudium et Spes*, Bellosillo argues that the women were, in many ways, better positioned than the bishops to discuss the Church in the Modern World. As leaders of global organizations, the women had an understanding of the universal Church and the Church in the modern world in a way that the bishops at the time did not. As the novelty of having women on the commissions and sub-commission wore off, the bishops began to recognize and accept the women as experts in this area. Bellosillo recounts that bishops asked her repeatedly, “How do you answer the call of *Gaudium et Spes* in the world?” As with any multi-authored text like *Gaudium et Spes*, it’s difficult to tease out the explicit contributions of the women auditors. Nonetheless, we can piece together from various sources at least three significant contributions.

First, the women resisted any Council statements that would either strictly limit or poetically define women’s roles in society and the Church. In the 2012 video *The Faithful Revolution Vatican II: Inspired Awakening*,

Tobin recalls Goldie's response to Yves Congar when he proposed what he thought was a flattering and positive passage about women: "Père Congar, I appreciate your efforts to say something nice about women. You can leave out all those flowers and compliments—Women want only one thing. They want to be considered as, and treated accordingly, as the true members of the Church that they are, the true human persons they are in the Church. Nothing else will satisfy them."

Tobin argues that this response should be engraved in gold for all eternity.

Bellosillo was equally impatient with the poetic and flowery language used by well-intentioned men at the Council to describe women and equally vocal in stating her displeasure. "That imagery has nothing to do with the reality women live," she said in McEnroy's *Guests in Their Own House*. "This kind of language detached from life puts woman on a pedestal instead of on the same level as man . . . This does woman a disservice because it does not take seriously her equal dignity and humanity."

Tobin resisted special consideration for women because she interpreted it as undermining women's membership in the Church. At the end of the Council, when women were brought out onto the stage and honored for their contributions to the Church, Tobin interpreted it as yet another example of women being treated as a "category" in the Church rather than recognizing women as Church.

Second, the discussions by and about women found in *Gaudium et Spes* would have an impact on the development of the *Decree on the Apostolate of the Laity*, especially no. 9. Goldie is credited in the Abbott edition of *The Documents of Vatican II* with contributing the following statement to that text: "Since in our time women have a more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate." It is, however, not always as easy as this to determine which woman contributed which statements to *Gaudium et Spes*. Suffice it to say that without their presence on the commissions, and their input during the drafting, the document would have been very different.

A third contribution is found in *Gaudium et Spes* no. 90, another paragraph in which Goldie takes special pride. This paragraph discusses the role of Christians in international institutions—a topic on which these women were experts. Goldie argues that this passage laid the foundation for the Pontifical Council for the Promotion of Justice and Peace.

During the final drafting and translating of *Gaudium et Spes* between October and December 1965, Goldie



Sister Mary Luke Tobin, S.L., seated next to Rosemary Goldie during a meeting of the Church in the Modern World drafting commission (Photo: The Loretto Heritage Center Archives)

describes the feverish conditions under which the drafters worked. As a member of the translation teams she and others had to ensure that each translation was consistent, one with the other and each with the Latin. As a result the women's influence on the content of the final text diminished.

A Historical Curiosity? Remembering Women at Vatican II

One particular incident at the end of the Council must have come as a blow to the women. Having weathered slights when they first arrived at the Council, they had to do so again at the end. All the auditors had chosen Bellosillo to publicly thank Pope Paul VI for inviting them to the Council. But when they asked permission for Bellosillo to do so, they were told that it was premature for a woman to speak in the Council, and their request was denied. With this incident, the women auditors confronted what they had been able to ignore, albeit briefly, during the drafting of *Gaudium et Spes*. They had been invited to the Council as auditors/listeners and left the Council as such. But, throughout 1965, they did much more than listen—they spoke, and they helped shape *Gaudium et Spes* and other Council documents. They deserve to be remembered for this.

Rosemary Goldie closed her article on lay participation at the Council by voicing her concern that women's participation at the Council will be remembered as little more than a historical curiosity. To ensure that the contributions of the women auditors at Vatican II are remembered as more than that, I invite you to keep alive the memory of their presence at the Council and their contributions to *Gaudium et Spes* and to do so "in memory of them."

Elaine MacMillan teaches theology at the University of St. Thomas, St. Paul, Minnesota. Our thanks to Eleanor Craig and Matteo Binasco for photo research.

Whither Women Religious: Analysing the Past, Studying the Present, Imagining the Future

10th Triennial Conference on the History of Women Religious

June 26–29, 2016 | Santa Clara University

Sunday, June 26, 2016

10:00 a.m.

Sunday Mass | Mission Santa Clara De Asís

Noon–4:00 p.m.

Registration Open | Graham Foyer

2:00–3:00 p.m.

Keynote Address | Graham 156

Deirdre Raftery, University College Dublin
“Researching Women Religious in the 21st
Century: Old Challenges and New Opportunities”

3:30–4:00 p.m.

Afternoon break

4:00–5:30 p.m.

Session A | Relationships with Clergy | Graham 163

Chair: *Jim Carroll, Iona College*

Jamila Jamison Sinlao, University of California,
Santa Barbara

“Pioneer Sisters in the West: Catholic Women
Religious in the Archdiocese of San Francisco,
1850–1860”

Diane Batts Morrow, University of Georgia

“The Oblate Sisters of Providence and the
Josephite Fathers, 1878–1903”

Betty Ann McNeil, D.C., DePaul University

“Crises—Charism, Community, and Cornettes:
The Sisters of Charity of St. Joseph’s,
Emmitsburg, Maryland, 1809–1849”

Session B | Care for the Earth, Community, and the Whole Person | Graham 164

Chair: *Mary Anne Foley, C.N.D., University of Scranton*

Donna Maria Moses, O.P., Dominican Sisters of
Mission San Jose

“Religious Life in the Land of Olive Oil and Honey”

Ryan P. Murphy, Temple University

“Corporate Stances as Lived Religion: The Sisters
of St. Joseph and Social Justice Activism”

Deborah Torres, Creighton University

“The Impetus of Charism for Women Religious in
Response to Human Trafficking”

5:30–7:30 p.m.

Dinner

7:30–9:00 p.m.

Picture in 1,000 Words I | Graham 156

Chair: *Catherine R. Osborne, University of Notre Dame*

Barbra Mann Wall, University of Virginia

“Photographs as Evidence for Demonstrating the
Role of African Sisters in Humanitarian Relief”

Dana A. Freiburger, University of Wisconsin–Madison

“The Many Universes of Seddie Bingham / Sister
Aloysia (1873–1899)”

Elizabeth Perry, Framingham State University

“The Stations of Our Saviour’s Passion: An
Illuminated Manuscript from Syon Abbey, Lisbon”

Shannen Dee Williams, University of Tennessee
at Knoxville

“On Discovering Barkley Hendricks’s *My Black
Nun* (1964)”

Susan Maloney, S.N.J.M., Sisters of the Holy
Names of Jesus and Mary

“From Bride of Christ to Unfinished Liturgy:
Spiritual Transitions in the Life of Anita M.
Casparly, I.H.M.”

Maggie McGuinness, Lasalle University

“Katharine Drexel’s Ministry in Philadelphia”

Natalie Carroll Sargent, University of Notre Dame

“‘One in Heart’: Women Monastics and Active
Sisters Come Together”

Monday, June 27, 2016**8:00-9:00 a.m.**

Breakfast

9:00-10:30 a.m.**Session A | Myths and Memory | Graham 163***Chair: Diane Batts Morrow, University of Georgia*

Matthieu Brejon de Lavergnée, Paris Sorbonne University

“About the Myth of Origins: The Daughters of Charity and Their Founders (17th–20th Century)”

Jane Kelly, University of Melbourne

“Remembering for the Sake of the Mission and Revisiting the Myths”

Katharine Massam, University of Divinity

“Remembering the Aboriginal Benedictines, Imagining Reconciliation in Australia”

Session B | Educational Praxis | Graham 164*Chair: Elizabeth Smyth, University of Toronto*

Jacqueline Gresko, Douglas College New Westminster

“Women Religious Teaching Japanese Evacuees in Canada During World War II: Context and Comparisons”

Melanie Sue Carroll, Syracuse University

“Teaching Nuns and Special Education: Using Historical Models to Inform Contemporary Teacher Preparation”

Carey Pallister, Sisters of St. Ann Archives

“Nurturing the Creative Spirit: The Importance of Teaching of Art in North American Convents”

10:30-11:00 a.m.

Morning break

11:00 a.m.-12:30 p.m.**Session A | Interrelations: Colonizers and Colonized | Graham 163***Chair: Carmen Mangion, Birkbeck, University of London*

Alison Graham, University of Toronto

“Imperializing Femininity: Vowed Women and Enclosure in Spanish Manila, 1620–1790”

Annie Stevens, Webster University

“Making the Future Possible: Lessons in Loretto Mission from China to Pakistan”

Jillian Plummer, University of Notre Dame

“Gender and Sexuality in Christian Mission: Society of the Holy Child Jesus in Nigeria”

Session B | Recovering Voices | Graham 164*Chair: Fernanda Perrone, Rutgers University*

Susan Maloney, S.N.J.M., Sisters of the Holy Names of Jesus and Mary

“In Her Own Words: The Spirituality of Anita M. Caspary, I.H.M.”

Nan Cano, I.H.M., Immaculate Heart Community of California

“The Challenges and Rewards of the I.H.M. Community as a Contemporary Ecumenical Community 1970–2015”

Carolyn Osiek, R.S.C.J., Society of the Sacred Heart

“Editing a Saint: The Challenges of Bilingual Transatlantic Cooperation with the Writings of St. Rose Philippine Duchesne”

12:30-2:00 p.m.

Lunch

1:00-2:00 p.m.

Docent-led tour | Mission Santa Clara De Asís

2:00-3:30 p.m.**Session A | Picture in 1,000 words II | Graham 156***Chair: Mary Beth Fraser Connolly, Purdue University Northwest*

Caroline Bowden, Queen Mary University of London

“Margaret Wake in Her Clothing Gown, 1633”

Caroline N. Mbonu, H.H.C.J., University of Port Harcourt, and Petronilla Umunna, Catholic Institute of West Africa

“Unfolding Dreams: Odyssey of M. Charles Walker, R.S.C., and the Native Sisterhood (H.H.C.J.)”

Kara French, Salisbury University

“N is for Nun: Women Religious in Early American Children’s Literature”

Rebecca Berru Davis, College of St. Benedict and St. John’s University

“Sister Helene O’Connor, O.P., Liturgical Art: An Apostolate and a Pedagogy For Artists and Educators”

PROGRAM SCHEDULE

Ryan P. Murphy, Temple University
 “Going Against the Flow: The Sisters of St. Joseph and the Redirection of the Wissahickon Creek in Philadelphia”

Turlough McConnell, Turlough McConnell Communications
 “The Sisters of Charity, New York City’s Famine Irish, and the Irish-Catholic American”

Session B | The Changing Classroom | Graham 163
 Chair: *Melanie Carroll, Syracuse University*

Rosa Bruno-Jofré, Queen’s University, and Patricia Quiroga Uceda, Theory and History of Educational International Research Group (THEIRG)
 “The Religiosas Concepcionistas Misioneras de la Enseñanza in Spain, Late Francoism, and the Reception of the Second Vatican Council”

Christine Baudin Hernandez, St. Agnes Academy
 “Sisters and the City: The Dominican Sisters of Houston and the Evolution of an Educational Infrastructure”

Fernanda Perrone, Rutgers University
 “Reevaluating the Loretto Community’s Higher Education Mission”

3:30-4:00 p.m.
 Afternoon break

4:00-5:30 p.m.
Sisters Negotiating New Roles in the Modern World | Graham 163
 Chair: *Carol Coburn, Avila University*

Carmen M. Mangion, Birkbeck, University of London
 “Adapting to the Modern Girl: British Catholic Religious Life, 1940–1970”

Thomas Rzeznik, Seton Hall University
 “Still the Sisters’ Hospital?: Transitions in Catholic Healthcare in the 1960s and Beyond”

Theresa Keeley, University of Louisville
 “Nuns, an Ex-Nun, and Ronald Reagan: Debating U.S.–Central America Policy in Ireland”

5:30-7:30 p.m.
 Dinner

7:30 p.m.
Film: *Chosen: Custody of the Eyes* | Graham 156
 Abbie Reese, Filmmaker

Tuesday, June 28, 2016

8:00-9:00 a.m.
 Breakfast

9:00-10:30 a.m.
Roundtable: Challenges and Promises in Researching the History of Women Religious | Graham 156

Chair: *Maggie McGuinness, LaSalle University*
 Carol Coburn, Avila University

Mary Beth Fraser Connolly, Purdue University Northwest

Elizabeth Smyth, University of Toronto

Kathleen Sprows Cummings, University of Notre Dame

10:30-11:00 a.m.
 Morning break

11:00 a.m.-12:30 p.m.
Session A | Getting in Touch with European Roots | Graham 163

Chair: *Katharine Massam, University of Divinity*
 Christine Anderson, Xavier University
 “Faith and Action: Continuity in the Religious Life of Sister Blandina Segale, Servant of God”

Joseph Gerard Mannard, Indiana University of Pennsylvania

“‘Enveloped in a Fog of Mystery’: The Strange ‘Elopement’ of Sister Ann Gertrude Wightt from Georgetown Visitation in 1831”

Cecilia Murray, O.P., Mount St. Mary College
 “The Monasteries and How They Grew: American Dominican Cloisters”

Session B | On Leaving: Renewal and Reconciliation | Graham 164
 Chair: *Elizabeth McGahan, University of New Brunswick-St. John Campus*

Heidi Elizabeth MacDonald, University of Lethbridge
 “Choosing to Leave in the Post-Vatican II Era”

Christine Gervais, University of Ottawa
 “Spiritual and Societal Innovations Among Former Women Religious”

12:30-2:00 p.m.

Lunch

Research Round Table for Graduate Students | Graham 163*Chair: Catherine R. Osborne, University of Notre Dame***2:00-3:30 p.m.****Session A | Creation and Preservation of Religious Identities | Graham 163***Chair: Christine Anderson, Xavier University*

Jennifer E. De Vries, Georgetown University
 “Dressing the Part: Regulations on Clothing in Beguine Life Rules”

Michelle Meza, California State University Fullerton
 “Looking Toward the Future: Patronage Networks and Letter-Writing in English Convents, 1600-1800”

Session B | Consequences of Vatican II for Religious Life | Graham 164*Chair: Thomas Rzeznik, Seton Hall University*

Sally Witt, C.S.J., Sisters of St. Joseph
 “Schools and Hospitals on the Frontier: Sisters of St. Joseph of Concordia, Kansas, in Public Schools and Community Hospitals through the 20th Century”

Rosa Bruno-Jofré, Queen’s University
 “Transtemporal and Global Approaches in a Longue Durée History of Religious Congregations: The Process of Renewal of the Sisters of the Infant Jesus (Spanish Province) as Case Study”

3:30-4:00 p.m.

Afternoon break

4:00-5:00 p.m.**Session A | Women Religious Claiming Their Own Theology | Graham 163***Chair: Mary Oates, C.S.J., Regis College*

Katie Anne-Marie Bugyis, St. Martin’s University
 “Unveiling Women Priests in the Late Middle Ages: the Case of Barking Abbey”

Elissa Cutter, Saint Louis University
 “Angélique Arnauld, Reformer, Moinesse, and Théologienne: Jansenism and Counter-Reformation Catholicism at the Convent of Port-Royal”

Session B | Developing Organization**Structures: Two Case Studies | Graham 164***Chair: Barbra Mann Wall, University of Virginia*

Else-Britt Nilsen, Norwegian School of Theology
 “Whither Dominican Sisters? Dominican Sisters International-25 Years”

Elizabeth McGahan, University of New Brunswick-St. John Campus
 “Leadership Practices in a Canadian Congregation: An Overview”

5:00-7:00 p.m.

Reception | Location TBD

7:30 p.m.

Banquet | Locatelli Center

Wednesday, June 29**9:00-10:30 a.m.****Keynote Address | Graham 156**

Sandra M. Schneiders, I.H.M.

“Whither the Ministry of Women Religious?
 Critical Historiography as Creative Hermeneutics”

10:30 a.m.-12:00 p.m.**The Future | Graham 156***Chair: Catherine R. Osborne, University of Notre Dame*

Mary Johnson, S.N.D. de N., Trinity Washington University
 “International Sisters: Where and Who They Are”

Patricia Wittberg, S.C., Indiana University-Purdue University, Indianapolis

“International Sisters in the U.S. Today: Findings from a New Study”

Shannen Dee Williams, University of Tennessee, Knoxville

“‘The Future of the Black Catholic Nun [in the United States] Is Dubious’: Race, Religion, and the Changing Face of the Catholic Sister in the 21st Century World”

Why I Study Women Religious

by Thomas Rzeznik

Associate Professor of History, Seton Hall University



Sisters of Charity preparing medicines in the pharmacy of St. Vincent's Hospital, New York City, c. 1900. Courtesy of the Archives of the Sisters of Charity of New York.

I hadn't planned to study nuns. Sure, I could claim a long-standing fascination with them. I had sisters as teachers in both elementary school and high school, most of whom still wore habits. I am perhaps in the minority among my generation still to have had that experience. The names of those who taught me in the earliest grades—Presentata, Valencia, Aselle—both taxed my spelling skills and added to my teachers' intrigue. But that air of mystery surrounding the sisters never translated into an abiding intellectual curiosity about them. In graduate school, though interested in the place of Catholicism within American religious life, I turned my attention to Gilded Age affairs. In particular, I found myself drawn to the lives of the financial elite. I wanted to know more about their religious worldviews and the influence they had on their local churches and broader denominations through their philanthropy. My research strategy of "following the money" wasn't likely to lead me to the convent door.

Or so I thought. My decision to focus my research on Philadelphia brought the pleasure of several visits to the Motherhouse of the Sisters of the Blessed Sacrament, the religious order founded by Katharine

Drexel, one of the wealthiest women of her day. She used her inheritance of a banking fortune to support missionary outreach to blacks and Native Americans, sponsoring churches and schools throughout the American South and West and sustaining the work of her religious community.

But did studying Katharine Drexel really count as "studying women religious"? She was hardly representative of the vast majority of sisters. Even though she felt a deep vocation, lived a devout life, and held herself to the same standards of poverty she expected of all members of her religious community, she was, through it all, a "millionaire nun." Since the nature of her trust fund made it impossible for her to transfer legal control of her wealth to her religious order, she continued to control her own assets even after she entered the convent. As a result, she was distinguished not only by her wealth, but by the autonomy it afforded her. She retained her personal identity, set her own philanthropic agenda, executed and scrutinized contracts, and conducted her business affairs with an acumen that rivaled her economic equals.

Although Drexel may have been exceptional, I've come to realize that she was not as atypical as she might at first appear. Studying her life and career made me more mindful of the corporate activities of women religious and their role in building, sustaining, and managing the institutional life of the church. Drexel and her community were responsible for expanding the church's physical presence and serving those at its social and geographic peripheries. In the process, they advanced a new vision of what the church might be.



Thomas Rzeznik

I've come to appreciate how women religious did more than simply staff Catholic institutions. Rather, they supplied those institutions with their animating spirit and inner dynamism. That insight has become all the more apparent to me in my current work on the history of St. Vincent's Hospital in New York City. Founded by the Sisters of Charity in 1848, it stood at the vanguard of Catholic healthcare for more than 150 years. It's especially noteworthy for its commitment to providing care for the poor and marginalized, from immigrants and orphans to the

see Why I Study on page 23

“Still Guests In Our Own House? Women and the Church Since Vatican II” Conference Recap

by Mary Beth Fraser Connolly

In November the Gannon Center at Loyola University in Chicago hosted “Still Guests In Our Own House? Women and the Church Since Vatican II,” a conference that looked at women, the Church, Catholic theology, and explored how much women’s lives have changed since the Second Vatican Council.

This conference was first and foremost a theology conference. As a historian of American Catholic women, I have a particular interest in Vatican II and how women’s lives changed. Vatican II factored heavily into my book about the Chicago Sisters of Mercy. I went to learn more context and consider an enlarged perspective of this period of recent women’s history.

The conference began on Friday night with a keynote address from M. Shawn Copeland, whose presentation on gender and racial disparities in Catholic theology, as well as how we might do better on both fronts, set the tone for the next day. Kathleen Sprows Cummings responded to Copeland’s talk and gave a different type of context, one that challenged our thinking both generationally and historically. Copeland and Cummings asked: *Why does women’s ordination matter when declining numbers of millennial women attend church at all?* Cummings is a historian, while Copeland is a theologian. This difference in discipline enlivened the discussion that followed with the audience.

Some highlights from the conference were Emily Sammon’s paper, “Womanhood in the Church: Natural Ideal, Theological Decoration, or Unacknowledged Reality?” Sammon challenged her audience to engage in open dialogue with the Church, and to have conservative and liberal voices hear one another. Mary Henold, with her paper “Does Anyone Miss the Junior Catholic Daughters?: Assessing the Response of Laywomen’s Fraternal Organizations to the Second Vatican Council,” pushed her audience to consider what happens when women lose their access to a “pulpit” (voice), as in the case of the Catholic Daughters of America. Other dynamic presentations included Jill Peterfeso on the Roman Catholic

Womenpriests group and Jeanine Viau, who presented the paper, “Not Guests, Still Handmaids: An Analysis of Catholic Feminist Vocations after Vatican II.”

Many papers challenged those present to consider the development of Catholic theology since Vatican II, pushing at the place of women in the discipline of theology itself. For that reason, the most challenging panel was the last one I heard, “Doing Catholic Theology in a Multigenerational Context of Women” and more specifically, Susan Abraham’s paper “Mentoring (in)hospitable Places: Collegiality in Catholic Academic Contexts.” Abraham asked her audience to think hard about what we mean when we say “Vatican II,” and whether we think about it only in a Western context. Her questions were difficult and went unanswered.

Where exactly do women fit within the Catholic Church? That’s a big question. Is the challenge to the traditional church purely a liberal/feminist one? What happens when there are no options for laywomen outside traditionalist throwbacks to the 19th century? Most conference participants were academically minded people studying theology. Some attendees, however, had more pastoral questions at the forefront of their work. While the conference provided much food for thought, it did not explore where women fit within Catholic ministry, nor did it raise the question of how theology feeds ministry. Henold’s paper about the Catholic Daughters who lost their pulpit springs to mind. How is the Catholic Church making room for women’s voices and how are Catholic women claiming space in that house?

Mary Beth Fraser Connolly is a lecturer in history at Purdue University North Central.

Book Notes

The Gannon Center for Women and Leadership at Loyola University Chicago is producing a series of booklets about Chicago Catholic women. *Ann Ida Gannon, BVM* by Robert Aguirre and *Carol Frances Jegen, BVM* by Prudence Moylan are now available. Gannon recently celebrated her 100th birthday. The booklet about Jegen details her contributions to adult education, ecumenism, Hispanic ministry, and more. It also tells of her role in founding the National Center for the Laity, including her willingness to house NCL at Mundelein College during NCL's first

years. In the Gannon Center's hopper is a booklet about Peggy Roach (1927–2006) by Nicholas Patricca and in consideration one about Patty Crowley (1913–2005). Visit luc.edu/gannon for more information.

Nadine Foley, O.P., and **Arlene Bachanov** have published *To Fields Near and Far: Adrian Dominican Sisters History 1933-1961*, which is the third volume of this congregational history. To order the book email webershop@adriandominicans.org or call 517-266-4035.

Archives Notes

The personal papers of several well-known American sister-theologians active in the last few decades are beginning to make their way to university archives. Please email chwr@chwr.org if you have any additions for this list.

- **Joan Chittister Papers, 1971–2015**
Penn State University
libraries.psu.edu/fndinguids/9468.htm
- **Elizabeth A. Johnson Papers, 1941–2013**
University of Notre Dame
archives.nd.edu/fnddaids/ead/xml/eaj.xml
- **Sandra Schneiders Papers**
Santa Clara University Archives & Special Collections
[will open June 2016]

Job Opportunity

Loretto Heritage Center Archives and Museum in Nerinx, Kentucky, seeks a professionally trained archivist with well-honed skills across the full spectrum of archival functions. The Loretto Heritage Center includes both an archive and a museum where the 200-year history of the Sisters of Loretto and the 40-year history of the Loretto Community are documented in paper, artifacts, and richly interpretive exhibits. Visit careers.archivists.org/jobs/7983858 for details about this position.

Why I Study Women Religious *(continued from page 21)*

early patients of the AIDS crisis. It was the physical manifestation of the order's mission and charism.

I hope that my work on St. Vincent's helps draw attention not just to the work of women religious as nurses and caregivers, but to their ability to carve out space and create structures that enabled them to live their vocations and advance the Church's social mission. I'm also interested in what studying the life cycle of an institution like St. Vincent's can tell us about the trajectory of its sponsoring religious

community. The Sisters of Charity were involved so intimately in so many aspects of the hospital's development and operations that their identity became virtually inseparable from the hospital's. More reflection is needed on what the institutions they established meant for women religious, not only as those institutions developed and grew, but also as they declined or took on new life. As all those who study women religious know, there is much research still waiting to be done!



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

CALL FOR PAPERS

Cushwa Center
for the Study of American Catholicism

and

Conference on the History of Women Religious

INTERNATIONAL SYMPOSIUM

April 6-8, 2017

University of Notre Dame
Notre Dame, Indiana (USA)

St. Frances Xavier Cabrini wrote in 1887 that "the world is too small to limit ourselves to one point; I want to embrace it entirely and to reach all its parts." Cabrini, who named herself after another great missionary saint, was the founder of the Missionary Sisters of the Sacred Heart, a congregation that established missions in the United States, Europe, South America, and eventually Africa, Australia, and China. The study of missionary sisters embraces both Cabrini's boundless ambition as well as the practical and cultural constraints that have shaped the actual outcomes of her and others' journeys. In honor of the centenary of Cabrini's death, we invite paper and panel proposals on Catholic sisters as global missionaries.

By virtue of their multinational structures, women's religious congregations offer a particularly fruitful way to study the global history of the church. At this symposium, an international group of scholars will consider the remarkable story of how, over the course of the last four centuries, hundreds of thousands of vowed Catholic women left their home countries to travel to all corners of the world, where they built and served in schools, hospitals, and other institutions, and where they encountered local situations often far different than what they had imagined—experiences that in turn shaped the futures of their orders both at home and abroad.

Scholars are invited to submit proposals for papers that explore missionary sisters from a variety of disciplines and approaches, including history, education, religious studies, gender studies, sociology, and media studies. We encourage scholars to consider global missionary sisters in different times and places, and are especially interested in proposals that explore the following themes: transnational mission; sisters' understanding of and enacting of race/colonization; sisters' experience with and understanding of the natural world as they traveled to and lived in mission territory; sisters' use of changing technology (for example, travel, communication, and medical technology) over time; and the development and recent re-evaluation of the concept of mission.

Individual paper or panel proposals of 500 words, accompanied by a one-page CV for each participant, should be sent to cushwa@nd.edu by **May 15, 2016**. Please direct questions to cushwa@nd.edu or 574-631-5441.

Visit cushwa.nd.edu/about/TooSmallAWorld for conference information.

New Catholic Collections in the Notre Dame Archives

The Grail

archives.nd.edu/findaids/ead/xml/grl.xml

In February 2016 we received 92 boxes (115 linear feet) from The Grail, an international women's movement founded in 1921 by Jacques van Ginneken, a Dutch Jesuit. These records of The Grail movement date from 1921 to 1993 and consist of five general categories: International, National, Grailville, Special Projects, and Publications. The files include lectures presented by Father van Ginneken and by other Grail leaders; correspondence and program material from Grail teams and centers located in Africa, Asia, Australia, Canada, the Caribbean, Latin America, Europe, and the Middle East; program material from cities in the United States and from three major U.S. residential centers (Loveland, Ohio; Cornwall-on-Hudson, New York; and San Jose, California); reflections on the purpose and goals of a group of celibate members known as the "nucleus"; magazines, books, and pamphlets published by the Grail, documenting contributions to the lay apostolate, the role of women, liturgical renewal, ecumenism, and rural life; documentation of the changes from exclusively Roman Catholic

membership to inclusion of women from other faiths and from a hierarchical to lateral structures; documentation of para-liturgies, dramas, songs, and celebratory rituals; and documentation of a progressive development toward feminist theology and feminist undergraduate and graduate education.

Sisters of Providence of Saint Mary-of-the-Woods

archives.nd.edu/findaids/ead/xml/sps.xml

The Sisters of Providence of Saint Mary-of-the-Woods sent us the first accession of their archives in November 2015 (30 linear feet): records dating from 1839 to 2013, consisting of photocopies of Saint Mother Theodore Guerin letters; files on coadjutrix sisters; jubilee and celebration files; theses and dissertations by Sisters of Providence; biographies by or about the Sisters; spiritual and theological works written or translated by Sisters; books, pamphlets, and scholarly works by Sisters of Providence; and other material, including family collections from the Brassie, Haag and Shirley, and Schaaf and Kuefler families; and files on popes, bishops, and clergy.

Remembering a Champion of American Catholic History



As part of the Cushwa Center's 40th anniversary celebration, Father Thomas E. Blantz, C.S.C., took the opportunity to remember Francis P. Clark, a microfilmist at Notre Dame in the 1960s and '70s. Clark's day job was just one part of his many contributions to the study of American Catholic history:

Frank was from northern Kentucky, where he worked for a time as a baker and somehow also developed a deep interest in American Catholicism, especially the early years of the Church in Kentucky. He was also an avid collector of almost anything: comic books, baseball cards, but especially parish and diocesan histories and biographies of American churchmen. He was hired by the Notre Dame library as its microfilmist in 1964, but he continued his own personal hobby of collecting—begging and borrowing Catholic newspapers from 30 states to microfilm, visiting second-hand bookstores for old parish and diocesan histories, and even rooting through garbage cans and dumpsters for materials that might have been discarded. "Today's trash is tomorrow's treasure" was one of his favorite mantras.

He was a chain smoker, rarely prepared a balanced meal, and his clothes were often disheveled. He was not a scholar but a dedicated collector of Catholic Americana that otherwise would have been lost, and his collection, donated to Notre Dame's library and archives, measures 53 linear feet of printed material, in addition to the newspapers he microfilmed. It was estimated that 100 researchers used his materials before his early death in 1979 at 43. Many more have used them since. He deserves to be remembered.

—Father Thomas E. Blantz, C.S.C.

Black Saint of the Americas: The Life and Afterlife of Martín de Porres

By Celia Cussen (Cambridge University Press, 2015)

Review by Michael Skaggs

How does one become recognized as a saint by the Catholic Church? Why do people spend extraordinary amounts of time, energy, and money convincing the Holy See to raise men and women “to the dignity of the altar”? Why does it matter who those people were, what they did, and what their communities thought about them? And why does the saint-making process take so long?

Celia Cussen’s *Black Saint of the Americas: The Life and Afterlife of Martín de Porres* takes on these questions and more. And as with many other histories, the answer supplied therein is both simple and complex: It depends. In the case of this *limeño* lay Dominican, it depended on his racial status, his gifts as a healer, and the performative aspects of 17th-century Catholicism in colonial Lima. As his centuries-long canonization process shows, these things mattered a great deal.

Cussen seeks to reconstruct both the life and afterlife of Martín de Porres. His life was interesting enough, but it is his afterlife that especially interests Cussen and will appeal to other historians. She claims that “through the textual and visual language . . . used to portray the saintliness of Fray Martín, *limeños*, particularly members of the local elite, thought about some of the meanings of African origins and mixed ancestry, even as they reflected on the nature of death and the sacred body, approaches to healing, and, ultimately, claims to Spanish control over the Peruvian landscape” (5).

Readers familiar with Emma Anderson’s well-received *The Death and Afterlife of the North American Martyrs* (Harvard University Press, 2013) will immediately recognize Cussen’s scope, categories of sources, and general ambition, as her approach is similar. *Black Saint of the Americas* “looks at the life and afterlife of one holy man within a landscape of complex and highly dynamic cultural and social processes,” using de Porres’s cult “as a lens through which we can see more closely . . . and more clearly broader notions of faith and society in the colonial world” (4-5). That Cussen’s approach is similar to Anderson’s is no condemnation; on the contrary, *Black Saint of the Americas* deserves as much praise as Anderson’s book, which was the topic of the Cushwa Center’s Fall 2013 Seminar in American Religion.

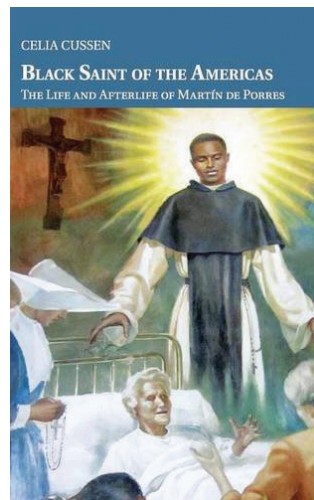
More generally, Cussen’s analysis speaks strongly to three broad categories: race, the role of saints in the Catholic worldview, and the relationship between multiple centers and peripheries.

Black Saint of the Americas engages race in a way that reveals the historical meaning behind Martín de Porres’ identity as a *mulatto* in colonial Lima. Indeed race was central in both de Porres’ earlier and latter saintly cult, connecting contemporary reverence for *mulattos* as healers with the Dominican’s 20th-century utilization as proof “that the Catholic Church had always been at the ready to embrace [Africans and their descendants] and provide for their spiritual well-being and protection” (187). Cussen notes that in 17th-century Peru,

limeños viewed black slaves as both “potentially treacherous and prone to violence” and “sturdy, trusted, and indeed indispensable participants in colonial life” (25). When African Americans embraced Martín de Porres in the 20th-century United States, they did so in the midst of a white-dominated racial atmosphere that often agreed on blacks’ putative treachery and violence. But while white Americans conceded blacks’ necessity in the economic order during the same period, many doubted they could be trusted. Sainthood for Martín would give African Americans international support for the dignity denied them in their own country.

On this point—the “usefulness” of the saints for various constituencies—Cussen excels, too. Because canonization only confirms an

individual’s saintliness, the process achieves nothing for the person in question. Being “raised to the dignity of the altars” is purely an earthly honor. But the seal of approval conferred by beatification and canonization means that devotees officially can “put to use” these holy men and women. This “usefulness” thread runs through the book. Cussen offers the better-known example of Our Lady of Guadalupe, who transitioned from ethnic intercessor to political liberator by the time of Iberian decolonization (46). Those devoted to Martín de Porres likewise prayed for his intercession for a multitude of reasons, ranging from the relatively mundane task of healing maladies to helping combat “the impression among non-white people that the Catholic Church is not Catholic but only Western-White,” as claimed by New York’s Blessed Martín Guild in 1935 (193).



From *limeños* calling on Martín in the 17th century to New Yorkers petitioning the Holy See to canonize him the 20th, the cult of the Black Saint of the Americas crisscrossed continents and oceans and bound the Catholic world together in a way only possible in the world's oldest and largest transnational organization. Cussen expertly draws out these connections, especially between multiple “centers” and “peripheries” over time. For instance, Cussen's narrative of the early investigations into de Porres' holiness notes that while Rome had the final say, it was the testimonies of the Dominican's devotees in Lima that provided the raw material for Vatican deliberations (107). But it seems that two different conversations took place, and what de Porres represented in Rome was not the same as what he represented in Lima. Cussen notes that “if for the Vatican the beatification of Martín de Porres foreshadowed the assertion of a recovered dignity for people of African descent and the universality of the faith, in Lima his image continued to be that of a man who humbly submitted himself to the old order . . . a bulwark against new currents of thought that threatened traditional hierarchies” (184). Forwarding men and women for sainthood had political repercussions, too, strengthening ties between the periphery—Lima—and the royal center—Spain. By the 17th century the Creole clergy (of Spanish descent and Peruvian birth) had taken an enormous role in the colonial Church. In a religio-political give-and-take, these clergy could promote Spanish imperial interests in return for royal support of native candidates for sainthood.

Otherwise good history sometimes falls prey to poor writing. This is not the case with *Black Saint of the Americas*. From her introductory vignette of Dominican friars opening Martín de Porres' grave to her later description of the saint's 20th-century veneration in the United States, Cussen's writing engages the reader in a way one would not expect when the topic is the Catholic Church's canonization bureaucracy. The writing makes this book a joy to read.

Cussen's marvelous history operates on several levels. It is a superb social history of colonial Lima, especially because the convents and monasteries of the city's several prestigious religious orders were so deeply integrated into daily life in the imperial city. As in most Iberian colonies, the outward signs and performative language of Catholicism were on daily display in Lima, and so Cussen's history of Martín de Porres works as a history of Lima, too.

Black Saint of the Americas strikes and maintains a balance between deploying historical and social theory and taking contemporary subjects at their word. Whether readers identify with the cosmology of Cussen's 17th-century *limeños* is beside the point: She neither defends nor criticizes the supernatural assumptions of the period but rather writes about a world in

which this intellectual apparatus was taken for granted. In this way, her approach to the history of religion respects her subjects and contemporary theologies of devotion.

Readers should not overlook Cussen's appendices, which are a treasure trove of data related to the investigation into de Porres' potential sainthood. Graduate students in particular stand to find numerous research topics from these appendices alone, as Cussen has provided extensive lists of witnesses in the beatification process, their religious orders or states of life, why they were chosen, and other details.

While *Black Saint of the Americas* is remarkable in most aspects, it is unremarkable in that a few areas leave the reader wanting a bit more. One weakness in Cussen's otherwise robust description of saintly devotion is her section on relics and the uses of Martín de Porres' earthly remains. She nods to some of the syncretic practices that incorporated Native American spiritualism and Catholic relics, but she downplays the extent to which this represented a potential crisis in the propagation of the faith in colonial South America.

De Porres' devotees invoked him for many reasons and in many settings, as Cussen amply demonstrates. But the massive emotional, political, and social leap from the saint's status as a divinely gifted healer to social justice champion is inadequately underpinned: The text moves from 17th-century colonial Lima to 20th-century Selma rather quickly. There are limits to all books, of course, and filling that chronological gap might have taken too many pages for a monograph. Because the weight of the book tilts toward de Porres' life and early history, however, his latter-day veneration seems slightly shortchanged.

All told, this is an excellent book. Cussen has amassed an enormous wealth of sources from her research in the archives of universities, states, and religious orders on three continents. *Black Saint of the Americas* offers a first-rate example of how to study religion—in particular, how to study saints as understood by the institutional Catholic Church and by the many devotees to whom the saints are crucial mediators of faith. Cussen demonstrates why any serious study of this subject demands transnational, inter-organizational, and multimedia research.

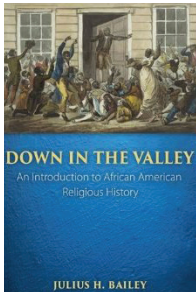
Black Saint of the Americas is essential reading for historians interested in daily life in colonial Latin America, the history of sainthood in the Catholic Church, and the complex interaction between religion and race in the Americas. By balancing superb writing with nuanced analysis, Cussen has produced an accessible and valuable book for audiences spanning from undergraduate history majors to established scholars. ✚

Michael Skaggs is a Ph.D. candidate at the University of Notre Dame.



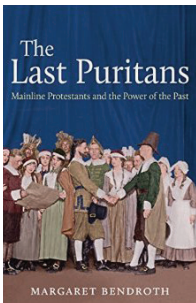
Elizabeth Hayes Alvarez
The Valiant Woman: The Virgin Mary in 19th-Century American Culture (North Carolina, 2016)

Alvarez reveals how Protestants became surprisingly and deeply fascinated with the Virgin Mary during the 19th century, even as her role as a devotional figure for Catholics grew. Documenting the vivid Marian imagery that suffused popular visual and literary culture, Alvarez argues that Mary became a potent, shared exemplar of Christian womanhood around which Christians of all stripes rallied during an era filled with anxiety about the emerging market economy and shifting gender roles.



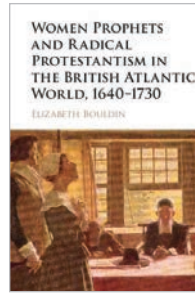
Julius H. Bailey
Down in the Valley: An Introduction to African American Religious History (Fortress Press, 2016)

African American religions constitute a diverse group of beliefs and practices that emerged from the African diaspora brought about by the Atlantic slave trade. Traditional religions that had informed the worldviews of Africans were transported to the shores of the Americas and transformed to make sense of new contexts and conditions. This book explores the survival of traditional religions and how African American religions have influenced and been shaped by American religious history. Bailey provides an overview of the central people, issues, and events in an account that considers Protestant denominations, Catholicism, Islam, Pentecostal churches, Voodoo, Conjure, Rastafarianism, and new religious movements such as Black Judaism, the Nation of Islam, and the United Nuwaubian Nation of Moors. The book addresses contemporary controversies and will be valuable to all students of African American religions, African American studies, sociology of religion, American religious history, the Black Church, and black theology.



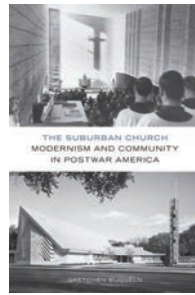
Margaret Bendroth
The Last Puritans: Mainline Protestants and the Power of the Past (North Carolina, 2015)

This critical history of Congregationalism over the past two centuries reveals how the denomination is essential for understanding mainline Protestantism in the making. Bendroth chronicles how the New England Puritans, known for their moral and doctrinal rigor, came to be the antecedents of the United Church of Christ, one of the most liberal of all Protestant denominations today. The demands of competition in the American religious marketplace spurred Congregationalists, Bendroth argues, to face their distinctive history. By engaging deeply with their denomination's storied past, they recast their modern identity. The soul-searching took diverse forms as Congregationalists renegotiated old obligations to their 17th-century spiritual ancestors. The result was a modern piety that stood a respectful but ironic distance from the past and made a crucial contribution to the American ethos of religious tolerance.



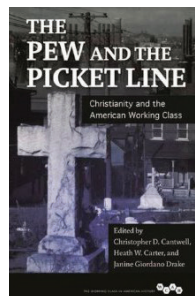
Elizabeth Bouldin
Women Prophets and Radical Protestantism in the British Atlantic World, 1640-1730 (Cambridge, 2015)

This book examines the stories of radical Protestant women who prophesied between the British Civil Wars and the Great Awakening. It explores how women prophets shaped religious and civic communities in the British Atlantic world by invoking claims of chosenness. Bouldin interweaves detailed individual studies with analysis that summarizes trends and patterns among women prophets from a variety of backgrounds throughout the British Isles, colonial North America, and continental Europe. Highlighting the ecumenical goals of many early modern dissenters, Bouldin places female prophecy in the context of major political, cultural, and religious transformations of the period. These include transatlantic migration, debates over toleration, the formation of Atlantic religious networks, and the rise of the public sphere.



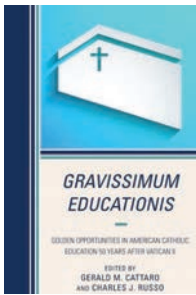
Gretchen Buggeln
The Suburban Church: Modernism and Community in Postwar America (Minnesota, 2015)

Drawing on the architectural record, church archives, and oral histories, *The Suburban Church* focuses on collaborations between architects Edward D. Dart, Edward A. Sövik, Charles E. Stade, and 75 congregations. By telling the stories behind their modernist churches, Buggeln describes how the buildings both reflected and shaped developments in postwar religion—its ecumenism, optimism, and liturgical innovation, as well as its fears about staying relevant during a time of vast cultural, social, and demographic change.



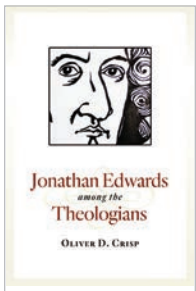
Christopher D. Cantwell, Heath W. Carter, and Janine Giordano Drake, eds.
The Pew and the Picket Line: Christianity and the American Working Class (Illinois, 2016)

The Pew and the Picket Line highlights the nexus where religious history and working-class history converge. Focusing on Christianity and its unique purchase in America, the contributors use in-depth local histories to illustrate how Americans male and female, rural and urban, and from a range of ethnic backgrounds dwelt in a space between the church and the shop floor. The volume's essays reframe debates and map the dynamic contours of a landscape sculpted by Christianity and capitalism. Contributors include Christopher D. Cantwell, Heath W. Carter, Janine Giordano Drake, Ken Fones-Wolf, Erik S. Gellman, Alison Collis Greene, Brett Hendrickson, Dan McKanan, Matthew Pehl, Kerry L. Pimlott, Jarod Roll, Arlene Sánchez-Walsh, and Evelyn Sterne.



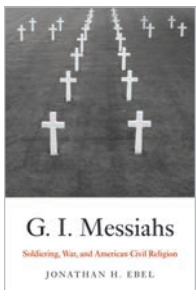
Gerald M. Cattaro and Charles J. Russo, eds.
Gravissimum Educationis: Golden Opportunities in American Catholic Education 50 Years after Vatican II (Rowman & Littlefield, 2015)

This volume's contributors review the development of American Catholic schools since the promulgation of *Gravissimum Educationis*, the only document on education produced at Vatican II. This document, literally translated as "The Importance of Education," addresses how vital Catholic education, in particular, is in modern life. Cattaro and Russo also reflect on changes that have transpired since the Third Plenary Council of Baltimore of 1884, which decreed that every parish in the United States was to construct a Catholic school for the education of children. This volume provides the context of change and the current state of Catholic schools in the United States and, in some sense, the global perspective.



Oliver D. Crisp
Jonathan Edwards among the Theologians (Eerdmans, 2015)

Though Jonathan Edwards (1703–1758) is widely regarded as America's most important theologian, few people are familiar with his theology. In this book Crisp elucidates key themes in Edwards's thought. Treating Edwards as a constructive theologian with serious philosophical interests, Crisp explains Edwards' thinking on such matters as the Trinity, creation, original sin, free will, and preaching. Crisp underscores the innovative nature of Edwards' work by bringing his thought into dialogue with other major Christian theologians such as Anselm and Arminius. In this multifaceted study, Edwards is presented as a highly original, significant thinker who sometimes pressed at the limits of orthodoxy and whose theological thought remains strikingly relevant today.



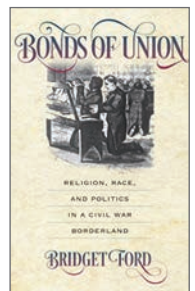
Jonathan Ebel
G.I. Messiahs: Soldiering, War, and American Civil Religion (Yale, 2015)

Ebel examines cases from the Great War to the present day and argues that our notions of what it means to be an American soldier are not just strongly religious, but strongly Christian. Drawing on a vast array of sources, he reveals the effects of soldier veneration on the men and women so often cast as heroes. Imagined as the embodiments of American ideals, described as redeemers of the nation, adored as the ones willing to suffer and die that we, the nation, may live—soldiers have often lived in subtle but significant tension with civil religious expectations of them. With chapters on prominent soldiers from the past and present, Ebel recovers and re-narrates the stories of the common American men and women who live and die at both the center and edges of public consciousness.



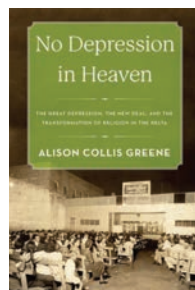
Robert Elder
The Sacred Mirror: Evangelicalism, Honor, and Identity in the Deep South, 1790-1860 (North Carolina, April 2016)

Most histories of the American South describe the conflict between evangelical religion and honor culture as one of the defining features of southern life before the Civil War. Elder challenges this interpretation by illuminating just how deeply evangelicalism in Methodist, Baptist, and Presbyterian churches was interwoven with traditional southern culture, arguing that evangelicals owed much of their success to their ability to appeal to people steeped in southern honor culture. Making use of original sources such as diaries, correspondence, periodicals, and church records, Elder recasts the relationship between evangelicalism and secular honor in the South, proving the two concepts are connected in much deeper ways than have been previously understood.



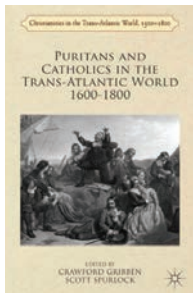
Bridget Ford
Bonds of Union Religion, Race, and Politics in a Civil War Borderland (North Carolina, 2016)

Ford reveals how unexpected bonds forged among diverse peoples in the Ohio-Kentucky borderlands furthered emancipation between 1830 and 1865. Living in a bitterly contested region, the Americans examined here—Protestant and Catholic, black and white, northerner and southerner—made zealous efforts to understand the daily lives and struggles of those on the opposite side of human and ideological divides. In their common pursuits of religious devotionism, universal public education regardless of race, and relief from suffering during wartime, Ford discovers a capacious and inclusive sense of political union in the Civil War era. While accounting for the era's many disintegrative forces, Ford reveals the imaginative work that went into bridging stark differences, and she posits that work as a precondition for slavery's end and the Union's persistence.



Alison Collis Greene
No Depression in Heaven: The Great Depression, the New Deal, and the Transformation of Religion in the Delta (Oxford, 2015)

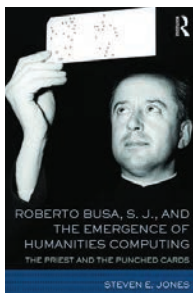
At the start of the Great Depression, churches and voluntary societies provided the only significant source of aid for those in need in the South. But these resources collapsed under the burden of need in the early 1930s. Religious leaders lobbied for federal intervention and they celebrated the New Deal as a religious triumph. Yet some, complaining that Franklin Roosevelt cut the churches out of his programs, lamented their lost moral authority. Still others found new opportunities within the New Deal. By the late 1930s, the pattern was set for decades of religious and political realignment. Grounded in Memphis and the Delta, Greene's book traces the collapse of voluntarism, the link between southern religion and the New Deal, and the gradual alienation of conservative Christianity from the state.



Crawford Gribben and R. Scott Spurlock, eds.
Puritans and Catholics in the Trans-Atlantic World 1600-1800 (Palgrave Macmillan, 2015)

For many English Puritans, the New World represented new opportunities for the reification of reformation, if not a site within which they might begin to experience the conditions of the millennium itself. For many Irish Catholics, by contrast, the New

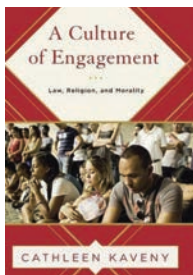
World became associated with the experience of defeat, forced transportation, indentured service, and cultural and religious loss. And yet, as chapters in this volume demonstrate, the Atlantic experience of Puritans and Catholics could be much less bifurcated than some of the established scholarly narratives have suggested: Puritans and Catholics could co-exist within the same trans-Atlantic families; Catholics could prosper, just as Puritans could experience financial decline; and Catholics and Puritans could adopt and exchange similar kinds of belief structures and practical arrangements, even to the extent of being mistaken for each other.



Steven E. Jones
Roberto Busa, S. J., and the Emergence of Humanities Computing: The Priest and the Punched Cards (Routledge, 2016)

It's the founding myth of humanities computing and digital humanities: In 1949, the Italian Jesuit scholar, Roberto Busa, S.J., persuaded IBM to offer technical and financial support for the mechanized creation of a massive lemmatized concordance to

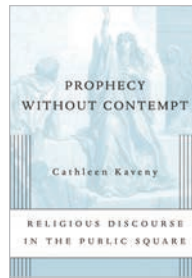
the works of St. Thomas Aquinas. Using Busa's own papers, recently accessioned in Milan, as well as IBM archives and other sources, Jones illuminates this DH origin story. He examines relationships between the layers of hardware, software, human agents, culture and history and answers the question of how specific technologies afford and even constrain cultural practices, including in this case the academic research agendas of humanities computing and, later, digital humanities.



Cathleen Kaveny
A Culture of Engagement: Law, Religion, and Morality (Georgetown, 2016)

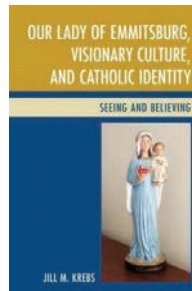
Religious traditions in the United States are characterized by ongoing tension between assimilation to the broader culture, as typified by mainline Protestant churches, and defiant rejection of cultural incursions, as witnessed by more sectarian movements

such as Mormonism and Hasidism. Kaveny contends there is a third possibility—a culture of engagement—that accommodates and respects tradition while recognizing the need to interact with culture to remain relevant and to offer critiques of social, political, legal, and economic practices. This collection of Kaveny's articles from *Commonweal* magazine, revised and updated, provides insight into a range of hot-button issues and reminds readers what can be gained when a diversity of experiences and beliefs is brought to bear on American public life.



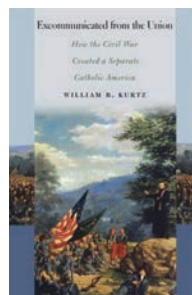
Cathleen Kaveny
Prophecy without Contempt: Religious Discourse in the Public Square (Harvard, 2016)

American reformers of all political persuasions and for all manner of causes have echoed the thundering condemnations of the Hebrew prophets in decrying what they see as social evils. Rooted in the denunciations of Puritan sermons, prophetic rhetoric has evolved to match the politics of an increasingly pluralistic society. To employ prophetic indictment in political speech is to claim to speak from a position of unassailable authority—whether God, reason, or common sense—in order to accuse opponents of violating a fundamental law. Kaveny contends that prophetic indictment is a form of “moral chemotherapy”: it can be strong medicine against moral cancers threatening the body politic, but, administered injudiciously, it can do more harm than good. Kaveny draws upon a wide array of sources to develop criteria for the constructive use of prophetic indictment.



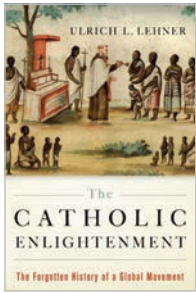
Jill Krebs
Our Lady of Emmitsburg, Visionary Culture, and Catholic Identity: Seeing and Believing (Lexington, 2016)

This ethnography explores the community of believers in a series of Marian apparitions in rural Emmitsburg, Maryland. These believers fashion themselves as devotees of Our Lady in several ways. Individuals engage beliefs, practices, and attitudes that both arise from and resist elements of modernity, religious pluralism, religious decline, empowerment, perceived disempowerment, tradition, innovation, institutional loyalty, and perceived disloyalty. Krebs asks these believers what it means to call oneself a Catholic and a child of Our Lady, what it means to believe in an apparition, and what it means to communicate with divine presence on earth.



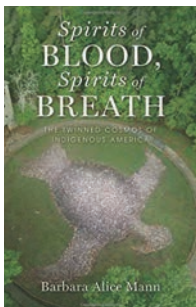
William B. Kurtz
Excommunicated from the Union: How the Civil War Created a Separate Catholic America (Fordham, 2015)

Anti-Catholicism has had a long presence in American history. The Civil War in 1861 gave Catholic Americans a chance to prove their patriotism once and for all. Exploring how Catholics sought to use their participation in the war to counteract religious and political nativism in the United States, Kurtz reveals that while the war was an alienating experience for many of 200,000 Catholics who served, they still strove to construct a positive memory of their experiences in order to show that their religion was no barrier to their being loyal American citizens.



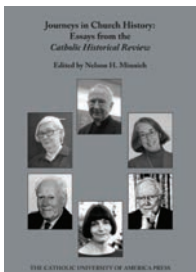
Ulrich L. Lehner
The Catholic Enlightenment: The Forgotten History of a Global Movement (Oxford, 2016)

Lehner highlights reform-minded Catholicism beginning 200 years before the Enlightenment, after the Protestant Reformation destroyed the hegemony Catholicism had enjoyed for centuries. While giants like Spinoza, Locke, and Voltaire became some of the most influential voices of the time, Catholic Enlighteners were right alongside them. They denounced fanaticism, superstition, and prejudice as irreconcilable with the Enlightenment agenda. In 1789, the French Revolution dealt a devastating blow to their cause, disillusioning many Catholics against the idea of modernization. Popes accumulated ever more power and the Catholic Enlightenment was snuffed out. It was not until the Second Vatican Council in 1962 that questions of Catholicism's compatibility with modernity would be broached again.



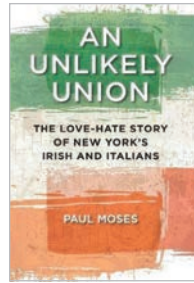
Barbara Alice Mann
Spirits of Blood, Spirits of Breath: The Twinned Cosmos of Indigenous America (Oxford, 2016)

Mann examines traditional historical concepts of spirituality among North American Indians both at and, to the extent it can be determined, before contact with Europeans. In addition to early European source material, she uses Indian oral traditions, traced as much as possible to their earliest versions and sources, and Indian records, including pictographs, petroglyphs, bark books, and wampum. She collates material in accordance with historical, linguistic, and traditional linkages, with traditions clearly identified by group and, where recorded, by speaker. In this way she provides specialists and non-specialists alike a window into the purportedly lost, and often caricatured, world of Indigenous American thought.



Nelson Minnich, ed.
Journeys in Church History (CUA Press, 2015)

This collection of essays is taken from the pages of the *Catholic Historical Review*, the official organ of the American Catholic Historical Association. In it, six contemporary church historians (Margaret Lavinia Anderson, Caroline Bynum, Elizabeth Clark, Jean Delumeau, J. Philip Gleason, and John W. O'Malley) describe how they have come to practice their craft. They trace their family and educational backgrounds, the themes that attracted their attention, the challenges they encountered in researching them, the new methodologies they adopted to answer questions, and the reception given to their findings. They also tell of their experiences in the classroom, both as students and teachers, the difficulties they encountered in their careers due to prejudices based on gender or religion, and how the discipline of church history has changed over their lifetimes. Their accounts will serve to inform and inspire fellow historians, both young and old.



Paul Moses
An Unlikely Union: The Love-Hate Story of New York's Irish and Italians (NYU, 2015)

Moses unfolds the engaging history of the Irish and Italians in New York. The cast of characters features saints such as Mother Frances X. Cabrini, who stood up to the Irish American archbishop of New York when he tried to send her back to Italy, and sinners like Al Capone, who left his Irish wife home the night he shot it out with Brooklyn's Irish mob. Also highlighted are the love affair between radical labor organizers Elizabeth Gurley Flynn and Carlo Tresca; Italian American gangster Paul Kelly's alliance with Tammany's "Big Tim" Sullivan; and Frank Sinatra's competition with Bing Crosby to be the country's top male vocalist.



Tadhg Ó hAnnracháin
Catholic Europe, 1592-1648: Centre and Peripheries (Oxford, 2015)

Ó hAnnracháin examines the processes of Catholic renewal by focusing primarily on societies on the European periphery and how Catholicism adapted to very different conditions in areas such as Ireland, Britain, the Netherlands, East-Central Europe, and the Balkans. *Catholic Europe, 1592-1648* begins with the pontificate of Clement VIII and, rather than treating religious renewal in the later 16th and 17th centuries as a continuation of established patterns of reform, it argues for the need to understand the contingency of this process and its constant adaptation to contemporary events and preoccupations.



Robert A. Orsi
History and Presence (Harvard, 2016)

Beginning with metaphysical debates in the 16th century over the nature of Christ's presence in the host, Orsi imagines an alternative to the future of religion that early moderns proclaimed was inevitable. The question of "real presence"—the Catholic doctrine of the literal, physical presence of Christ in the host—coincided with early modern global conquest and commerce and shaped how Europeans encountered the religions of others. The gods really present, in the Catholic sense, were translated into metaphors and symptoms, and into functions of the social and political. Presence became evidence of superstition, of magical thinking, of the infantile and irrational, the primitive and the savage. Orsi confronts this intellectual heritage, proposing instead a model for the study of religion that begins with humans and gods present to each other in the circumstances of everyday life. Orsi then asks what it would mean to write history with the real presence of special beings restored. With reference to Marian apparitions, the cult of the saints, relations with the dead, and other Catholic instances of encounters with the gods really present, Orsi elaborates a theory of presence for the study of both contemporary religion and history.

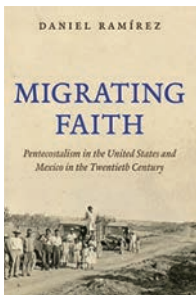


Sara M. Patterson

Middle of Nowhere: Religion, Art, and Pop Culture at Salvation Mountain (University of New Mexico Press, 2016)

Pilgrims travel thousands of miles to visit Salvation Mountain, a unique religious structure in the Southern California desert. Built by Leonard Knight, variously described as a modern-day prophet and an outsider artist, Salvation Mountain

offers a message of divine love for humanity. Patterson argues that Knight was a spiritual descendant of the early Christian ascetics who escaped to the desert in order to experience God more fully. Patterson recounts pilgrims' stories and examines how Knight and the pilgrims constructed a sacred space, one that is now crumbling since the death of its creator in 2014.

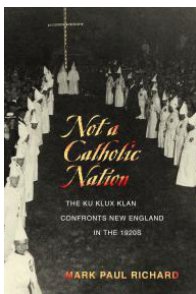


Daniel Ramirez

Migrating Faith: Pentecostalism in the United States and Mexico in the 20th Century (North Carolina, 2015)

Ramirez's history of 20th-century Pentecostalism in the U.S.-Mexico borderlands begins with the Azusa Street Revival. The Pentecostal phenomenon—characterized by speaking in tongues, perceptions of miracles, interracial

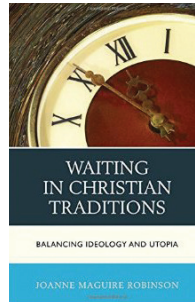
mingling, and new popular musical worship traditions from both sides of the border—was criticized by theologians, secular media, and even governmental authorities for behaviors considered to be unorthodox and outrageous. Today, many scholars view the revival as having catalyzed the spread of Pentecostalism worldwide. Ramirez argues that the borderlands' distance from arbiters of religious and aesthetic orthodoxy allowed the region to be fertile ground for religious innovation among working-class Pentecostals. Giving special attention to firsthand accounts and tracing how a vibrant religious music culture tied transnational communities together, Ramirez illuminates the interplay of migration, mobility, and musicality in Pentecostalism's global boom.



Mark Paul Richard

Not a Catholic Nation: The Ku Klux Klan Confronts New England in the 1920s (Massachusetts, 2015)

During the 1920s the Ku Klux Klan experienced a remarkable resurgence, drawing millions of American men and women into its ranks. Richard examines the KKK's largely ignored growth in New England and details the reactions of the region's Catholic population, the Klan's primary targets. Drawing on a wide range of previously untapped sources, Richard demonstrates that the Klan was far more active in the Northeast than previously thought. He also shows that the politics of ethnicity and labor played a significant role in the Klan's growth in the region. This book highlights the role of Canadian immigrants as both proponents and victims of the Klan movement in the United States.

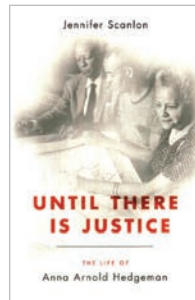


Joanne Maguire Robinson

Waiting in Christian Traditions: Balancing Ideology and Utopia (Lexington, 2015)

Christians wait for prayers to be answered, for an afterlife in heaven, and for God to speak. They wait to be liberated from oppression, to be "saved," for Easter morning to dawn, for healing, and for conversion. Waiting and the disappointment and hope that often accompany it are explained

in terms that are, at first glance, remarkably invariant across Christian traditions: what will happen will happen "on God's time." Robinson studies sources from across Christian traditions that show, in truth, the Christian concept of waiting is considerably more complex. Understandings of free will and personal agency alongside shifts in institutional and theological commitments change the ways waiting is understood and valued.

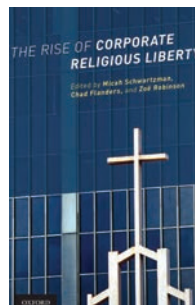


Jennifer Scanlon

Until There Is Justice: The Life of Anna Arnold Hedgeman (Oxford, 2016)

Anna Arnold Hedgeman played a key role in social justice initiatives for over half a century. Like many of her colleagues, including Betty Friedan and Martin Luther King, Jr., Hedgeman ought to be a household name. Scanlon's biography—the first of Hedgeman—paints a compelling

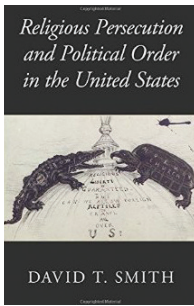
portrait of a remarkable yet understudied civil rights leader. Hedgeman worked as a teacher, lobbyist, politician, social worker, and activist. Through her commitment to faith-based activism, civil rights, and feminism, she participated in and led advances in education, public health, politics, and workplace justice. Although Hedgeman repeatedly found herself a woman among men, a black American among whites, and a secular Christian among clergy, she maintained her conflicting identities and worked alongside others to forge a common humanity.



Micah Schwartzman, Chad Flanders, and Zoë Robinson, eds.

The Rise of Corporate Religious Liberty (Oxford, 2016)

What are the rights of religious institutions? Should those rights extend to for-profit corporations? Houses of worship have claimed they should be free from anti-discrimination laws in hiring and firing ministers and other employees. Faith-based institutions, including hospitals and universities, have sought exemptions from requirements to provide contraception. Now, in a surprising development, large for-profit corporations have succeeded in asserting rights to religious free exercise. *The Rise of Corporate Religious Liberty* explores this "corporate" turn in law and religion. This book examines the idea of "freedom of the church," the rights of for-profit corporations, and the implications of the Supreme Court's landmark decision in *Burwell v. Hobby Lobby* for debates on anti-discrimination law, same-sex marriage, health care, and religious freedom.



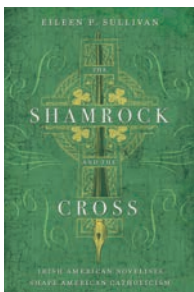
David T. Smith
Religious Persecution and Political Order in the United States (Cambridge, 2015)

Religious freedom is a foundational value of the United States, but not all religious minorities have been shielded from religious persecution in America. This book examines why the state has acted to protect some religious minorities while allowing others to be persecuted or actively persecuting them. It details the persecution experiences of Mormons, Jehovah's Witnesses, Catholics, Jews, the Nation of Islam, and orthodox Muslims in America, developing a theory for why the state intervened to protect some but not others. The book argues that the state will persecute religious minorities if state actors consider them a threat to political order, but they will protect religious minorities if they believe persecution is a greater threat to political order.



Anna Su
Exporting Freedom: Religious Liberty and American Power (Harvard, 2015)

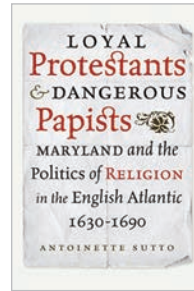
Religious freedom is widely recognized today as a basic human right. Su charts the rise of religious freedom as an ideal enshrined in international law and shows how America's promotion of the cause of individuals worldwide to practice their faith freely advanced its ascent as a global power. Su traces America's exportation of religious freedom in various laws and policies enacted over the course of the 20th century. Influenced by growing religious tolerance at home and inspired by a belief in the United States' obligation to protect the persecuted beyond its borders, American officials included religious freedom provisions in national constitutions drafted as part of military occupations and in reforms of the international legal order. In examining the evolution of religious freedom from an expression of the civilizing impulse to the democratization of states and, finally, through the promotion of human rights, Su highlights the significance of religion in international relations.



Eileen P. Sullivan
The Shamrock and the Cross: Irish American Novelists Shape American Catholicism (Notre Dame, 2016)

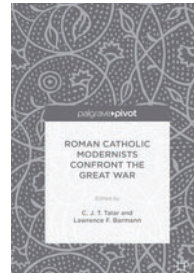
Sullivan traces changes in 19th-century American Catholic culture through a study of more than 30 popular Catholic novels from the 1830s to the 1870s. After 1850, most Catholic fiction was written by Irish immigrants or their children, and these authors created characters and plot that mirrored immigrants' lives. They focused on poor and working-class characters and portrayed Catholics as a community bound together by shared ethnicity, ritual, and loyalty to their priests. In developing their plots, these novelists took positions on capitalism, race, and gender, providing an alternative to the reigning domestic ideal of women. They stressed the dangers of assimilation and the importance of separate institutions supporting a separate culture.

The type of Catholicism they favored became the gold standard for American Catholics, shaping their consciousness until well into the next century.



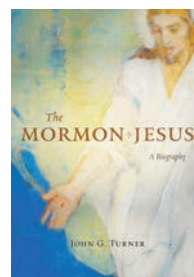
Antoinette Sutto
Loyal Protestants and Dangerous Papists: Maryland and the Politics of Religion in the English Atlantic, 1630-1690 (Virginia, 2015)

Sutto analyzes the vibrant and often violent political culture of 17th-century America, exploring the relationship between early American and early modern British politics through a detailed study of colonial Maryland. Sutto argues that the best way to understand the mix of religious, economic, and political controversies in 17th-century Maryland is to view it with regard to the disputes over the role of the English church, the power of the state, and the ideal relationship between the two. Sutto contends that the turbulent political history of early Maryland makes most sense when seen in an imperial as well as an American context. Such an understanding of political culture and conflict in this colony offers a window not only into the processes of 17th-century American politics but also into the construction of the early modern state.



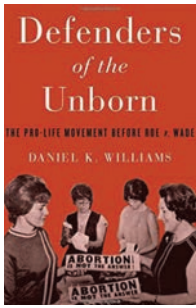
C. J. T. Talar and Lawrence Barmann, eds.
Roman Catholic Modernists Confront the Great War (Palgrave Pivot, 2015)

At the start of the 20th century, a confrontation emerged between the optimistic faith in ongoing progress that was characteristic of Roman Catholic Modernism (1890–1914) and a bleaker mentality produced by the horror and death wrought by the Great War. The war and its aftershocks led to material devastation and a loss of cultural patrimony that was acutely felt by many who had invested efforts in ecclesiastical and social reform. This volume examines how those who were confronted by the death and suffering of the war reconciled their experiences with their modernist faith, and how they reacted when the modernity they aspired to embrace turned so deadly.



John G. Turner
The Mormon Jesus (Harvard, 2016)

The 19th-century Mormon prophet Joseph Smith published a new scripture that included revelations presented as the words of Jesus Christ. Smith spoke of encountering Jesus in visions, and told his followers that their messiah and king would soon return to the earth. Turner's biography of the Mormon Jesus considers how Jesus has connected the Latter-day Saints to broader currents of Christianity over the past 200 years, even while particular Mormon beliefs and practices have been points of differentiation and conflict. The tension between Mormonism's distinctive claims and the church's desire to be accepted as Christian, Turner argues, continues to shape Mormon identity and attract new members to the church.

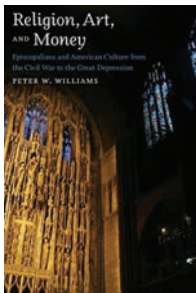


Daniel K. Williams

Defenders of the Unborn: The Pro-Life Movement before Roe v. Wade (Oxford, 2016)

Williams shows how the pro-life movement in America began as a liberal crusade for human rights. While the media portrayed the pro-life movement as a Catholic cause for decades, Williams argues that stereotype was already outdated by 1972. The language with which pro-lifers

championed their cause was not that of conservative Catholic theology; rather, they saw themselves as civil rights crusaders. It was because of this grounding in human rights, Williams argues, that the right-to-life movement gained such momentum in the early 1960s. Indeed, pro-lifers were winning the battle before *Roe v. Wade* changed the course of history. Through an investigation of previously untapped archives, Williams presents the untold story of New Deal-era liberals who forged alliances with a diverse array of activists to fight for what they saw as a human rights cause.



Peter W. Williams

Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression (North Carolina, 2016)

This cultural history of mainline Protestantism and American cities—most notably, New York City—focuses on wealthy, urban Episcopalians and the influential ways they used their money. Williams argues that such Episcopalians,

many of them the country's most successful industrialists and financiers, left a deep and lasting mark on American urban culture and helped smooth the way for acceptance of materiality in religious culture in a previously iconoclastic, Puritan-influenced society. Williams traces how the Church helped transmit a European-inflected artistic patronage that was adapted to the American scene by clergy and laity intent upon providing moral and aesthetic leadership for a society in flux.

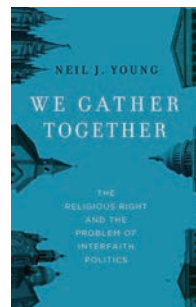


Robert Wuthnow

Inventing American Religion: Polls, Surveys, and the Tenuous Quest for a Nation's Faith (Oxford, 2015)

Today, a billion-dollar-a-year polling industry floods the media with information. *Inventing American Religion* offers a provocative new argument about the influence of polls in contemporary American society. Wuthnow contends that polls and surveys have shaped—and distorted—how

religion is understood and portrayed in the media and also by religious leaders, practitioners, and scholars. He calls for a robust public discussion about American religion that extends well beyond the information provided by polls and surveys, and suggests practical steps to facilitate such a discussion, including changes in how the results of polls and surveys are presented.



Neil J. Young

We Gather Together: The Religious Right and the Problem of Interfaith Politics (Oxford, 2015)

Young offers an alternative history of the Religious Right that upends widely believed myths. The rise of secularism, pluralism, and cultural relativism, he argues, transformed the relations of America's religious denominations. The collaborations among liberal Protestants,

Catholics, and Jews were met by a conservative Christian counter-force, which came together in a loosely bound, politically-minded coalition made up of Mormons, conservative Catholics, and evangelicals, who were united—paradoxically—by their contempt for the ecumenical approach they saw liberal denominations taking. They would go on to form a critical new base for the Republican Party. Examining the religious history of interfaith dialogue among conservative evangelicals, Catholics, and Mormons, Young argues that the formation of the Religious Right was not some brilliant political strategy hatched on the eve of a history-altering election but rather the latest iteration of a religious debate that had gone on for decades.

John C. Bates, "Africa Comes to Western Pennsylvania: The White Fathers' Seminary in Venango County," *Gathered Fragments* 25 (Fall 2015): 77–81.

Robert Bireley, S.J., "Reminiscences and Reflections," *Catholic Historical Review* 101, no. 4 (Autumn 2015): 731–753.

Mary Elizabeth Brown, "The Theory and Practice of Language in Scalabrinian Parishes for Italian Immigrants in the United States, 1887–1933," *U.S. Catholic Historian* 33.3 (2015): 51–68.

Patrick W. Carey, "The Confessional and Ex-Catholic Priests in 19th-Century Protestant America," *U.S. Catholic Historian* 33.3 (2015): 1–26.

Carol K. Coburn, "Ahead of its Time . . . Or, Right on Time?: The Role of the Sister Formation Conference for American Women Religious," *American Catholic Studies* 126.3 (2015): 25–44.

Alan B. Delozier, "Gannon, Guilfoyle, and Walsh: Shared Education and Catholic Higher Learning Objectives in Western Pennsylvania and Beyond, 1873–1957," *Gathered Fragments* 25 (Fall 2015): 20–31.

Andrew Denton, "Filibusterism and Catholicity: Narciso López, William Walker, and the Antebellum Struggle for America's Souls," *U.S. Catholic Historian* 33, no. 4 (2015): 1–26.

John Duerk, "Elijah P. Lovejoy: Anti-Catholic Abolitionist," *Journal of the Illinois State Historical Society* 108, no. 2 (Summer 2015): 103–121.

Paul Dvorchak, "The Five Farina Brothers: Priests of the Diocese of Pittsburgh, 1928–1994," *Gathered Fragments* 25 (Fall 2015): 55–60.

Susanna Kelly Engbers, "A Woman Both 'New' and 'True': Jane Campbell as Catholic Suffragist," *American Catholic Studies* 126, no. 2 (2015): 23–45.

Massimo Faggioli, "The 1928 Presidential Campaign: Toward a Transatlantic and Institutional Approach to Catholic Histories," *American Catholic Studies* 126, no. 2 (2015): 1–21.

Michael Graziano, "William Donovan, the Office of Strategic Services, and Catholic Intelligence Sources during World War II," *U.S. Catholic Historian* 33, no. 4 (2015): 79–103.

Richard Gribble, C.S.C., "Patrick Peyton, C.S.C., and the International Rosary Crusade, 1948–1959," *U.S. Catholic Historian* 33, no. 4 (2015): 53–78.

James K. Hanna, "The Many Missions of Father Richard R. Wersing, C.S.Sp.," *Gathered Fragments* 25 (Fall 2015): 62–68.

John Harney, "Enshrining the Mission: The Bishop Sheehan Memorial Museum and Vincentian Visions of China," *American Catholic Studies* 126, no. 3 (2015): 45–69.

William Issel, "Peace with Justice': Bishop Mark J. Hurley and the San Francisco State College Strike," *American Catholic Studies* 126, no. 3 (2015): 1–23.

Anthony Keating, "Censorship: The Cornerstone of Catholic Ireland," *Journal of Church and State* 57, no. 2 (Spring 2015): 289–309.

Theresa Keeley, "Medellín Is 'Fantastic': Drafts of the 1969 Rockefeller Report on the Catholic Church," *Catholic Historical Review* 101, no. 4 (Autumn 2015): 809–834.

Katherine Koch, "The Pennsylvania Passionist Who Became Chinese: Father Basil Bauer, C.P.," *Gathered Fragments* 25 (Fall 2015): 35–54.

John A. Macaulay, "Tree Stump or 'Treason?' Unitarians Debate the Role of the Pulpit in the Age of Reform," *Journal of Church and State* 57, no. 3 (Summer 2015): 487–506.

Andrew Mach, "'The Name of Freeman is Better Than Jesuit': Anti-Catholicism, Republican Ideology, and Cincinnati Political Culture, 1853–1854," *Ohio Valley History* 15, no. 4 (Winter 2015): 3–21.

Pyeong Gap Min and Sou Hyun Jang, "The Diversity of Asian Immigrants' Participation in Religious Institutions in the United States," *Sociology of Religion* 76, no. 3 (Autumn 2015): 253–274.

Herbert D. Miller, "Protestant Hermeneutics as the 'Infidel Principle' in Disguise: Bishop John B. Purcell's Case Against *Sola Scriptura* in His Debate with Alexander Campbell," *U.S. Catholic Historian* 33, no. 3 (2015): 27–49.

David Mislin, "One Nation, Three Faiths: World War I and the Shaping of 'Protestant-Catholic-Jewish' America," *Church History* 84 (2015): 828–862.

Katherine D. Moran, "Beyond the Black Legend: Catholicism and U.S. Empire-Building in the Philippines and Puerto Rico, 1898–1914," *U.S. Catholic Historian* 33, no. 4 (2015): 27–52.

Carlos Hugo Parra-Pirela, "Babel or Pentecost?: Language-Related Issues in Catholic Involvement in the 1893 World's Parliament of Religions," *U.S. Catholic Historian* 33, no. 3 (2015): 69–98.

Nicholas Pellegrino, "John Carroll, American Catholics, and the Making of a Christian Nation," *American Catholic Studies* 126 no. 2 (2015): 47–68.

Mark D. Popowski, "The Political Thought of Frederick D. Wilhelmsen," *Catholic Social Science Review* 20 (2015): 21–38.

Marlana Portolano, "'Shun not the struggle': The Language and Culture of Deaf Catholics in the U.S., 1949–1977," *U.S. Catholic Historian* 33, no. 3 (2015): 99–124.

Alexander J. Schrenk, "Discovering a Catalonian Perspective on Miquel Domenech i Veciana, Second Bishop of Pittsburgh and First Bishop of Allegheny," *Gathered Fragments* 25 (Fall 2015): 73–76.

Sean A. Scott, "The Character and Influence of Abolitionism: A Sermon that Grippped a Nation and Defined a Man," *American 19th Century History* 16, no. 2 (2015): 193–211.

Sean A. Scott, "Conscientious Children and Authoritative Fathers: Two Clashes of Religious Liberty and Parental Rights in 1840s Pennsylvania," *Journal of Church and State* 57, no. 3 (Summer 2015): 469–486.

Allison Schnable, "Religion and Giving for International Aid: Evidence from a Survey of U.S. Church Members," *Sociology of Religion* 76, no. 1 (Spring 2015): 72–94.

Randall J. Stephens, "From Abolitionists to Fundamentalists: the Transformation of the Wesleyan Methodists in the 19th and 20th Centuries," *American 19th Century History* 16, no. 2 (2015): 159–191.

Tangi Villerbu, "Negotiating Religious and National Identities in the Early Republic: Catholic Settlers and European Missionaries in Vincennes, Indiana, 1804–1834" *Ohio Valley History* 15, no. 4 (Winter 2015): 22–40.

Kathleen M. Washy, "A Woman, a Mission, a Commitment: Sister M. Ferdinand Clark and Urban Renewal," *Gathered Fragments* 25 (Fall 2015): 11–17.

Joseph M. White, "'This Small and Honorable Association': The American Catholic Historical Association and The Catholic Historical Review, 1969–2015," *Catholic Historical Review* 101, no. 4 (Autumn 2015): 835–878.

Sam White, "'Shewing the difference between their conjuration, and our invocation on the name of God for rayne': Weather, Prayer, and Magic in Early American Encounters," *William and Mary Quarterly* 72, no. 1 (January 2015): 33–56.

Julien Winandy, "Religious Citizens' in Post-Secular Democracies: A Critical Assessment of the Debate on the Use of Religious Argument in Public Discourse," *Philosophy and Social Criticism* 41, no. 8 (October 2015): 837–852.

Hibernian

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the adage that “once you set up an Irish secret revolutionary society, the first thing on the agenda is the split.”

After moving to Chicago in 1873, Sullivan steadily moved his way up Clan na Gael’s leadership ranks even as members remained sharply divided over whether he was a true Irish patriot or simply “a great opportunist.” Cronin, who moved to Chicago in 1882, fell into the latter group and soon after arriving in the city he began to clash with Sullivan.

O’Brien then summarized the Clan’s anti-British activities between 1875 and 1889. She also explained Clan na Gael’s ciphers and hailing signs, neither of which prevented spies from infiltrating the organization and disrupting many of its efforts to set off bombs at prominent London locations during the mid-1880s. Simmering tensions within Chicago’s Clan organization exploded in the wake of this failed “Dynamite Campaign.” When \$100,000 in relief funds earmarked for the families of dead and jailed dynamiters vanished, Cronin accused Sullivan of embezzlement. Cronin was subsequently expelled from the Clan and accused as a British spy, while Sullivan was declared not guilty during an internal Clan inquiry.

On May 4, 1889, the dispute between Cronin’s defenders and Sullivan’s allies culminated when the physician was summoned to an icehouse located four miles from his home, ostensibly to treat an injured worker. The doctor entered the waiting buggy and rode off, never to return. Chicago’s newspapers kicked into overdrive after Cronin’s friends reported him missing. Various articles explained that Cronin had fled Chicago because he had performed an illegal abortion or was heading to testify to the Parnell Commission that he was a spy.

Two weeks after Cronin’s disappearance, his body was discovered in a sewer north of Chicago. Daniel Coughlin, a Clan na Gael member and the police detective first put on the case, was later arrested for the murder along with four other suspects.

The murder’s mix of conspiracy and police corruption created brisk business for some Chicago entrepreneurs. Wax reproductions of Cronin’s body were displayed in the city’s dime museums. O’Brien also explained that the married couple who owned the cottage where the murder was believed to have occurred charged visitors a 25-cent entrance fee. The cottage’s visitor log featured entries from nearly every U.S.

Seminar

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experienced times while playing jazz that were similar to Page’s example. He wanted to provide a “language,” however imperfect, for discussing these “nameless moments” and making “something lasting out of an encounter with the temporary.” In *Spirits Rejoice*, he studied how musicians in the 20th century understood their own attempts to embrace, challenge, and riff on tradition. He hoped this analysis would encourage readers to think about religion and music in fresh ways, while promoting a distinctive mode of thinking and writing in the academy.

Bivins also briefly addressed Schloesser’s and Page’s comments.

state as well as Ireland, England, and Canada.

The murder’s fame ensured that almost all potential jurors were already familiar with the case and had formed opinions about it. The challenge of trying to seat a neutral jury turned the Cronin trial into the longest-running case in U.S. jurisprudence up to that time. The court summoned 1,115 Chicagoans before enough jurors, none of whom were Irish, were finally selected to decide the fate of the five suspects.

Alexander Sullivan, however, was not one of the five. Cronin’s friends continued to accuse Sullivan of orchestrating the murder, O’Brien noted, and he had initially been arrested and bailed, but the charges against the Clan leader were dropped before the case went to trial.

In December 1889, the jury announced its verdict. Three of the accused were convicted and sentenced to life imprisonment, since one of the jurors objected to the death penalty on religious grounds. The city’s newspapers, in contrast, called for blood. Reporters denounced the jury’s decision as a “travesty” of justice, arguing that only the death penalty provided suitable punishment for such a heinous crime.

O’Brien argued that Clan na Gael’s political and social standing in Chicago collapsed in the wake of Cronin’s murder. The split between pro-Cronin and pro-Sullivan Clan factions lasted until 1900, and the two sides only reunited after agreeing never again to discuss Cronin’s murder. Other members, who had previously viewed Clan na Gael as a fraternal organization designed to help them find jobs, were repelled by the violence and left the Clan in droves. Archbishop Patrick Feehan also condemned the organization.

The Cronin case, O’Brien continued, also influenced Chicago’s police force and newspaper industry. Many officers were suspected of corruption and dismissed from the force, while newspapers embarked on “a whole new era of sensational reporting.”

O’Brien ended her lecture on a mysterious, and ironic, note. After Cronin’s death, she explained, supporters raised \$5,000 to erect a monument in the physician’s honor at Calvary Cemetery in Evanston, Illinois. Today, however, only a small marker identifies the location of Cronin’s grave. So who lined their pockets at the project’s expense? “For a man who died largely because he exposed corruption,” O’Brien concluded, “something happened to the money that had been raised to honor him.” ✚

Referencing Schloesser’s question about chronology, he explained that while jazz was certainly influenced by contemporary developments, many musicians viewed themselves not merely as products of their time, but as parts of a larger musical stream that at once flowed forward toward future creativity and backward toward tradition. Bivins considered his own study as an analysis of religion, not just a history of religion, and thus he wanted to understand jazz musicians on their own terms. As for Page’s question about where research should go in the future, Bivins suggested that scholars should “connect, converse, and learn how to listen.”

After a short break, Catherine Osborne (Notre Dame) started off the discussion session by asking Bivins why he shied away

from using theological terms, such as kenosis, in the book. Bivins agreed that such terms could be useful, but explained that he was focused on using his subjects' own terms. Moreover, he wanted "all of the textures and the switchbacks and the loops" of the music "to come through without necessarily encumbering them with too many additional associations."

Peter Theusen (IUPUI) built upon Osborne's question, wondering why Bivins had not drawn more explicitly from figures such as Immanuel Kant and Rudolf Otto, whom he had referenced in the text. Bivins replied that he employed these figures to serve as bridges between the music and academic conversations about religion, with the goal of writing musicians "into the academy" and exploring the "irreducibility of religious experience."

Comments from Tom Kselman (Notre Dame) and Tom Tweed (Notre Dame) also focused on religious boundaries and definitions. Kselman wanted to know whether some musicians would resist defining jazz as a religious experience, and whether Catholicism's focus on liturgy and mediated interactions with the divine challenged Bivins' empirical claims. Tweed described the seminar discussion thus far as a "tribute to boundlessness" and asked how Bivins would describe his own theory of religion.

Bivins responded that many musicians would push back against his definitions, and that few Catholics spoke of jazz as something akin to spirits rejoicing. The point of the book, he said, is not to prove that all people saw jazz as religion, or that all jazz is religion, but rather to show that many individuals have experienced and reflected upon jazz's religious elements. Bivins also explained how his findings in *Spirits Rejoice* could fit into previous theories of religion. If he were to formulate his own theory, however, it would be focused on the features of improvisation: "abstraction and embodiment, rootlessness and rootedness, temporality in all its manifestations."

Winifred Sullivan (Indiana University) asked Bivins to switch gears from defining religion to describing American religion and addressing the tensions between the center and the margins

in U.S. religious culture. He replied that jazz music must be seen at once as a product of and protest against the center, and that improvisation in U.S. religion exists in tandem with powers, publics, and bodies.

Michael Skaggs (Notre Dame) picked up this idea of center and the margin, suggesting that individuals may be simultaneously central in some spheres and marginal in other spheres. Bivins agreed, indicating that his focus on marginality is an attempt to recognize the multiplicity of subcultures, not all of which conflict with the center.

David Stowe (Michigan State) raised the topic of the music industry and wondered whether the role of studios, agents, and the like was analogous to institutional religion. Bivins commented that many artists are gleeful about the weakening of the recording industry over the past several decades; at the same time, though, conditions for musicians have tended to deteriorate. "The overriding concern of artists is self-determination and authenticity," Bivins said. "Most want to get out of the space of marginality." The recording industry's decline has not necessarily helped artists achieve that creative self-determination.

Kate Dugan (Northwestern) asked how musicians conceive of themselves as moving between space—recognizing that they have to be somewhere to make music—and "non-space," or transcendence.

Bivins answered by saying that the "musicians want to keep it all in play"—that the "mundane level [of physical reality and place] is absolutely necessary." He shared the story of how John Coltrane, when he knew he was dying of cancer at the age of 36, was reading metaphysical texts and "wanting to merge with the cosmos" at the same time he would travel to his mother's Philadelphia home "in a yearning to be with family."

The seminar concluded with a sampling of music from the book's listening guide, which is available online at spiritsrejoice.wordpress.com/spirits-rejoice-listening-guide. ✚

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pointing out that 60 percent of U.S. Catholics under the age of 18 are Hispanic, but "still, many parishes, dioceses, and Catholic institutions across the country lag appallingly behind in engagement and service to this group."

Ospino cited a 2009 study by Roger Haight, S.J., and James Nieman on the dynamic relationship between ecclesiology and congregational studies, and suggested that those reflecting on the findings of the National Study of Catholic Parishes with Hispanic Ministry should take to heart their message. Haight and Nieman propose that ecclesiology and congregational studies must each "remain faithful to its convictions and norms but must also remain open to influencing one another and holding one another accountable." By balancing boundaries with receptivity, each of the fields can complement the work of the other and defend against simple, unhelpful "proof texting."

Hahnenberg's comments focused on the theological aspect of Ospino's remarks. "Parishes matter," he said, "But you would never know it by reading the systematic ecclesiology produced

by American Catholic theologians over the past 50 years. Even though Catholics in the U.S. live out their faith and encounter their religious tradition primarily in the parish, we theologians have not shown a lot of interest in that." One reason for that, Hahnenberg suggested, is that the basic unit in Catholic ecclesiology is the diocese, not the parish. That structure developed during between the 4th and 6th centuries, and was championed in the documents of Vatican II. "This patristic conception of church and ministry survived as a powerful ideal, even if it was rarely, if ever, enacted in the concrete," he said.

"What appeals to me about the ecclesiological turn that Hosffman proposes is the openness to surprises," Hahnenberg said. For instance, how do normative theological constructions match up with the on-the-ground reality? Are theologians really listening to the voices of the people? Hahnenberg called that kind of careful listening "so necessary for moving Catholic ecclesiology forward into the 21st century."

Christian Smith began his remarks by affirming the "serious research on [this] important topic," and calling the report "a

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real pleasure to read.” But he raised two sociological concerns about the study. First, he noted the report’s survey response rate and the possibility of non-response biases may have provided a non-representative sample. The response rates ranged from a high of 55 percent among diocesan directors of Hispanic ministry to a low of 10 percent of directors of religious education. Only 13 percent of pastors and 11 percent of parish directors of Hispanic ministry responded. Smith said those low numbers may or may not be a problem, and there’s no real way to know. If those who completed the survey were different in some way related to the topics that this survey addressed—parish size or concern with Hispanic ministry, for example—it could be correlated to the likelihood of completing the survey.

This methodological concern, however, was not a critique of Ospino or the study: “Response rates and their problems are not a reflection of researchers, but of the respondents and their lack of cooperation,” Smith said. He also emphasized that this concern did not undermine the value of the report. “Even if there are problems with the sample, the conclusions of the report are not in trouble—they only more desperately need to be heard.”

Smith’s second point concerned the scarcity of material and personnel resources in the U.S. Catholic Church. “American Catholics as a whole are the worst religious givers of any Christian religious group in the United States,” Smith said, indicating that to understand the challenges the church faces in properly ministering to its members, particularly its Latino members, “you should follow the money—or lack thereof.”

“That lack of giving is one crucial reason why U.S. Catholicism, sociologically speaking, is a fairly weak and vulnerable institution in my view. If the American Catholic Church wants to do better than just limp along with an inadequate patchwork of ministries, the church must tackle head-on the question and problem of stingy or generous voluntary financial giving by the people of God.”

Smith concluded his comments by saying that the report makes absolutely clear that providing Hispanic ministries in parishes around the country is necessary, and that they need to be provided in a participatory community way rather than in a top-down way. Additionally, he said, “A host of other ministries will depend, in the long run, upon a transformation of the way American Catholics think about and participate in voluntary financial giving.”

Dora Tobar presented the final comments, focusing on the “pastoral turn” that Ospino raised in his remarks, especially how

the findings of this study can help to build a pastoral plan at a diocesan and parish level. Tobar began by saying that “knowing reality in a precise and objective way is a basic step in knowing and understanding God’s will,” and she called this report “a well-structured invitation to open our eyes and ears and perceive the people’s cries in this country, at this particular moment of history.” She also emphasized the importance of sharing the findings of this study within communities before any pastoral action takes place. “Once the conversion to reality happens,” she said, “we might be more docile to God’s salvific action and able to cooperate with it.”

Tobar shared her personal observation that there are two Catholic communities in the United States: one established, primarily with European background and English language, and the other, not fully established, primarily with Latin American background and Spanish language. “Both communities are more or less the same size, but operate with different budgets, ministerial resources, and pastoral conditions,” she said. She pointed to the fact that more than one in five diocesan directors of Hispanic ministry are not paid for the work they do in this position.

The lack of parity in resources between the two groups combined with different needs—the established group is shrinking while the newer group is growing—illustrates the challenges for both groups: one group looking for a new path and a way to bring back those who leave the church, and the other group looking for a comfortable, culturally sensitive space where they can worship. Both groups, she says, are experiencing deep inner transformation.

One pastoral challenge that both groups face (although their reasons may be different) is the absence of adolescents from their ranks. Tobar concluded by sharing her hope for the Church to empower both Hispanic and Anglo youth with the leadership formation needed “to be an inclusive and merciful version of the 21st century Catholic Church.” She also addressed the complexities of ministering to a multi-generational Latino population that is at different stages of assimilation. Children of first-generation immigrants are growing up between the “old” culture” of their parents and the “new” American mainstream. “They often have great difficulty determining their own identity and feeling accepted by and integrated with their Anglo peers,” Tobar said. At the same time, their parents are experiencing a loss of parental leadership because their children might not speak the same language or might feel ashamed of their cultural background, leading to a profound stress on the family structure. “Statistics don’t tell us about all that suffering,” she said, yet it is a key factor in how the faith is passed on to younger generations. ✚



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