

AMERICAN CATHOLIC STUDIES NEWSLETTER

VOLUME 44 | NUMBER 1 | SPRING 2017

THE CUSHWA CENTER for the Study of American Catholicism

Upcoming Events

LECTURE AND PANEL DISCUSSION

Tuesday, September 5, 2017

"Land O'Lakes and Its Legacy"

HIBERNIAN LECTURE

Friday, September 22, 2017

"The Struggle for Ireland's Soul:
Catholics under the Penal Laws"

Ian McBride, University of Oxford

SEMINAR IN AMERICAN RELIGION

Saturday, October 7, 2017

A House Full of Females

Laurel Thatcher Ulrich, Harvard University

Commentators:

Linda Przybyszewski, University of Notre Dame

Patrick Mason, Claremont Graduate University

CUSHWA CENTER LECTURE

Friday, November 3, 2017

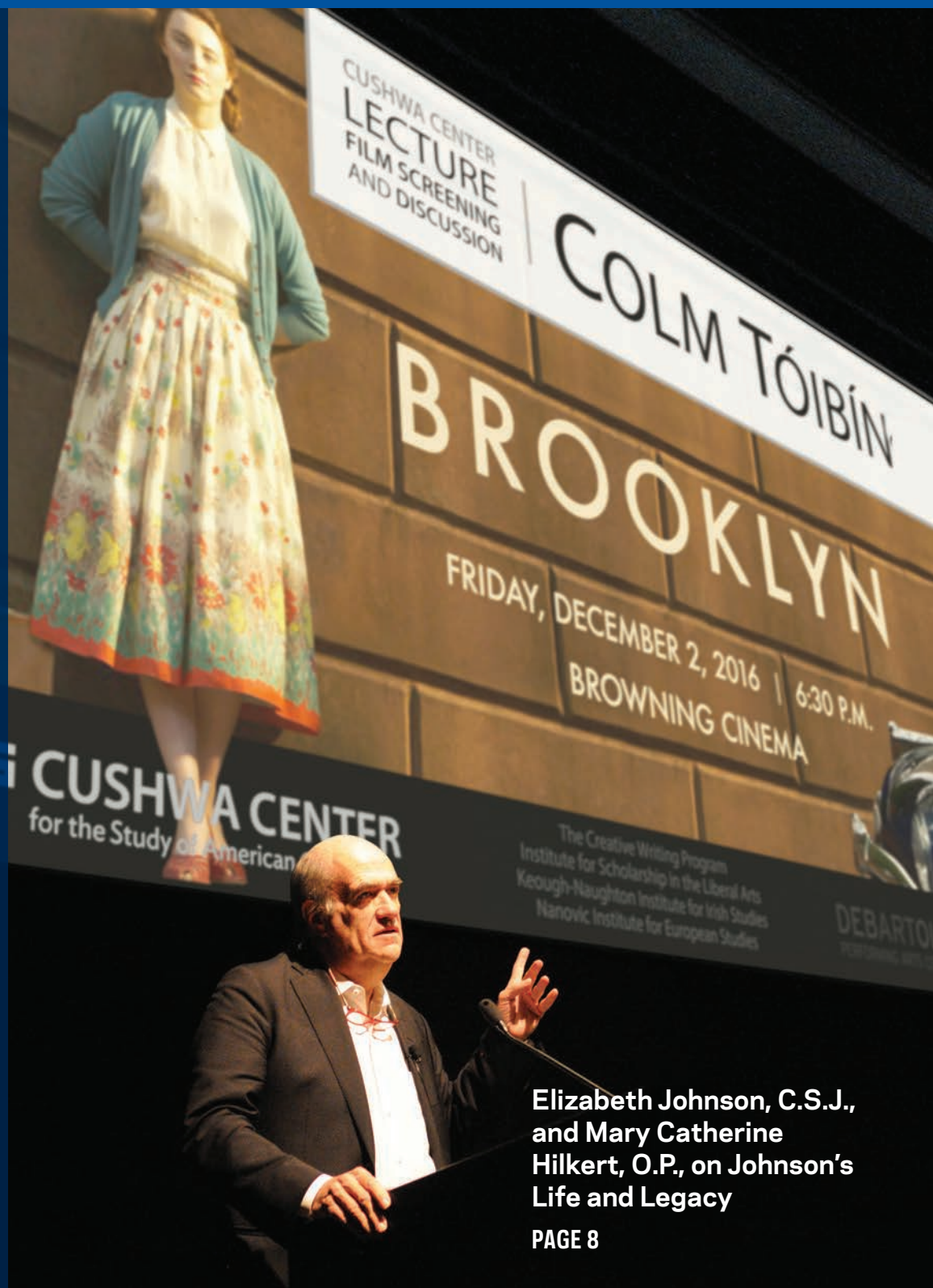
"Notre Dame's 175th Anniversary"

Thomas Blantz, C.S.C., University of Notre Dame

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

In This Issue

Cushwa Center Lecture.....	1
Seminar in American Religion	2
Hibernian Lecture	3
Center News & Announcements.....	4
Grants & Awards	6
Feature Story	8
History of Women Religious.....	15
Archives Report	25
Review: <i>The Other Catholics</i>	26
Recent Publications of Interest	28



Elizabeth Johnson, C.S.J.,
and Mary Catherine
Hilkert, O.P., on Johnson's
Life and Legacy

PAGE 8



When asked to identify my favorite Cushwa event, I'll almost always name our most recent one. Hosting seminars, lectures, and conferences is a wonderful privilege, and I learn a great deal from each and every one of them. That said, there are certain events that loom especially large in my memory. September's panel celebrating Elizabeth Johnson is certain to be one of them (see page 8).

Personally, the event served as a bookend to Beth's visit in 2003, when she delivered that year's Cushwa Center Lecture. The topic was her recently published book, *Truly Our Sister: A Theology of Mary in the Communion of the Saints*. After the talk, one audience member, a mother of five and grandmother to many, complimented Beth on her lecture. She said it helped her see the mother of Jesus in a new way. "I never warmed to Mary," she said, "and I wondered why. *This* is a Mary I can live with." I had a similar reaction to Beth's response to an audience question that I suspect she has heard many times: "Do you feel a conflict between being feminist and a Catholic?" Beth didn't hesitate: "You know," she said thoughtfully, "I've never really understood that question. It makes no sense to me." She went on to explain how she always found her faith and feminism to be mutually reinforcing. I was just beginning my academic career at the time, and I did often feel a tension between the two. Her words were profoundly reassuring, and I often return to that moment when my own students pose similar questions.

Before that, I had only known Beth through her scholarship. I've welcomed the opportunity to interact with her personally on a number of occasions in the years since.

Last September we celebrated a double opportunity to get to know Beth even better: through Heidi Schlumpf's new biography, *Elizabeth Johnson: Questing for God*, which renders Beth's life so engagingly, and through Beth's donation of her papers to the University Archives. Timothy Matovina deserves thanks for first extending an invitation to Beth to deposit her papers at Notre Dame around a decade ago. He renewed his invitation some years later, and I enthusiastically endorsed the idea when I succeeded Tim as director of the Cushwa Center. As archivist Kevin Cawley made clear, for many years to come these sources will help us to interpret Beth's theology, ecclesiology, and feminism in the concrete context of her engagements with Church and society—admittedly fraught, at times, but invariably fruitful.

I am grateful to Beth, and to everyone who participated in our panel, for making it possible to celebrate her scholarship, her mentorship, her story, and her legacy.

Kathleen Sprows Cummings

Kathleen Sprows Cummings
Director

Shane Ulbrich
Assistant Director

Peter Hlabse
Administrative Coordinator

Catherine R. Osborne
Postdoctoral Fellow

Matteo Binasco
Postdoctoral Fellow (Rome)

Valentina Ciciliot
Marie Curie Postdoctoral Fellow

Luca Codignola
Senior Fellow (Rome)

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

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

Email cushwa@nd.edu

Website cushwa.nd.edu

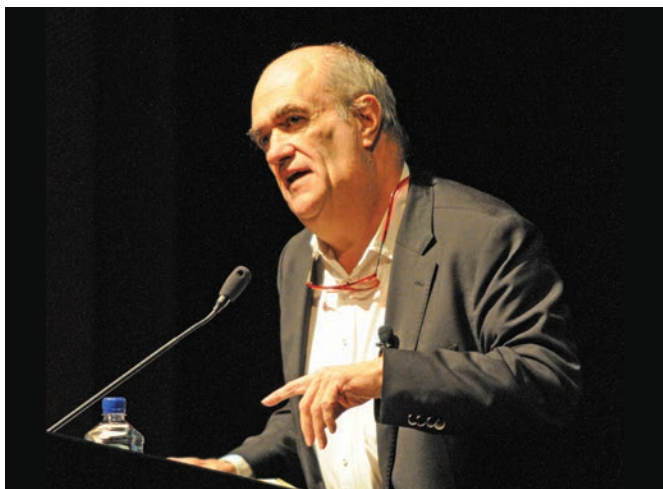
Facebook facebook.com/cushwacenter

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

Cover Image : Colm Tóibín delivers the 2016 Cushwa Center Lecture at Browning Cinema.



Colm Tóibín

Around 200 people gathered on December 2, 2016, to hear how a novel on an Irish immigrant to America became an Oscar-nominated film.

Irish writer Colm Tóibín delivered the Cushwa Center Lecture to a packed house at Notre Dame's Browning Cinema. Tóibín, the Irene and Sidney B. Silverman Professor of the Humanities at Columbia University, is the author of nine novels and several works of literary criticism.

Tóibín spoke about the genesis of his novel *Brooklyn* (2009) and its adaptation into an Oscar-nominated film. He explained that while stalled on the manuscript that became his later novel *Nora Webster*, he discovered that a short passage he had written contained a story worth telling at greater length. He read the selection, in which an older Irish woman tells a story about her daughter who had gone to work in New York and secretly married a young man she had met. Tóibín said he had written this while he was working in the United States for a semester and he felt called to explore what has long been a typical Irish experience of emigration. He wanted to examine the psychological upheaval of no longer knowing where “home” was. He chose to tell a story about Eilis Lacey, a young woman who moves from economically depressed Enniscorthy in County Wexford (also Tóibín's hometown) to Brooklyn in the 1950s. Eilis gradually adapts to her new life and meets and marries an Italian-American man. After a tragedy suddenly calls her back to Ireland, both the town and Eilis herself are shaken by the ways in which she has changed.

Tóibín also described the process of adapting the novel into a film, which involved assembling a team that both personally understood the emotional stakes of the story and also had some distance from it. While producer Finola Dwyer, director John Crowley, and lead actress Saoirse Ronan all had family or personal experiences of immigration to draw on, Tóibín requested screenwriter Nick Hornby in part because he was neither Irish nor American and would be able to step back and see the story with a more dramatic scope. At the same time, Tóibín stressed that key to the film's emotional depth was the participation of so many people who had moved back and forth between cultures, or whose parents had immigrated from Ireland. Cast, crew, and novelist shared the experience

Colm Tóibín Delivers Cushwa Center Lecture at Screening of *Brooklyn*

of dreading a telephone call or a letter from home, saying that someone was ill or had died: “And you can't be there, and you should be there, and why are you not there?”

Tóibín also attributed the success of the film partly to the filmmakers' understanding of Irish settings and performers and their commitment to getting the atmosphere of the film right. Crowley, a former theater director in Ireland, was able to fill out his cast with experienced Irish character actors. Meanwhile, Tóibín mentioned three interventions he made himself to ensure the film's authenticity: correcting the Englishman Hornby's scripted word “mummy” to the Irish “mammy;” suggesting the Irish sean-nós singer Iarla Ó Lionáird as a featured performer; and sending Crowley to Enniscorthy, where location scenes were ultimately filmed.

Following a showing of the film *Brooklyn*, Tóibín answered a variety of questions from the audience, beginning with four questions from Notre Dame students who had read *Brooklyn* together in a course that semester.

Godsee Joy said that her class was especially interested in the contrast between the two “worlds” of Brooklyn and Ireland that Eilis encounters. The students found the presentation of Brooklyn more appealing than Enniscorthy, and wondered whether Tóibín had intended this. Tóibín said he was most interested in the drama of the conflict between the two worlds. Once Eilis left home at all, he said, she no longer knew where home was. He worked with the idea that even decades in the future, she would still not know whether Ireland or the United States was truly home. In this, he wanted to explore the reality of migration: when a person moves, she both gains and loses, and is never sure whether the gain or the loss is dominant. By way of illustration, he mentioned the freedom that people from small towns in Ireland feel when they move to large cities like New York or London, a freedom balanced by the loss of the closeness of a small town like Enniscorthy. He felt that the novel was a bit more ambiguous than the film in this respect; he had tried to make both options so attractive that Eilis would never be sure what choice she should have made.

Katie Laskey asked about the role of religion in the novel, and wondered whether the different religious expectations of

see *Cushwa Center Lecture* on page 38

Scott Appleby, Mary Dunn, and Seminar Participants Discuss Robert Orsi's *History and Presence*



Robert Orsi, Kathleen Sprows Cummings, Mary Dunn, and Scott Appleby

Robert Orsi noted in *Between Heaven and Earth*, his 2004 essay compilation on the practice of religious studies and scholars' relationships with their subjects, that "the saints, gods, demons, ancestors, and so on are real in experience and practice, in relationships between heaven and earth, in the circumstances of people's lives and histories, and in the stories people tell about them. Realness imagined this way may seem too little for some and too much for others" (18). Among those who find such realness "too much" are the majority of scholars in religious studies today. So argues Orsi in his latest book, *History and Presence* (Harvard University Press, 2016), chosen as the topic of discussion for the fall 2016 Seminar in American Religion.

This was far from Orsi's first time at the biannual gathering, or even his first time as the featured author. In 1997, the SAR featured his *Thank You, St. Jude*. Yet as this season's respondents, Mary Dunn (Saint Louis University) and R. Scott Appleby (Notre Dame), made clear, *History and Presence* represents a new era in both religious studies and the history of religion, challenging scholars across multiple fields to completely rework their scholarly apparatus. Orsi uses multiple case studies to prove his point and the book ultimately seeks, as he already articulated in *Between Heaven and Earth*, "to eliminate the comfort of

academic distance and to undermine the confidence and authority of the claims, 'We are not them' and 'They are not us'" (7).

Mary Dunn noted that *History and Presence* is a challenge to the very foundations of modern academic study of religion, arguing that notions of "the modern"—with assumptions of the absence of the transcendent—comprise a category in itself, emerging alongside "religion" toward the end of the 16th century. The timing was not coincidental. Dunn observes that "modernity," especially as opposed to "religion," is essentially a product of the Reformation. This pedigree, which has persisted into the contemporary academy, presents a clear challenge for scholars who wish to take up Orsi's call to write about presence in all the ways it can be understood. In Dunn's terms, this means writing about presence without transposing such language into the register of the secular, which defaults to explanations that "It's never about the gods," i.e., that there are always alternate explanations, be they social, psychological, cultural, or political. In that framework, investigations that ostensibly begin with religion inevitably proceed to, and end with, politics, sociology, history, and so on. Dunn also posed several bracing questions. Does the book, for example, offer anything more than a Durkheimian read on presence? If experiences of the sacred are understood as what happen when people gather collectively, does Orsi present anything different, given his intense focus on relationships?

Scott Appleby followed Dunn's remarks with an extensive commentary on Orsi's approach as it has developed over the course of his career leading up to *History and Presence*. He commended the book as Orsi's "final refusal...to obscure real presence with reductive theorizing or explaining away." In an observation similar to Dunn's, Appleby noted that what Orsi has begun with the book is a recognition of a process of quasi-re-enchantment, of describing religious experiences richly without the proverbial "wink and a nod" usually deployed by scholars to distance themselves from their subjects, whose experiences those scholars imply are (or describe explicitly as) impossible.

Appleby commented also on the balance of Orsi's approach, which even while repudiating the modern academy's default rejection of presence also seeks to maintain what is useful and



Mary Dunn

see Seminar on page 38



Thomas P. Lynch

Thomas P. Lynch, a poet and funeral director with roots in Ireland and Michigan, combined reflections on life and death with tributes to two recently deceased Irish poets when he spoke at Notre Dame on September 9, 2016. The occasion was the Cushman Center's annual Hibernian Lecture, focused this year on the work of Seamus Heaney and Dennis O'Driscoll, both of whom Lynch considered from his perspective as an Irish-American writer who deals professionally with death and dying. He honored the two masters of multiple genres, who died in 2013 and 2012, respectively, by recalling their inspiration for his own writing.

Lynch echoed their stories about solidarity in difficult journeys, relevant to the experiences of Irish immigrant families in the United States, through a lecture and poetry reading titled "Shoulder and Shovelwork: Dead Poets and Eschatologies." He explained the title's inspiration in terms of Seamus Heaney's promise to work in words with the same diligence he had observed in his father's work with the soil.

Lynch himself has written about such things as the dignity and difficulties of immigrants' travels. September's lecture, however, drew more on his work as a funeral director called to honor the joys and brokenness revealed when a life ends. He was a National Book Award finalist in 1987 for his first book of poems about living and dying, *Skating with Heather Grace*. One of his books of essays, *The Undertaking: Life Studies from the Dismal Trade*, inspired a 2007 "Frontline" documentary of the same name. The PBS production won an Emmy award for best art and culture documentary.

Recalling the thrill of seeing Heaney speak at Emory University, Lynch said that Heaney "had been the most amplified and ever-present voice of my generation of poets." Thanks partly to a Catholic upbringing in Ireland, Heaney's words always yielded "a rich trove of metaphoric treasure," Lynch said. He cited the poem "Funeral Rites," in which Heaney was coping with death amid the Irish Troubles, but nevertheless "shouldered a kind of manhood" by preserving ritual and carrying the coffins of family members and others.

Lynch also looked back to the Christmas Eve death of Dennis O'Driscoll, with whom he had a 25-year friendship. O'Driscoll was "Ireland's most bookish man," one of the country's "undercelebrated" poets, and the best biographer of Heaney,

From Ireland and Michigan, an Irish-American Poet Echoes Insights of Heaney and O'Driscoll

Lynch said. He decided to travel to O'Driscoll's funeral partly because he had read that Heaney once journeyed a long way to the funeral of a writer who had influenced him.

"The witness of Dennis' burial, the witness of Seamus's burial, drew in me a catch in the breath that I still have not let go of," Lynch said.

Lynch's career as a funeral director has allowed him the privilege of regularly being present with mourners as they gather around their deceased. These occasions often elicit the eloquent remarks that "priests and pastors and rabbis and imams, poets and poohbahs and perfect strangers, bring to these horizontal

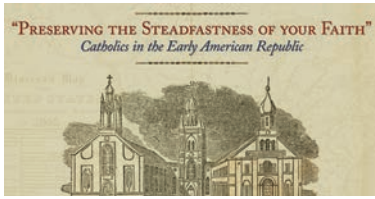


mysteries—at bedside, at box-side, at graveside," Lynch said. He added: "I've been graced, I'd have to say, by my witness of the lifting and burying and carrying that we all do for one another."

"The language of shoulders and shovels and aching backs" is what Heaney "learned as a farm boy in Derry," Lynch said. The Irish more broadly, said Lynch, still carry their dead to the grave themselves, and close it themselves, as the minimum honor due. The funeral director from Milford, Michigan, warned that American culture—in disengaging embodied practices of mourning and burial, and instead gentrifying death in memorial services that merely "celebrate life"—is forgetting what Ireland still knows well as a certain gritty engagement and accompaniment

see *Hibernian* on page 41

Friends of Cushwa News and Notes



Rare Books and Special Collections at the Hesburgh Libraries is hosting “**Preserving the Steadfastness of Your Faith**”: Catholics in the Early American Republic

(through August 11). The exhibit features printed texts from 1783 through the early 1840s. Highlights include the earliest American Catholic bibles, published by Mathew Carey; editions of Thomas à Kempis’ *The Imitation of Christ* used and produced in the United States; polemical pamphlets with sexual and political subtexts that flew back and forth across the Atlantic; no-holds-barred dueling sectarian newspapers; books and pamphlets created in reaction to mob violence against the Ursuline convent school near Boston; and official reports mapping the Church’s growth and growing pains. The exhibit is curated by **Rachel Bohlmann** and **Jean McManus**. Contact Rachel at rbohlman@nd.edu to schedule group and class tours.

The fall 2016 issue of *Gathered Fragments*, the journal of the **Catholic Historical Society of Western Pennsylvania** (CHSWPA), was recently published. Visit catholichistorywpa.org for more information on the Society and their publications, including an index of journal contents from 1986 to the present.

William Cossen, a 2013 travel grant recipient, defended his dissertation, “The Protestant Image in the Catholic Mind: Interreligious Encounters in the Gilded Age and Progressive Era,” in October 2016, and graduated with his Ph.D. in history from The Pennsylvania State University in December. His article, “Catholic Gatekeepers: The Church and Immigration Reform in the Gilded Age and Progressive Era,” appeared in the summer 2016 issue of *U.S. Catholic Historian*. Cossen is a member of the faculty of The Gwinnett School of Mathematics, Science, and Technology.



On January 6, 2017, **Kathleen Sprows Cummings** began her term as president of the American Catholic Historical Association. She follows in the footsteps of several Notre Dame faculty, including Thomas F. X. Noble, who served as ACHA vice president in 2011 and president in 2012, Thomas Kselman (president, 2005), Sabine MacCormick (vice president, 2007), Philip Gleason (president, 1978), Astrik L. Gabriel (president, 1973), and Vincent P. DeSantis (president, 1964). Jay P. Dolan, founding director of the Cushwa Center, served as ACHA president in 1995.



Sette Città has published *Holy See’s Archives as Sources for American History*, edited by **Kathleen Sprows Cummings** and **Matteo Sanfilippo**. The volume consists of proceedings from the Cushwa Center’s Rome Seminar convened in June 2014. Contributors include **Colin Barr**, **Matteo Binasco**, **Luca Codignola**, **Daniele Fiorentino**, **John T. McGreevy**, **Florian Michel**, and **Giovanni Pizzorusso**.

Mary Dunn, who provided commentary at the fall 2016 Seminar in American Religion, has an article, “What Really Happened: Radical Empiricism and the Historian of Religion,” in the December 2016 issue of the *Journal of the American Academy of Religion*.

David Endres, dean of Mount St. Mary’s Seminary in Cincinnati and editor of *U.S. Catholic Historian*, has edited the compilation *Remapping the History of Catholicism in the United States: Essays from the U.S. Catholic Historian* (CUA, 2017). Contributors include **Kristine Ashton Gunnell**, **Amanda Bresie**, **Joseph Chinnici**, **Matthew Cressler**, **Anne Klejment**, **Timothy Matovina**, and **Jeanne Petit**.

Massimo Faggioli, professor of theology and religious studies at Villanova University since August 2016, became a contributing editor at *Commonweal* in September. His article, “Vatican II: Bibliographical Survey 2013–2016,” was published in *Cristianesimo nella Storia* 37, no. 3 (2016).

Hidetaka Hirota, visiting assistant professor of history at the City College of New York, has published *Expelling the Poor: Atlantic Seaboard States and the Nineteenth-Century Origins of American Immigration Policy* with Oxford University Press. Hirota received a Hibernian Research Award in 2010 to conduct research at the Library and Archives Canada in Ottawa for his dissertation and this book.

Paula Kane, the featured author at the fall 2014 Seminar in American Religion, shared news of two book chapters: “Disenchanted America: Accounting for the Lack of Extraordinary Mystical Phenomena in Catholic America,” in Tine Van Osselaer, Henk de Smaele, and Kaat Wils, eds., *Sign or Symptom? Exceptional Corporeal Phenomena in Religion and Medicine in the 19th and 20th Centuries* (Leuven, 2017); and “St. Homobonus Leads the CEOs: Doing Good versus Doing Really Well,” in Amanda Porterfield et al., eds. *The Business Turn in Religion* (Oxford University Press, forthcoming).

Theresa Keeley, assistant professor of history at the University of Louisville and 2011 travel grant recipient, contributed an article, “Reagan’s Real Catholics vs. Tip O’Neill’s Maryknoll Nuns: Gender, Intra-Catholic Conflict, and the Contras,” to the June 2016 issue of *Diplomatic History*.

Suzanne Krebsbach’s paper, “Charleston’s Jim Crow Catholic: James Spencer and the Colored Catholic Congress,” based on research conducted at the Notre Dame archives with a 2014 travel grant, was accepted for *U.S. Catholic Historian*’s forthcoming special issue on social justice and the Church.

Monica Mercado, a 2010 travel grant recipient, completed her postdoctoral fellowship at Bryn Mawr College in June 2016 and has been appointed assistant professor of history at Colgate University. She is also affiliated with the university’s Women’s Studies and Museum Studies programs.

Paul Murray's article, "'We Belong in the Wider World': The Young Christian Students and the Civil Rights Movement," appears in the winter 2017 issue of *U.S. Catholic Historian*. The article is based on oral history interviews and archival research in the College Young Christian Students collection at the University of Notre Dame Archives. Murray was the recipient of a travel grant in 2013.

Michael Skaggs (University of Notre Dame) defended his dissertation, "Reform in the Queen City: Religion and Race in Cincinnati in the Era of Vatican II," in December. Kathleen Sprows Cummings served as his advisor.

Thomas Tweed's presidential address to the American Academy of Religion, "Valuing the Study of Religion: Improving Difficult Dialogues within and beyond the AAR's 'Big Tent,'" was published in the June 2016 issue of the *Journal of the American Academy of Religion*. He also contributed the

chapter "Religious Identity and Emigration from Latin America" to *The Cambridge History of Religions in Latin America* (Cambridge, 2016). In November, Tweed gave a lecture titled "Making Space for Catholicism in the University: The Case of U.S. Religious History" at the University of Illinois, Chicago, sponsored by the Catholic Studies Program, the Department of History, and the Institute for the Humanities.

Peter Williams's latest book, *Religion, Art, and Money: Episcopalians and American Culture from the Civil War to the Great Depression*, was published by UNC Press in May 2016.

Kenneth Woodward's *Getting Religion: Faith, Culture, and Politics from the Age of Eisenhower to the Era of Obama* was published by Random House in September 2016. Woodward visited Notre Dame on September 15 and 16 for a lecture and two book signings.

Cushwa in Rome: John McGreevy's *American Jesuits and the World*

The Cushwa Center's initiatives in Rome continue apace. The center received more than fifty proposals for papers for its June conference in Rome, "North Atlantic Catholic Communities in Rome, 1622–1939," and offered a record seven Peter R. D'Agostino Research Travel Grants to support presenters and their visits to Roman archives.

Notre Dame Press is entering the last phase of publication for Matteo Binasco's *Roman Sources for the History of American Catholicism, 1763–1939*.

Meanwhile, on October 19, 2016, at Notre Dame's Rome Global Gateway, the center held a panel discussion on **John T. McGreevy's** *American Jesuits and the World: How an Embattled Religious Order Made Modern Catholicism Global* (Princeton University Press, 2016). Three Rome-based scholars offered commentary on the book.

Rev. Mark Lewis, S.J., director of the Thomas More Center for the Study of Catholic Thought & Culture at Rockhurst University, welcomed the book as a major contribution to the history of Catholicism, and highlighted the prominent role played by the American Jesuits in establishing and developing a unique educational system in the United States. **Francesca Cantù**, Professor of Latin American history at the University of Roma Tre, emphasized that McGreevy's book stood to augment not only the existing historiography of the Jesuits, but also that of global history more broadly. In particular, she said, McGreevy's analysis shed new light on the order's capacity to develop a networking system that allowed for a constant, transcontinental flow of personnel, books, and ideas. Cantù also stressed the book's groundbreaking perspective on the "global" vocation of the Jesuits as a key feature of the order's growth and evolution

over the centuries. **Rev. Roberto Regoli**, professor of ecclesiastical history at the Pontifical Gregorian University, praised the book's profound analysis, particularly with respect to American Jesuits' confrontation with modernism from the late 19th century to the first decades of the 20th century.

McGreevy, the I.A. O'Shaughnessy Dean of the College of Arts and Letters and professor of history at Notre Dame, responded that he hoped this book would furnish a better understanding of Jesuit activities in the United States and the broader world during the dramatic period following the Society's suppression in 1773. Studying the Jesuit order, he said, provided a challenging yet stimulating avenue to investigate broader issues of globalization in matters cultural, political, and social. McGreevy also hoped that his book would help to foster more research in Roman archives, and thus strengthen the global dimension of American Catholic historiography.



Luca Codignola, Cushwa's senior fellow in Rome (far right), asks a question of panelists (left to right) John T. McGreevy; Rev. Mark Lewis, S.J.; Francesca Cantù; and Rev. Roberto Regoli.

2017 Grants & Awards

Across the Cushwa Center’s four funding programs, a record 25 scholars have accepted offers for a variety of research projects this year. Grants and awards will support travel to Notre Dame’s University Archives as well as to research sites in Charlotte, Philadelphia, New York City, Washington, D.C., and Rome, Italy.

PETER R. D’AGOSTINO RESEARCH TRAVEL GRANTS

In conjunction with Italian Studies at Notre Dame, the Cushwa Center offers these grants in honor of the late Peter R. D’Agostino, author of *Rome in America: Transnational Catholic Ideology from the Risorgimento to Fascism* (North Carolina, 2004), who tirelessly advocated transatlantic research in American Catholic studies. Grants in 2017 are providing travel support for the conference, “North Atlantic Catholic Communities in Rome, 1622–1939” (June 5–7, 2017). The following seven recipients will present conference papers and conduct archival research during their time in Rome:



Michael Breidenbach
Ave Maria University
“Lord Baltimore’s Oaths of Allegiance: Catholic Loyalty in Early America”



Carmen Mangion
Birkbeck, University of London
“Familiar Figures at the Vatican: Internationalism, Women Religious, and the Roman World, 1880s–1930s”



Kenneth Parker
Saint Louis University
“Francis and Peter Kenrick: A Roman Ultramontane and Irish Gallican in the 19th-Century American Hierarchy”



Charles M. Shea
Seton Hall University
“Catholic Social Networks in Rome and Missions to the Anglican Communion, 1835–1855”



Heidi Hartwig
Central Connecticut State University
“Salvete, Flores Martyrum’: The Cause of the English Martyrs in 20th-Century Rome and England”



Terrence Murphy
Saint Mary’s University (Halifax)
“Rome and the Development of a North Atlantic Community: The Irish Catholics of Nova Scotia, 1785–1860”



Joseph White
Catholic University of America
“Transitions at an American Community in Rome: The North American College in the Early 20th Century to 1939”

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 2017:



Sophie Cooper
University of Edinburgh
“Shaping Irish Identity through Catholic Education: The Sisters of Mercy in Chicago, 1846–1900”



Michael Doorley
The Open University in Ireland
“Judge Daniel Cohalan: American Irish Nationalist and American Isolationist”



Andrew Mach
University of Notre Dame
“Claiming America: Irish Catholic Memory and the Long Reconstruction, 1877–1924”

HESBURGH RESEARCH TRAVEL GRANTS

These grants support research projects in any academic discipline that consider and incorporate the work of the Rev. Theodore M. Hesburgh, C.S.C., former president of the University of Notre Dame. Grants are made twice yearly. The following scholars received awards in fall 2016:



Maggie Elmore
University of
California, Berkeley

"Claiming the Cross: How Ethnic Mexicans, the Church, and the State Forged an Alliance that Transformed America's Most Powerful Church, 1923–1986"



Gráinne McEvoy
Trinity College, Dublin

"God at the Gates: American Catholic Social Thought and Immigration Policy, 1910–1965"



Todd Ream
Taylor University

"Theodore M. Hesburgh, C.S.C.: Assessing a Legacy"

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 grants for 2017:



John Buchkoski
University of Oklahoma

"'Speak to the Earth and It Shall Teach Thee': Catholic Peace Movements and the Rise of an Environmental Ethic, 1962–1978"



Sergio González
University of
Wisconsin–Madison

"I Was a Stranger and You Welcomed Me': Latino Immigration, Religion, and Community Formation in Milwaukee, 1920–1990"



Barry McCarron
New York University

"The Global Irish and Chinese: Migration, Exclusion, and Foreign Relations among Empires"



Rebecca Davis
University of Delaware

"American Converts: Religion and Identity since World War II"



Gabrielle Guillerm
Northwestern University

"How the French and Haitian Revolutions Made American Catholicism: Atlantic Circulations of Sacred Objects, Ideas, and Pedagogies in the Early Republic"



Cassie Miller
Southern Poverty
Law Center

"The Changing Parish: Catholics and the Urban Crisis in 20th-Century Brooklyn"



Katherine Dugan
Springfield College

"Historicizing Hip Catholicism"



Annie Huey
University of Dayton

"The Sick Call Set: Devotional Practices of Lay Women in Oldenburg, Ind."



Susan Ridgely
University of
Wisconsin–Madison

"How Holy Redeemer and St. Benedict's Parishes Combined to Become Our Lady of Guadalupe Parish in Newton Grove, N.C."



Charles Gallagher, S.J.
Boston College

"Enemies of Christ': Father Terminiello and Post Holocaust Catholic Anti-Semitism, 1946–1949"



Billy Korinko
University of Kentucky

"Exploring American Catholic Discourse on Race, Gender, and Sexuality in the U.S., 1919–1970"



Jacqueline Willy
Arizona State University

"Vows in Community: The Sisters of Charity and Midwestern Catholicism in the 19th Century"

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

Questing for God

A Symposium Honoring Elizabeth Johnson, C.S.J.



On September 22, 2016, a standing-room-only crowd gathered at Rare Books and Special Collections in the Hesburgh Library to honor Elizabeth Johnson, C.S.J., distinguished professor of theology at Fordham University. This symposium celebrated two recent events: the acquisition of Johnson's papers by the University of Notre Dame Archives and the publication of Heidi Schlumpf's biography *Elizabeth Johnson: Questing for God* (Liturgical Press, 2016). Schlumpf and archivist Kevin Cawley spoke on the panel, as did Johnson herself and Mary Catherine Hilkert, O.P., professor of theology at Notre Dame. We are delighted to share Johnson's and Hilkert's reflections here.

In 1981, Johnson became the first woman to receive her Ph.D. in theology at the Catholic University of America. She started her teaching career at Catholic University before moving to Fordham University. She has served as president of the Catholic Theological Society of America, which awarded her the John Courtney Murray Award in 2004 for distinguished achievement in theology, as well as the 2016 O'Hara Graff Award. Over the years, she has received many other awards, including the Grawemeyer Award in Religion, for groundbreaking work including *She Who Is: The Mystery of God in Feminist Theological Discourse* (1992) and her recent *Ask the Beasts: Darwin and the God of Love* (2015). She has also served extensively on national

and international commissions, including eight years as a member of the Lutheran-Catholic dialogue.

Mary Catherine Hilkert is a Dominican Sister of Peace and holds a Ph.D. in systematic theology from the Catholic University of America. She specializes in theological anthropology, fundamental theology, and feminist theology and spirituality. She has served as president of the Catholic Theological Society of America and has won numerous awards for her scholarship and teaching. Her most recent book is *Speaking with Authority: Catherine of Siena and the Voices of Women Today* (2008). She is currently working on *Grace Enfleshed: A Sacramental Anthropology*.

ABOVE: Heidi Schlumpf, Kevin Cawley, Elizabeth Johnson, C.S.J., Mary Catherine Hilkert, O.P., and Kathleen Sprows Cummings

Celebrating the Acquisition of Elizabeth Johnson's Papers by the Notre Dame Archives

By Mary Catherine Hilkert, O.P.

It is such a delight to participate in this event. Beth and I have traveled more than three decades together since she began her doctoral studies and I began my master's degree work at Catholic University of America one very hot August in Washington, D.C. She has been and is, as Sirach says, a "faithful friend and boon companion" ever since, and the best of theological colleagues.

There are many treasures in these papers—from her birth certificate and baby book to the letters she has exchanged with bishops, theologians, and other intellectuals around the globe. There is also her correspondence with women religious, including the Leadership Conference of Women Religious, who often sought her counsel and honored her with its "Outstanding Leadership Award" in 2014. Countless readers of her work also wrote to her, and each received a personal response.

These archives preserve not only her books, writings, and lectures, but the personal journey—and cost—that lay behind them. You can discover how reading *Gaudium et Spes* impacted her decision to remain a Sister of St. Joseph and to become a theologian. You can trace the reception history of her books and lectures and awards, none without controversy, but at least one 86-year-old man writing that, before he "goes under the grass," he wanted to say thank you: "Your book has made a real difference in my life."

But speaking as a theologian, there are three things to highlight about the importance of this acquisition (first initiated by Tim Matovina when he was director of the Cushwa Center):

- Beth's singular contribution to theology;
- Her approach to theology, particularly the development of a truly Catholic feminist theology and to the "turn to the heavens and the earth;"
- Beyond her scholarly writing and her many pastoral contributions to the Church, which can be found in her papers, the archives also provide evidence that there is a price to be paid for fidelity to the particular vocation of the theologian.



Contribution to Theology

The first line of Beth's dissertation set the stage for her own creative work in the decades to follow—a line taken from the writings of the Lutheran theologian Wolfhart Pannenberg, whose thought she engaged critically in that work: "A crucial, if not the most basic, question of all theology is the question of the right way to speak of God."¹ The mystery of God and all of reality in relation to God, as Thomas Aquinas has said—or in Beth's language, "the mystery of God and God's love for all of her beloved creatures, including the Earth and the entire cosmos"—has been at the heart of her life-long quest for the Living God.

That quest has borne fruit for other scholars, ministers, and a wide reading public in the eleven books which she has written or edited—now translated into thirteen languages—as well as her countless articles which have reframed theological discussions about questions as central as: how to speak about God, the meaning of Jesus and salvation (most recently, in the global



Mary Catherine Hillkert, O.P.

voices of women), the importance of remembering the saints as “friends of God and prophets” and Mary as “truly our sister,” and the importance of feminist and ecological theology for the survival and flourishing of humankind and the Earth.

The John Courtney Murray Award, which Johnson received from her colleagues in the Catholic Theological Society of America, the oldest and largest professional association of Catholic theologians in the world, signals the level of respect her peers have for her scholarship. This award each year honors one of its members “for a lifetime of distinguished theological achievement.” Johnson was one of only six women who had been recognized in this way at the time that she received the award in 2004. She had also been elected as president of the association for 1995–1996, only the fifth woman to be selected for that leadership role since 1946.

Feminist Theologian

At the heart of all of her theological work is the importance of remembering that theological speech always falls short of expressing the unfathomable mystery of God, a conviction shared by all of the doctors and classic theologians of the Christian Church. At the same time, she has made a unique contribution in our day in highlighting that if women as well as men are created in the image of God, then female language and images drawn from the experiences of women around the globe can also serve as appropriate, though limited, images for God. Her quest to find a more inclusive way to “speak rightly of God” led her “to braid a footbridge between the ledges of classical and feminist Christian wisdom” in her ground-breaking volume, *She Who Is: The Mystery of God in Feminist Theological Discourse*. (One of her New York colleagues said of the bridge: “You would need the Verrazano!”) The expressed aim of that now-classic work, which received the 1992 Louisville Grawemeyer Award in Religion, an award given annually for a book that contributes to “ideas that improve the world order,” speaks for her broader theological project as well: “My aim in what follows is to speak a good word about the mystery of God recognizable within the contours of Christian faith that will serve the emancipatory praxis of women and men, to the benefit of all creation, both human beings and the earth.”²

Johnson identifies as a feminist theologian not only because of her concern about oppression and gender equity around the world, but also because women and girls are disproportionately those who suffer from poverty, violence, economic injustice, war, and ecological devastation. Yet her human and theological concerns are not limited to questions about women’s survival and flourishing, but rather extend to all creatures and to the Earth itself. Thus, her most recent major constructive work, *Ask the Beasts: Darwin and the God of Love*, concludes with a call for ecological conversion and for a personal, social and ecological response to the current planetary crisis. That volume too has been widely celebrated by theological colleagues as well as scientists engaged in the dialogue of science and theology, and it was also named one of the “Top 20 books in Science and Religion in 2014” by *USA Publishers Weekly*, and as one of the “Top 10 books in Spirituality in 2014” by the journal *Spirituality and Practice*, published in the United Kingdom.

Thus it was no surprise that Johnson chose “Women, Earth, and Creator Spirit” as the topic for her Madeleva Lecture delivered at Saint Mary’s College in 1993, as well as for her presidential address—and charge—to her colleagues at the CTSA in 1996: “Turn to the Heavens and the Earth: Retrieval of the Cosmos in Theology.” More recently a group of her former students and colleagues took up that charge and added their own original insights in the Festschrift in her honor, which they presented to her last June: *Turning to the Heavens and the Earth: Theological Reflections on a Cosmological Conversion*.

Theological Integrity

Finally, just a word about the cost of theological integrity. To return to that journey which began at Catholic University of America, it was more than remarkable that as a doctoral student (who received highest honors at every stage), she was asked to teach the master's level Christology course, which received rave reviews, and to interview for a position on the faculty—unheard-of. She was the first woman to hold a tenure-track position in that department (which granted pontifical degrees), and she received a unanimous vote of affirmation for tenure at all levels of the university, only to have her case “delayed” while a committee of bishops from the Board of Trustees investigated her orthodoxy. She spent the summer after that distressing news in South Africa during the apartheid era, giving lectures in Christology at the invitation of the bishops there and reflecting on the poverty, injustice, and courage she witnessed. Both experiences impacted her deeply. She subsequently received a written commendation for her doctrinal excellence and was granted tenure. However, as she wrote in a poignant letter (now held here in the Archives), she no longer found the department and university which had nurtured her theological vocation, and which she had grown to love, to be a place where “freedom is fostered and where the only constraint upon truth is truth itself” (a citation from the professed aims of the university).

As we are all aware, her tenure case was not the only time when her fidelity as a Catholic theologian has been questioned. More painful, perhaps, was the recent episode (2011–2013) in which the book for which this symposium and Heidi's biography are named—*Quest for the Living God*—was publicly misrepresented and serious allegations of doctrinal error were made in a widely-publicized statement of a Committee of the United States Bishops' Committee on Doctrine. I can't go into detail here and that's not the purpose for this symposium, but the Notre Dame Archives now contain all of the correspondence related to that event. Even those who disagree with aspects of her theological thinking have lamented the breakdown in the process agreed upon by bishops and theologians in this country about how to proceed in situations of conflict, beginning with informing the theologian of the concerns or charges which are under investigation and inviting her (or him) to clarify their views and to enter into dialogue about them.

Beth's written response to the publicly printed criticism of her text (since no dialogue or meeting ever took place) stated clearly that if there were doctrinal errors in her writing, she



Wm. Kevin Cawley, senior archivist and curator of manuscripts at the Notre Dame Archives

would welcome learning where that is in the text and would correct it. But she was equally clear in stating: “I am not responsible for what I have not said and I do not think.”

For one whose own theological work—including her feminist and ecological theology—draws so frequently on insights from Thomas Aquinas, and whose definition of theology echoes his own, it must have been particularly heartening to learn that, when Cardinal Walter Kasper was asked about his view of Johnson's theological work in light of the concerns raised by the Bishops' Committee, he noted that something similar happened to Thomas Aquinas. We don't have Aquinas' archives, but we are fortunate now to have the papers of the foremost Catholic feminist systematic theologian in the United States. To the students and scholars gathered here: Let the research begin!

1. Wolfhart Pannenberg, “Analogy and Doxology,” *Basic Questions in Theology* Vol. 1 (Philadelphia: Fortress, 1970) 211, cited in Elizabeth A. Johnson, *Analogy and Doxology and their Connection with Christology in the Thought of Wolfhart Pannenberg*, Ph.D. dissertation, Catholic University of America, 1981, 1.

2. Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroad, 1992), 8.

Questing for God: Remarks at the Cushwa Center's American Catholic Studies Symposium

By Elizabeth Johnson, C.S.J.

This event has sparked a salutary pause for me, a moment of reflection about my life and its trajectory. There have been stretches that have felt like a wild roller coaster ride, what with teaching, mentoring, committee work, traveling for public lectures, researching, writing—all adding up to very busy seasons. I welcome the invitation this event provides to stop and reflect.

For sure, I did not initially envision becoming a theologian, let alone one involved so publicly in the conversation taking place in the church, for better and for worse. Heidi Schlumpf's beautifully written biography has done an excellent job of delineating how that came about. But once I defended my dissertation in 1981, a challenge arose: The dissertation is finished—now what do I do?

I felt a strong impulse to explore certain questions that were vexing people's faith. These were my questions too—questions of justice, of women's dignity, of the felt presence and absence of God in our diverse, roiling, secular American context. My graduate education had given me the tools; my faculty position gave me the mandate (publish or perish); my students gave me the need to articulate; my social world in friendship with other theologians, both in the academy and the churches, gave me vibrant example and encouragement; and my own attraction drew me to the theological task like a fish to water. This has been the joy: to use all the power of my mind at the service of people's faith, for the good of the church and the world.

Three brief points—about the work of the theologian, about the role of conflict, and about my love for this work.

First, theology. Monika Hellwig at Georgetown University was the first laywoman elected president of the Catholic Theological Society of America. Her presidential address, titled "What is a Catholic Theologian?," was delivered in 1987, smack in the middle of my battle for tenure at Catholic University in Washington. Existentially, I was sorely tempted to walk away from the university and go back to more peaceful work. Who needs this *agita*? I am a New York State certified teacher of reading for grades K-6, and the thought of spending my days teaching inner city children how to read was deeply appealing.

Monika Hellwig's words, however, dropped into my life like a summons. She used eight metaphors to expound on the work of a theologian. A theologian is a myth-maker (interpreting the meaning of faith in new cultural moments); a myth-breaker (challenging old formulations in order to release new insights); an archivist (reverencing and treasuring the cumulative wisdom of the past, and bringing it forth to promote life today); a comforter; a builder; a critic; an archaeologist (making new discoveries about the past that interpret the present); and finally a ghost: "It must finally be said that the theologian is most successful and most acceptable when no longer visible because the ideas have been assimilated so that they are no longer credited to a particular person. It may be a hard saying, but our destiny is to surrender what is intellectually our own, and to die and disappear."

Monika's imaginative way of translating Anselm's classic description of theology ("faith seeking understanding") spoke to something deep in my soul. She spelled out what I had been trying to do, and what I loved doing, and she affirmed its worth despite difficulty. So I remained in the fray.

In retrospect, I realize that a key quality of her address lay in how it was articulating the work of theology from a layperson's perspective. A tremendously significant development in Catholic theology of these past decades has been the shift in agents of theology—who is actually doing this work—from the ordained to the laity. This is visible in the theological faculties, in the changing membership of professional societies, and in the composition of cohorts of graduate students who will be the theologians of the future. In our day theology is a vocation rooted not in ordination, but in baptism.

Those doing the vital work of myth-making, myth-breaking, archiving, comforting, building, critiquing, etc., those seeking understanding in order to glorify God and bring about the reign of God's justice on earth, are now married or single, often with children or plans for them, with financial concerns, with broad social connections, with lifestyles that differ from that of male clergy. This is not to impugn the fine theological work of priests, among whom I count some of my dearest friends, but simply to describe what is happening. It has now become clearer to me that my own life as a theologian is part of this shift of theology's grounding from orders to baptism, that is, the baptismal anointing of the Spirit that bestows the gift of faith on individuals and the collective sense of the faithful. This gift provides discerning skills to recognize, interpret, and practically apply the living faith in each historical moment.

Second, conflict. Monika Hellwig's treatment of the ghost metaphor goes on to describe how difficult it is for theologians



Elizabeth Johnson, C.S.J.

to do their work anonymously these days. Publishing requires us to put our names on books. There are conferences at which we speak; the media, which reports; and even the requirements of rank and tenure committees looking for what one has personally produced.

“All these factors thrust us individually into the public eye, and force us to stand clearly identified with our own words and works,” she wrote. “With rapid communication and rapid translation, the individual theologian *enjoys* and *suffers* wide exposure to the most diverse readers and listeners. It is almost a tautology, therefore, to say that it is our vocation to be in trouble, to be misunderstood, to be accused of scandal and error, and to be seen as a public danger.” As Monika observed, “Those who went before us and are safely dead are now respectable and edifying.” Those of us still laboring in the vineyard should not be surprised to be the target of slings and arrows.

I do not engage in theology in a pugilistic or aggressive manner, looking for a fight. There are too many positive, extraordinarily interesting ideas to explore going forward. Even my critiques of patriarchy have been mounted in a scholarly way in service of a vision of a new way of being a community of women and men together. Yet, conflict has found me, both from some bishops and from right-wing groups in the church. Unlike beneficial academic criticism, these have threatened to take away not only my job, but also my life.

Upon reflection, it seems to me that as an academic discourse with practical implications in our day, theology forms part of a comprehensive reform movement in Christianity. It is

an effort to reinvestigate, rediscover, reinterpret, and renew the Christian tradition in light of the challenges posed by the postmodern world. Its value should not be exaggerated: new visions by themselves do not change the world! But neither should theology’s influence be underestimated. A different intellectual paradigm can change conscience, decisions, and practices, both personal and social, and lead to critiques of systems. Conflict may ensue.

I have found that these situations, for all the upset they cause, far from making me change my thinking, have clarified and strengthened it. Recently, I have been re-reading the sermons of Augustine for *lectio divina*, and *à propos* of conflict, one in particular struck me: Sermon 64. Augustine is preaching on a festival of women martyrs. He expresses surprise that they could be so courageous, being the weaker sex. But then he finds the answer. If they spared themselves from bodily death by denying Christ, “they would have died in that part of themselves where they were most truly alive.” You can see the parallel: It becomes a matter of intellectual integrity, of staying true to an insight that comes as a gift and means something valuable to oneself and to many other people. Stay the course, or die in your own spirit, where you are most truly alive.

And so I continue to mount a passionate defense for the theological work of searching for God in the midst of vast cultural changes—not a God distant from time and space, but the God of history, present in every deer on the run and bird on the wing, in every human heart and movement for justice. The stuff of theology is experience, about which theology asks



hard questions and mounts stringent systematic reflection, wrestling with what it means in the light of our faith tradition. It is worth doing. If conflict is the price, so be it. As some wags have even suggested, perhaps the conflict (especially over *Quest for the Living God*) has been Sophia's strategy to get these wonderful ideas more widely known.

Third, my love for doing theology. Heidi Schlumpf has said that, when she started research on my biography, she was determined to write about me as a person, not my work. But in the end, she could not separate them. Her comment set me to thinking, and here is what I have realized. When I sought entrance into my religious community, one of the questions I had to answer in writing was “why?” I wrote that I wanted to become a Sister to love God and my neighbor more each day. At that point in time, life in a religious order seemed the clearest way for me to do this. It was not a particular task, but a dedication of my whole life, whatever I did. For me being a theologian flows like this, as a concrete way to live out love of God and neighbor. Not incidentally, over the years my religious community has been tremendously supportive.

Let me be clear that my path has not been with doubts, struggles with faith, questions flung to the heavens in the manner of Job. As a young person in the 1960s, I was very affected by the “death of God” movement. An all-black cover of *Time* in 1966 had just the words, “Is God Dead?” I still have that cover. I was also affected by Bonhoeffer’s “Letters from Prison,” and his notion that in a world come of age, God is rightly edged out. His words—“Before God and with God, we live without God”—ended up on a banner in my room. I found the idea that, with regard to God, we are not dealing with a concrete object but deep holy Mystery to be enormously liberating while

also profoundly disorienting. So one seeks and does not settle for an idol, for something less than God. In the process, one gets to feel connected with what one is studying. It is organic, life and work together.

This was beautifully voiced by Bonaventure in the 13th century, instructing young friars how to study: “Do not think that you can read without unction, speculate without devotion, investigate without wonder, observe without joy, know without love, understand without humility, or reflect without grace. Open your eyes, then, alert your inner ears, unseal your lips, and apply your heart, so that in your studies you may discover, see, hear, praise, love, serve, and glorify your God.”

Doing theology is an inestimable privilege. It means taking part in a vital human conversation that has extended over centuries and now takes place around the globe. More immediately, it means being engaged in this ongoing work with so many fine colleagues, older and up-and-coming. In my experience, doing theology in the academy is an intellectual and spiritual endeavor with practical and critical effects—or, as Johann Baptist Metz would put it, a mystical-political work questing for the living God.

To conclude, I am so grateful for the invitation to deed these papers to the University of Notre Dame Archives, for everyone who planned this event, and for all of you who have participated. Let me sum this up by saying that when I finally do become a ghost, if I had a say on what would be on my tombstone, it would be this: “She lost as gracefully as possible in the effort to understand the living God for the sake of resisting evil and healing the world.”



"Saint Among the Skyscrapers," by Robert Smith.
Courtesy of Cabrini College Archives.

HISTORY *of* WOMEN RELIGIOUS

The Conference on the History of Women Religious was established in 1988 both to assist historians in discovering and preserving the historical record of vowed women from the middle ages to the present, and to integrate their stories into the larger narratives of their times and places. Today, the CHWR is a group of approximately 400 scholars and archivists from the fields of history, religious studies, women's studies, and sociology. Since 2012, the CHWR and its newsletter have been housed at the Cushwa Center for the Study of American Catholicism.

in this issue:

Remembering Mother Cabrini	16
Review: Perfect Charity	20
Why I Study Women Religious	22
News and Notes	24



Remembering Mother Cabrini: Constructing the Saint's Memory and the Sacred in New Orleans, New York, and Rome

by Katie Berchak-Irby

St. Frances Xavier Cabrini (1850–1917) is the Patroness of Immigrants, founder of the Missionary Sisters of the Sacred Heart of Jesus, and the first American citizen to be canonized. She is also one of two saints whose “body figure” relics are on display in the United States. Today, her order operates in more than 15 countries around the globe, with most of its focus on girls’ education, services for immigrants, and healthcare. I graduated from the order’s Cabrini High School in New Orleans, where we were taught how special it was to walk on ground on a campus where a saint once lived and worked. “Mother Cabrini,” as we called her—never the impersonal “St. Cabrini”—lived in a building that was once an orphanage. Though the school uses the building today for classrooms and administrative space, her bedroom is still maintained as if she will return at any time.

It was years ago as a student at Cabrini High that my interest in women, saints, shrines, and memory began. I was fascinated by the stories women in the extended Cabrini community told about the school, the bedroom, and the women and girls they befriended because of Cabrini. On vacations to New York City as a young adult, I developed a similar interest in the St. Frances Xavier Cabrini Shrine in Washington

Heights, where Mother Cabrini’s “body” laid atop the chapel’s altar in a glass and gold casket like Snow White. Eventually, these two sites became the field sites for my dissertation in the Department of Geography and Anthropology at Louisiana State University.

Geographers haven’t been as keen to study religion as other social scientists. Those who do mostly examine cemeteries, memorial landscapes, and

ABOVE: Mother Cabrini’s body figure in New York (photo: author)

contested sacred places and few geographers of religion have used ethnographic methods at these sites. The living people at these sacred spaces were often ignored in the Catholic Studies and geography literature, with a few notable exceptions like the work of Robert Orsi and Thomas Tweed. So I set out to talk to the people—most of them women—at and connected to my two field sites and to investigate what made these sites sacred to them.

Memories and Family

The high school in New Orleans uses Cabrini's bedroom as a recruitment tool. In a city in which a large percentage of high school students enroll in one of the area's Catholic high schools, schools host open house tours and market themselves to a large pool of potential students. Cabrini High can claim an important distinction: their students walk on holy ground. During open house tours, students and their parents are taken to Mother Cabrini's bedroom, where they are greeted by a student dressed as Mother Cabrini. Interviewing alumnae, faculty, and staff, I found that what made Cabrini High and the bedroom special for them had less to do with the details of Mother Cabrini's own biography and more to do with the memories they had at the school or with women they'd met because of the school.

Many of the older alumnae related the bedroom to their own fond memories of a time when more sisters worked and taught at the school. One alumna said that the school's founding principal required all of the girls to come to the convent before their off-campus prom, ostensibly so that she could check to make sure their dresses met modesty standards, when in reality, she wanted to see the girls and their dates, just like many parents make their teens pose for pre-prom pictures in formal wear. The sisters, the lay faculty, and the students became a family. Visiting Mother Cabrini's room now is a way to engage with those memories of this Cabrini "family," many members of which are now deceased. I also found similar accounts as recently as my graduating class (2001); my classmates said that visiting campus was a way to engage with the past and now-deceased family, as well as a classmate who was killed by a drunk driver in 2005.

At the New York City shrine, I found similar responses. While many of the women who visited the shrine were Hispanic immigrants, they also reported going to the shrine not just because of Mother Cabrini's



Mother Cabrini's body figure in Rome (photo: author)

status as Patroness of Immigrants, but also because going there reminded them of now-deceased family or friends with whom they had once visited the shrine, or of family back home, or because the shrine reminded them of churches in their homelands.

Shrines and Bodies

When I first visited Cabrini's New York shrine as a teenager, I thought that the figure in the glass coffin was in fact the saint's incorruptible, or undecayed, body. I'd been told by the sisters in New Orleans as a high school student that "Mother Cabrini's body is in New York." A few years after graduation, however, a sister told me it was a "body figure"—Cabrini's torso encased in a wax replica of her body. For four years of high school, without even giving it much thought, I studied feet away from a bedroom that was waiting for the return of a dead saint. It was a little bizarre that I was now standing in front of a body that wasn't a body after all. I didn't know then that this was just the beginning of the surprises I'd encounter as I pressed forward with my fieldwork.

I began to research body figures. It will come to no surprise to readers of this newsletter that body figures of saints are very common in Catholicism and quite prolific in Europe (particularly in Italy and France). While other types of relics are common in the United States, body figures here are limited only to Mother Cabrini's and Saint John Neumann's in Philadelphia. Body figures are not a large part of American Catholicism and Catholic culture that was largely influenced by the Irish; body figures are not common in Ireland's Catholic churches and shrines. Mother Cabrini's body was found to have decomposed in the normal manner when it was exhumed in 1933 from her resting place on the order's property in West



Mother Cabrini's preserved bedroom at Cabrini High School, New Orleans (photo: author)

Park, New York, as part of her canonization process. Her body, like those of would-be-saints before and after her, was then taken apart and parceled out to the order's missions, schools, hospitals, and other institutions. The New Orleans orphanage that would become Cabrini High ended up with bone fragments; the order's hospital in Chicago got a whole tibia. On the property where the Cabrini shrine stands in New York, the order operated an all-girls high school until 2014, when the school—which in later years served mostly Hispanic, low-income students from the local area—was no longer fiscally viable. The shrine is still open and operating on the property. In 1933, Mother Cabrini's body figure arrived at the school from Rome, where the Vatican's mortuary team had removed some parts of the body for relics and encased the remaining torso in a realistic wax effigy. It was initially housed in the school's chapel. In 1957, a new, modern, amphitheater-style chapel was built adjacent to the school and the body figure was relocated to its altar.

Discovering the story of Cabrini's body in the United States wasn't the end of my journey, however. While interviewing a sister who was visiting Cabrini High in New Orleans and looking around the bedroom with her, I asked her if a picture on the wall of Mother Cabrini's body in a traditional-looking chapel was the original chapel at the New York school. She replied matter-of-factly, "No. That's the other body in Rome," and quickly changed the subject. I pushed the thought to the back of my mind. *The*

other body? I had graduated from this high school, had interviewed countless sisters, spent summers doing field work at the New York shrine that houses what I assumed to be her only "body" and now was being told that there's *another* body? After investigating further—using my limited Italian—I pinpointed the "other body" at the order's retired sisters' home in Rome and, having made email contact with a sister there, set out to see it.

I knew that due to time and monetary constraints, I would not be able to do field work there as in-depth as I had done at my other two sites. The secrecy surrounding the second body also made it clear to me that no long-term fieldwork would be possible in Rome. I was content to be allowed into the chapel at the retired sisters' home to see what I found to be not a "secret" body so much as a "private" one for the now-elderly women who had committed their lives to Mother Cabrini's mission. An Italian sister, who had worked in New Orleans decades before, greeted me warmly. She took me into the chapel, where she left me alone with the body. This "body," it turned out, is also really a body figure, but it looked slightly different from its New York twin. In Rome, Mother Cabrini's face is tilted slightly to the side so as to look at its visitors, whereas the New York body's head faces the ceiling. The face in Rome is also softer; Mother Cabrini has a slight smile compared to her stone-faced counterpart in New York. Here was the sisters' private Mother Cabrini—smiling, at ease, and truly at home with her community.

Intercessions: From Thanks to Death

In the bedroom in New Orleans, students and other visitors may leave special intentions for Mother Cabrini's intercession in a small box on slips of paper provided by the school. At the New York shrine, many people leave *ex-votos*, such as letters, engraved plaques, and pictures, in thanks for requests granted. The sisters keep many of them in museum-like wings off the sides of the shrines. Some have to do with citizenship and immigration or health issues, but many offer thanks, mostly from women, for degrees and educational programs completed. Anthropologist Miles Richardson wrote that *ex-votos* are a way of leaving presence in our absence. When we leave the shrines, we leave pieces of ourselves behind in *ex-votos*.

Like many ethnographers before me, I was to discover that pieces of myself were unexpectedly engaged at my research site. In 2012, I was teaching full-time at the University of Louisiana at Lafayette. One of our students, anthropology undergraduate Michaela "Mickey" Shunick, was abducted and murdered as she bicycled home near the campus bike trail, an area where I often ran after work. An arrest had been made when I left to do my summer field work at the shrine in New York. Although law enforcement believed she had been murdered and a convicted sex-offender named Brandon Lavergne had been arrested, her body's location was unknown. As a reader of true crime and the daughter of a retired military law enforcement officer, I knew the case against her alleged murderer would be stronger with her remains. Although not a particularly devout Catholic myself, I figured it couldn't hurt to ask for Mother Cabrini's help. I kept up with the news from Louisiana; days and weeks went by without the discovery of Shunick's remains. One morning I was fed-up that there had been no developments. I walked up to the coffin and got down next to it. I didn't ask in a quiet whisper for Mother Cabrini's help as I had done before. (Mother Cabrini, from all accounts, wasn't one to ask politely. When she needed more money than a wealthy Italian sea captain was willing to donate to build an orphanage in New Orleans, she told him that it was not enough and that she would need more. He complied.) "She needs to be found," I demanded. Later that evening while I ate dinner, my mother called from Louisiana to say Mickey's body had been found. In that moment, I believed in miracles—or at least in this one. I got chills and goosebumps. Later, I'd learn that the same morning I was imploring Mother Cabrini for help,

Mickey's killer had been working out a plea deal where he led police to her body in exchange for the death penalty being taken off the table. Perhaps my miracle was nothing more than a narcissistic, sociopath killer saving his own life. But it almost didn't matter—in that moment, it had been real. It also allowed—or perhaps forced—me to confront death at the shrines. In coding my field notes and interview transcripts, I found that death kept coming up; it could not be ignored.

Women use all three of the Cabrini shrines—in New Orleans, New York, and Rome—to engage with the past, with dead loved ones, with dead members of the community, and to make meaning of death—and therefore, life. My research started out primarily ethnographic but ended up becoming autoethnographic as well. After I told my advisors and my graduate cohort what had happened at the New York shrine at the time of the finding of Mickey's body, they encouraged me to include my own story about death in my dissertation. When I returned to Louisiana, I had a plaque made thanking Mother Cabrini for her help in finding Mickey's body. By then I felt removed from how real that "miracle" felt, and knew that her killer had given up the location of the body. But that didn't matter. I was sending something to be left in New York that would become a part—my part—of making the sacred and memory at the shrine.

I had set out to study the women who used the shrines to negotiate death and the past, and now I was one of them. Like many other women, at the shrines I found gendered spaces—operated and owned by women and mostly visited by women—within the larger male-dominated hierarchy of the Catholic Church. There, women have been able, with a rich material culture, to construct the sacred around memories, the past, members of the Cabrinian community, death, and life.



Katie Berchak-Irby holds her Ph.D. from Louisiana State University in geography and anthropology. She is an instructor of geography, anthropology, and Spanish at River Parishes Community College in Gonzales, Louisiana.

Katie Berchak-Irby with a bust of Cabrini outside Cabrini's New York shrine

Perfect Charity: Women Religious Living the Spirit of Vatican II

Edited by Mary Ryllis Clark, Heather O'Connor, and Valerie Krips

(Morning Star Publishing, 2014)

Review by Mary Ewens, O.P.

Readers will no doubt recognize that *Perfect Charity* takes its title from the Second Vatican Council's 1965 Decree on The Adaptation and Renewal of Religious Life, *Perfectae Caritatis*, which asked institutes to revise their constitutions according to the charisms of their founders, the signs of the times, and the living of the gospel in the contemporary world. Its implementation amounted to a revolution in the lives of women and men in religious orders. This book documents that revolution, as it played out in Australian communities.

The authors interviewed 14 sisters from 10 Australian communities, two of them contemplative. They are the Mercies, Josephites, Missionaries of Service, Good Samaritans, Loretos, Brigidines, Charities, Presentations, Benedictines, and Blessed Sacrament nuns. Each sister has her own chapter, which is preceded by a brief history of her institute. The narration is enlivened with quotations from the interviews. We learn about each sister's family background, her call to religious life, her experiences after she enters the novitiate, and the effect of Vatican II on her community and herself. There are helpful footnotes that describe people, laws, etc., that might be unfamiliar to readers.

Five of the 14 entered their communities in the 1950s, and two in 1960. They experienced the pre-Vatican II religious life and an "old-style" novitiate. Five entered between 1966 and 1969, one in '73, and one in '95. The first group went through the renewal stages after the Council, and the last one joined a community fully renewed.

These are stories of remarkable women, empowered by Vatican II to fully develop their God-given talents for the good of others. They work combatting trafficking; helping immigrants and refugees; developing new music and liturgies. We meet theologians, a canonist, scripture scholars, feminists, a lawyer, educators, university professors, a canonization postulator, an ecologist and a Lacanian psychoanalyst. One administers priestless parishes. Most are concerned about social justice

issues. They welcome Pope Francis' encouragement to work on the margins, which they have been doing for decades. Many of these sisters end up in leadership positions in their own communities and in a variety of professional or social service organizations, sometimes at national and international levels, where they can be influential in promoting the ideas of Vatican II. But as we are told in its Introduction, the book is not about what they have *done* as much as it is about the journeys they have taken, as they implemented *Perfectae Caritatis* and the vision of Vatican II.

Several books have come out since Vatican II that tell the stories of remarkable sisters, from Anne Patrick Ware's *Midwives of the Future: American Sisters Tell Their Story* (1985) to Jo Piazza's 2014 work, *If Nuns Ruled the World: Ten Sisters on a Mission*. They all tell stories of amazing women empowered by the message of the Council. I doubt, however, that any of them capture the story of pre-Vatican II convent life, the excitement and anguish of renewal, and the current situation—in which many dying communities are ensuring that their assets will promote their mission even after they are gone—the way this book does.

The Introduction tells the basic story of pre-Vatican II convents following cloistral regulations dating back to 1298, the excitement of Vatican II, the pain of implementing renewal, taking off the habit, leaving the schools, losing beloved members, etc. The chapters that follow enable us to *feel* what it was like to go through all of those experiences, as sisters tell their own stories, often capturing in a few words something that might take pages to explain in cold detail. Taken as a whole, the book gives insights into all aspects of this journey. Some chapters cover pre-Vatican II novitiates, some the "reformed" style. We experience communities divided by renewal efforts, the pain of having friends leave, the excitement of finding new worlds through study and travel, the exhilarating sense of freedom, the God-quest and new forms of prayer, the different theologies of religious life, and

challenges faced today by communities with diminishing numbers. All of these are put before us, some in one chapter, some in another. By the time you finish the book, you have a good idea of what the journey was like, both for individual sisters and for religious institutes. Take it from one who has trod the same path: these stories ring true.

The author of the Introduction suggests that these stories have a special quality because they are Australian. She implies that distance from European motherhouses brought a freer lifestyle. Like their founders, these sisters could overcome heavy obstacles and meet all challenges, she suggests. I'm not sure I see these things in the book. Americans, too, were far from European motherhouses, and had to overcome great obstacles along the way. The old rules were pretty much the same for sisters everywhere. The strictures were just as tight in Australian convents as they were in the United States, judging by the witnesses' testimony here. Yes, there are certainly many small towns in very rural areas in these stories, and work among the indigenous, probably more of it than we find on American Indian reservations.

A major theme that emerges from these biographies is that of the sisters' drive for education, and the freeing, empowering effect it had on them. For many, attendance at their communities' teacher training facilities provided credentials for teaching in primary schools. They would seek university degrees later, often attending class part-time while teaching full-time, the same experience we had in the U.S. in the years before Sister Formation. In the renewal years, superiors were happy to support sisters who wanted to go on for further study, and go on they did, traveling to the U.S., Canada, the U.K., and Europe to broaden their backgrounds. You're interested in human and moral development? Go to Harvard and study with Erik Erikson and Lawrence Kolberg. Liturgical music? Go study in London, attending all the concerts, etc., that

you can. Then take a look at what's happening in Spain, France and Germany. A sister studying in Boston and living with missionary sisters thinks nothing, it seems, of dropping in on their missions in Peru and Chile. I say, extensive exposure to new cultures and enriching travel and study—these are distinctly Australian!

Another theme that pervades the book is that of collaboration. Many of these sisters work closely with the clerical church in their parishes, diocese, and even nationally. Priests are very helpful as the communities begin to read the Council documents. Jesuits in particular run courses for religious, sharing the new theology and the interpretation of the documents. The Introduction suggests that American sisters have irritated the hierarchy by their assertiveness and Australians have not. While that may be true, this book indicates that some sisters are incensed at the injustices done to women in the official church.

For all that we hear about the intent of the authors to show not only the accomplishments of these sisters, but the journeys they took, there is an awful lot about what they have done. I would have liked to see a little more about the spiritual values that are behind and motivate all of these activities. One chapter talks a great deal about the deepening of one's spiritual life; the others say little about it. I have one stylistic complaint: there

is no indentation or spacing to indicate when a new paragraph is beginning.

I would recommend this book highly to anyone who wants to learn about Catholic sisters in Australia (or anywhere) and how and why they changed their lives drastically in response to the Second Vatican Council. It will also be useful for those looking for examples of strong, independent, fulfilled women who embody the highest values and qualities that feminists promote. The authors have shown us the fruits that have come from the invitation to renewal extended by *Perfectae Caritatis* some fifty years ago.



Mary Ewens, O.P., has recently published a new edition of *The Role of the Nun in Nineteenth-Century America*, and has chapters in 10 other books on the history of sisters. Her chapter on John Fox, S.J., and the Sisters of the Snows is forthcoming in *Crossings and Dwellings: Restored Jesuits, Women Religious, American Experience, 1814–2014*, edited by Kyle Roberts and Stephen Schloesser, S.J.

Why I Study Women Religious

by Regina Siegfried, A.S.C.

This is one in a series of columns on this topic by CHWR members. If you're interested in contributing, please contact chwr@chwr.org.

My adventure studying women religious began somewhere in the hazy mists of the late 1980s when I began teaching at Aquinas Institute of Theology in St. Louis, Missouri. The first course I taught was the theology of the vows. I quickly realized that the students also needed a companion class on the history of religious life in the United States to provide the context and background for that theology. My students didn't understand the history of the role of women religious in the context of the broader Church. The early years of teaching the course involved scrambling to find suitable articles, since no text was yet available. Things are very different these days; writings from Mary Ewens, O.P., Peggy Thompson, Anne Butler, Carol Coburn, and Joe Chinnici, O.F.M., are valuable sources for background and information about the development of U.S. women religious. Even more recently, Maggie McGuinness' *Called To Serve* is enriching reading.

My approach to teaching is chronological, beginning with background on the development of forms of religious life throughout history and concluding with post-Vatican II religious life in the United States. The pioneer spirit of 19th century congregations fascinates students. One of the most sobering and thought-provoking topics we discuss is that of communities and their slaves, since many students are unaware that congregations owned and sold slaves. I also devote a complementary class to the communities of African-American women, whose history needs much more highlighting.

Because many of my students' first language is not English, I quickly learned that detailed study guides and questions for each assigned reading are necessary. Two practices that have captured students' imaginations and creativity are community metaphors and congregational histories. After discussing Joe Chinnici's "Rewriting the Master Narrative" (*American Catholic Studies*, Spring 2006), the students present a creative metaphor for their own congregation. Some of my students have imagined their congregation

as a box of Crayolas, a loaf of bread, a symphony, and a pair of walking shoes. I encourage students to befriend their community archivist and give them directions about how to sniff around in archives to discover the secrets of the future. Their presentations on congregational history beam with pride, ownership, and loyalty. PowerPoint, video clips, music, and even period costumes enliven that class.

I continue to teach because I love the subject matter and enjoy watching how the students grow in appreciation of religious life as the semester progresses. Students learn to appreciate the charisma, history, and ministries of other congregations. The aging and diminishment of congregations don't lessen their hope for the future of religious life. Newer members are passionately devoted to their congregations, love their community members, and appreciate the value of inter-congregational formation programs that provide a network of peer friendships and communication. The LCWR and CMSM generation can serve as mentors, as seasoned members who help ground newer members in our traditions, charisms, and histories. We form bridges linking the past and present and future, connecting what has been and what is to what will be. Our newer members lead the way to a new growth. They fearlessly step where some might hesitate. None of us knows the future, but newer members are willing to lead our congregations in to new configurations, possibilities, and adventures. It is, therefore, important for them to know history, the texts and contexts of our congregations.

Regina Siegfried, A.S.C., Ph.D., is an adjunct instructor at the Aquinas Institute of Theology in St. Louis, where she teaches inter-community women novices. She also works in adult faith formation at St. Vincent De Paul parish in St. Louis.



Regina Siegfried, A.S.C., seated, with students in her fall 2016 class: (left to right) Katherine Frazier, O.P.; Ana Gonzalez, O.P.; Cecilia Than, C.C.V.I.; and Margaret Uche, O.P.

Regina Siegfried kindly shared some of her teaching materials, which are excerpted here and on the following page. The first selection is from an assignment that sends her students to speak to their congregations' archivists. The second is a selection of questions to guide her students' reading.

How to Sniff Out the Good Stuff in Your Congregation's Archives

- Does your archives have primary source letters, journals, and/or other documents from your early founders and sisters? What are they and from whom/to whom; in what condition are they, and was there a need to translate them? What does this tell you about your early history?
- Does your archives have artifacts from the early history? What are they; what shape are they in? What message do they have about your history?
- Does your archives have early constitutions? Early prayer books? What have you learned about the prayer life of your ancestors?
- Do you have large ledgers? What's in them?
- Does your archives have photographs? Are there more pictures of people or buildings?
- What's the oldest item in the archives? What's the newest addition?
- Do you have files on all your sisters, living and deceased? What's in them?

Questions for chapter 7 of *Buying the Field: Catholic Religious Life in Mission to the World* by Sandra M. Schneiders, I.H.M. (378–424):

IV. Ambiguities in the Historical Legacy of Religious Life (378–381)

- From which historical periods did the ambiguous models of family, military and monarchy emerge?
- Why must they be carefully analyzed? Do these models make sense to you?

A. The Familial Model—highlights relational aspect of religious life as *Community* (381–390)

- Why was the familial model well suited to the rise of monasticism in the fifth and sixth centuries?
- List at least three potentials of the familial model.
- What do you understand by “true but not literal”? (385)
- Does your congregation have some of the familial model in it?

B. The Military Model—helps understand ministerial aspect of community as *Congregation* (391–410)

- Does the image of Christians as “soldiers of Christ” still operate in the Church today?
- Does the comparison of a habit to a military uniform have credibility? What about the rank and serial number of military life?
- With the emphasis on individualism that came for some religious after the Second Vatican Council, what happened to the “company” pattern of religious life?

C. The Monarchial Model—canonical or juridical aspects of the congregation as *Institute* (410–422)

- What do you understand by the monarchial model, and how has the Church used it?
- Why is the monarchial model a weak one for religious life?

V. The Challenge: Remodeling Religious Obedience (422–24)

- Read the last paragraph of this section. What model would you suggest for religious life?

HWR News and Notes

The College of New Rochelle has a new digital resource: an online collection called *Works of CNR Ursulines*. Librarian **Lusiella Fazzino**, digital specialist **Alex Fernandes Hall**, and archivist **Martha Counihan, O.S.U.**, have assembled writings by six Ursulines who graduated from and/or taught at the College of New Rochelle, founded in 1904. The collection is available at digitalcommons.cnr.edu/cnrursulines.

The Sisters of the Holy Cross have produced a public history app, *Willing Hearts*, for Apple and Android tablets and phones. This app includes period music and historic documents and tells the story of Sisters of the Holy Cross who served as nurses during the Civil War. More information is available at willingheartsapp.com.

The Catholic News Archive, meanwhile, is finally online! The archive, a long-running project of the **Catholic Research Resources Alliance**, now allows full-text search and download from a variety of Catholic papers during the 20th century. Check it out at thecatholicnewsarchive.org.

Mary Christine Morkovsky, C.D.P., has published *The Lure of Providence: The History of the Sisters of Divine Providence, Marie de la Roche Province, 1851–2014*. The book can be ordered directly from the Sisters of Divine Providence for a \$25 contribution. For details and an order form, visit cdpsisters.org/LureOfProvidence.

The History of Women Religious of Britain and Ireland network will hold its annual conference on June 8–9, 2017, in Dublin, Ireland. The theme is “Sources and the History of Women Religious, Medieval to Modern.” Conference panels and papers will engage with and comment on methodologies for the use of archival, oral, visual, material, and digital sources. A tentative program, registration information, and other details are available through historyofwomenreligious.org.

Please send news and notes for the fall 2017 newsletter to cushwa@nd.edu by September 1. Thanks!

New Collections at the University of Notre Dame Archives in 2016

Last February we received 115 linear feet of records from The Grail, as I reported in an earlier Cushwa Center newsletter. In October we received another 15 linear feet, with records representing Woman Church, 1983–1992; the Grailville Long Range Planning Group, 1975–1980s; Grailville Employees, 1980s; Grailville Farm, 1936–1971; Grailville Building Fund, 1947–1961; publications and manuscripts, 1945–2005; Janet Kalven Papers, 1952–1998; Eileen Schaeffler Papers, 1964–1996; Cay Charles and Maxine Bontje Papers, 1969–1974; correspondence, 1950s; personnel files; resource files, 1987–1997; and International Grail Aggiornamento Process files, 1962–1965.

Last March Brother David Klingeman of the St. John's Abbey Archives sent us records of NoVa, a Northern Virginia Christian community in the Diocese of Richmond. The documents in this small collection (six linear inches) date from 1967 to 1978, are arranged chronologically, and consist chiefly of liturgies, with some correspondence and reports. NoVa hoped that a renewal might be effected through liturgical experimentation and active participation of a largely lay community, a renewal that would ultimately lead to Christian social action.

In April Michael Diebold brought us 19 compact discs containing containing oral history interviews he conducted documenting the experience of Boys Haven (later Boys and Girls Haven) residents, counsellors, directors, and board members. He also donated digital documentation of the institution, including a binder of clippings and memorabilia representing the life of Father James C. Maloney, founder of Boys Haven; correspondence from the late 1940s about the founding and early years; highlights of board meetings; newsletters; annual reports; a ledger containing the roster of residents; a photo album; and related files. Finally he donated two pamphlets about the life of Father Maloney and Boys Haven and two autobiographical books written by a former resident.

In June Mario A. Pasin donated a collection (.5 linear inch) of letters from Sebastiano Cardinal Baggio to his cousin, Anna Baggio Pasin, dating from 1966 to 1989, with a few related items

such as post cards, Christmas cards, and images, including an 11-by-13 inch matted and signed black-and-white portrait of Cardinal Baggio, Apostolic Delegate in Canada.

In September Father Joseph Merkt donated five linear inches of textbooks and Roman Echoes yearbooks from the North American College and the Gregorian University in Rome, along with a few explanatory or related documents, and some photographs scanned and printed out on plain 8.5-by-11 inch paper. According to Father Merkt, these concern American seminarians in Rome “all born into the pre-Vatican II Church, who studied in Rome during Vatican II’s second through fourth sessions.” He says that they “were the first generation to begin implementing the changed liturgy, and are now living in the age of Pope Francis.” Father Merkt also donated the cassock and Roman clerical hat he wore during his years as a student in Rome.

In October Father Kenneth Taylor and other board members of the National Black Catholic Clergy Caucus donated 21 linear feet of NBCCC records dating from 1964 to 2016. Some of these files were preserved and organized by eminent historian Rev. Cyprian Davis, O.S.B., who served as archivist for the NBCCC. The collection includes files from board meetings and general meetings, chronological files, membership lists, newsletters, printed ephemera, correspondence, memoranda, minutes, reports, clippings, photographs, and other documents concerning the activities and interests of the organization.

In December E. Jane Doering donated eight linear feet and more than 200 megabytes of the Bernard E. Doering Papers, consisting of correspondence, writings, teaching material, and research material, along with books, pamphlets, and periodicals containing his writings. Bernard E. Doering wrote *Jacques Maritain and the French Catholic Intellectuals*, edited *The Philosopher and the Provocateur: the Correspondence of Jacques Maritain and Saul Alinsky* and *The Story of Two Souls: the Correspondence of Jacques Maritain and Julien Green*, and translated Maritain’s *Untrammelled Approaches* and Jean-Luc Barré’s *Jacques and Raïssa Maritain: Beggars for Heaven*.

Wm. Kevin Cawley

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

university of notre dame

ARCHIVES

Visit archives.nd.edu for more information.

The Other Catholics: Remaking America's Largest Religion

Julie Byrne (Columbia University Press, 2016)

Review by Catherine R. Osborne

What makes a Catholic church Catholic? Julie Byrne's deeply researched, compellingly written, and intellectually provocative study probes this question through an ethnographic deep dive into the diverse and sometimes wild world of "independent Catholics," groups who proclaim their Catholicism yet are not in communion with Rome. She borrows the term "Other Catholics" from the U.S. Census Bureau, which used it from 1890 until 1936, when it ceased collecting data on religious affiliation. "Independent" or "other," the groups include around a million members, while also providing sacraments, counseling, and other services to nonmembers. *The Other Catholics* glances at a variety of these groups to build its overall argument, but the book is structured largely by a decade of archival and ethnographic work with the Church of Antioch, "an important and long-lasting group" by independent standards, "encompassing the American movement's variety, including mystical, metaphysical, esoteric, and eclectic threads" (4). While this description suggests independents' strong connection to American esoteric traditions, and while she declines to adjudicate whether any of these groups are "really" Catholic, Byrne also notes that nearly all of them share three core characteristics with each other and with Roman Catholicism: they claim bishops in the line of apostolic succession, celebrate seven sacraments, and "revere the saints" (8). The left-leaning groups Byrne focuses on, however, impose nearly no specific doctrinal or disciplinary requirements on those who worship with them. They offer a big tent in a very small church.

The bulk of the book is divided into two parts, historical and ethnographic. As a historian both of modern Catholicism and of 20th century spiritualist movements in California, I found the first of these sections fascinating. I'm thoroughly convinced by Byrne's evidence that independent Catholic churches are not a novel post-Vatican II development, but instead have both spiritual and legal roots going back at least as far as the doctrinal and political ferment of the Counter-Reformation. Byrne's story begins with Dominique-Marie Varlet, a French-born bishop who, after a convoluted series of events, ended up consecrating three bishops on behalf of a group in Utrecht in 1724—thereby triggering their excommunication by Rome, and (independent Catholics claim, though Byrne herself cautiously demurs) establishing a line of apostolic succession that persists to this day in the United States. Varlet fits beautifully into a recent historical re-evaluation of the early modern period, which foregrounds both the transatlantic circulation of ideas and people (early independent priests served in, among other locations, Babylon and Sri Lanka, before breaking with Rome) and the impact of the long communications delays which, in a pre-modern

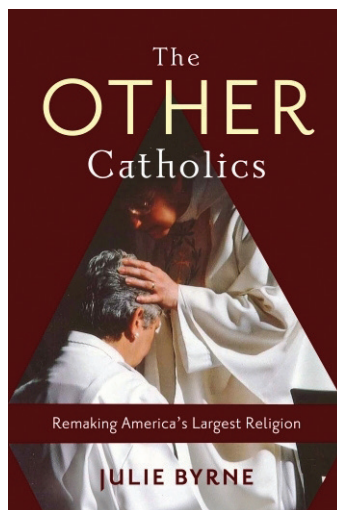
era, often affected individual and communal decision-making. The story of Varlet and his "descendants" also affords Byrne a chance to look again at classic interpretations of American Catholic history; she points out that, for example, Peter Guilday's inclination to see many local independent groups as schismatic and therefore barely relevant to the story of American Catholicism has rendered invisible the links between American groups and controversies and European reform movements.

The second historical chapter deals with one of Varlet's apostolic heirs. Herman Spruit is a familiar type: the "seeker among seekers in postwar southern California" (134) whose influences included a heady brew of theosophy, Old Catholicism, Anglicanism, and Eastern borrowings such as chakra theory and yoga. In 1927, Spruit immigrated with his Dutch-German family to Los Angeles. He had a Methodist upbringing and eventually became a minister, but in 1951, depressed and in the midst of a metaphysical crisis,

he resigned and, within a few years, also divorced his first wife. Meanwhile, he explored Los Angeles' esoteric community. To make a long and winding journey short, he was consecrated to the episcopacy by three independents in 1957—a bishop without portfolio until, two years later, he founded the Church of Antioch. Perhaps due to his interest in universal salvation and the unity of the many branches of the Christian lineage (two concerns shared by many 20th-century independents), Spruit went out of his way to consolidate a number of pre-existing smaller ventures and apostolic lineages (143). With resources ranging from astrology to the Book of Mormon, he was, as Byrne notes, "eclectic and then some" (150), with a strong mystical bent, an indifference to the logistics and finances of parish formation, and an openness to others' spiritual experiences

that led him to ordain and then consecrate women, gay men, and others excluded from even many Protestant ministries. His ordinands included his third wife, Helen, and his fourth, Meri, whom he later named co-archbishop and Matriarch of the Church of Antioch. He and Meri, in turn, later consecrated half a dozen couples in the "conjugal episcopate"—a practical recognition that partners often work together in ministry, but also an idea born out of sexual mysticism and esoteric convictions about male and female complementarity. Spruit died in 1994, and Meri retired ten years later in favor of Archbishop Richard Gundrey of Santa Fe, who led the Church of Antioch through most of Byrne's research period.

The ethnographic section, "Sacraments and Saints," is dominated by the personal histories of Antioch members, obtained through interviews, a survey, and Byrne's own participant-observation. One



chapter deals with Gundry's leadership of Antioch's approximately 75 clerics, scattered around the southwestern and western United States, as well as (during his tenure as archbishop) a new but growing group on the east coast. It's fascinating to watch, through Byrne's eyes, the low-key archbishop who followed in the wake of charismatic, dominating founders. Byrne discovers both a theology and a practical stance of "balance." Gundry leads a church of people who are by definition seekers and free spirits, but who also worry about the centripetal forces of their no-dogma position. One person's spiritual growth through Mayan initiation is another's dangerous departure from centuries of Christian heritage, and Gundry's authority isn't strong enough to make every call. I laughed when Byrne described one especially contentious two-month argument on Antioch's email listserv about the Divine Feminine (221)—remembering participation in other online arguments where positions became so entrenched that people had nearly forgotten what they were fighting about in the first place. The independents Byrne describes enjoy close-knit emotional and sacramental community, and the creativity they virtually mandate can be appealing, but with no higher juridical power to appeal to, Antiocheans needed to exercise "balance" as a daily practice of holding their polity together.

Byrne situates Antiocheans' practices of "mixing and mysticism" in long Catholic and American traditions. Their tendency to arrive at Antioch only after a journey through personal mystical experience and other esoteric groups leads them to generally support members' personal exploration and influences, although serious controversies erupted during Byrne's research period around how to balance these with Christocentrism. Smartly, Byrne notes that headline-grabbing "woo-woo" is not the only kind of mixing Antiocheans engage in; there's also a lot of downright staid ecumenical work, for example Gundry's presidency of Santa Fe's Interfaith Council (233). Some of her most intriguing observations concern independents' "mixing" with Roman Catholicism. They receive overflow "business" from Roman laypeople seeking access to sacraments, and they also take an ongoing interest in Roman developments, as when one of Antioch's priests, a former Roman seminarian, travels to El Salvador for Oscar Romero's beatification. This leads into her last chapter, which deals largely with ex-Roman Catholics, women and gay men, who found in Antioch the chance to be ordained that their communion of birth denied them.

Both for historians of American religion, and for any Roman Catholic who has ever fantasized about cutting loose from the Curia, Byrne's book offers considerable food for thought. She makes a number of intriguing claims, several of which slip between ethnographic and theological intervention (a statement which is not a criticism). Byrne's research and her subsequent analysis are made possible by her basic decision that Catholics are people who say they are Catholic. The decision to use self-identification rather than imposing a doctrinal or juridical test is satisfying from a religious studies point of view, but many theologians would object. Yet even so, we all would benefit from at least temporarily bracketing an argument about the relationship between the visible and invisible church in order to understand the lived experience Byrne describes.

Byrne argues that despite their small numbers, independents deserve the attention of historians of Catholicism because they

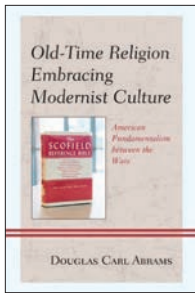
are "part of how modern Catholicism works" (15) and because, as both a literal and figurative "queer Catholicism," they are a tool for understanding how "big-body" Catholicism really functions. In marked contrast to Rome's self-image as eternal and unchanging, independent communities are characterized by flow. Communities draw closer and move apart, while relationships "cycle." But according to Byrne, this obvious characteristic of independent communities highlights, among other things, the way independent Catholicism functions in concert with Roman Catholicism. 65 percent of Antiocheans in Byrne's sample were ex-Roman Catholics, and Byrne observes that Roman Catholic progressives function as a "proximate other" (29) to the independents. Meanwhile, Byrne often finds Roman Catholic laity availing themselves of independent sacramental options, especially in order to navigate non-standard marital situations. Instead of a stable boundary drawn between Roman and independent Catholicism, Byrne sees froth and ferment, an insight which allows her not only to observe change within "big body" Catholicism, but to propose a mechanism for how change happens. Maybe because I read much of her book while in California, I found it easy to picture waves cresting and pounding against the shore, constantly reconfiguring the shifting sands between land and water.

While a full argument is beyond the scope of her book, Byrne suggests provocatively in her opening pages that perhaps independents "function for modern Catholicism in the same way as religious orders functioned for late medieval and early modern Catholicism" (17)—that is, as a type of safety valve that allows the Church to experiment with new forms of faith and life. Having read her full study of Antioch, with its large complement of ex-Romans and flowing ties back into Roman progressive groups like Call to Action, I take her point. Yet I wonder about three things. First, Antioch was founded by a man with no ties to institutional Roman Catholicism, a classic American seeker; its founding character is rather at odds with a comparison to the Franciscans, Dominicans, or Jesuits, as controversial as those orders may have been.

Second, it's hard to look at the sweep of the religious orders' history without concluding that no matter how "borderline" they were at their founding, they have been inexorably drawn into and remade in the image of the Roman center, even as they sometimes tug away again at times. This raises the question: will independent Catholics have to choose between their independence and their ties to the Roman Church?

Third, Byrne suggests that maybe "Catholicism can be defined less by institutions and creeds and more by discourse about succession, sacraments, saints, and the word 'Catholic'" (295). While this is a very useful suggestion, it seems to me that institution-building and creedal disputes characterize both religious orders and independent Catholics as much as they do the secular clergy and "big-body" Roman Catholicism, albeit on a smaller scale. Antiochean priests spend most of their time, in Byrne's telling, building ministries and even parishes, not to mention arguing theology on the listserv. The high level of churn made possible by the low-cost infrastructure of house churches and websites doesn't disguise that institution-building and creed-arguing seem to be (to borrow one of Byrne's observations) a "human thing."

see Book Review on page 41



Douglas Carl Abrams
Old-Time Religion Embracing Modernist Culture: American Fundamentalism between the Wars (Rowman & Littlefield, 2016)

Abrams focuses on the founding generation of American fundamentalism in the 1920s and 1930s and their interactions with modernity. While there were culture wars, there was also an embrace. Through a book culture, fostered by liberal Protestants, and

thriving periodicals, they strengthened their place in American culture and their adaptation helps explain their resilience in the decades to come. Usually dismissed as fractious, they rose above core differences and cooperated among themselves across denominational lines in building organizations. In doing so, they reflected both the ecumenism of the liberal Protestants and the organizational impulse in modern urban, industrial society.

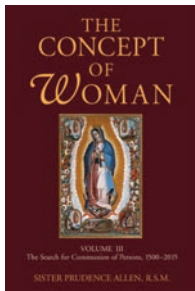


Kevin Ahern, Meghan J. Clark, Kristin Heyer, and Laurie Johnston, eds.

Public Theology and the Global Common Good: The Contribution of David Hollenbach (Orbis, 2016)

Whatever became of the idea of a “common good”? Ethicists and theologians lament the decline of the importance of this concept in public life, central to the character of civil society and crucial for human flourishing within it. In American culture, the promotion

of the common good is seen as a valuable corrective to atomized morality and laissez-faire economics. This volume, on the 30th anniversary of the U.S. Bishops’ economics pastoral letter, discusses the role, impact, and importance of public theology across the globe.



Prudence Allen

The Concept of Woman, Vol. 3: The Search for Communion of Persons, 1500–2015 (Eerdmans, 2017)

Allen traces the concept of woman in Western thought from ancient times to the present. In her third and final volume, she covers the years 1500–2015, continuing her chronological approach to individual authors and also offering systematic arguments to defend certain philosophical

positions against others. Building on Volumes I and II, Allen draws on four “communities of discourse”—Academic, Humanist, Religious, and Satirical—as she traces several recurring strands of sex and gender identity from the Renaissance to the present.



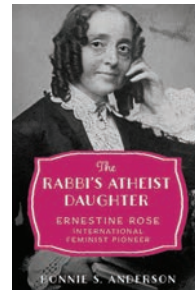
Robert E. Alvis

White Eagle, Black Madonna: One Thousand Years of the Polish Catholic Tradition (Fordham, 2016)

Alvis provides a systematic study of Catholicism in Poland and among the Polish diaspora that offers an illuminating vantage point on the dynamic tension between centralization and diversity that long has characterized Catholicism. He sheds light on the relevance of the Polish

Catholic tradition for the global church, a phenomenon

enhanced by Pope John Paul II. The treatment emphasizes the eople, places, events, and ritual actions that have animated the tradition and that resonate still today. From the baptism of Duke Mieszko in 966 to the controversial burial of President Lech Kaczyński in 2010, the Church has accompanied the Polish people during their long and often tumultuous history.

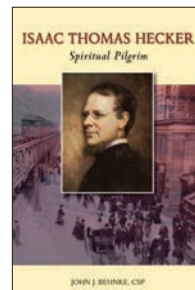


Bonnie S. Anderson

The Rabbi's Atheist Daughter: Ernestine Rose, International Feminist Pioneer (Oxford, 2017)

By the 1850s, Ernestine Rose had become an outstanding orator for feminism, free thought, and anti-slavery. Yet, she would gradually be erased from history for being too much of an outlier: an immigrant, a radical, and an atheist. Anderson recovers her unique life and career. The only child of

a Polish rabbi, Rose abandoned religion at an early age, rejected an arranged betrothal, and left her family, Judaism, and Poland forever. She emigrated to New York in 1836 and became a leader in movements against slavery, religion, and women’s oppression. Even as she rejected Judaism, she was both a victim and critic of anti-Semitism and nativism.

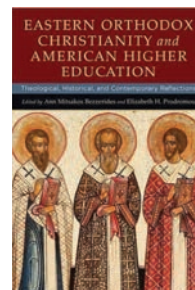


John J. Behnke, C.S.P.

Isaac Thomas Hecker: Spiritual Pilgrim (Paulist, 2017)

Fr. Isaac Hecker stands among the most significant Catholic figures in 19th-century America. From his youth, he was a spiritual seeker convinced that God had a work for him to do. His search led him through various Protestant denominations, through Transcendentalism, where he became friends with the leading American thinkers, and

ultimately to the Catholic Church, priesthood, and the founding of the Missionary Society of St. Paul the Apostle, that would answer specifically American Catholic needs at the crossroads of faith and culture. Behnke takes the reader up to the present-day work of the Paulist Fathers and provides an account of Hecker’s cause for canonization.



Ann Mitsakos Bezzerides and Elizabeth H. Prodromou, eds.

Eastern Orthodox Christianity and American Higher Education: Theological, Historical, and Contemporary Reflections (Notre Dame, 2017)

Over the last two decades, the American academy has engaged in a wide-ranging discourse on faith and learning, religion and higher education, and Christianity and the academy. Eastern Orthodox Christians,

however, have rarely participated in these conversations. Contributors to this volume aim to reverse his trend by offering original insights from Orthodox Christian perspectives. Essays in the first part of this book explore the historical experiences and theological traditions that inform distinctly Orthodox approaches to the topic of religion and the academy. Those in the second part problematize and reflect on Orthodox thought and practice from diverse disciplinary contexts in contemporary higher education.

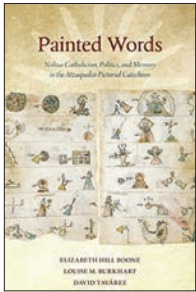


Jon Bialecki

A Diagram for Fire: Miracles and Variation in an American Charismatic Movement (University of California, 2017)

What is the work that miracles do in American Charismatic Evangelicalism? How can miracles be unanticipated and yet worked for? And finally, what do miracles tell us about other kinds of Christianity and even the category of religion? *A Diagram*

for Fire engages with these questions in a detailed sociocultural ethnographic study of the Vineyard, an American Evangelical movement that originated in Southern California. Setting the miracle as both a strength and a challenge to institutional cohesion and human planning, Bialecki situates the miracle as a fundamentally social means of producing change—surprise and the unexpected used to reimagine and reconfigure the will.



Elizabeth Hill Boone, Louise M. Burkhart, and David Tavárez

Painted Words: Nahua Catholicism, Politics, and Memory in the Atzaqualco Pictorial Catechism (Harvard, 2017)

Painted Words presents a facsimile, decipherment, and analysis of a 17th-century pictographic catechism from colonial Mexico. Works in this genre present the Catholic catechism in pictures that were

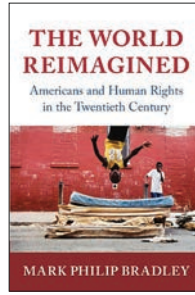
read as aids to memorization and oral performance. They have long been seen as a product of the experimental techniques of early evangelization, but they are better understood as indigenous expressions of devotional knowledge. The manuscript also features Nahuatl texts focused on Don Pedro Moteuczoma, son of the Mexica ruler Moteuczoma the Younger, and his home, San Sebastián Atzaqualco. Other glosses identify Nahua and Spanish historical personages drawn within the manuscript, as if the catechism had been repurposed as a dynastic record.



Mark Bosco, S.J., and Brent Little, eds.
Revelation and Convergence: Flannery O'Connor and the Catholic Intellectual Tradition (CUA, 2017)

Revelation & Convergence brings together professors of literature, theology, and history to better understand O'Connor's religious imagination. Contributors focus on the Catholic thinkers central to O'Connor's creative development. Some, such as Leon Bloy or Baron von Hügel,

remain relatively obscure to contemporary readers. Other figures, such as Augustine of Hippo or St. John of the Cross, are well-known, but their connection to O'Connor's stories has received little attention. *Revelation & Convergence* provides a much-needed hermeneutical lens that is often missing from contemporary criticism, representing O'Connor's ongoing conversation with her Catholic theological and literary heritage.

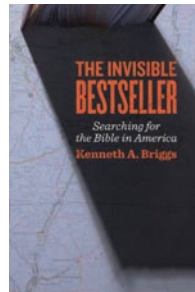


Mark Philip Bradley

The World Reimagined: Americans and Human Rights in the Twentieth Century (Cambridge, 2016)

Concerns about rights in the United States have a long history, but the articulation of global human rights in the 20th century was something altogether different. Global human rights offered individuals unprecedented guarantees beyond the nation for the protection of political,

economic, social, and cultural freedoms. Set against a sweeping transnational canvas, this book explores how these revolutionary developments first became believable to Americans in the 1940s and the 1970s through everyday vernaculars as they emerged in political and legal thought, photography, film, novels, memoirs, and soundscapes. Together, they offered fundamentally novel ways for Americans to understand freedom, culminating in today's ubiquitous moral language of human rights.

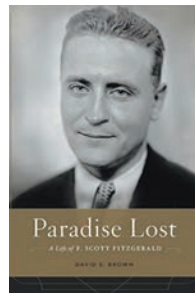


Kenneth A. Briggs

The Invisible Bestseller: Searching for the Bible in America (Eerdmans, 2016)

Briggs asks how, even as the Bible remains the best-selling book of all time, fewer Americans than ever can correctly articulate what it says, much less how it might offer them guidance. In a quest to make sense of the Bible's relative disappearance from public life, this veteran religion journalist

recounts his own two-year cross-country journey to a variety of places, from a meeting of worried Bible promoters in Orlando, to a federal prison in upstate New York, to the site of the 1925 Scopes Trial in Dayton, Tennessee. Incorporating interviews with preachers, pollsters, scholars, and ordinary citizens, Briggs offers insight into why and how the Bible's place in American public life has shifted and shrunk.

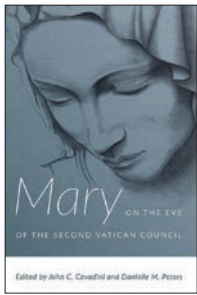


David S. Brown

Paradise Lost: A Life of F. Scott Fitzgerald (Harvard, 2017)

Pigeonholed as a Jazz Age epicurean and an emblem of the Lost Generation, F. Scott Fitzgerald was at heart a moralist struck by the nation's shifting mood and manners after World War I. Brown contends that Fitzgerald's deepest allegiances were to a fading antebellum world he associated

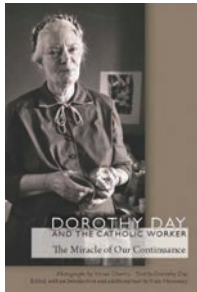
with his father's Chesapeake Bay roots. As a Midwesterner, Irish Catholic, and perpetually in-debt author, he felt like an outsider in the *haute bourgeoisie* haunts of Lake Forest, Princeton, and Hollywood. Fitzgerald's encompassing historical imagination took the measure of both the immediate moment and the more distant rhythms of capital accumulation, immigration, and sexual politics that were moving America further away from its Protestant agrarian moorings.



John C. Cavadini and Danielle M. Peters, eds.
Mary on the Eve of the Second Vatican Council (Notre Dame, 2017)

The Blessed Virgin Mary is uniquely associated with Catholicism, and the century preceding the Second Vatican Council was arguably the most fertile era for Catholic Marian studies. In 1964, Pope Paul VI published the Dogmatic Constitution on

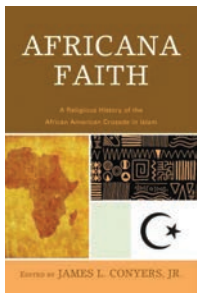
the Church, or *Lumen Gentium*, the eighth chapter of which presents the most comprehensive magisterial teaching on the Blessed Virgin Mary. These essays are the result of a 2013 conference held at the University of Notre Dame to reflect the rich Marian legacy on the eve of the Second Vatican Council.



Vivian Cherry, Dorothy Day, and Kate Hennessey
Dorothy Day and the Catholic Worker (Fordham, 2016)

In the depths of the Great Depression and guided by the Works of Mercy, Dorothy Day published a newspaper, the *Catholic Worker*, and co-founded a movement dedicated to the poorest of the poor, while living with them and sharing their poverty. In 1955, Vivian Cherry, a documentary

photographer known for her disturbing and insightful work portraying social issues, was given unprecedented access to the Catholic Worker house in New York City, its two farms, and to Day herself. More than sixty photographs—many published here for the first time—are accompanied by excerpts of Day’s writings gleaned from her column “On Pilgrimage” and other articles published in the *Catholic Worker* between 1933 and 1980.



James L. Conyers, Jr.
Africana Faith: A Religious History of the African American Crusade in Islam (Hamilton, 2016)

The study of black religion in America has been mysterious, quarrelsome, and paradoxical. Recently, there have been numerous volumes in the form of biographical or communal studies conducted on black 20th-century religious figures.

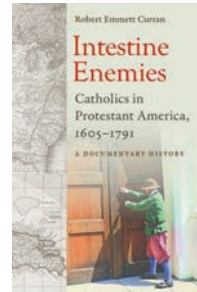
Much of this discussion has exacerbated a hierarchy of religious values, rather than offering a concentric analysis of the role and function of spirituality and religiosity. This collection of essays emphasizes the missionary and voluntary spread of Islam among African Americans in the United States.



Ashon T. Crawley
Blackpentecostal Breath: The Aesthetics of Possibility (Fordham, 2016)

Examining the whooping, shouting, noise-making, and speaking in tongues of Black Pentecostalism—a multi-racial, multi-class, multi-national Christian sect with one strand of its modern genesis in 1906 Los Angeles—*Blackpentecostal Breath* reveals how these aesthetic practices allow for the

emergence of alternative modes of social organization. As Crawley reveals, these choreographic, sonic, and visual practices and the sensual experiences they create are not only important for imagining what Crawley identifies as “otherwise worlds of possibility.” They also yield a general hermeneutics, a methodology for reading culture in an era when such expressions are increasingly under siege.



Robert Emmett Curran
Intestine Enemies: Catholics in Protestant America, 1605–1791: A Documentary History (CUA, 2017)

This volume surveys the experience of Roman Catholics in the British Atlantic world over the course of the two centuries that spanned colonization to independence. It covers the first faltering efforts of the British Catholic community to establish colonies in the late 16th and early 17th

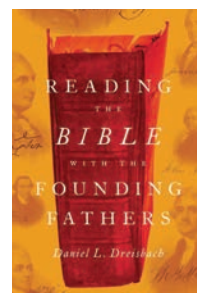
centuries; their presence in colonies of the 17th century where formal or practical toleration allowed some freedom for civic or religious participation; their marginalization following the revolution of 1688; and their transformation from aliens to citizens through their contributions to colonies’ struggles for independence. Curran has organized and contextualized a wide array of representative documents, broadsides, newspapers, and legislative acts, as well as correspondence, diaries, and reports.



Nicholas Denysenko
Theology and Form: Contemporary Orthodox Architecture in America (Notre Dame, 2017)

Denysenko profiles seven contemporary Eastern Orthodox communities in the United States and analyzes how physical space and architecture affect ecclesiastical identity. He begins with an overview of the Orthodox architectural heritage and its relation to liturgy and ecclesiology.

Chapters 2–7 present comparative case studies of seven parishes. Some of these purchased property to build new edifices; Denysenko analyzes how contemporary architecture makes use of sacred space and engages visitors. Others are mission parishes that purchased existing buildings, posing challenges for liturgical practice. The book concludes with a reflection on how these parish examples might contribute to the future trajectory of Orthodox architecture in America.

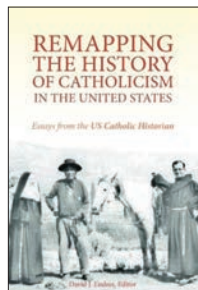


Daniel L. Dreisbach
Reading the Bible with the Founding Fathers (Oxford, 2016)

Shedding new light on familiar rhetoric from the American founding, Dreisbach analyzes the founders’ diverse use of scripture. They looked to the Bible for insights on human nature, civic virtue, and authority, and for political and legal models to emulate. They quoted scripture to

authorize civil resistance, invoke divine blessings, and provide a language of liberty. Dreisbach broaches the question of whether the American founding was informed by religious ideas. Insofar

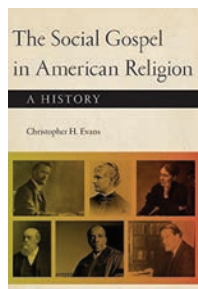
as the founders belonged to a biblically literate society that placed the Bible at the center of culture and discourse, the answer to that question is clearly “yes.” Ignoring the Bible’s influence, Dreisbach warns, produces a distorted image of the American political experiment.



David J. Endres, ed.
Remapping the History of Catholicism in the United States: Essays from the U.S. Catholic Historian (CUA, 2017)

For more than thirty years, the *U.S. Catholic Historian* has mapped the diverse terrain of American Catholicism. This collection of recent essays tells the story of Catholics previously underappreciated by historians: women, African Americans,

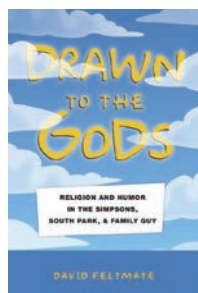
Latinos, Asian Americans, and those on the frontier and borderlands. Contributors include Kristine Ashton Gunnell, Amanda Bresie, Joseph Chinnici, Matthew Cressler, Anne Klejment, Timothy Matovina, and Jeanne Petit. Together their pathbreaking studies serve as a model for historians seeking to engage in the cartographic task of remapping the U.S. Catholic experience.



Christopher H. Evans
The Social Gospel in American Religion: A History (NYU, 2017)

Evans describes the development of the social gospel in American Protestantism, Judaism, and Catholicism, and explores the presence of these ideas and practices in American culture throughout a range of social movements during the 20th century, culminating in the civil rights movement

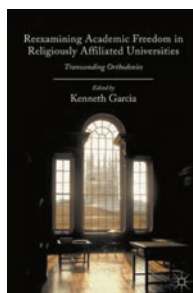
of the 1950s and 1960s. He also explores the relationship between the liberal social gospel of the early 20th century and later iterations of social reform in late 20th century evangelicalism.



David Feltmate
Drawn to the Gods: Religion and Humor in The Simpsons, South Park, and Family Guy (NYU, 2017)

Feltmate demonstrates how ideas about religion’s proper place in American society are communicated through comedy. The book includes discussion of a wide range of American religions, including Protestant and Catholic Christianity, Judaism, Islam, Buddhism, Native American Religions, New

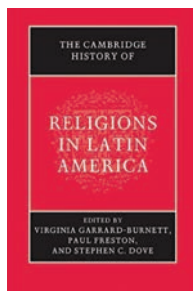
Religious Movements, “Spirituality,” Hinduism, and Atheism. Feltmate argues that jokes about religion are influential tools for teaching viewers how to interpret and judge religious people and institutions.



Kenneth Garcia, ed.
Reexamining Academic Freedom in Religiously Affiliated Universities: Transcending Orthodoxies (Palgrave, 2016)

From a 2015 conference on academic freedom at the University of Notre Dame, this edited collection reexamines the secular principle of academic freedom and discusses how theological insight might further develop it. Theological insight, in this

context, refers to an awareness that there is a surplus of knowledge and meaning to reality that transcends what can be known through ordinary disciplinary methods of inquiry, especially those that are quantitative or empirical. Contributors consider how, in light of the fact that findings in many fields hint at connections to a greater whole, scholars in any academic field should be free to pursue those connections. Moreover, there are religious traditions that can help inform those connections.



Virginia Garrard-Burnett, Paul Freston, and Stephen C. Dove, eds.
The Cambridge History of Religions in Latin America (Cambridge, 2016)

This volume covers religious history in Latin America from pre-Conquest times until the present. Contributors explore: the historical and contemporary centrality of religion in the life of Latin America; the rapid process of religious change which the

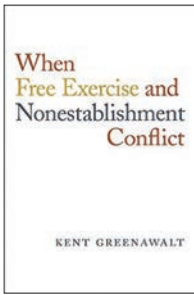
region is undergoing; and the region’s religious distinctiveness in global comparative terms. Reflecting recent currents of scholarship, this volume addresses the breadth of Latin American religion, including religions of the African diaspora, indigenous spiritual expressions, non-Christian traditions, new religious movements, alternative spiritualities, and secularizing tendencies. Contributors include historians, social scientists, religious studies scholars, and cultural studies theorists from Latin America, North America, and Europe.



Philip Gorski
American Covenant: A History of Civil Religion from the Puritans to the Present (Princeton, 2017)

Gorski argues that the founders envisioned a prophetic republic that would weave together the ethical vision of the Hebrew prophets and the Western political heritage of civic republicanism. Gorski traces the historical development of prophetic republicanism from the Puritan era to the

present day with close readings of John Winthrop, Thomas Jefferson, Frederick Douglass, W.E.B. Du Bois, and Hannah Arendt, along with portraits of recent and contemporary religious and political leaders such as Jerry Falwell, Pat Robertson, Ronald Reagan, George W. Bush, and Barack Obama. Gorski argues that the founders’ original vision for America is now threatened by a struggle between two rival traditions, religious nationalism and radical secularism.



Kent Greenawalt

When Free Exercise and Nonestablishment Conflict (Harvard, 2017)

Tensions can emerge between the Establishment Clause and Free Exercise Clause of the First Amendment, which aims to separate church and state. Should the state provide assistance to religious private schools? Should parole boards take religious convictions into account? Should

officials act on public reason alone, setting aside religious beliefs? In circumstances like these, what counts as appropriate treatment of religion, and what is misguided? Greenawalt offers an accessible but sophisticated exploration of these conflicts, explaining how disputes have been adjudicated to date and suggesting how they might be better resolved in the future.

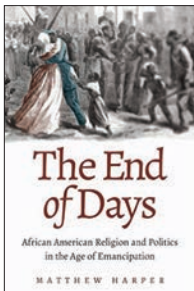


Philip F. Gura

Man's Better Angels (Harvard, 2017)

The Panic of 1837 drew forth a plethora of reformers who promised to restore American prosperity. Animated by an ethic of self-reliance, they became prophets of a new moral order: if only their fellow countrymen would call on each individual's God-given better instincts, the most intractable problems could be resolved.

Inspired by this reformist fervor, Americans took to strict dieting, water cures, phrenology readings, mesmerism, utopian communities, free love, mutual banking, and other elaborate self-improvement schemes. Gura explores the efforts of seven reformers, from the comical to the homicidal, and captures an intellectual moment in American history that has been overshadowed by the Civil War and the pragmatism that arose in its wake.



Matthew Harper

The End of Days: African American Religion and Politics in the Age of Emancipation (UNC, 2016)

For slaves, emancipation was a liberation and resurrection story of biblical proportion, both the clearest example of God's intervention in human history and a sign of the end of days. Harper demonstrates how black southerners' end-times theology influenced nearly every major economic and

political decision they made in the aftermath of emancipation. From considering what demands to make in early Reconstruction to deciding whether or not to migrate west, African American Protestants consistently inserted themselves into biblical narratives as a way of seeing the importance of their own struggle in God's greater plan for humanity.

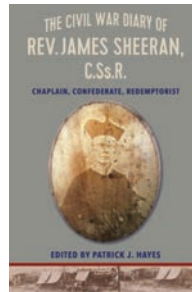


M. Cooper Harriss

Ralph Ellison's Invisible Theology (NYU, 2017)

Harriss examines the religious and theological dimensions of Ellison's concept of race and uncovers previously unrecognized religious dynamics of Ellison's life and work. Blending religious studies, theology, and race theory, Harriss draws on Ellison to create the concept of an "invisible theology," and uses this

concept as a basis for discussing religion and racial identity in contemporary American life.

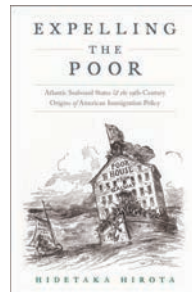


Patrick J. Hayes, ed.

The Civil War Diary of Rev. James Sheeran, C.Ss.R. (CUA, 2016)

Irish-born Rev. James Sheeran, C.Ss.R., was one of only a few dozen Catholic chaplains commissioned for the Confederacy and one of only two who kept a journal. Highlighting his exploits from August 1, 1862 through April 24, 1865, his journal tells of all the major events of his life in abundant detail:

on the battlefield, in the hospitals, and among Catholics and Protestants whom he encountered in local towns, on the trains, and in the course of his ministrations. His ideological sympathies clearly rest with the Confederacy. The tone is forthright, even haughty, but captures both the personality of the man and the events he witnessed, especially the major battles.

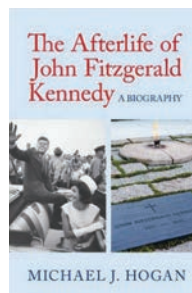


Hidetaka Hirota

Expelling the Poor: Atlantic Seaboard States and the Nineteenth-Century Origins of American Immigration Policy (Oxford, 2016)

Historians have long assumed that immigration to the United States was free from regulation until anti-Asian racism on the West Coast triggered the introduction of federal laws to restrict Chinese immigration in the 1880s. Hirota reinterprets

the origins of immigration restriction in the United States, especially deportation policy. In the first half of the 19th century, nativists built upon colonial poor laws to prohibit the landing of destitute foreigners and deporting those already resident to Europe, Canada, or other American states. By locating the roots of American immigration control in economic concerns and cultural prejudice against the Irish, *Expelling the Poor* fundamentally revises the history of American immigration policy.

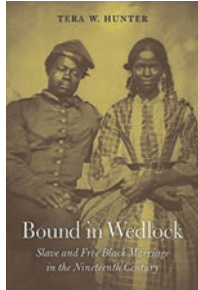


Michael J. Hogan

The Afterlife of John Fitzgerald Kennedy: A Biography (Cambridge, 2017)

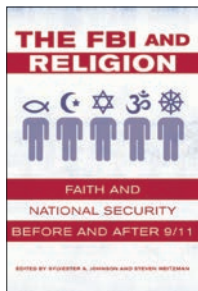
Hogan offers a new perspective on John Fitzgerald Kennedy as seen from his afterlife in American memory. Kennedy constructed a popular image of himself—in effect, a "brand"—as he played the part of president. The cultural trauma of his assassination further burnished that image and began

the process of transporting Kennedy from history to memory. Jacqueline Kennedy, as chief guardian of her husband's memory, devoted herself to embedding the image of the slain president in the nation's collective memory. Despite critics, most Americans continue to remember Kennedy as his wife wanted: the charming war hero, loving husband and father, and progressive leader who inspired confidence and hope in the American people.



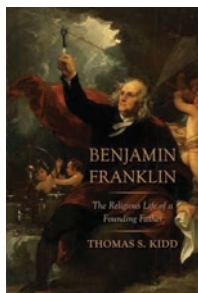
Tera W. Hunter
Bound in Wedlock: Slave and Free Black Marriage in the Nineteenth Century (Harvard, 2017)

Uncovering the experiences of African American spouses in plantation records, legal and court documents, and pension files, Hunter reveals the myriad ways couples adopted, revised, and rejected white Christian ideas of marriage in the 19th century. Enslaved husbands and wives were creative and, of necessity, practical in starting and supporting families under conditions of uncertainty and cruelty. After emancipation, racism continued to menace black marriages. New laws passed during Reconstruction, ostensibly to secure African Americans' rights, were often coercive and repressive, a means to discipline agricultural workers. Recognition of the right of African Americans to enter into wedlock on terms equal to whites would remain a struggle into the Jim Crow era.



Sylvester A. Johnson and Steven Weitzman, eds.
The FBI and Religion: Faith and National Security Before and After 9/11 (University of California, 2017)

As early as 1917, the Federal Bureau of Investigation began to target religious communities it believed were hotbeds of anti-American politics. Whether these religious communities were pacifist groups that opposed American wars, or religious groups that advocated for white supremacy or direct conflict with the FBI, the Bureau has infiltrated and surveilled religious communities that run the gamut of American religious life. *The FBI and Religion* recounts this fraught and fascinating history, focusing on key moments in the Bureau's history from World War I to the present.



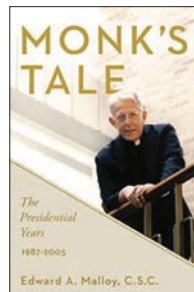
Thomas S. Kidd
Benjamin Franklin: The Religious Life of a Founding Father (Yale, 2017)

Renowned as a printer, scientist, and diplomat, Franklin also published more works on religious topics than any other 18th-century American layperson. Born to Boston Puritans, by his teenage years Franklin had embraced deism. Kidd explores both deist influences and those from devout Christians including George Whitefield and his family. This fresh assessment of a well-known figure unpacks the contradictions and conundrums faith presented in Franklin's life.



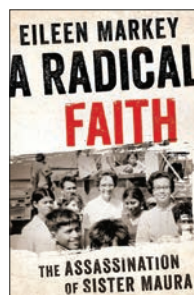
Donald S. Lopez, Jr. and Thupten Jinpa
Dispelling the Darkness: A Jesuit's Quest for the Soul of Tibet (Harvard, 2017)

In a remote Himalayan village in 1721, the Jesuit priest Ippolito Desideri awaited permission from Rome to continue his mission to evangelize the Tibetan people. In the meantime, he forged ahead with an ambitious project: a treatise, written in classical Tibetan, that would refute key Buddhist doctrines. When the Vatican refused Desideri's petition, he returned to Rome, where his manuscripts languished unread in archives. *Dispelling the Darkness* finally brings these vital texts to light. Desideri possessed an unusually sophisticated understanding of Buddhism and a masterful command of the classical Tibetan language. Lopez and Jinpa's commentary reveals how he deftly used Tibetan literary conventions and passages from Buddhist scriptures to make his case.



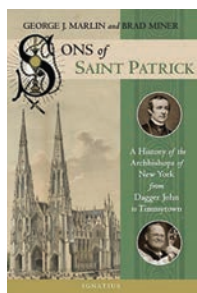
Edward A. Malloy, C.S.C.
Monk's Tale: The Presidential Years, 1987-2005 (Notre Dame, 2017)

This last installment of Rev. Edward A. Malloy's three-volume memoir examines his 18 years as president of the University of Notre Dame. Malloy, or "Monk" to all who know him, describes his transition into the position, his approach to leadership, issues related to Catholic identity, the importance of fundraising, and finding the proper balance in intercollegiate athletics. He discusses how he fostered good relationships with the surrounding community, and supported trustees, administration, faculty, and other important constituencies. Finally, he provides an insider's account of various controversies, challenges, and crises, from personnel problems to NCAA sanctions to concerns about presidential succession.



Eileen Markey
A Radical Faith: The Assassination of Sister Maura (Nation Books, 2016)

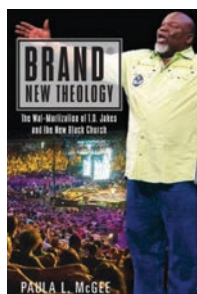
In December 1980, four American women—three of them Catholic nuns—were murdered by members of the U.S.-trained military of El Salvador. The news shocked the American public and set off a decade of debate over Cold War policy in Latin America. The women themselves became symbols and martyrs, shorn of context and background. Markey breathes life back into the story of one of them, Sister Maura Clarke. Raised during World War II in a tight-knit Irish immigrant community in Queens, New York, Clarke became a missionary and by the 1970s was organizing and marching for liberation alongside the poor of Nicaragua and El Salvador. Clarke's story offers a window into the evolution of postwar Catholicism: from an inward-looking, protective institution to a community grappling with life in a shockingly violent world.



George Marlin and Brad Miner
Sons of Saint Patrick: A History of the Archbishops of New York, from Dagger John to Timmytown (Ignatius, 2017)

Sons of Saint Patrick tells the story of the archdiocese of New York—from the coming of French Jesuit priests in the 17th century to the early years of Cardinal Timothy Dolan. The book focuses on the 10 archbishops of New York and shows

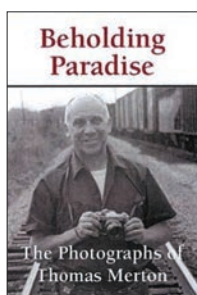
how they became indispensable partners of governors and presidents, especially in the 20th century. Also discussed are the struggles of the most recent archbishops in the face of demographic changes, financial crises, and clerical sex-abuse cases. All 10 archbishops have been Irish, either by birth or heritage, but given New York's changing ethnic profile, Cardinal Timothy Dolan may be the last son of Saint Patrick to serve as its archbishop.



Paula McGee
Brand New Theology: The Wal-Martization of T.D. Jakes and the New Black Church (Orbis, 2017)

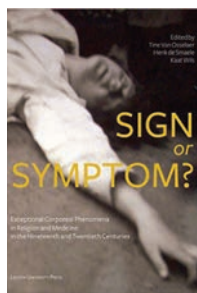
T.D. Jakes is a pastor and entrepreneur who presides over a vast megachurch and business operation. He has turned the gospel into his own successful brand—particularly through product lines such as “Woman Thou Art Loosed.” According to McGee, Jakes is representative of a rising

phenomenon: the New Black Church, a new form of prosperity gospel that signifies what she calls the “Wal-Martization” of religion. Her ideological critique offers a way to understand the relation between religion and culture in light of the gospel's transformative power.



Thomas Merton and Paul M. Pearson
Beholding Paradise: The Photographs of Thomas Merton (Paulist, 2017)

A beautiful coffee table book of Thomas Merton's photographs accompanied by essays, reflections, and quotations from his writings to aid readers in stopping, reflecting, and seeing through Merton's eyes.

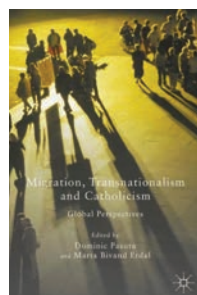


Tine Van Osselaer, Henk de Smaele, and Kaat Wils, eds.
Sign or Symptom? Exceptional Corporeal Phenomena in Religion and Medicine in the 19th and 20th Centuries (Leuven, 2017)

Exceptional corporeal phenomena such as miraculous cures, stigmata, and incorrupt corpses have triggered heated debates in the past. Ecclesiastical and medical authorities have variously sought to explain

these enigmatic occurrences as “supernatural,” “psychosomatic,” or even “fraudulent.” As a consequence, separate forms of expertise emerged on these issues in the 19th and 20th centuries. This volume focuses not only on the debates within one or the other epistemological system (science or religion), but also on crossovers and collaborations between them. Contributors

include Ellen Amster (McMaster University), Mary Heimann (Cardiff University), Paula Kane (University of Pittsburgh), and Sofie Lachapelle (University of Guelph).



Dominic Pasura and Marta Bivand Erdal, eds.
Migration, Transnationalism and Catholicism: Global Perspectives (Palgrave, 2016)

Bringing together established and emerging scholars of sociology, anthropology, geography, history, and theology, this edited volume analyzes the impacts of migration and transnationalism on global Catholicism. Contributors examine migrants'

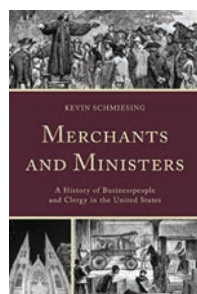
religious transnationalism, as well as the effects of migration-related-diversity on non-migrant Catholics and the Church itself. The collection is organized around a series of theoretical frameworks for understanding the intersections of migration and Catholicism, with case studies from 17 different countries and contexts. The extent to which migrants' religiosity transforms Catholicism, and the negotiations of unity in diversity within the Roman Catholic Church, are key themes throughout.



James Silas Rogers
Irish-American Autobiography: The Divided Hearts of Athletes, Priests, Pilgrims, and More (CUA, 2016)

Is there still a distinct Irish identity in America? Despite its external trappings, the nuances of Irish identity remain elusive. Rogers examines 20th century meanings of Irishness through a collection of autobiographical works. Opening with celebrity athletes' memoirs written when

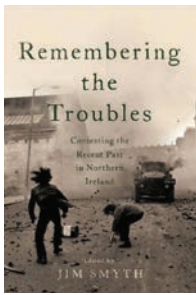
the Irish were eager to leave behind their raffish origins later chapters trace the many tensions, often unspoken, registered by Irish Americans. Many see themselves as outsiders looking in on larger culture. Even the 1950s comedy *The Honeyymooners* speaks to urban Irish origins, and the poignant sense of exclusion felt by its creator Jackie Gleason. Catholicism also figures importantly through priest autobiographers and the evolution and persistence of traditional Irish Catholic ideas.



Kevin Schmiesing
Merchants and Ministers: A History of Businesspeople and Clergy in the United States (Lexington, 2016)

Two of the most influential forces in American history are business and religion. From fur traders and missionaries who explored the interior of the continent, to Gilded Age corporate titans and their clerical confidants, to black businessmen and their ministerial collaborators in the Civil Rights

movement, *Merchants and Ministers* tells stories of interactions between businesspeople and clergy from the colonial period to the present, highlighting both conflict and cooperation. By placing anecdotal detail in the context of general developments in commerce and Christianity, *Merchants and Ministers* traces the contours of American history and illuminates those contours with the personal stories of businesspeople and clergy.

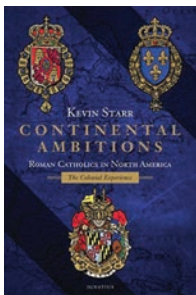


Jim Smyth, ed.

Remembering the Troubles: Contesting the Recent Past in Northern Ireland (Notre Dame, 2017)

This volume explores the ways in which competing “social” or “collective memories” of the Northern Ireland “Troubles” continue to shape the post-conflict political landscape. Contributors embrace a diversity of perspectives: the Provisional and Official Republican versions of events; Loyalist

understandings as well as the British Army’s authorized for-the-record account; the importance of commemoration and memorialization to Irish Republican culture; and the individual memory of one of the noncombatants swept up in the conflict. Sharply focused and rich in local detail, these essays contribute to the burgeoning literature of history and memory. Contributors include Jim Smyth, Ian McBride, Ruan O’Donnell, Aaron Edwards, James W. McAuley, Margaret O’Callaghan, John Mulqueen, and Cathal Goan.

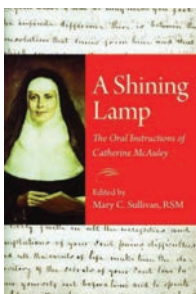


Kevin Starr

Continental Ambitions: Roman Catholics in North America: The Colonial Experience (Ignatius, 2016)

Starr has achieved a fast-paced evocation of three Roman Catholic civilizations—Spain, France, and Recusant England—as they explored, evangelized, and settled the North American continent. He begins with the temporary settlement by recently Christianized Scandinavians. He continues

with the destruction of Caribbean peoples by New Spain, the struggle against this tragedy by Bartolomé de Las Casas, and the Jesuit and Franciscan missions to the Spanish Borderlands from Florida to California. He then turns to New France with its Counter-Reformational cultures of Quebec and Montreal, its encounters with Native Americans, and its advance southward. The volume ends with the founding of Maryland, the rise of Philadelphia and southern Pennsylvania as Catholic centers, the Suppression of the Jesuits in 1773, and John Carroll’s return to Maryland the following year.

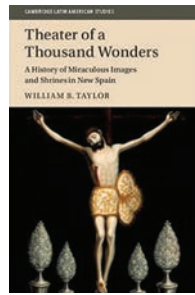


Mary C. Sullivan, ed.

A Shining Lamp: The Oral Instructions of Catherine McAuley (CUA, 2017)

Catherine McAuley (1778–1841), founder of the Sisters of Mercy in 1831, frequently gave oral instructions to the first Mercy community. Though she sometimes spoke explicitly about religious vows, her words were always focused on the life, example, teachings, and evangelic spirit of Jesus Christ,

emphasizing “resemblance” to him and fidelity to the Gospel. Her instructions were initially written down by sisters present and listening as she spoke. In preparing and giving her lectures, McAuley often relied on the content of previously published spiritual books, including works by Alphonsus Rodriguez, S.J., Louis Bourdaloue, S.J., and other spiritual writers of the 18th and earlier centuries. The book’s endnotes illustrate this dependence.

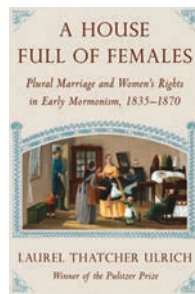


William B. Taylor

Theater of a Thousand Wonders: A History of Miraculous Images and Shrines in New Spain (Cambridge, 2016)

The great many shrines of New Spain have become long-lived sites of shared devotion and contestation across social groups. They have provided a lasting sense of enchantment, of divine immanence in the present, and a hunger for epiphanies in daily life. This

is a story of consolidation and growth during the 17th and 18th centuries, rather than one of rise and decline in the face of modernization. Based on research in a wide array of manuscript and printed primary sources, and informed by recent scholarship in art history, religious studies, anthropology, and history, this is the first comprehensive study of shrines and miraculous images in any part of early modern Latin America.

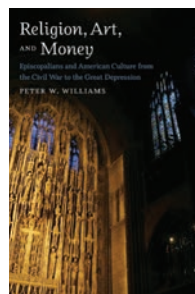


Laurel Thatcher Ulrich

A House Full of Females: Plural Marriage and Women's Rights in Early Mormonism, 1835–1870 (Knopf, 2017)

Through more than two dozen 19th-century diaries, letters, albums, minute-books, and quilts left by first-generation Latter-day Saints, *A House Full of Females* pieces together the story of the earliest days of the women of Mormon “plural

marriage.” Their right to vote in Utah was given to them by a Mormon-dominated legislature in 1870, 50 years ahead of the vote nationally ratified by Congress, and they became political actors in spite of, or because of, their marital arrangements. Thatcher Ulrich offers a nuanced and intimate look at the world of early Mormon women whose seemingly ordinary lives belied an astonishingly revolutionary spirit.

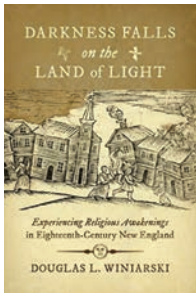


Peter W. Williams

Religion, Art, and Money: Episcopalian and American Culture from the Civil War to the Great Depression (UNC, 2016)

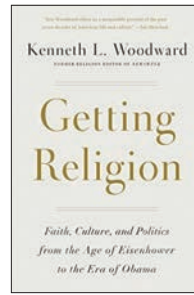
This cultural history of mainline Protestantism and American cities—most notably, New York City—focuses on wealthy, urban Episcopalians and the influential ways they used their money. Williams argues that such Episcopalians,

many of them successful industrialists and financiers, left a deep and lasting mark on American urban culture. Their sense of public responsibility derived from a sacramental theology that viewed the material realm as a vehicle for religious experience and moral formation, and they came to be distinguished by their participation in major aesthetic and social welfare endeavors. Williams argues that Episcopalians thus helped smooth the way for acceptance of materiality in religious culture in a previously iconoclastic, Puritan-influenced society.



Douglas L. Winiarski
Darkness Falls on the Land of Light: Experiencing Religious Awakenings in Eighteenth-Century New England (UNC, 2017)

Drawing on letters, diaries, and testimonies, Winiarski recovers the pervasive and vigorous lay piety of the early 18th century. Incited by George Whitefield's preaching tour of 1740 and fascinated by miraculous gifts of the Holy Spirit—visions, bodily fits, and sudden conversions—countless New Englanders broke ranks with family, neighbors, and ministers who dismissed their religious experiences as delusive enthusiasm. These new converts, the progenitors of today's evangelical movement, bitterly assaulted the Congregational establishment. Conflict transformed inclusive parishes into exclusive networks of combative spiritual seekers.



Kenneth L. Woodward
Getting Religion: Faith, Culture, and Politics from the Age of Eisenhower to the Era of Obama (Random House, 2016)

Woodward, who served as *Newsweek's* religion editor for nearly 40 years, blends memoir with copious reporting and historical analysis to tell the story of how American religion, culture, and politics influenced each other in the second half of the 20th century. Beginning with a bold reassessment of the 1950s, his narrative weaves through the Civil Rights era and the movements that followed: anti-Vietnam protests; Liberation theology; the rise of Evangelicalism and decline of mainline Protestantism; women's liberation; the turn to Asian spirituality; the transformation of the family and emergence of religious cults; and the embrace of righteous politics by both the Republican and Democratic Parties.

RECENT JOURNAL ARTICLES OF INTEREST

Michael J. Altman, "Before Hinduism: Missionaries, Unitarians, and Hindus in Nineteenth-Century America," *Religion & American Culture* 26, no. 2 (2016): 260–295.

Adrienne Nock Ambrose, "Appealing to the 'Movie Mind': The 1926 International Eucharistic Congress and the Rise of Epic Film in America," *U.S. Catholic Historian* 34, no. 3 (2016): 51–73.

Emma Anderson, "'White' Martyrs and 'Red' Saints: The Ongoing Distortions of Hagiography on Historiography," *American Catholic Studies* 127, no. 3 (2016): 9–13.

Orit Avishai, "Theorizing Gender from Religion Cases: Agency, Feminist Activism, and Masculinity," *Sociology of Religion* 77, no. 3 (2016): 261–279.

Roger Baumann, "Political Engagement Meets the Prosperity Gospel: African American Christian Zionism and Black Church Politics," *Sociology of Religion* 77, no. 4 (2016): 359–385.

Dave Bridge, "How the Republican Party Used Supreme Court Attacks to Pursue Catholic Voters," *U.S. Catholic Historian* 34, no. 4 (2016): 79–106.

James P. Bruce, "Alfred E. Smith and the Americanization of the Catholic Church," *U.S. Catholic Historian* 34, no. 4 (2016): 1–23.

Cole Carnesecca, "Religious Borderlands: Sociology of Religion in Conversation with Its Disciplinary Neighbors," *Sociology of Religion* 77, no. 3 (2016): 225–240.

Anita Casavantes Bradford, "Let the Cuban Community Aid Its Haitian Brothers': Monsignor Bryan Walsh, Miami's Immigrant Church, and the Making of a Multiethnic City, 1960–2000," *U.S. Catholic Historian* 34, no. 3 (2016): 99–126.

M. Shawn Copeland, "Anti-Blackness and White Supremacy in the Making of American Catholicism," *American Catholic Studies* 127, no. 3 (2016): 6–8.

Rosemary R. Corbett, "For God and Country: Religious Minorities Striving for National Belonging through Community Service," *Religion & American Culture* 26, no. 2 (2016): 227–259.

Katie E. Corcoran and James K. Wellman, Jr., "'People Forget He's Human': Charismatic Leadership in Institutionalized Religion," *Sociology of Religion* 77, no. 4 (2016): 309–332.

William S. Cossen, "Catholic Gatekeepers: The Church and Immigration Reform in the Gilded Age and Progressive Era," *U.S. Catholic Historian* 34, no. 3 (2016): 1–23.

Matthew J. Cressler, "Race, White Supremacy, and the Making of American Catholicism: Introduction," *American Catholic Studies* 127, no. 3 (2016): 1–5.

Mary Dunn, "What Really Happened: Radical Empiricism and the Historian of Religion," *Journal of the American Academy of Religion* 84, no. 4 (2016): 881–902.

David J. Endres, “What Medicine Could Not Cure: Faith Healings at the Shrine of Our Lady of Consolation, Carey, Ohio,” *U.S. Catholic Historian* 34, no. 3 (2016): 25–49.

Massimo Faggioli, “Vatican II: Bibliographical Survey 2013–2016,” *Cristianesimo nella Storia* 37, no. 3 (2016): 235–275.

Maria Teresa Fattori, “Sacraments for the Faithful of the New World, Jews, and Eastern-Rite Christians: Roman Legislation from Paul III to Benedict XIV (1537–1758),” *Catholic Historical Review* 102, no. 4 (2016): 687–711.

Linford D. Fisher, “Evangelicals and Unevangelicals: The Contested History of a Word, 1500–1950,” *Religion & American Culture* 26, no. 2 (2016): 184–226.

Kathleen Flake, “Ordering Antinomy: An Analysis of Early Mormonism’s Priestly Offices, Councils, and Kinship,” *Religion & American Culture* 26, no. 2 (2016): 139–183.

Yanli Gao and Robert Osburn, Jr., “Walter Judd and the Sino-Japanese War: Christian Missionary cum Foreign Policy Activist,” *Journal of Church and State* 58, no. 4 (2016): 615–632.

Christopher Grasso, “The Religious and the Secular in the Early American Republic,” *Journal of the Early Republic* 36, no. 2 (2016): 359–388.

Kenneth J. Heineman, “Catholics, Communists, and Conservatives: The Making of Cold War Democrats on the Pittsburgh Front,” *U.S. Catholic Historian* 34, no. 4 (2016): 25–54.

Brett Hendrickson, “The Interweaving of Pilgrimage and Tourism at the Santuario de Chimayó,” *U.S. Catholic Historian* 34, no. 3 (2016): 127–145.

Felipe Hinojosa, “Católicos Por Raza and the Future of Catholic Studies,” *American Catholic Studies* 127, no. 3 (2016): 26–29.

Kellie Jean Hogue, “‘When Joe and I Went to the Sacred Walk...It Seemed Like You Could Feel Her’: Pilgrimage Traditions and Devotion to Saint Kateri Tekakwitha,” *U.S. Catholic Historian* 34, no. 3 (2016): 147–163.

Christian Joppke, “Beyond the Wall of Separation: Religion and the American State in Comparative Perspective,” *International Journal of Constitutional Law* 14, no. 4 (2016): 984–1008.

Robert T. Joseph, “Sargent Shriver’s Spiritual Weapons in the ‘War on Poverty,’” *U.S. Catholic Historian* 34, no. 4 (2016): 55–78.

Patrick LaCroix, “A Church of Two Steeples: Catholicism, Labor, and Ethnicity in Industrial New England, 1869–90,” *Catholic Historical Review* 102, no. 4 (2016): 746–770.

Gráinne McEvoy, “Operation Migratory Labor’: Braceros, Migrants, and the American Catholic Bishops’ Committee for the Spanish Speaking,” *U.S. Catholic Historian* 34, no. 3 (2016): 75–98.

Kristy Nabhan-Warren, “Brown Catholicism and Brown America,” *American Catholic Studies* 127, no. 3 (2016): 22–25.

Mark A. Noll, “Four Steeples over the City Streets: Religion and Society in New York’s Early Republic Congregations,” *American Nineteenth Century History* 17, no. 3 (2016): 348–350.

Catherine R. Osborne, “Anarchy in Our Churches: The American Architectural Press, 1944–1965,” *The European Legacy: Towards New Paradigms, Journal of the ISSEI* 22, no. 3 (2017): 278–292.

Erika Pérez, “Family, Spiritual Kinship, and Social Hierarchy in Early California,” *Early American Studies: An Interdisciplinary Journal* 14, no. 4 (2016): 661–687.

James Dominic Rooney, “Murray’s Balancing Act: The Harmony of Nature and Grace,” *Journal of Church and State* 58, no. 4 (2016): 666–689.

Stephanie L. Soule, “Intellectualism and American Parish Priests: A Study of the Library of Monsignor Bernard J. Beckmeyer,” *American Catholic Studies* 127, no. 3 (2016): 35–56.

Kristina Stoeckl, “Political Liberalism and Religious Claims: Four Blind Spots,” *Philosophy and Social Criticism* 43, no. 1 (2016): 34–50.

Karen Teel, “White Catholic Denial,” *American Catholic Studies* 127, no. 3 (2016): 30–33.

Richard P. Tison II, “‘The Weapon Which Wounds the Rationalist Kills the Truth of Revelation’: The Christian Roots of ‘Intellectual Atheism’ in Nineteenth-Century America,” *American Nineteenth Century History* 17, no. 3 (2016): 247–272.

Thomas Tweed, “Valuing the Study of Religion: Improving Difficult Dialogues within and beyond the AAR’s ‘Big Tent,’” *Journal of the American Academy of Religion* 84, no. 2 (2016): 287–322.

Jennifer Wiard, “The Gospel of Efficiency: Billy Sunday’s Revival Bureaucracy and Evangelicalism in the Progressive Era,” *Church History* 85, no. 3 (2016): 587–616.

Shannen Dee Williams, “The Color of Christ’s Brides,” *American Catholic Studies* 127, no. 3 (2016): 14–21.

John Young, “Saving Faith: Making Religious Pluralism an American Value at the Dawn of the Secular Age,” *American Nineteenth Century History* 17, no. 3 (2016): 360–361.

Cushwa Center Lecture

continued from page 1

Enniscorthy and Brooklyn, or of Irish and Italian-American Catholicism, were factors in Eilis' experience. Tóibín responded that he was working on *Brooklyn* at a time when the Catholic Church in Ireland was coming to terms with its sexual abuse crisis. He deliberately avoided making the priests in the novel sinister figures in the light of that scandal. He chose instead to highlight the role that the Church played in keeping immigrant communities together in places as disparate as Australia, England, and the United States—especially because at the time he was seeing the Church play the same role for Polish Catholics immigrating to Ireland.

Allison Hubbard noted that most immigrants to America were single men and asked, first, how having a single woman at the center of the book changed that narrative, and, second, why Tóibín had chosen romance and sex as a means of Eilis' integration into America. Tóibín responded that it was crucial for the novel that Eilis be a young woman. A young man's experience would have been centered on the streets, the bars, and sports—a public and social life. But Tóibín wanted to concentrate on “a single psychology,” and this was more easily accomplished with Eilis, whose bedroom is her space and who is “constantly moving inwards.” Since Eilis could not distract herself from her feelings by interacting with other people in public, Tóibín was able to more effectively dramatize her inner conflict.

Chris Kreienkamp wondered if Eilis would have returned to New York if Mrs. Kelly had not intervened. Tóibín responded that Eilis was a drifter, a younger sister who could not make decisions for herself. She drifted into America, and into marriage, at others' suggestion, and she easily could have drifted along much longer in Ireland, allowing another month to slip by. Tóibín said that he had needed a *deus ex machina* to wake her up and provoke a crisis that would force her to make a decision.

A number of audience members asked about the absence of a larger political and cultural panorama in both the novel and movie. Tóibín acknowledged that *Brooklyn* largely ignored the



Godsee Joy

many events taking place during the years in which it was set, most notably the Cold War and civil rights issues. He said that this had largely happened because he did not set out to write a panoramic story about immigration or about America. Instead, he said, he thought he had written a novel about Enniscorthy and the effect that a “Yank” would have when she came back. He was apologetic about presenting it to American publishers because it felt like a story about a single person in the 1950s in Ireland. It was only when he began to offer readings in the United States that he realized that most of his audience were descended from someone who, like Eilis, had come alone through Ellis Island with a suitcase, and missed home. He argued that it was a better book because he had not set out to write about larger themes of immigration and American identity, but instead had told one person's story.

Finally, Tóibín was asked about the differences between the movie and the book. He noted that the screenplay was mostly faithful to the novel, though its ending was less ambiguous. He felt it was especially interesting that director John Crowley had used many long, silent shots of actress Saoirse Ronan. This formal choice allowed multiple emotions to register on Ronan's face, which was an intriguing analogue to what novelists do when they journey deep into a character's mind.

Seminar in American Religion

continued from page 2

generous in theoretical frameworks. Appleby suggested scholars might invert what have become standard epistemological priorities, subordinating their theoretical frameworks to subjects' acceptance of real presence rather than the reverse. Yet Appleby warned that in the process of welcoming the gods back into the scholarly picture, they cannot take over—in the fashion of salvation history—where established, alternate explanations may be valid.

Orsi's response to Dunn and Appleby extended his overall argument that *History and Presence* goes beyond a rejoinder to the academy and instead invites broader conversations about presence in history. To Dunn's question about the book as Durkheim *redux*, Orsi did not deny the “creative power of togetherness” but instead suggested that those moments of collective religious experience may in fact be a recognition of something pre-existing: a recognition, rather than creation, of the gods. In this way, Orsi said, the book contributes to what could be a healing of the rift between religious studies and theology without letting either dissolve into the other, as



Scott Appleby

Appleby had wondered. Orsi also raised a point familiar to many attendees, namely, that the modern academy has ontologically excluded the world in which he grew up. Whether scholars remain believers in religious traditions after their childhood or no longer consider themselves practitioners, many struggle with the notion that a commitment to scholarly rigor requires a basic repudiation of the faith that shaped their formative years and may continue to guide their lives today. Thus *History and Presence* offers clear lessons for the academic study of religion as well as for those scholars who feel doubly alienated—once from their discipline as a result of their religious convictions and again from their faith communities because of their ability to turn a critical eye on that faith and whatever notions of presence it carries.

Seminar attendees raised a number of thought-provoking questions and explored several implications of Orsi's work. Peter Thuesen (Indiana University–Purdue University Indianapolis) drew attention to Rudolph Otto, whose century-old work on “the idea of the holy” might represent a counterargument to the suggestion that absence as a category is essentially a Protestant innovation. Orsi made clear that he did not write *History and*

Presence against Protestantism but instead as an attempt to open up new ways of talking about presence; he mentioned specifically Protestants' experience of presence within themselves and practices such as Oral Roberts encouraging his television audience to touch their screens in the home while they watched.

Winifred Sullivan (Indiana University Bloomington) said she recently taught *History and Presence* in a law course. Her students, who came from an exceptionally diverse backgrounds, expressed appreciation for the book's opening of a conversation on presence. Sullivan noted that although the book offers no definitive answers, doing so is not really Orsi's goal: simply creating a space to discuss the presence of the gods in a way that does not assume an alternate explanation is a paradigm shift in religious studies. She also observed that in the United States, discussions of religion have been constrained or inflected by law. She highlighted the clear anti-Catholicism of several historic Supreme Court decisions, which are bold indicators of the religious contours of American public opinion. Orsi responded by referring to David Engel and Jaruwat Engel's book *Tort, Custom, and Karma*, which examines people's perceptions of the law (including its relationship with their religious beliefs) in Thailand. In citing a book apparently so far removed from *History and Presence*, Orsi highlighted the ubiquity of the gods and how their presence must be accounted for even by institutions as powerful as nation-states.

Broaching the most difficult topic of the book, Sandra Yocum (University of Dayton) commended Orsi for his respectful treatment of the survivors of the sex abuse scandal that has rocked the Church for years. Although the book neither provides nor seeks to provide any definitive sense of closure or explanation for the scandal, it does allow victims to “recover a sense of themselves.” Furthermore, as Yocum suggested and Orsi confirmed, the notion of presence—specifically in the person of the priest, who has the power to confect the Eucharist and absolve sin in the sacrament of penance—makes the Catholic experience of sexual abuse uniquely traumatic. Orsi confirmed that there is a clearly ontological dimension to the crisis, which goes beyond victims' sense of guilt or responsibility and to the very core of their faith. In this way, presence intensifies suffering when those charged with mediating the presence of the divine in Catholic life are the perpetrators.

John McGreevy (Notre Dame) asked how to understand the broader implications of the book given its somewhat episodic, topical construction. How can we begin to make sense of historical occurrences of sexual abuse in the Church, for instance, and why those took place when they did? Orsi acknowledged the inherent tension in Catholicism between the phenomenological and the historical, a tension that demands looking at the *longue durée*. Further, historical moments such as the entry of post-traumatic stress disorder as a psychological diagnosis and changes to abuse reporting laws draw attention to shifts in understanding sexual abuse. Yet in terms of overarching themes, Orsi noted

the importance of not abstracting either abusers or victims, a process that unnecessarily and inappropriately flattens them into types that may be easier to understand but not true to reality.

William Portier (University of Dayton) wondered whether letting the gods back into scholarly conversations pushes Orsi (and religious studies in general) closer to theology. In a follow-up, Mel Piehl (Valparaiso University) asked if Orsi's desire to bring presence back into discourse could draw in a diversity of godly figures, such as tribal gods, figures from mythology, and so on. Orsi responded to Portier that he fully embraces the need to know theology in order to do religious studies well. In turn, knowing theology allows projects envisioned by *History and Presence* to go beyond the Christian tradition, including those mentioned by Piehl.

Orsi writes in his most recent book that he is “asking readers not to make the move to absence, at least not immediately, not to surround presence with the safeguard of absence, but instead to withhold from absence the intellectual, ethical, and spiritual prestige modernity gives it, and to approach history and culture with the gods fully present to humans” (8). Just how high and strong those safeguards are remains apparent in the scholarly community. Even the *Chronicle of Higher Education*, when announcing the book in its weekly review of publications, encapsulated real presence in quotation marks—connoting either an idea specific to the author or so esoteric as to require the emphasis of punctuation to convey its specificity. The point of *History and Presence*, however, is to argue against either usage. Presence is real, Orsi writes, and not conceding the possibility is holding scholars back.



Robert Orsi

History and Presence is one of those books that seems to have quietly troubling implications, prompting tentative thoughts of paradigm shifts. A reviewer in the *Christian Century* noted simply that Orsi “postulates a theory of divine presence to be used by historians of religion”—a scholarly description that misses Orsi's point, which is precisely that we must disentangle divine presence from so many webs of academic theory and instead take it for what believers mean. When Orsi posits theory in *History and Presence*, it is only to convince his colleagues across disciplines not to couch presence only in empiricism or sociological frameworks. The thing itself is real.

ANNOUNCING THE FALL 2017 SEMINAR IN AMERICAN RELIGION

Saturday, October 7 | 9:00 a.m.

A House Full of Females: Plural Marriage and Women's Rights in Early Mormonism, 1835–1870

(Knopf, 2017)

Laurel Thatcher Ulrich, Harvard University

Commentators:

Patrick Mason, Claremont Graduate University

Linda Przybyszewski, University of Notre Dame

Hibernian

continued from page 3

at the end of life. “When we estrange ourselves from our dead,” Lynch said, “we are estranging ourselves from Humanity 101.”

Lynch connected these reflections to his own Irish-American family’s experience stretching back to the mid-20th century. He displayed a family photo from 1934 (reproduced below) showing the extended Lynch family gathered on the steps of St. John the Evangelist Church in Jackson, Michigan. There, a young priest, Rev. Thomas P. Lynch (Lynch’s great-uncle and namesake), had just celebrated his first Solemn High Mass. The priest’s father, Thomas C. Lynch, had passed away, but it was his marriage to a fellow immigrant, Ellen Ryan, that would make possible a new life in America for future generations of Lynchs.



Family and friends gather outside of St. John’s Church in Jackson, MI, following Rev. Thomas P. Lynch’s first Solemn High Mass (Sunday, June 10, 1934). Seated in the front center is the priest’s nephew, Edward P. Lynch, age 10, who would grow up to become Thomas P. Lynch’s father.

That new life, though, would include times of sadness as well as joy. Two years after his ordination, the young Father Thomas died of pneumonia while serving Native Americans in Taos, New Mexico. Edward P. Lynch, the priest’s 12-year-old nephew, found himself wandering the Desnoyer Funeral Home in Jackson, Michigan, as the family made arrangements for the wake and funeral. Unnoticed, the boy happened upon two undertakers silently dressing his uncle’s body in his priestly vestments and carefully lifting him into a casket. Profoundly moved in that moment, Edward would grow up to become a funeral director. His three sons, including Thomas P. Lynch, would carry on that work years later. Besides adopting his father’s profession, Lynch became a writer and educator, inspired by the likes of Heaney and O’Driscoll on his initial visit and many returns to Ireland in search of his ancestral heritage there.

Book Review

continued from page 27

The question of Antioch’s priests and their relationship to institution-building leads me to the area of Byrne’s work that strikes me as most ripe for follow-up research on multiple vectors: the question of the relationship between Roman Catholic and other laity and independent clergy. On the one hand, as Byrne points out, independent Catholicism is numerically dominated by clergy, and lay Roman Catholics have spent decades quoting John Henry Newman’s acid observation that the Church would look foolish without them. What does it say about independent Catholicism that it spends so much energy on ordaining priests and consecrating bishops? Byrne and several of her subjects point out that clericalism is a real risk. On the other hand, Byrne’s invitation to use other Catholics as a tool for understanding how Roman Catholicism and American religion function in general leads her to counter that with two points. One is that

independent Catholic clergy do serve a very large group of laity—who are almost all “counted” with other groups. They focus, Byrne observes, on “sacramental justice,” not only through ordaining the otherwise unordainable but through the provision of marriage, communion, counseling, healing, and confession to all comers, including many who for canonical and other reasons cannot receive Roman sacraments. Byrne’s second observation is that it may be easier for laypeople, especially heterosexually married ones, to remain at least partially identified with Roman Catholicism, since their canonical irregularities are much less noticeable than those of independently ordained clergy. The phrase “defecting in place” may be useful here, and it might provide a link between the left-leaning independents Byrne focuses on and the right-leaning independents who are mentioned but often tangential to her specific story. Hopefully many researchers, from historians to sociologists to theologians, will take up some of these questions and carry this illuminating work forward.

Catherine Osborne is a postdoctoral fellow at the Cushwa Center.

 **CUSHWA CENTER**
for the Study of American Catholicism

 UNIVERSITY OF
NOTRE DAME